Anthology of Extension Seminary Bulletins: Volume 3 (1977-1979)

Volker Glissmann (editor)

TEEnet

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About the Editor

Volker Glissmann, PhD, originally from Germany. He has a PhD in Old Testament Studies from Queen's University in Belfast and an MA in Theological Education from London of School of Theology. He was the Executive Director of Theological Education by Extension in Malawi (TEEM) from 2010 to 2018. Currently is the programme developer for the TEE College in Johannesburg, South Africa. He is an experienced TEE course writer and co-founder of TEEnet (Theological Education by Extension Network). He is theological educator and Old Testament biblical scholar with an interest in grassroots theological education as well as all things TEE and theological education.

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Θεολογία: EXTENSION SEMINARY

Quarterly Bulletin
Number 1 – 1977

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

BRAZIL'S INTERNSHIP PROGRAM FOR PREPARING EXTENSION WRITERS

Lois McKinney

At 5:15 on the morning of February 4, 1974, I stepped out of the plane at the airport in Brasilia. I was tired after being up all night and changing flights three times. I was suffering language shock, culture shock, and climate shock after having been away from Brazil for almost four years. But in God's providential timing I was there – four hours early for the two-day, 16-hour workshop I was scheduled to lead at the annual Assembly of Brazil's extension association (AETTE). Later, during that same Assembly, I presented an outline of a project which would develop Brazilian educators, writers, and programmers for theological education by extension (TEE). AETTE formally endorsed the idea, and PEDEC (o Programa de Estágios de Desenvolvimento Curricular, or the Internships in Curriculum Development Program) was underway.

THE SHAPE OF THE PROGRAM

The fluid guidelines of the initial proposal gradually took on their present shape and form. The interns commit themselves to an intensive, graduate-level learning experience. They study two basic courses, pursue a reading program, attend four encounters, and write an auto-didactic text for theological education. The sponsoring institution recommends the intern, provides a mentor and an advisory committee for his program, assumes the financial

responsibilities involved (books, travel, sometimes a stipend), orients the preparation of the programmed text, and publishes the completed text. As a consultant to the program, my responsibilities include counseling with the interns and the institutions, preparing teaching materials (syllabi, study guides, and reading lists), planning and leading encounters, and critiquing texts as they are being developed.

WHAT HAS HAPPENED

So far, 44 interns from 18 theological institutions have participated in PEDEC. Seven of these have now completed the program. At least ten more are in the final stages. Most of the others are making steady progress. Only three have dropped out.

As a direct result of the internship program, Brazilian participation in TEE is increasing. Informed and vocal young leaders are making their presence felt at AETTE assemblies and regional conferences. Five of the seven members of the AETTE Board of Directors are PEDEC interns or graduates. With the debut of a new generation of writers, the production of programmed texts is gaining momentum. New books are coming out at the rate of one or two a month. At long last, we have a nearly complete curriculum at the secondary level, and are able to concentrate our attention on improving programmed texts, improving TEE seminars, reaching other levels of instruction, and exploring other educational alternatives.

PEDEC's influence is spreading. Hardly a week goes by without requests for information from some part of the worlds. Several seminaries in Brazil and North America are granting graduate-level credit for the program.

FACTORS CONTRIBUTING TO PEDEC'S IMPACT

It is not difficult to identify some of the factors which have contributed to PEDEC's impact. The most obvious of these is that God's hand is in the program. Sometimes those of us who are involved feel we are awe-struck observers watching God at work.

Of course other more mundane factors help to explain what has happened. The timing was right. A strong, cooperative TEE movement already existed in Brazil when PEDEC arrived on the scene. AETTE was celebrating its sixth anniversary. At least twenty highly qualified leaders (mostly foreign missionaries) were dedicating their energies to TEE. Two flourishing publishing

programs (and several other more modest efforts) were underway. Brazil was ready for exactly the kind of training opportunity that PEDEC offered.

PEDEC's structure has built-in flexibility. Regional encounters, autodidactic materials, and the self-pacing of instruction have made the internship accessible to busy national pastors and seminary professors. We have often gone a second mile in adapting the program to local needs. (One example: an intern in Belo Horizonte is a paraplegic who finds it difficult to travel. The local mentor and I have worked out an individualized program of study for him that will serve as a substitute for regional encounters.)

Another factor which has doubtlessly contributed to PEDEC's forward thrust is its institutional involvement. All of the decisions related to the program – from the recommendation of the intern through the approval and publication of the completed texts – are assumed by the sponsoring institution.

From the beginning, PEDEC has developed *Brazilian* educators. When the internship program was first presented at the AETTE Assembly in 1974, at least a dozen foreign missionaries asked to participate. I made an on-the-spot decision that they could enter the program only by serving as mentors for Brazilian interns. The events of the intervening months have convinced me of the wisdom of that decision.

The impact of the internship program has been amplified by broadly defined goals. From the beginning, PEDEC has been engaged in training educators, writers, and programmers (in that order). A narrow emphasis on programmed instruction would have prepared technicians without a theoretical base. By studying programmed instruction within the context of theological education, interns have been prepared for broader leadership roles.

Certainly there are other factors that have kept PEDEC going. One is the warm, extended-family kind of relationship that has developed among interns, mentors, and the consultant. Another is the disciplined effort of the participants. Each of the more than forty interns is dedicating at least 720 hours to the program (20 hours a week during an academic year). Mentors from the 18 sponsoring institutions are spending an average of five hours a week with their interns. I have given some 20 hours a week to PEDEC over the last two-and-a-half years. A part-time secretary has worked at least 10 hours a week in internship related

activities. When all these facts and figures are added together, the result is a mind staggering total of 35,840 hours invested in the program!

PROBLEMS AND PROSPECTS

The glowing language of the preceding paragraphs could easily give the impression that PEDEC has had no problem. This, of course, is not true. Some of the mentors have not given interns the support and counsel they need. Some of the institutions have been unable to alleviate the intern's other responsibilities. Some of the interns have been plagued by personal and family problems which have slowed their progress. The quality of the texts which are being produced varies from excellent to mediocre. The death of one of the. most promising interns, and the unexpected return to the States of two key mentors were serious setbacks. Trying to work in a country as large as Brazil has stretched my physical, emotional, and spiritual resources to their outer limits. It has also stretched the budget to the breaking point. Several times during 1976, we thought we might have to cut back on services for lack of funds. Each time, though, the needs have been supplied, often from quite unexpected sources. In the midst of the difficulties, a sovereign God has been at work.

The future looks bright. At least another 20 interns are expected to enter the program in 1977. Concrete steps are being taken a) to transfer the direction of PEDEC from CAMEO (the Committee to Assist Missionary Education Overseas) to AETTE (on trial basis, by 1977; permanently, by 1978); b) to make the internship program self-supporting by 1978 (in part through matriculation and tuition fees which would be borne by the participating institutions and interns); and c) to phase out the foreign leadership of PEDEC, hopefully by 1978. In just three short years, the internship program has evolved from an idea on paper into an integrated component of Brazilian theological education.

Further information regarding PEDEC is available from the writer, CP 30.259, 01000 Sao Paulo, SP, Brazil:

A description of the program of study (basic courses, reading list, encounter activities, preparation of a programmed text). In English or Portuguese.

A description of the responsibilities of interns, institutions, and the consultant. In English or Portuguese.

A list of PEDEC participants (institutions, interns, mentors). In English or Portuguese.

Syllabi and study guides. In Portuguese only.

Application form and permanent record form. In Portuguese only.

CAMEO's agreement with institutions and interns. In English or Portuguese.

NETWORK: FORMING INDIGENOUS MINISTRY IN ALASKA

David Keller

PREFACE

The Episcopal Church in Alaska has congregations in 19 Alaskan Eskimo and Indian communities. Native Americans are a distinct minority within the total population of the United States. The neglect of and paternalism toward this minority is a matter of historical record.

Eskimos and Indians comprise a minority of the membership of the Episcopal Church. However, the greatest number of this minority resides within the geographic boundaries of the Episcopal Diocese of Alaska. The ministry of the Episcopal Diocese of Alaska is one of the oldest and most extensive ministries of the Episcopal Church among native Americans. NETWORK is a program of theological education by extension among Eskimo and Indian communicants of the Episcopal Diocese of Alaska.

BACKGROUND AND RATIONALE

Until recently, the ministry of the Episcopal Church among Alaska's Eskimo and Indian people was largely paternalistic. The bulk of the responsibility for ministry in Eskimo and Indian congregations was in the hands of non-indigenous clergy and lay workers. Although faithful and sacrificial ministries were provided, the element of encouraging local leadership was often overlooked in favor of ministering and preaching *to* local people. Strategy and implementation were developed at the diocesan and national church levels.

In 1967 a meeting was held in Ft. Yukon to evaluate the church's ministry in native congregations. Both native and non-native church people were present. The result of that meeting was a diocesan commitment to encourage the development of both native leadership and native Christian life styles. The role of non-native clergy and lay workers was re-interpreted as *enablers* for ministry rather than primarily *doers* of ministry in Eskimo and Indian congregations.

Almost nine years have elapsed since the Ft. Yukon meeting. Significant and encouraging progress has been made. The Episcopal Diocese of Alaska was instrumental in effecting changes in the canons of the national church to permit alternative models for theological education prior to ordination among peoples whose language or culture is different from the majority of American Episcopalians. This enabled persons in native congregations in Alaska to receive more localized training and eliminated the need for college and seminary training, which were not appropriate in this situation. In 1968 there were seven ordained native Episcopal clergy in Alaska. At present there are 22. The diocese has also been supportive of the formation and program of the National Committee on Indian-Eskimo Work of the Episcopal Church. This national group has assisted in the formation and operation of a diocesan Indian-Eskimo board. This representative group of native leaders assists in planning and policy making for the diocese's ministry in native communities, and in the involvement of native persons in diocesan structures and goals. Efforts to instruct native communicants in the leadership structures on the local and diocesan levels have resulted in regular membership of native communicants on diocesan committees and commissions, as well as more responsibility in native congregations being assumed by local church committees.

The need for more real involvement of native leaders in the life of the church has produced a concomitant need for localized training for both lay and ordained ministries. Between 1967 and 1972, the diocese provided many training workshops for groups and instruction for individuals. This led to the formation in 1972 of the diocesan NETWORK training program. The overall goal of NETWORK is to provide training and continuing education for native leadership and ministry. This includes the development of materials and methods designed specifically for Alaskan Eskimo and Indian congregations. A basic extension model is used so that training can take place in the cultural environment of the students. Each student is able to study and at the same time maintain his or her usual role in family, church, and community affairs. The

training occurs in the culture and situations in which the person will minister. This extension model utilizes a congregationally based approach to theological education.

The NETWORK program is supported by the diocesan budget and is considered to be a long-range program. It presently provides training in 16 Eskimo and Indian congregations with 126 students enrolled in courses or practical training experiences. NETWORK is not, strictly speaking, an "institution," although it is part of the diocese. It is in theory a seminary without walls. The whole state is the campus. Church people all over Alaska with knowledge, skills, and experience to share are the "faculty." NETWORK attempts to provide quality theological education with congregationally based study, thus opening the content of "seminary" study to *all* church members. It underlines the need for theological education to reach all members of the church and to be a life-long, continuing need. NETWORK employs two full-time staff persons. Their functions are primarily materials development, communication, and coordination. The motto of NETWORK is: "People equipping each other in Christ's service."

In 1975 the Ven. Luke Titus, an Athabaskan Indian, was appointed Archdeacon for Native Ministries. His job is to provide supervision and support for local native congregations, especially where there is no resident clergyperson. In 1976 the Rev. Titus Peter, an Athabaskan Indian, was appointed Outreach Counselor on Alcoholism. In 1976 the Rev. Wilfred Lane, an Eskimo, was elected Dean of the Arctic Coast Deanery (a group of four Eskimo congregations). He is presently exercising a leadership role among these congregations.

Many native communicants are active in the life of their local congregations as priests, deacons, church school teachers, lay-readers, church committee members (vestry), and preachers. Others are active at the diocesan level as members of the Standing Committee (implements policies of diocesan convention), Commission on Ministry, Indian Eskimo Board, and delegates to the General Convention of the Episcopal Church (national).

Although much progress has been made, the goal of bridging the gap from paternalism to fully indigenous native congregations has not been achieved. There is much more to be accomplished. The remaining work may be divided into two areas: 1. the continuation of existing efforts which have proved effective and 2. new directions based on learnings of the past nine years.

LEARNINGS AND OBSERVATIONS

The specific projects for which plans are now being made are responses to learnings, observations, and situations resulting from the efforts of the past nine years. They are as follows:

1. One of our initial learnings has been the discovery that encouraging Eskimo and Indian leadership is more than asking native communicants to "take over" existing patterns of ministry and programs. It is more than simply offering "jobs" and responsibility. The most essential element is enabling *native persons* to identify local needs and decide what ministries *they* require to meet those needs. We discovered, also, that the concept of indigenous leadership *itself* must be desired and supported by native communicants if progress is to be made toward that goal. The goal, itself, ought not to be superimposed by others. In some places people did not want a change from the paternalistic ministry of the past.

2. This learning is directly related to #1. In both the preparation *for* and continuing education *in* specific ministries (lay and ordained) there has been an emphasis on the use of non-indigenous standards in determining the *scope* and *content* of training. Non-indigenous diocesan and national church staff have largely determined what the training process should be for each ministry. The result has been that native leaders are often trained for their ministries using skills and patterns of ministering designed for other cultures and/or congregational needs. While it is necessary to provide training as required by national and diocesan canons (and to explain to native leaders why these requirements are appropriate; for example, the requirement for basic study in Bible, doctrine, and worship for those seeking ordination), there is a concomitant need to establish *local standards and requirements* developed and accepted by local people.

3. During the past nine years the development of native church leaders has emphasized the *ordained* ministry. On the one hand there was a positive move away from expecting ordained persons to function in *all* phases of ministry. Our national canons were changed to permit local native leaders to be ordained primarily for the administration of the sacraments. The training of these "sacramental" clergy is limited to the knowledge and skills they will need for that purpose, rather than a more global type of training for all phases of ministry. On the other hand, there were inadequate efforts made to provide training for the *laity* so that they could

exercise their rightful place in the total ministry of the local congregation. As a result, in the leadership void left by the rapid removal of almost all white professionally trained staff from native congregations, much of the administration, teaching, and counseling in many native congregations has almost ceased. Local people *want* these ministries, but since native "sacramentalist" clergy are not usually given administrative and teaching authority, a leadership void exists in many congregations. The move away from training ordained persons to do "everything" has been accomplished. But the challenge to inspire and train others to share the ministry has just begun.

4. There has been an emphasis on the "personal call" of the individual seeking ordination and a relatively rapid process leading from that call to ordination. The involvement and "call" from the local congregation has not been pursued as far as possible. The local congregations and their church committees (vestries) have not had much involvement or responsibility in the candidate's practical training nor in determining what role in the life of the local church the candidate will take after ordination. There has not been opportunity for the role expectations, lines of communication, and methods of accountability between church committee and candidate to develop during the training process. The candidate often has inadequate understanding of where he or she is to fit into the life of the local congregation. The candidate often lacks an indigenous source of supervision and deployment. The result is a number of ordained native clergy who function as individuals, but who are, generally speaking, not fully utilized by or accountable to their local congregation. In addition, their relationship to other native clergy in the congregation is hazy and not always harmonious.

5. There has been an emphasis on the *functional* aspects of ministry. In attempting to see ministry as the calling of *all* members of a local congregation, there has been an effort to focus on the various functions needed in the life of the church. Training has focused on the knowledge, skills, and experience needed for these ministries. This is good. But the need for personal commitment and spirituality in ministry have not received their rightful emphasis.

6. There has been an emphasis on an "open-ended" approach to training requirements for specific lay and ordained ministries. In the positive effort to adapt training to local needs and the capabilities of individuals being trained, there has been a very general and unorganized determination of training objectives, training requirements for specific ministries, educational

resources to be used, and lengths of time for training. In addition, the skills and role expectations for specific ministries have not always been clearly defined. The result, in some cases, is a lack of self-confidence and/or necessary skills on the part of the newly-trained leader. Another result is a reluctance by local church members to lack confidence in (and therefore to utilize) local persons trained to minister to them.

The ways in which the diocese intends to build upon these learnings will be outlined in the next section. We recognize these past nine years as a *beginning*. It is obvious that the diocese initiated the new strategy of encouraging indigenous leadership in Eskimo and Indian congregations. Although non-indigenous staff persons are involved in the training program (as well as Alaskan natives), the change in strategy has been accepted by native leaders. A number of native congregations and individuals are providing both "in kind" and financial support. Native leaders have expressed both their need and desire to have non-indigenous resource persons continue to work with them. The challenge now facing the diocese is to continue this effort without directing what the patterns of native ministries shall be and to provide resources and training which can meet the needs defined by native leaders.

The goal of indigenous leadership and ministry has not yet been fully achieved. But the break with paternalism is made. There is a continuing need for a cooperative effort among indigenous and non-indigenous leaders. This is a transitional period which has particular needs. NOW is the time to respond to these needs. For this reason we plan to develop the following new directions in our theological education by extension program for Eskimo and Indian leaders.

NEW PROJECTS

1. Opportunities for Eskimo and Indian leaders to define the patterns of ministry needed in their congregations, the standards and specific training needed, and ways in which local churches can become involved in the supervision and deployment of their own leaders.

2. The development of additional instructional materials needed in courses and training experiences *already* requested by Alaskan native church leaders. Materials and models for their use must be developed for this specific student population.

3. Using the data produced in project #1 above, the diocesan Commission on Ministry and the diocesan Indian/Eskimo Board will develop a GUIDELINE for the training and continuing education of native church leaders (lay and ordained). This GUIDELINE will enable the diocesan theological education by extension program to provide training for native leaders in the most appropriate and effective ways possible.

NEWS OF EXTENSION

Guatemala

The Presbyterian Seminary of Guatemala held its annual graduation service on November 27, 1976 at the Sinai Church in Retalhuleu, which was filled and overflowing with some 2000 people, many of whom had contracted special buses and traveled for several hours to be there. 10 students were graduated; all of them had completed the required courses by extension. 7 are married and have a total of 22 children; they range in age from 20 to 38 years old (average: 28.5). 3 had served as deacons, 3 as elders, all as church workers, one as pastor. They represent a total of 86 years of secular employment (several farmers, a weaver, a carpenter and mason, a radio technician, a town official, etc.) and 31 years of fulltime employment in church vocations (one as a pastor, the others as church workers in charge of congregations). At present 7 are serving churches, and the other 3 are considering calls to churches. During 1976 the Seminary had a total of 217 students studying in 21 extension centers scattered throughout the 6 presbyteries of the National Presbyterian Church of Guatemala.

The Mam Evangelical Center, the Quiché Bible Institute, and the Presbyterian Seminary of Guatemala sponsored a 3-day workshop, November 29 to December 1, 1976, on theological education by extension for people with very little schooling. Attention was focused especially on the Indian churches in Guatemala, which are growing very rapidly, on the training of local leaders, and on materials for extension training, particularly the SEAN materials produced in Tucumán, Argentina. 23 people attended the workshop: 15 Indian leaders (Quichés, Mams, and Kekchíes), 3 Ladinos, and 5 Missionaries. In Guatemala 60 to 70% of the people are

identified linguistically and culturally as Indians; the per capita gross national product is 454, but the average for Indians is probably less than one-third of the average for non-Indians.

U.S.A.

David Keller, Director of the Episcopal extension program in Alaska, which is described in this bulletin, reports that the Roman Catholic Church in Alaska is developing extension programs for Eskimo and Indian church leaders. "They have a very creative and spiritually-based formation program leading to ordination to the diaconate. They have about 30 Eskimo men enrolled, some have been studying for 5 years and are now ordained. They use conferences almost entirely for their instruction (3 or 4 per year) and rely on practical experience (with the guidance of a local priest) in between conferences. They have involved the local parish councils (i.e. members of the congregations) in the recruiting and deployment of the deacons. The men are all older – late 30's and beyond." (Rev. David Keller, NETWORK, 1205 Denali Way, Fairbanks, Alaska 99701, U.S.A.)

Missionary Internship will hold another workshop on theological education by extension at Farmington, March 13-18, 1977, under the leadership of Duane Elmer and Sam Rowen. The workshop will cover these topics: analysis of goals, the place of programmed instruction, 3 functions of the curriculum, teaching in an extension program, and an introduction to programmed instruction. For further information write to TEE/MI, Box 457, Farmington., Michigan 48024.

The Dakota Leadership Program is a growing extension program sponsored by the Episcopal Dioceses of North and South Dakota for the development of local leadership, lay and ordained, for the Church in the Dakota, especially among the Indian population. The goal for the current academic year is to enroll 200 persons in about 15 centers. So far 13 priests have been ordained through this program. (Box 506, Mobridge, South Dakota 57601)

Indonesia

Avery Willis reports on the Indonesian Baptist Theological Seminary, which opened 6 regional branches in January, 1974 with a total of 45 extension centers and an enrollment of over 400 students. "The Seminary's purpose is to provide theological education designed specifically for Indonesian spiritual leaders with varying education background, abilities, and

opportunities for study. Its goal is to educate and train leaders who are presently serving in their local churches in order to equip them to serve effectively in their contexts." In the development of the new curriculum the student is the focal-point. 5 basic goals were formulated; these were broken down into 150 specific objectives; and programmed texts are being prepared to enable students to reach those objectives and goals. 16 books were printed for the first year, providing 8 courses on 4 educational levels. 30 writers, half of whom are Indonesians, continue to prepare 16 textbooks per year. The process of writing, testing (individually and in small groups), and revising a book takes at least a year and a half.

Brazil

The Baptist Equatorial Theological Seminary, which is based at Belém and directed by Glendon Grover, follows the model developed by George Patterson in Northern Honduras. The materials are simple, small, and reteachable. The Director teaches 17 students; each student in turn teaches 2 more who then teach others. At last report the chain had reached 40 sub-centers with 119 students. (Caixa Postal 88, 66,000 Belem, Pará, Brazil)

The Assemblies of God Extension Seminary, which is based in Sao Paulo, was inaugurated in March, 1976 and has 3 centers in Greater Sao Paulo plus 3 centers in the interior of the State of Sao Paulo. 150 church workers are enrolled.

The Presbyterian Church of Brazil has several extension programs. The Presbytery of the Amazon has 120 students in 9 centers. The Presbytery of Southwest Goiás has 7 students. The Presbytery of Goiania, which began its extension program 5 years ago, has to date ordained 7 graduates as pastors. The largest Presbyterian extension program is the Eduardo Lane Bible Institue, based at Patrocinio, which reported 643 students in 52 centers in 1975.

The Baptist Seminary of Cairi has 10 extension centers in operation. The extension program of the Missionary Church now has 13 centers. The Baptist Institute for Theological Education by Extension, which is based in Sao Paulo, opened 12 new centers in 1976. The Holiness Evangelical Church and the Mineiro Biblical Seminary are planning to initiate open seminaries. The Center of Christian Culture in Brasilia and the South American Mission in Cuiabá are beginning extension programs. The Baptist Theological Seminary of the North, based in Recife, is reopening its extension program.

Taiwan

The Taichung Central Taiwan Theological College reported a total of 82 extension students last semester. The extension department of the China Evangelical Seminary reports a current enrollment of 113 students in Taipei. The Tainan Theological College has 5 extension centers in Central and Southern Taiwan. The Taiwan Baptist Theological Seminary is planning to design and implement an extension program for Southern Baptists.

Philippines

The October, 1976 number of the *PAFTEE Bulletin* includes a list of extension texts available in English and local languages in the Philippines. Request from Bob Ferris, P.O. Box 461, Manila, Philippines.

Ecuador

An article by Gunter Schulze in the May 1976 number of the *Church Growth Bulletin* indicates that the number of Quechua Indian baptised believers has grown from 315 in 1968 to 10,000 in 1976, and their goal is to have 20,000 baptized members by 1978. "Multi-individual decisions for Christ, the accession of families, the springing up of congregations in solidly Quechua villages, and worship in Quechua led by Quechua elders all testify to a vigorous people movement surging through the highlands of Ecuador." The potential of this movement is very great, for there are one million Quechuas in Ecuador, 10 million altogether in Ecuador, Peru and Bolivia, divided into more than 50 tribes that have been until very recently largely beyond the reach of the Gospel. One significant factor is leadership formation; at present 800 Quechuas are enrolled in extension courses in one program in Ecuador.

South Africa

The Theological Education by Extension College was officially launched on March 23, 1976, and classes will begin in a number of centers in February, 1977. Plans for this far-reaching, multi-level, ecumenical program have been taking shape since January, 1975, when representatives of most of the major churches and theological institutions in Southern Africa set down their common concerns and purposes at a consultation in Johannesburg (*Extension Seminary, No. 3, 1975*). the National Committee for Theological Education of the South African

Council of Churches supervised the planning in its initial stages, and the Joint Board for the Diploma in Theology participated in the early studies of theological education by extension. The College is now governed by a National Committee, which consists of 2 representatives from each participating church and observers from other church; the Chairman is Rev. Desmond Tutu, Episcopal Bishop of Lesotho. Founding member churches are: African Independent Churches, Church of the Province of South Africa (Episcopal), Federation of Evangelical Lutheran Churches in Southern Africa, Roman Catholic Church, United Congregational Church of Southern Africa; other churches are vitally interested. The Director of the Theological Education by Extension College is Rev. Louis Peters, O.P., who has guided the entire project since its inception and who previously directed a New Theology Correspondence Course. The prospectus and bulletin of the College may be obtained from the Director, Cathedral Place, 3 Saratoga Avenue, Berea, Johannesburg 2198, South Africa.

England

The SEAN Compendium of Pastoral Theology, "The Life of Jesus Christ Based on the Gospel of Matthew," which has proven so successful in many parts of Latin America, has been translated and adapted for use in English in the United Kingdom and elsewhere. Book 1 is now available, and Book 2 should be out shortly. Further information may be requested from Mrs. D. Churchill, Secretary of SEAN for U.K., 79 Shaggy Calf Lane, Slough, Berks SL2 5HP, England.

El Salvador

Rev. Francisco Son, former Director of the Church of God Bible Institute in Guatemala, has become the Director of the Church of God Bible Institute, Apartado 1775, Santa Tecla, El Salvador. Francisco is one of the ALISTE extension specialists, and he will be developing his church's extension programs in El Salvador and Nicaragua.

Yugoslavia

The Biblical Theological Institute' has started a new school year in its overcrowded facilities in Zagreb. Because of great interest in theological studies and lack of space and resident faculty, this year for the first time a TEE programme has been organised. Without advertisement and

against expectation, the response has been overwhelming as over 100 lay ministers and young people enrolled. Five extension centres have been established and will be periodically visited by the faculty of the resident school and supplied, as God provides, with a basic reference library and other tools for study. Extension studies will be a combination of independent study and group seminars in the extension centres as well as in the resident school. (Taken from the Oct. – Dec. 1976 number of *Theological News*)

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.) $2.00

No.2: "Dialogue on Alternatives in Theological Education – India" (17 p.) $1.00

No.3: "Dialogue on Alternatives in Theological Education – Southern Africa" (14 p.) $1.00

No.4: "The Preparation of Leadership for the Pastoral Ministry: An Historical Resumé" (11 p.) $1.00

No.5: "Non-Formal Education and the Seminaries" (l1p.) $1.00

No.6: "Dialogue on Alternatives in Theological Education – U.S.A." (15 p.) $1.00

No.7: "Seminar on Theological Education: Analysis of the Components of Ministerial Training Programs" (116 p.) $5.00

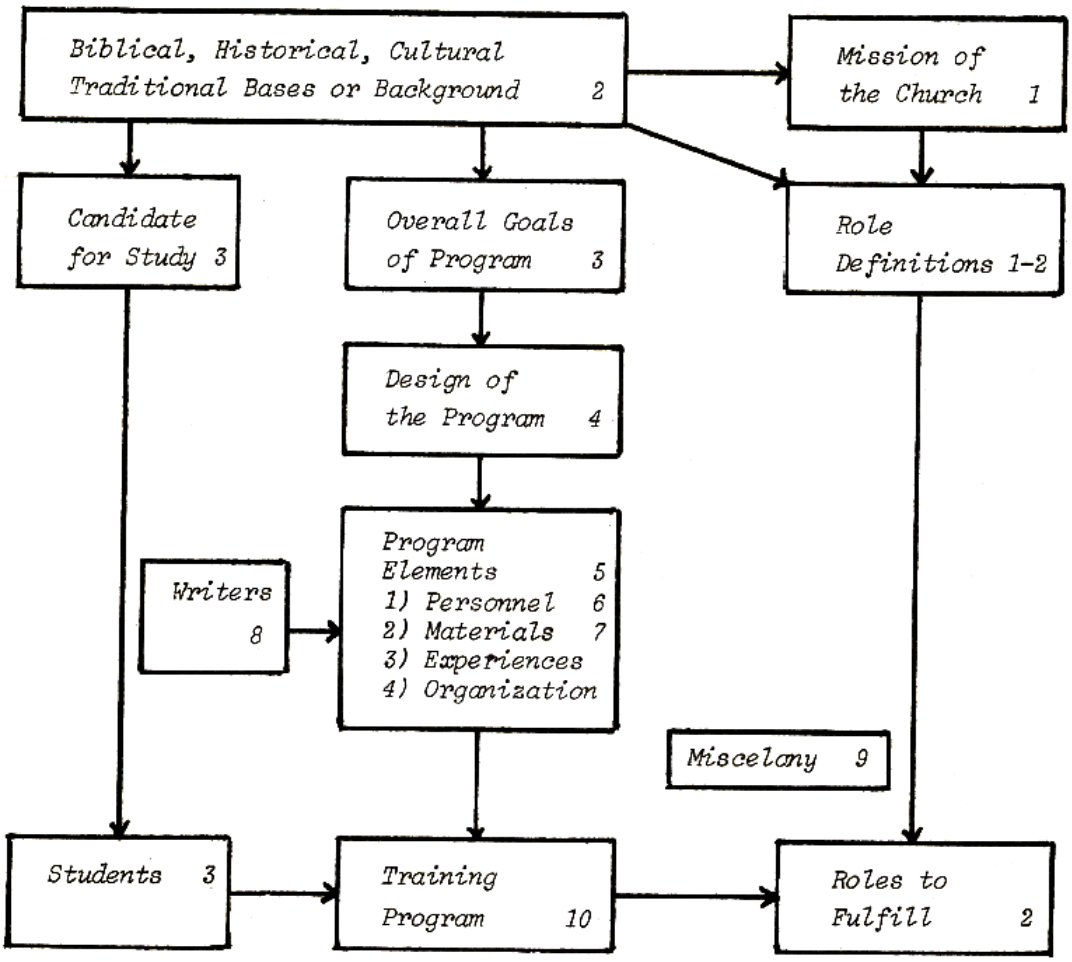
No.8: "Materials for Workshops on Theological Education by Extension" (62 p.) $3.00

Persons interested in receiving copies of these papers should send the amount indicated plus an estimated amount for postage, stating clearly how many copies, in English or Spanish, surface or air mail. Orders should be limited to one or 2 copies of each paper per institution because these are small editions. Persons living in countries that do not permit sending out money should so indicate. These papers may be reprinted with the exception of No. 7. Send requests to *F. Ross Kinsler, Apartado 1, and Quetzaltenango, Guatemala.*

SEMINAR ON THEOLOGICAL EVOCATION

Analysis of the Components of Ministerial Training Programs

The Guatemala Center for Studies in Theological Education and Ministry has prepared this detailed set of materials to guide church and institution leaders through a process of reflection and discussion of the many complex elements essential to any ministerial training program. They have been used, primarily in Latin America, to prepare selected leaders to develop creative alternatives in their own institutions and also to prepare them to lead others through a similar process in workshops, seminars, and consultations. The 10 study sessions can be used during a continuous seminar or separately but in sequence, take a total of 30 to 60 hours, are laid out in 116 pages, which include many worksheets, and follow the topics in the following diagram according to number.



See the list of Occasional Papers in this bulletin for instructions on how to order these materials.

MATERIALS FOR WORKSHOPS ON THEOLOGICAL EDUCATION BY EXTENSION

Over the past 10 years workshops on theological education by extension have been held in many different places, and the demand for workshops increases as the extension movement continues to spread. This set of materials has been drawn together from workshop experiences; all of them have been used – in one form or another – many times. They have been prepared in order that others may benefit from these experiences and join in the exciting process of reflection and innovation that is sweeping the world of theological education.

In 1973 we prepared a first set of materials called "Self-Study Workshop on Theological Education" with a similar purpose, but at that time we did not focus our attention specifically on the extension philosophy and methodology. The present set of materials is more directly related to extension, but our basic concerns continue to be much broader and deeper than any specific system of theological training. It is our conviction that the extension movement can and should challenge the church at large – ecclesiastical leaders, theological educators, and the whole people of God – to a new understanding of and participation in ministry and mission. We hope these materials will be useful not only for those who are, or expect to be, involved in theological education by extension but also for others who are attempting to face the complex, vital issues related to ministerial formation and are continuing the search for more effective alternatives in theological education.

The topics for study are:

A. Bases for Change in Theological Education

B. A working definition of Theological Education by Extension

C. The Logistics of Theological Education by Extension

D. Demonstration of an Extension Center Meeting

E. Self-Study Materials for Extension Students

The topics may be used as a sequence of exercises for an extension workshop, or they may be used separately in varied circumstances. Each topic is presented with general and specific suggestions and should be adapted to meet local needs and

to fit scheduling requirements. The first topic, for example, could be dealt with in 2 hours or in 2 days, depending on the interests of the group and the time available and the procedure which they choose to follow.

On completion of these experiences the participants should be able to lead others through similar exercises, share with them the insights they have gained, and thus continue the process of reflection and innovation at the local level.

See the list of Occasional Papers in this bulletin for instructions on how to order this set of materials.

A NOTE TO OUR READERS

This bulletin is a non-profit service which depends entirely upon voluntary contributions by readers and interested organizations. Printing costs alone have now passed $1.00 per annual subscription, and postage rates have continued to rise. Some readers are unable to send money because of currency restrictions in their countries. Others are encouraged to make a donation of $5.00 or more every 2 or 3 years. A few organizations have contributed $100.00 or more.

The bulletin continues to add as many names of interested people as possible and attempts to keep up with the many address changes each quarter. Quarterly runs have now reached 2400 in English and 1400 in Spanish. New recipients are welcome and only need to send in their address.

The materials published in this bulletin are not copyrighted and may be reproduced freely unless otherwise indicated. Articles and news items are earnestly requested from all who are involved in theological education by extension.

Correspondence may be sent to *Extension Seminary* Quarterly Bulletin, Apartado 3, San Felipe Reu., Guatemala.

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TEE IN ITS TEENS

Wayne C. Weld

(Editor's Note: The following article will appear shortly in the new edition of the classic anthology, *Theological Education by Extension*, edited by Ralph D. Winter and published by William Carey Library, 533 Hermosa Street, S. Pasadena, California. Weld is the author of *The World Directory of Theological Education by Extension*, available from the same publisher, and he continues to keep tabs on the growth of the movement.)

As theological education by extension enters its fourteenth year, we should not be surprised that it exhibits some of the characteristics of other teenage children. A great deal of energy is expended and spurts of rapid growth are seen, but there are also some definite signs of immaturity. A great deal of learning has already taken place and a recognizable identity of personality is emerging, but this teenager also is subject to all kinds of influences and care must be taken that the movement is molded in the right directions. Nevertheless, those who gave birth to TEE in Guatemala in 1963 have discovered that parental control is not only impossible, but also often inappropriate. Yet they cannot help but experience moments of uneasiness as well as of joy. Here are some glimpses of the success of the movement, to be followed by a listing of dangers and an attempt to indicate some trends.

Successes

There can be no doubt that TEE is meeting very real needs for theological training. Many of the nearly 30,000 TEE students around the world probably would not have been reached by other forms of theological education. In most cases extension studies have supplemented rather than replaced other programs. The same barriers of educational requirements, age, cultural differences, and family responsibilities still prohibit many men and women from preparing for more effective Christian service. Even the 3,500 men and women who study by extension in Brazil represent a small percentage of the Christian workers in that nation. Of the 40,000 workers among the Assemblies of God in Brazil perhaps 38,000 have had no formal theological training (*Extension*, March, 1976). Comparable data could be cited from various areas of the world.

Potentially the TEE movement could continue its better than 10 percent per year expansion for a long time yet. The 240 programs or institutions in more than 60 countries are greatly outnumbered by residence schools. Although the extension movement seems to be in a period of stagnation, or at least of consolidation, in a few areas, every year pioneer efforts come to light elsewhere. Extension studies are being carried out on every continent and in some 50 languages at present.

Diligent efforts at writing, translating and adapting continually broaden the range of prospective students. Reasonable quantities and varieties of TEE materials now exist in English, Spanish, and Portuguese. The catalog of Spanish materials published by ALISTE in 1974 with 112 listings from 16 institutions in 9 countries is woefully out of date. AETTE in Brazil and PAFTEE in the Philippines have been able to keep up better with the production of materials in catalogs serving a single country. The last attempt to list all English materials was made several years ago by CAMEO. A lesser but growing selection is available in French and a few Asian languages. Tribal language materials still represent a meager allocation of resources. For many languages and educational levels production has just begun.

Theological education by extension has demonstrated its capacity of providing quality theological education at every educational level. Students range from illiterates who depend upon cassettes as a medium of instruction to professionals with advanced degrees. One of the increasingly common programs in the United States which may be included at least within the

broader definition of the extension model is the course of studies leading to a D.Min. degree. TEE is more than lay training. It has produced many good pastors, even for urban pulpits and denominational leadership roles. The statistics below indicate the growing acceptance of TEE as a viable means of pastoral and lay training.

ESTIMATED REGIONAL DISTRIBUTION OF EXTENSION STUDENTS – 1976

Region	*Countries*	*Institutions*	*Students*	*Percent*
Africa	16	40	5,000	18.0
Asia	12	26	3,000	10.8
Caribbean	8	10	1,500	5.4
Europe	6	8	300	1.0
Latin America	17	130	15,000	54.0
North America	2	20	2,500	9.0
Oceania	3	6	500	1.8
	64	240	27,800	100.0

Dangers

Success has brought problems to TEE. The term itself has been used very widely and indiscriminately. There is a tendency to call every less traditional form of theological training TEE, just as every workbook with answers is called programmed instruction. Even some of those educational programs which have crept into TEE statistics may more appropriately be called evening schools, correspondence courses, or short term institutes. Most of the leaders in the TEE movement agree that extension refers properly to those educational models which minimize the cultural dislocation of students, rely on self-instructional materials for communicating the basic course content, and require periodic interaction of the student with a teacher and/or other students. Even within these parameters danger exists that TEE will only be a means of teaching more effectively and widely the wrong things to the wrong people. Let us examine briefly the dangers that lurk behind the emphases of each of the three criteria mentioned.

The more obvious forms of cultural dislocation have certainly been reduced by TEE. Students are not required to leave families, communities, churches or jobs to study. Courses are

increasingly available also in non-European languages. However, a caution must be voiced lest these measures be deemed sufficient. Most of the textbooks in use are translations. The majority of the workbooks and programmed instructional materials were prepared by missionaries. These are the people who are most likely to have the academic background as well as sufficient subsidized time available for such tasks. This situation has been corrected in some cases by the use of missionary – national teams of writers. Significant examples are the efforts of the SEAN team in Argentina and the production of materials for Anglophone Africa under AEAM auspices. TEE experts for Spanish America are being prepared in Guatemala in the ALISTE project and in Brazil through an internship program under the direction of the CAMEO Educational Consultant. The process of contextualization must go beyond the production of materials, however, to a consideration of curricula, educational philosophies, and methodologies.

With regard to self-instructional materials, it should be repeated that programmed instructional materials are expensive and time consuming to produce and require technical skill which many would-be writers simply do not have. They would make a more genuine contribution by observing some of the educational principles they have learned with regard to programming and be content to write good workbooks. Perhaps less attention could be given to format and more to field testing to ensure that materials do achieve stated objectives and that these objectives are relevant and significant.

Technical competence in programming does not satisfy all criticism of self-instructional materials. This very technical skill may tend toward a behavioristic control of the learning process. Unless carefully prepared and used, self-instructional materials become domesticating rather than permitting reflective and creative thinking. Students may become dependent on programmed materials, another form of spoon-feeding, if care is not exercised to wean students away from specially prepared materials and help them learn the skills necessary to extract and analyze information from more widely available sources. However, the danger is slight of creating a permanent dependence on programmed materials since the possibility of using this technique in the preparation of all courses appears remote.

Another corrective for possible regimentation is the interaction during the periodic seminar. Here too, however, Ted Ward's "Rail Fence Analogy" may become a hollow figure. If the weekly

seminar becomes a time only for a short examination, discussion of the material studied, orientation for further studies, and a time of fellowship and encouragement, this will be the case. The most important and the most difficult aspect of the seminar is to relate cognitive input to practical experience. Is the teacher involved in, informed of, or even interested in the student's practical work or ministry? In many cases he or she is probably not. Teacher and student represent different denominations, geographical areas, sectors of the work of the Church. This is a case in which efforts to achieve ecumenicity or efficiency in the operation of centers may defeat a more central purpose of the program. At least where church growth is seen as one of the ultimate goals of TEE, decentralized denominational centers are more likely to achieve a practical application and understanding of the courses studied. Ideally a discipler-disciple relationship may exist between the teacher and student. In any case greater safeguards must be sought to ensure that the teacher is concerned for the student's success not only in the course, but also in his ministry.

Trends

Because of the dangers noted above, some theological educators look at TEE as only an initial step toward more creative and open theological education. It has become apparent that just as TEE may combine with residence studies, it may also be used in conjunction with correspondence courses, short term institutes, etc. One of the more innovative forms has been the combination with discipleship in the formation of extension chains for church planting in Honduras. Such combinations lend themselves to a more holistic approach to the educational process. Examples of this wider concern are seen in the Guatemala Center for Studies in Theological Education and Ministry (*Extension Seminary*, No. 1, 1976) and in the first issue of *Theological Education Today* (April, 1976), which states that it is not concerned merely with TEE but also with the "whole *educational* side of theological training. Of prime importance will be such issues as contextualization, teaching methods, various kinds of self-instructional materials (including, of course, programmed instruction materials) and educational technology."

Having once discovered that other ways of theological education are viable and increasingly acceptable on a world-wide scale, educators have become bold to challenge more and more elements of the training process. Cross-fertilization with developments in secular education

will lead to greater innovation. TEE has opened the door to a critical analysis of pastoral and lay training and of the nature of the ministry itself.

Another tendency within the TEE movement has been to direct a larger share of its resources to the lowest educational levels. This is partly due to the recognition of the greatest need at this level. It is among the lower, poorly educated classes that the church is growing most rapidly. First efforts at TEE were concerned that this method would be accepted as academically respectable. There is less concern today for academic recognition of extension studies. A shift in policies regarding licensing and ordination, the focus on spiritual gifts as opposed to academic achievements, and the contextualization of theological training for various social strata have contributed toward this shift.

A third trend is the use of new media for instructional purposes. Video tapes are being used in sophisticated TEE programs in the United States and are currently being produced in Asia. Cost factors will limit their use for some time. Cassettes, however, have blossomed as the basic or supplemental medium for courses. This is a companion feature of the use of vernacular languages to reach the lower educational levels. We can also look for the increased use of visual materials, whether in the form of illustrated texts or otherwise to contribute to learning at a concept rather than a merely verbal level.

The extension movement has sometimes become closely related to the contemporary church growth movement. Many promoters of TEE are also church growth enthusiasts. Among those who are not identified with this particular philosophy of the mission of the church there is also an increasing recognition that theological education is not an end in itself. It exists to serve the church. When church growth is seen not as mere numerical increase, but as a philosophy or theory concerned with quality, quantity, and organic development, the interrelatedness of the two movements is more obvious. In some instances TEE has directly contributed to more rapid growth of the Church. It is more common to find that where the church is already growing rapidly TEE is looked to as an answer to meet the urgent need for trained leadership and pastoral care for new believers. We should anticipate the use of TEE to prepare men and women for lay evangelism and leadership in many countries such as the United States. In every case we can expect TEE to continue its role as a means of improving

the quality of life and doctrine in the churches. TEE is yet an adolescent, but is maturing rapidly.

BALEWITYATA THEOLOGICAL INSTITUTE OF EAST JAVA

S. Wismoady Wahono

(Editor's Note: News of extraordinary church growth has been coming out of Indonesia for several years. Now Dr. Wahono, Director of the Balewiyata Institute, tells how theological education by extension is responding to the vast need for leadership training in that situation. His address is JI. S. Supriadi 18, Malang, Indonesia.)

1. THE GROWTH OF THE CHURCH AND THE NEED FOR THEOLOGICAL EDUCATION FOR HER MEMBERS

The *Greja Kristen Jawi Wetan* (The Christian Church in East Java) was established in 1931 in East Java, Indonesia. She has been growing so fast among the Javanese people in East Java, Indonesia, that she has become an indigenous church. Being an indigenous church, her roots are the Javanese Christians living in villages scattered all over East Java. So she is by nature a rural church.

In 1974 she had 93 congregations, 80% of which are situated in rural areas or villages. Beside the so-called "mature" congregations she had well over 274 groups of Christians surrounding those congregations, each consisting of more or less 10 to 25 families. Almost in everything those groups are the responsibility of the congregations. This literally means that each "mature" congregation has to look after at least two neighbouring groups closest to her.

The goal is that each group shall in due course grow up into a "mature" congregation and subsequently raise new groups around her. This is not only a missionary task, but more importantly also an educational task in the widest sense of the word.

From 1931 to 1965 the growth of the G.K.J.W. was steady, in the sense that each year the numbers of both congregations and groups increased steadily. There was no such increase which might be called spectacular or extraordinary. During those decades the need of

theological education was felt mainly for providing ministers to look after the growing congregations and groups.

During the period of 1965 to 1975, however, the situation changed greatly. The growth was so great and fast that within ten years the numbers of both congregations and groups and the number of church members had almost doubled. Yet the church had to accept the fact that the growth was not accompanied by an equivalent increase in the number and "quality" of ministers nor by the number of lay leaders. Although efforts have been made during the last ten years, yet the situation has not improved satisfactorily. The following statistics are revealing.

	1965	*1974*
1. Congregations	*70*	*93*
2. Groups of Christians	*120*	*274*
3. Ministers	*64*	*89*
4. Church members	*62,000*	*118, 863*

2. HOW THE INSTITUTE AROSE AND WHAT IT DOES

Having considered the living situation and the growth of the church and looking towards the future, the 56th General Synod of the *Greja Kristen Jawi Wetan*, in November 1970, decided to modify her own existing Balewiyata Theological College into an Institute of Theological Education with a new task. The college, which was founded in 1927, had the task of giving formal theological education or formal theological training geared to supplying ministers for the G.K.J.W. as well as for some neighbouring churches. The task of the Institute is to extend theological education to the members of the *Greja Kristen Jawi Wetan* (G.K.J.W.), 120,000 in number, with the aims of:

a. promoting theological consciousness among the church members in their own *loci* and in their daily lives (doing theology);
b. carrying out research, i.e., investigating both living issues in the society and in the church and the capability of the G.K.J.W. to cope with them in order to find out the kernel of both the strength and the weakness of the G.K.J.W.;

c. finding out ways and/or alternatives, especially contextual ones, to encourage church members to participate more actively in the life of the church as well as in the life of society/community both in East Java and in Indonesia.

This means that theologically and educationally it is the task of the Institute to help church members translate their faith into and through their daily lives, in the local context, and using local means. Through such efforts indigenous theology is created and applied by and for the church members in their own daily lives and real context. With this principle, however, the Institute is fully aware that the participants (the church members) are not people of no theological knowledge or theological understanding at all, albeit simple and silent. What the Institute tries to do is, among other things, to activate this simple and silent theological knowledge or understanding in contextual ways so that living Christian dynamics are created and worked out.

Coupled with the task of running up-grading courses for serving ministers, this new task of the Institute is to help the church train and provide lay leaders to cope with the growth.

In other words, it is the task of the Institute to educate and train church members, both in theological fields and in all fields relating to Christian living, with the aim of equipping and enabling them to be leaders and/or co-leaders in their respective congregations or groups.

In this sense, and in so far as can be known, the Institute is unique and is the first in Indonesia.

3. UNDERTAKING AND EXECUTION

Although the Institute was officially set up in 1971, due to many shortcomings it was only in January 1974 that it fully began to function. It no longer receives students and educates them in campus. Its students are the members of the G.K.J.W., who are scattered all over East Java, a province of approximately 80,000 square kilometers.

The Institute is situated in Malang. It has a library with about 3,000 books, magazines, and periodicals, two lecture rooms, and a student residence consisting of 20 double rooms with maximum capacity of 40 people. All of this property is the heritage from the former Balewiyata Theological College. The name of the Institute maintains that of the Theological College which means "Hall of Educating" or "Hall of Learning."

To reach the students, or better the participants of the programme, the Institute sets up an annual programme which is divided into two structures, namely a come-structure programme and a go-structure programme. The annual programme begins in January and ends in December.

Looking back at what has been done since 1974, the Institute finds that what was embryonically started at the beginning of 1974 is now growing very well. What was launched at the beginning of 1974 has constantly and positively been responded to by both local congregations and church members in general. The first year (1974) was a year of investment in terms of gaining the interest of participants. Difficulties arose here and there, but the success was more than was expected. Entering the second year (1975) the Institute was amazed by the positive response of participants, in that there were many requests for courses coming from all parts of East Java. The requests were so many that they exceeded the Institute's original programme outlined in advance. In order to maintain its own programme and also to appreciate and make good use of the response, a compromise was agreed upon. A joint programme was set up between the Institute and the requesting parties, in which the requests were entertained and the role of participants was appropriately posed. By so doing, surprising enough, it turns out that the Institute has in fact achieved part of its purposes and aims: creating active participation on the part of church members for doing theology.

On the basis of this development the coming years look quite promising. Therefore the Institute intends to go ahead and is looking forward to improving its present situation.

4. PROGRAMME

As was said above the programme of the Institute is divided into two structures, namely a come-structure and a go-structure.

Come-Structure:

This programme is held centrally at Malang where the campus is. Each time it lasts four to six days with more or less 20 participants. The Institute is responsible for all the subjects taught. The course is divided into two parts, i.e. lectures followed by discussions, workshops, and meditation, and consultations in which participants, geared to special topics, share their experience, knowledge, problems, difficulties, and ideas. Combined with worship and serial

Bible studies, the course becomes a gathering of give-and-take in which both participants and the Institute gain mutually.

Financially the Institute is responsible for board and lodging of all participants, honoraria for guest lecturers and/or guest speakers (if any), and 50% of the participants' return fares. The other 50% of the fares is the responsibility of and is the real contribution to the Institute from either the participants themselves or the sending congregations or the sending local church organizations. This last may be a women's guild, Sunday school, youth commission, the local presbyteries, or other congregation-affiliated organizations.

In 1975 the Institute ran not less than 12 courses through this come-structure, and in 1976 16 courses.

Go-Structure:

This programme is held at places outside Malang, i.e. in the midst of host-congregations. Geographically G.K.J.W. is divided into six regional presbyteries. Accordingly the go-structure programme is in fact regional, provided for and attended by participants from a given regional presbytery. Each time the course lasts three to five days, with no less than 40 participants. Once there were well over 85!

In this programme the Institute is responsible for the subjects taught, taking seriously into account regional and/or local needs and context. As a rule before a course is carried out the Institute receives proposed topics or subjects to be dealt with from a given regional presbytery. Then the Institute works them out according to its capacity, bearing in mind what the participants really need and want.

The course is divided into two parts: first, lectures followed by discussions and workshops; second, consultations in which participants share their experience, knowledge, problems, difficulties, and ideas in connection with their interests. It is the policy of the Institute that in courses like this it always gives ample opportunity to local/regional leaders to take part in lecturing as well as in leading the discussions and workshops. In so doing the staff more or less takes the role of mediator rather than superior.

Financially the Institute is responsible only for the transportation of staff members, guest lecturers and/or guest speakers (if any) and their honoraria. The other expenses for the running of the courses are the responsibility, or more appropriately the real contribution to the Institute from the participants and the local committees/local congregations. This indeed is an advantage for the Institute!

Another advantage of the go-structure programme is that the Institute can reach more people than through the come-structure. It can meet them in their local, real, and living situation and context. This is a great and important in-put for the Institute which will determine either its success or its failure.

In 1975 the Institute ran not less than 21 courses through the go-structure programme and in 1976 34 courses.

5. METHOD OF APPROACH AND LEARNING

Being small and new the Institute finds itself in the midst of great things. It is its responsibility to conscientize G.K.J.W.'s 120,000 members occupying the big province of East Java. Apart from the difficulty of choosing suitable methods of approach, this task is indeed weighty and costly. At present the Institute adopts a method of approach in which the participants are grouped or categorized according to their interests and church responsibilities. Although this method might not be the best, nevertheless it works well. So, as the result, there are groups of participants respectively consisting of ministers, women leaders, youth leaders, evangelists, elders, Sunday school teachers, deacons, and ordinary church members, i.e. peasants, house wives, etc. The Institute is fully aware that this method of approach must sooner or later be improved and/or changed so that a more comprehensive approach can be obtained.

With regards to the methods of learning, the Institute has also extensively used modern methods such an group-dynamics, workshops, dialogue, role-play, etc. In most cases these methods are used in simplified form in order to make them down-to-earth, so that they are used for the sake of participants' participation and not just for the sake of the methods themselves.

6. RELATION

As the successor of the former Theological College the Institute maintains its relation to PERSETIA (the Association of Theological Schools in Indonesia) as a member. As far as it can manage the Institute takes part in some of PERSETIA's activities, both at regional and national levels. It is part of the Institute's plan, if occasion demands, to invite some staff members of theological colleges in Indonesia to take part in the programme of the Institute under the auspices of PERSETIA.

With the increase of programme and number of participants, and because the Institute only has one fulltime and four part-time staff, we have very often invited guest lecturers and/or guest speakers to fill the demand. They are needed especially to deal with the so-called non-theological subjects as well as non-Protestant things.

In this connection the Institute has a very good relation with some Roman Catholic theologians who are the staff members of a Roman Catholic Seminary in Malang. In 1975's come-structure programme one of them was invited six times (!) to speak about current issues of theology, especially those which promote real co-operation and common understanding between Protestants and Roman Catholics. Among those spoken about were inter-marriage, joint baptism, joint pastoral counselling, common social action, and missions.

Reversely, in 1975-1976 one of the Institute's staff members was invited to lecture at the Roman Catholic seminary in Malang on Protestant theology, and to speak about the ecumenical movement in a Roman Catholic clergy refresher course in Malang. Despite its personal nature the relation with Roman Catholics is very beneficial, cordial, encouraging, open enough, and promising.

The Institute also has good relations with some Moslem theologians. They are staff members of the State Islamic Theological Institute in Malang and staff members of the Traditional Islamic Religious School (Pondok Pesantren) Tebuireng, Jombang. In 1975 and 1976, in the come-structure programme only, the Institute invited one of them to speak on certain subjects from the Islamic point of view. These included family planning, lay training and adult education, religious education, Islam in Indonesia today, and common social involvement, e.g. development. The purpose of this relation is clear, namely, to promote common

understanding, good co-operation in certain areas, friendship, and exchanging experience and information. So far the relationship is very good, cordial, and open.

The same is true of the relationship between the Institute and some Buddhist leaders. Visits to the Buddhist sanctuary in Batu (18 km. west of Malang) have in fact enhanced the warmth of the lectures on Buddhism in 1976's come-structure programme.

With all of this it is clear that the Institute is by no means isolated from either academic or other religions' activities. As a matter of fact the Institute is also a place of ecumenical dialogue and inter-religious dialogue. The benefit falls not only to our guest lecturers and guest speakers, but most of all to our participants.

Therefore the Institute intends to continue and develop these relationships and is looking forward to increasing the dialogues.

7. PROBLEMS

Finance:

a. Financially the Institute depends on two sources; first, local sources, i.e. contributions from G.K.J.W.'s 93 congregations, participants, a small number of donations, and contributions *in natura* (foodstuff, etc.), second, foreign sources, namely the Netherlands Reformed Church and recently the T.E.F. The Netherlands Reformed Church has supported in cash the greater part of the Institute's budget in the past two years; T.E.F. is supporting its 1977 and 1978 budget (in small amounts), while the income from local sources was and is materialized mostly not in cash but in *natura*.

   As far as participants are concerned this financial problem does not make any difference in terms of their willingness to take part in the programme and to contribute *in natura*. What is needed in this regard is only someone who can motivate them to materialize their willingness. However, it is here that the Institute faces a real problem. At present the Institute has only one fulltime and four part-time staff. This number of personnel is far from enough to cope with the demand. Therefore in order to be able to continue and improve the programme the Institute needs one additional fulltime staff member (a native Indonesian, a member of the G.K.J.W. with appropriate qualifications) and more cash to pay this additional full-timer.

b. Being conscious of its cash dependence on foreign aid, the Institute has been deeply concerned with finding ways to cope with the financial problems. Through sharing financial responsibility with the congregations and participants, in 1974 the balance of the whole budget showed that 40% of the whole expense was covered by contributions from local sources, where as 60% came from foreign aid. The balance has positively changed in 1975 in that 50% of all expenses was covered by local sources, and in 1976 60% was covered by local sources. If things go well, in 1977 this figure will change to 75% from local sources, 25% foreign. However, it is a serious problem that the Institute so far has no financial source of its own, because foreign aid or foreign cash will in the near future be ended. In this connection the Institute wants to have its own financial resources, which we hope will lead to greater self-reliance and self-support.

Means of Transportation:

Geographical distance and means of transportation are two real and inter-related problems, especially for the go-structure programme. This is true because 80% of G.K.J.W.'s congregations, where the go-structure programme is carried out, are situated in villages remote from both towns and cities. The rural congregations have, in fact, been the stronghold and the bases of the G.K.J.W. since her establishment in December 1931. To reach those places the staff members of the Institute depend entirely on public transportation which is a bit poor, expensive, and most tiring. The Institute does not have means of transportation of its own. This always means that the staff members have to spend much of the money and their time on the way to and from the places of the courses rather than for the actual courses themselves. This is not to mention that because of the scarcity of public transportation to reach certain places or villages they have to go on foot. Moreover, it is also because of this short-coming that certain courses of the go-structure programme have to be dropped. Therefore the Institute urgently needs a means of transportation of its own, which will enable the staff to be more mobile to do their duty more effectively. With regards to East Java's geographical situation a Jeep or a Rover of four wheel drive would be most suitable.

Provision of Materials for the Courses:

In each course, both come-structure and go-structure, the Institute tries to provide written materials to enable each participant to follow the course and lessons, to consult and continue

his lessons afterwards, and then to teach others. So every piece of written material is without doubt very useful and helpful for the participants. It is the duty of each staff member to write his materials for the benefit of participants. And it is the duty of the Institute to duplicate them according to the number of participants or more. During the past years the provision of written materials had become difficult simply because no cash was available. But, thanks to T.E.F., for 1977 and 1978 this will at least no longer be problematic.

The Institute's Administration:

With the increase of the programme it is becoming more and more apparent that the Institute's Administration needs some improvement. The filing, expedition, documentation, management of the courses, and other administrative tasks become very important in the whole system of training and education. The T.E.F. has also paid good attention to this for our 1977 and 1978 programme.

8. CONCLUSION

With all that has been said above, it is clear that the Institute is owned and run solely by the *Greja Kristen Jawi Wetan* (the Christian Church in East Java). On the one hand the Institute depends on G.K.J.W. in terms of both policy and authority, while on the other it has its independence in terms of both theological research, theological development, educational responsibility, programming, and fund raising for the purpose of theological education for G.K.J.W.'s members. On the one hand the Institute is the agent of G.K.J.W. to run on a large scale theological education for her members, where as on the other it is obliged to review and examine critically everything happening in G.K.J.W. both internally and externally, and if need be, to put forward open, and concrete criticism for the betterment of all. The Institute is rooted in the G.K.J.W.; it is rural based and has a great critical task. With all its weaknesses and strengths it will go ahead until the G.K.J.W. decides otherwise.

NEWS OF EXTENSION

Peru

Alejo Quijada and his wife Dorothy, participants in the first ALISTE training project for extension specialists (1974), are based at the Evangelical Seminary of Lima. They have led extension workshops and consultations in different parts of Peru arid elsewhere. Late last year a decentralized Bible institute program was initiated in Lima on an experimental basis with about 100 students. (Apartado 664, Lima, Peru)

U.S.A.

The School of Theology of the University of the South offers a program of theological education by extension, "a 4 year, in-depth program in which the core-curriculum of the School of Theology can be obtained by groups of laypersons studying where they live." This program grew out of a survey throughout most of the Episcopal Church in the U.S. which revealed that "for a long time there has been a hunger among the laity for a deeper understanding of the Christian faith and a more knowledgeable participation in its mission." Some of the students may aspire to ordination to the diaconate or to non-stipendiary priesthood, but most will carry out their ministry within the diverse walks of life they are now pursuing. The program does not require academic credentials for entrance, and it does not normally lead to an academic degree. The 2 major components of the program are self-study textbooks for home study and regular meetings of 6 students plus a trained mentor, at which study is related to experience in the lives and ministry of the participants. On the average they will spend about 4 hours in home study and 3 hours at the seminars each week during 9 months of the year. Costs are shared by the institution, the participants, and local parishes or dioceses; other agencies may also contribute; and mentors may contribute their time without remuneration. For further information write to the Director of Extension Education, School of Theology, University of the South, Sewanee, Tennessee 37375.

New York Theological Seminary (formerly Biblical Seminary) is probably the most innovative theological institution in New York City. In 1970 on the verge of bankruptcy and with a dwindling handful of students, the Board of Trustees named Dr. George W. Webber as President, and the Seminary began a whole series of radical changes. The school has broken

with the traditional way of doing theological education; it no longer has a resident student body or a fulltime faculty; it is in the process of selling its campus and moving to rented quarters. The Seminary's attention is fully directed toward its metropolitan context. As reported in the. New York Times, it has become "a bustling center for instructing men and women in the New York area who are already active ministers." One of the 9 different programs provides Black and Hispanic pastors, most of whom have secular jobs as well as congregations to lead and families to care for, with an accredited college degree relevant to their ministry. Other programs include a Doctor of Ministry course, a basic professional Master of Divinity degree, and a Master of Systematic Theology degree in either pastoral counseling or the parish ministry. Student enrollment has risen to 453, the largest of all the seminaries in the City.

Mexico

Due to deep seated crises and in the face of student-administration difficulties the Evangelical United Seminary, one of 5 seminaries in the Theological Community of Mexico City, decided to suspend both its residential and extension programs for the academic year, September 1976 to June 1977. The Methodist Church, which sponsors the Seminary along with the Disciples of Christ and the Congregational Church, requested that the extension program continue during the moratorium, and the faculty arranged workshops to train denominational personal. All the extension centers continue to operate under the direction of the respective churches. (Apartado 20079, Mexico 20, D.F., Mexico)

The Associate Reformed Presbyterian Church held an extension workshop October 11-15, 1976 in the city of Río Verde with the purpose of Training extension center directors and teachers. 51 people attended. Among the program leaders were John Huegel and Eufracio Pérez, both of whom are staff members of the Evangelical United Seminary in Mexico City.

Guatemala

The United World Mission has initiated this year an Extension Institute for the Preparation of Christian Leaders, primarily for the denomination that goes by that name. Rev. Eriberto Soto directs the program, which began with one center in Chiquimulilla and 2 in Guatemala City. The students use the CLASE study materials, prepared by the Central American Mission, and

they will receive their certificates and diplomas from the Central American Theological Seminary. (Apartado 61, Guatemala, Guatemala)

Mariano Gálvez University's School of Theology has introduced a new curriculum this year under the leadership of Rev. Cecilio Lajara and Rev. Baudilio Recinos. The students study by extension or night classes, as they do in the other departments of the university. Present plans indicate that a student will be able to complete 45 courses for the *Profesorado en Teologia* in 4 years, 55 courses plus a thesis for the *Licenciatura en Teologia12* in 6 years. (Apartado 1811, Guatemala, Guatemala)

Australia

The World Evangelical Fellowship's Theological Commission has set up a Theological Education Unit under the leadership of Patricia Harrison (11 Garibaldi Street, Armidale, N.S.W. 2350, Australia), who suggests the following possible areas for study and development:

a. An external degree program for theological educators around the world who would be interested in training in education geared toward their specific needs. This program would operate by correspondence and perhaps regional seminars.
b. "Pedagogical seminars to help theological educators expand and develop their repertorie of teaching methods and materials."
c. Dissemination of information on education, contextualization, etc. through the bulletin *Theological Education Today* and perhaps additional monographs and cassettes or other media.
d. Accreditation of theological education, probably on a regional basis.
e. Seminars, articles, and possibly international consultations and interchange visits for the development of theological education by extension around the world.
f. Theological reflection about theological education.
g. Improvement of second language teaching and also of reading skills (in the maternal or second language), especially at the lower educational levels, which account for the majority of theological students in the Third World.
h. Regional seminars for teachers of church history, systematic theology, etc., to share ideas on curriculum and teaching methods.

Ecuador

The Latin American Association of Extension Theological Institutes and Seminaries (ALISTE) is in the process of forming an analytic catalogue of extension texts now available in Spanish. The director of the project is Rev. Jorge Maldonado, and the Executive Secretary of ALISTE is Rev. Nelson Castro. (Casilla 404-A, Quito, Ecuador)

WORKSHOPS ON THEOLOGICAL EDUCATION BY EXTENSION AND PROGRAMED INSTRUCTION

The Committee to Assist Missionary Education Overseas (CAMEO), which is sponsored jointly by 2 major associations of mission organizations in the U.S. (EFMA and IFMA), is planning a number of workshops on theological education by extension and programmed instruction in the coming months in response to the continuing demand.

DATES	TOPIC	LEADER	PLACE
May 2-6	*TEE Introduction*	*F. Holland*	*Wheaton, U.S.A.*
May 9-13	*TEE Introduction*	*F. Holland*	*Moody, U.S.A.*
May 16-20	*TEE Introduction*	*F. Holland*	*Trinity, U.S.A.*
June 13-24	*Training Ministry-TEE*	*F. Holland*	*Fuller, U.S.A.*
July?	*TEE Leaders – PI*	*F. Holland*	*Jos, Nigeria*
August?	*TEE Leaders*	*F. Holland*	*Nakuru, Kenya*
July 29-Aug.5	*TEE*	*T. Ward*	*Wheaton, U.S.A.*
Sept.19-Dec.9	*Training Ministry-TEE*	*F. Holland*	*Fuller, U.S.A.*
Sept.19-Dec.9	Programmed Instruction for TEE	*F. Holland*	*Fuller, U.S.A.*
January, 1978	*TEE Introduction*	*F. Holland*	*Messiah College, U.S.A.*

For more information write to:

Fred Holland
CAMEO Consultant

John G. Gilmore
Coordinator of CAMEO

Fuller School of World Mission	901 College Avenue
135 N. Oakland Avenue	Winona Lake, Indiana 46590
Pasadena, California 91101, U.S.A.	U.S.A.

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San Felipe Reu.
Guatemala, C.A.

CASE STUDY METHOPOLOGY

Kenneth Mulholland and Rubén Lores

(Editor's Note: Professors Mulholland and Lores have developed a case study methodology for the regular residential program of the Latin American Biblical Seminary and also for their new continent-wide extension program (PRODIADIS). The following resumé (in Spanish) is an appendix of the instructional module on Pastoral Administration. The Seminary's address is Apartado 901, San José, Costa Rica.)

The case study method is a type of group dynamics applied to education. The participants assume defined roles in the writing, presentation, and discussion of a specific case according to a defined plan and time schedule.

The Harvard Business School pioneered the use of this method more than 25 years ago. Tremendous resources have been dedicated to the collecting, cataloging, and utilizing of cases. Due to the fact that the choice and description of cases is one of the most crucial and difficult aspects of this methodology, there are organizations that specialize in providing this service to interested educational institutions and individuals. To begin, it is important to use common, well elaborated cases, whose usefulness has been demonstrated in practice.

In addition to business, the case study method is used extensively in law, medicine, social work, and education. It has been used in theological education for many years, but only recently has it acquired greater impetus, especially in relation to such aspects of professional

ministry as Pastoral Administration and Social Ethics. In some areas it is possible to structure an entire course around this methodology; in others it is useful only for certain appropriate parts.

It is necessary to point out that we are not talking of pragmatic learning in terms of the traditional theory-practice binomium. This methodology fits rather within the new educational currents that affirm that the most efficient and dynamic way to master the cognitive aspects of some subjects and professional skills is to take as a point of departure critical, personal and corporate reflection on real, concrete cases in which the utilization of knowledge, criteria, and values is required.

1. THE PREPARATION OF A CASE

A case is a written report of an act or event in which, generally, the writer is involved and for which he bears some responsibility for the outcome.

The complexity of the case will determine the length of the description from a minimum of one to a maximum of five typewritten single-spaced pages. Part of the discipline is to learn to condense, utilizing only the most important information. It is recommended that one begin with less complicated cases and advance progressively to more complicated ones as he masters the methodology. Sometimes one can utilize only a single episode or isolated incident that can be described in one or two paragraphs followed by some questions in regard to the attitude and activity of the persons involved in the incident, and the criteria and principles that enter the picture.

There are five distinct parts that the writer has to describe clearly:

A. *Background*. It is necessary to provide sufficient information to place the case in its context, especially the historical background of the persons or institutions that are involved in the case. Such currents of ideological opinion, tradition, events, etc. that determine or affect the case, ought to be pointed out.

B. *Description*. What happened? How? When? Include as many important details as possible. You can use direct quotes, including, for instance, a conversation or dialogue.

C. *Analysis*. Identify the *important factors* that intervene. Take into account the *interpersonal dynamic*, with special attention to changes of attitude, behavior, etc. In problems of change or innovation, analyze the process. Add the *implications of the event* and the situation that has resulted as a consequence of the same.

D. *Solution*. Here one indicates clearly but concisely the decision that was taken and the *reasons or bases* that brought it about. The writer can place before the group a question that he may have in regard to his own activity, in order that he may receive the help of the group. One educational mode is to state here only various possible *alternatives* to the solution of the case and to allow the group to come up with a solution. After a time of discussion the writer presents the solution that the case had in reality and discusses and compares it with the proposals of the group.

E. *Evaluation*. If you desire, you can include an evaluation of your own action, indicating whether you believe that you reached your objective.

2. MEETING TO DISCUSS THE CASE

A. The group can vary in number from 3 to 12 persons. The general objectives are the following: help to discover the resources that exist in the group for self-education, learn in community, mutually help one another to improve ministerial effectiveness and capability.

B. There are three distinct roles which the members of the group play with the oversight of a facilitator and/or a sub-group.

1. The "writer" in consultation with the "facilitator" and/or subgroup writes the case and distributes it to all the participants.

2. The "evaluators" receive copies of the case ahead of time and should spend at least an hour studying it before the meeting. One variable would be to have a single evaluator that prepares his evaluation in writing and then distributes it before or during the meeting in which the case is discussed. The evaluation should include the following: the formal aspects (clarity of presentation), the importance of the case, its limits, its distinct parts, the depth and relevance of the *analysis*; the *decision* and the *reasons* or *principles* that can be deduced.

3. The "facilitator" is he who convenes the group or sub-group, facilitates the assignment of work, maintains the dynamic of the discussion within the established procedure when the group studies the case.

C. The meeting itself follows a strict agenda. In the following description the roles, responsibilities, and time limits are defined for each point of the discussion.

Task: Clarification of Information
Time: 5 minutes

The group can ask the writer to clarify given points, but he is not allowed to add essential information to that which he has supplied in writing. The facilitator must firmly resist any attempt to begin the analysis or evaluation prematurely. One of the crucial elements for a professional is to describe what is necessary to fulfill a task. This part of the agenda obliges the group to distinguish between information that is crucial and information that is not crucial. The facilitator stops the questioning after five minutes and leads the group on to the following task.

Task: Analysis of the Dynamics of the Event
Time: 20 minutes

The writer is not allowed to participate actively in the discussion. Naturally, this frustrates him a great deal. He remembers all sorts of things that he should have included in the written case. The group may desire to ask him more questions, but this is out of order while the group is involved in the step of analysis. The central function of the facilitator is to guide the discussion toward the evaluation as soon as the dynamic of the event is clarified. Sometimes it is wise to rapidly recapitulate the event, keeping in mind the important background factors. The task of the group is to clarify the fundamental question or identify the crucial points and critical factors, thus laying a foundation for a serious evaluation. At the end of the 20 minutes, the facilitator indicates that he is going to move on to the evaluation.

Task: Evaluation of the. Solution
Time: 10 minutes

The evaluation has two parts. The first task is to evaluate the professional competence of the writer in the light of the objectives he has proposed. The basic questions are: Has he done what he set out to do? Has he done it well? What other course of action would have produced better results? If the writer himself offers an evaluation of the written case, this ought to be dealt with first, before moving on to what the evaluators have prepared. The second task is to evaluate his theological competence. The fundamental questions are: Was what he did worthwhile? Was it worth the time spent? At this point, one takes into account the theological norms, the historical traditions, the social necessities, etc. The important items include the action in relation to the nature of the church, the significance of the ministry, the hierarchy of needs and values of the persons and the society. It is possible that the group might decide that the writer did a magnificent piece of work and attained what he set out to do, but that the task was not necessary nor was it worth the time and effort that it absorbed. Here one sees the conflicting demands facing the pastor. The priorities of ministry are questioned or confirmed, and the group seeks to help to clarify the nature of the professional commitment.

Task: Reflection and Reaction the Writer
Time: 20 minutes

The writer now has opportunity to give feedback to the group. At what point was the analysis and evaluation of the group of most value? What are the things that the group has not seen or comprehended? What are the questions that he would have liked the group to discuss if there had been more time?

3. GENERAL SUGGESTIONS

A. After giving the case a title it is good to indicate the general category to which the case belongs, for example: ethical problem, human relations, pastoral administration, conflict in the church, etc. This is very important in order to relate more clearly the theoretical teaching with concrete practical problems.

B. The professor should assign reading appropriate to the cases. Both the written part and the discussion ought to explicitly reflect the reading just as it reflects the relevant material dealt with in the classroom.

C. Although the usual manner of dealing with case studies is by means of group discussion, occasionally it can be combined with a panel, a drama, or with a visit or field trip.

D. It must be recognized that though this is an effective method, it is not easy and can even be tedious for those who for diverse reasons don't participate fully. One needs to give sufficient time to the orientation and to the learning of the method before dealing with complex cases or before using it as the principal methodology for a course.

E. Upon reading a case, each one of the participants ought to formulate a series of basic questions about the action that is being carried and, the ideas and underlying sentiments, the theological presuppositions, the alternatives, etc. These questions should be considered from diverse perspectives: theological, psychological, educational, ideological, political, etc.

F. It ought to be emphasized that one of the important aspects of this methodology is that it requires the presentation of clear and specific solutions in order to submit them to the criticism of the group. It is not a matter of simply asking the right questions, but of finding adequate solutions.

G. On the other hand, remember that it is also necessary to distinguish between the problems that can be resolved and those that can only be understood. In the same way, rarely does one find a situation that can only be treated in a single way. It is important to consider the problems as comprehensively as possible.

H. Some cases require more than a single discussion meeting. In the interval the professor can assign pertinent material to enrich and inform the contribution of the participants.

I. It is necessary to exercise maximum care when writing a case dealing with a problem concerning a church. It is useful to have the permission of the pastor and the persons involved if there is the least possibility that the presentation of the case could complicate the problem.

J. In all cases the names of persons, churches, and even countries ought to be fictitious in order to avoid what is mentioned above and also to attain greater objectivity on the part of the participants.

4. EXAMPLES OF SITUATIONS WHICH LEND THEMSELVES TO CASE STUDIES

A. Educational Problems

1. A pastor not satisfied with the denominational material for his Sunday School decides to use the course "New Life in Christ." The congregation protests because he made the change without consulting them.

2. After a study reveals the Biblical illiteracy of the congregation, due in part to deficient preaching, the Christian Education Commission challenges the pastor to elaborate a preaching plan to correct the deficiency.

3. Periodically, the Youth Society disbands for lack of programming. At least that is what a group of parents was thinking when they approached the new youth leader to express their hope that he could do something to keep the youth within the church.

B. Ethical Questions

1. To dance or not to dance?

2. The Rev. Peter Parsely is asked by his congregation to resign because of what they call his Marxist tendencies. He refuses to do it.

3. The church needs an organ, but doesn't have enough money to buy one locally. The President of the Organ Committee proposes to the Board of Deacons that they import one from the United States, bringing it in under the name of a group that is tax exempt and whose director is a personal friend. This way they could buy it immediately and use it for the glory of God. The Deacons consult the pastor about this proposal.

C. Conflicts

1. A pastor introduces the charismatic movement in a non-Pentecostal church and the dominant group forms a new congregation.

2. A young, recently installed pastor, elaborates a plan to eliminate the three missionaries who work with the congregation, but they resist the decision.

3. The congregation has a long anti-ecumenical tradition. The pastor breaks the tradition, inviting a Catholic priest to preach on a Sunday night.

D. Administrative Problems

1. A young pastor who is dismissed by a congregation for administrative deficiencies asks counsel of a more experienced colleague.

2. The pianist has 20 years of faithful but incompetent service to the church. Various pastors tried to replace her, but without success as she belongs to the wealthiest family in the congregation. The new pastor says, "She or I."

3. Tired of their "do everything by himself" pastor, the Board of Deacons issues him an ultimatum and demands that he propose a plan to involve the members more fully in congregational life.

4. The congregation has a deeply rooted tradition of spontaneity in the matter of offerings. For this reason the finances go from bad to worse and no advance planning is possible. The pastor decides to introduce the system of weekly offering envelopes.

5. During its ten years of existence the style of leadership nomination for the diverse functions of an independent church has varied in accordance with the personality of each new pastor. The Deacons decide to establish a system of leadership selection.

PRODIADIS: CONTINENT-WIDE EXTENSION PROGRAM FOR LATIN AMERICA

Rubén Lores

(Since stepping down from the rectorship of the Latin American Biblical Seminary three years ago, educator-theologian Rubén Lores has been laying the groundwork for an exciting new program of education by extension designed to serve not only the thousands of lay pastors in Latin America who have not had access to theological classrooms, but also to provide a medium of continuing education in theology and biblical studies for seminary and Bible School

graduates who want to keep growing in their ministry. The following interview is taken from the *Latin America Evangelist*.)

The name of your program looks Like a Greek word. What does PRODIADIS mean?

Appearances are deceiving. There's nothing Greek about it. It's an acronym for the Spanish name of the program known in English as "Diversified Program at a Distance." The basic idea is to offer the same program we have in residence here at the Biblical Seminary to those who cannot come to Costa Rica or who don't want to.

What is its academic level?

It's the same as our residence program, on a university level. Students must have completed at least their secondary or high school education. Admittedly this is not the level where extension theological education is most needed, but we feel it is the most strategic. And it is the level at which we are working here in residence. Many theological education by extension programs take the individual student right where he is – or claim to – and help him develop his ministry from that point. This type of approach is greatly needed for the growth of the evangelical ministry in Latin America. PRODIADIS, on the other hand, is more selective and we think it can really be more effective because the student has already acquired the basic learning skills; from there PRODIADIS will help him to do the kind of Biblical exegesis and theological reflection that is so badly needed for a growing maturing church.

Does PRODIADIS differ in other ways from more conventional extension programs?

Yes, I think so. It is based on two years of research and tries to follow new trends in university education all over the world. Basically, it is a self-study program which (1) does not depend on one textbook only, and is therefore more properly "education" rather than simple "indoctrination;" (2) does not limit itself to those who can study in a center under a tutor, although we highly recommend such an arrangement wherever possible; and (3) does not use only "book-knowledge," but utilizes any legitimate way of learning, such as field studies, experience, projects, trips, cinema, etc. Also we assess and accredit life experiences for mature students who have acquired through life-involvement some of the skills which a theological curriculum is supposed to provide.

Do you offer a degree of any kind?

Yes, we provide a degree program that is not limited geographically. We offer both a Bachelor's and a Master's degree in theology. Of the hundreds of extension programs, very few are on this level and they are limited geographically sometimes to a small section of a country. Our students will be literally from all over the Spanish-speaking world. And some courses will be available in Portuguese as well.

Have you had a chance to see how it works? What kind of response are you getting?

We presently have a pilot project underway with about 20 students from 11 countries. The first thing we have learned is that things go mighty slow when you can communicate only through the mail! But we are greatly encouraged by the wide interest in PRODIADIS.

Is mail your only contact? How do you stay in touch with the students? Do you have a staff of secretaries? Or will you have to travel a lot? How are you solving these technical problems of communication?

Of course, as I said, we are forced to rely heavily on the mails. But we also maintain contact through the tutors who are involved. On our own staff here we have only two full-time professors, two part-time professors and two full-time secretaries, although naturally the staff will grow with the program. And I might add that PRODIADIS is designed to pay for itself through tuition fees and the generous volunteer help given by personnel from the seminary here and by tutors and personnel of other organizations involved.

As far as travel is concerned, there will be some travel necessary for several Biblical Seminary professors in order to establish a natural network of participating entities. We may have as many as a hundred institutions, churches and centers in the network. The study program itself, however, will not require the presence of our staff personnel outside of Costa Rica.

What kind of textbooks do you use?

We're working with a system of "modules," each of which will provide guidance and orientation to help the student study the subjects he chooses. The curriculum is divided into four main areas: personal development and spiritual maturity; tools for study; content or subject matter; and skills and professional training for ministry. It is an open curriculum, but

to register in a course the student must have the approval of his tutor who will see to it that the course fits into the student's stated objective. The courses can be combined in a number of ways, and every student will be expected to include several projects in his curriculum. There are four basic courses that new students must begin with:

(1) Methods of theology and investigation, (2) Bible study and exegesis, (3) Panoramic view of the Scriptures, and (4) Spanish language, composition and literature.

It would seem that you will be needing a vast number of texts and study guides for such an ambitious program? Do you. think you can keep up with the demand?

Well, we expect to add about 25 new modules every year. But these would include some that may not originate from within the Biblical Seminary staff but in other points of the system. We do our own simple printing and binding of manuals, and so far we have been very pleased at the rate of production. Everyone is cooperating, and we are seeing God's blessing in the mechanical as well as in the larger, strategic aspects of the program.

Do you dare make any projections at this point? What are the future prospects of PR0DIADIS?

The basic projection is to make PRODIADIS a useful tool for the widest possible use of the Church of Christ in the Spanish-speaking world. We are not aiming at institutional expansion, neither do we want to compete with any existing program. If we can reach this goal, there will soon be thousands of students using PRODIADIS with the encouragement and help of hundreds of churches, Bible institutes, study centers and tutors.

What about finances? This program will require heavy financial underwriting, will it not?

Not really. I think I can show this by stating some basic principles under which PRODIADIS is operating.

First, we are taking the fullest advantage of existing Biblical Seminary staff by producing teaching materials which can be used both in the residence program here and in PRODIADIS.

Secondly, we are charging enough for the courses and other services to cover costs with a small margin of profit. Parenthetically, this is why we must print our own materials.

Thirdly, the only services which we intend to provide are: courses, advice, and academic accreditation, and this will be done through the mails, as far as our own costs are concerned. All other needed services will be provided either by the student himself or by his sponsoring organization. This cuts our own costs per student way down.

Finally, as I indicated above, the size of our staff here will be determined by the number of students. So our institutional baggage will always be predicated on a self-supporting staff-to-student ratio.

Does that mean they you do not need money from outside sources for the PR0DIADIS program?

Not quite! Although we realistically and prayerfully hope that the operation of PRODIADIS may be on a self-supporting basis from the beginning, obviously we need some outside help to get the program going at a reasonable speed. Our development budget adds up to $30,000, of which we have already received about one third. We are asking God for large and small contributions to cover the other two thirds. But we are not sitting down meanwhile and just waiting for contributions! This is a going project! And the Biblical Seminary is giving it top priority because of the urgent and strategic need it is seeking to fill.

One final question: How do you relate the PRODIADIS ministry to the overall status of the Christian Church in Latin America?

I would say that the level of theological training has not kept pace in Latin America with the development of the Church. We are hoping to help fill this gap. Furthermore, it is our observation that a large segment of the Christian Church is too content with little more than an elementary indoctrination of a sometimes-truncated Gospel. Theological training that is profound, creative, contextual and biblical has been available to only a small fraction of our evangelical leadership. We hope we can help correct this situation. Another thing: Continuing education for on-the-job pastors whose ministerial training is several years behind them is practically non-existent in Latin America. PRODIADIS should do a lot to meet this growing need.

As the Church of Jesus Christ pursues under God its quest for self-reliance and for a Scriptural but indigenous theology to undergird its vast and challenging task of evangelism, we are

praying and working earnestly to make PRODIADIS one more valuable tool in the hands of the Holy Spirit for the accomplishment of His purpose throughout the Spanish-speaking world.

For further information about PR0DIADIS write to PR0DIADIS Seminario Bíblico Latinoamericano, Apartado 901, San José, Costa Rica.

NEWS OF EXTENSION

United Kingdom

Martin B. Dainton, former editor of *Programming*, a periodical of the World Evangelical Fellowship which has been incorporated into *Theological Education Today*, has brought together a number of articles from the former publication and made them available in the book *Introduction to Programming*. The articles explain the principles and describe the process of writing programmed instruction, and they open up some of the basic issues of educational technology. Order (for $1.50) from World Evangelical Fellowship, Les Emrais, Castel, Guernsey, C.I., United Kingdom.

Kenya

The September 1976 issue of *Edification*, the newsletter of the Christian Education Commission of the Association of Evangelicals of Africa and Madagascar, contains a list of Bible teaching materials for Africa in English. Some of these materials have been prepared specifically for theological education by extension. (P.O. Box 49332, Nairobi, Kenya)

U.S.A.

The Theological Commission of the World Evangelical Fellowship has prepared a "Survey of Programmed Instructional Materials." Although the list is far from complete, it does indicate some 40 sources of materials in 25 countries and 20 languages. Order (11.00 includes airmail postage) from World Evangelical Fellowship, P.O, Box 670, Colorado Springs, Colorado 80901, U.S.A, or from the same organization, Les Emrais, Castel, Guernsey, C.I., United Kingdom.

Mexico

Representatives of the Lutheran extension organization for Latin America, *Co-Extension*, and the Augsburg Lutheran Seminary met on February 10-11 in Mexico City to plan a uniform basic curriculum for the Lutheran extension seminaries. They recommended 15 courses for the certificate level, 22 for the diploma level, and 29 for the *Bachillerato*, distributed in 3 major areas:

1. Comprehension of the Fundamentals of the People of God (Bible, Doctrine, History).
2. Understanding the Latin American Reality (The Socio-Economic Situation, Religious Environment, National Historical Reality).
3. Training to Guide the People of God (Expression Persuasion, Service).

President of the Curriculum Committee is Robert Huebner, Apartado Postal 20-416, Mexico 20, D.F., Mexico.

The Mexican Promotor of Open Theological Schools and Seminaries (PROMESA) met on January 31 to reorganize and to initiate plans for a major extension workshop to be held in June. The President is David Legters; Vice President is Neemías Díaz; and the Secretary is John Huegel. The Secretary's address is Avenida San Jerónimo 157, Mexico 20, D.F., Mexico.

India

The United Theological College of Bangalore and the Andhra Christian Theological College of Hyderabad and 7 other theological schools have developed a system of tutorial assistance on a regional basis to serve students studying for the external B.D. under the Serampore system. They have regional centers and a floating library.

Colombia

Rev. Gerardo Wilches has been named Director of SELITE, the Lutheran extension program of the Evangelical Lutheran Synod of Colombia.

The Union of Biblical Institutions of Colombia (UNICO) held its second major Consultation on Non-Formal Theological Education, December 13-17, 1976 at the Baptist International Seminary in Cali. There were 40 full participants; 12 to 15 groups from all over Colombia were

represented. The program consisted primarily of reports from the various extension programs and group evaluation with the help of visiting consultant Nelson Castro, Executive Secretary of ALISTE. A business session was held on December 16, at which time the objectives of UNICO were revised, plans were initiated for a Center for Studies in Theological Education and Ministry, and the new executive committee was elected. The new objectives of UNICO are:

1. To organize national and regional workshops on program administration, writing self-instructional materials, Christian education and evangelism.
2. To hold a national consultation yearly.
3. To edit a quarterly bulletin of information, articles, and bibliography.
4. To promote research among its member institutions, especially on the use of programmed texts, program statistics, and new educational developments.

Named to initiate the study center are Javier Zárate, Tomás Lambis, and Elieser Castro. Elected to the executive Committee of UNICO are President Elieser Castro (Apartado Aéreo 516, Armenia, Quindio, Colombia), Treasurer Lee Stewart (Apartado Aéreo 51-700, Medellin, Colombia), and Secretary Dr. Luciano Jaramillo (Apartado Aéreo 173, Cali, Colombia). The following data from 7 extension programs were compiled during the consultation:

1. SELITE (Lutheran)	32 students	7 professors	5 centers
2. Baptist Seminary	120 students	23 professors	
3. Armenia Institute (CMA)	270 students		
4. C.B.C. (Colmineva)	240 students	6 professors	20 centers
5. G.M.U.	300 students	26 professors	50 centers
6. Ocaña (TEAM)	170 students		10 centers
7. Northwest Presbytery	250 students	3 professors	33 centers

Bolivia

Rev. Abdón Mendoza has been named Director of the Lutheran Theological Seminary, an extension program, taking the place of Rev. Richard Gunderson.

Ecuador

The Latin American Association of Extension Theological Institutes and Seminaries (ALISTE) is in the process of forming an analytic catalogue of extension texts now available in Spanish. The director of the project is Rev. Jorge Maldonado, Casilla 404-A, Quito, Ecuador.

El Salvador

Francisco Son, the new director of the Church of God Bible Institute in El Salvador, has initiated an extension program in that country. 17 recognized leaders, mostly pastors, were invited to a training seminar in February; all of them responded, indicating their willingness to serve as volunteer teachers without remuneration; 14 passed the course. During the first semester 15 "Regional Bible Institutes" (extension centers) were planned with an estimated enrollment of 200 students. The director and professors of the residential program, which has 30 students, will supervise the regional centers and cooperate in the preparation of materials. "According to national leaders news of the program has met with great enthusiasm among pastors, youth, and members, who are eager to participate in the ministry of the church." (Apartado 1773, Santa Tecla, El Salvador)

Costa Rica

The Theological Education Fund Committee held its annual meeting July 21-25, 1976 in Alajuela, Costa Rica. The major study theme was "Ministry Today," and the 3 sub-themes were "Theologies of Liberation and their Implication for Ministerial Training," "Ministry with the Poor," and Ministries in Pentecostal Churches." During the business sessions the Committee approved 92 projects for funding which totaled $485,657 and took steps toward the restructuring of the TEF in July, 1977 as the Program on Theological Education under Unit 1 of the World Council of Churches. During its Third Mandate (1970-1977) one of the 9 major concerns and areas for funding of the TEF has been theological education by extension. In his report of the Alajuela meeting Thomas Campbell, a member of the TEF Committee, states, "Theological education by extension is now clearly established as the most vigorous alternative creative form of preparation for the ministry. It may soon outdistance residential patterns of preparation as the dominant form of training for the ministry."

Uruguay

The Evangelical Methodist Church in Uruguay has a diversified, decentralized training program. Level A operates on a congregational basis, offering 2 courses per year during 3 years. Level B is designed for the formation of lay preachers through quarterly courses over a period of 3 years imparted during extended weekends. Level C is a 3-year training program for lay pastors who will have wider congregational responsibilities under the supervision of ordained ministers.

The Ecumenical Institute at Montevideo offers a series of weekly evening courses for 6 months of the year for pastors and lay-people who desire training for more effective participation in their churches and in society. A central aim of the Institute is to promote an ecumenical spirit in Montevideo and throughout the country.

Brazil

67 representatives of 30 institutions in 12 states of Brazil met in Londrina, Brazil February 1-4 for the Tenth General Assembly of the Evangelical Association of Theological Training by Extension (AETTE). The program included lectures, reports, groups work, and business sessions and also devotional and recreational activities. 7 organizations and 18 individuals were received as new members and collaborators respectively. The new directors of AETTE are Lowell Bailey (President), Bruno Seitz (Vice Presidente), Pedro Klassen (Secretary), Paulo Moreira (Treasurer), Paulo Mendes. Jonathan Ferreira, and Lois McKinney (Executive Secretary). The next General Assembly of AETTE is planned for January 31-February 3, 1978 at the Eduardo Lane Bible Institute in Patrocinio.

A new catalogue of 75 self-study texts (in Portuguese) for extension training should now be available from AETTE, Caixa Postal 30.259, 01000 Sao Paulo, S.P., Brazil.

Zaire

The Presbyterian Community of Zaire is planning to set up an extension program and is trying to contact as many French speaking extension programs as possible in order to profit from their experience and to find out what kinds of materials are available in French. Please send information to Rev. James Sauer, Sub-Director, Central Bureau of Theological Education by

Extension, Center of Ministerial Formation, C.P. Za-B.P. 117, Kananga-Kasai Occiendal, Republic of Zaire.

Philippines

The Philippine Association for Theological Education by Extension reports progress on the preparation of extension teaching materials. Robert Samms of C-BEST (P.O. Box 1594, Manila) has completed a workbook on *Bible Doctrines*. Leslie Hill of Phil-BEST has completed Volume 1 of his *Church History for Church Leaders*. PAFTEE's Board of Directors has voted to reprint *Inductive Study of the Book of Mark*, by F. Ross Kinsler, and *TEE Center Leader*, a manual for extension teachers. Editor of the *PAFTEE Bulletin* is Leslie Hill, P.O. Box 94, Davao City, Manila, Philippines.

Taiwan

The Committee for Theological Education by Extension in Taiwan met on January 17 for reports and business. Hugh Sprunger, the Secretary, reported a current enrollment of 90 extension students of the China Evangelical Seminary in Taipei. David Mao reported on extension classes in Hsinchu under the C.E.S. Bill Yang reported that the Taiwan Theological College would hold 8 extension courses in Taichung during the coming semester and indicated that study guides would shortly be available on Missiology, Old Testament Problems, Group Dynamics, Evangelism, A Biblical View of Women's Ministries, and Principles of Counselling. Peyton Craighill of Tainan Theological College in Tainan reported on Presbyterian extension programs in 4 different geographical areas (Taichung-Changhua, Penghu, Tainán, Pingtung) with a total of 192 students at 3 different levels. The TEE Committee, which had been serving as a coordinating committee of theological schools related to the China Evangelical Seminary, decided at this meeting that the wider concerns and activities of the extension movement should be turned over to the Taiwan Association for Theological Schools (TATE), which represents all the residential and extension programs in Taiwan.

Sarawak, East Malaysia

The Methodist Theological School started an extension program in January, 1975 because of the difficulty of supporting pastors in the Iban Methodist Church and with the hope of

providing less expensive, better quality training. The response of the local churches has been so encouraging that the program has been expanded and made a permanent scheme. The curriculum includes various stages and levels.

Papua New Guinea

In 1974 Rarongo Theological College launched an extension project to integrate its residential training with training of village workers. A new plan enables students to begin formal theological studies by extension and later to transfer into the residential program if they so desire.

Indonesia

The Christian and Missionary Alliance has an extension program with 17 centers and 275 students in West Kalimantan. There are 4 missionary and 5 Indonesian teachers, and they are aided by an MAP plane. Classes are held bi-weekly. The majority of the students have families and are active in their local congregations. The national church, KINGMI, has begun to use some of these students as pastors of congregations in new areas, and some students have started new congregations.

PERSONNEL AND ADDRESS CHANGES

Nelly C. Jacobs has been named as Editor of this bulletin and Director of the Guatemala Center for Studies in Theological Education and Ministry. All correspondence should be directed to her, Apartado 3, San Felipe Reu., Guatemala.

Mrs. Jacobs has been the Secretary of the Presbyterian Seminary of Guatemala for 12 years, and she and her husband are Professors of the Seminary.

F. Ross Kinsler has moved with his family to Geneva to join the staff of the new Program for Theological Education of the World Council of Churches, 150, route de Ferney, 1211 Geneva 20, Switzerland.

HERE'S HOW: HEALTH EDUCATION BY EXTENSION, **by Ronald S. Seaton and Edith B. Seaton, William Carey Library, 533 Hermosa Street, S. Pasadena California 91030.**

Readers of this bulletin, although their chief interest may be theological education by extension, will be greatly challenged by this new book – because it applies many of the same underlying assumptions and similar methods to another sphere of human need, because it proposes far-reaching changes in traditional educational and professional structures, and because it demands a holistic approach and a broad mobilization of available resources to respond to the world's increasingly desperate predicament. Extension, whether in theological education, health education, or community development, can be far more than a fad or a gimmick; the authors of this book present it as a missionary vision and an urgent call to action on a vast scale.

> *More people in the world need health – total health – than ever before. All the efforts of governments, foundations, and missions, all their skills and their money, their hospitals and clinics, their programs and projects have not made the world healthier, or solved its economic problems or its pollution problems. The world is sicker than ever before.*
>
> *Is it possible to offer a functional, creative, dynamic – healthy – life to all? We think so. But we will need a new strategy which deals with life as a whole, and looks within each culture for the particular values and social patterns by which people live and which may need to be modified or redirected if individuals and societies are to achieve health.*

After reading this book theological educators, especially if they work with extension programs, will feel constrained to rethink their task in terms of the whole, human situation, the healing-saving mission of God in the world, and the ministry of the church to all people and to whole persons.

Copies may be ordered from William Carey Library at $2.07 (list $3.45) plus postage and handling.

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THEOLOGICAL EDUCATION BY EXTENSION: SERVICE OR SUBVERSION?

F. Ross Kinsler

INTRODUCTION

The extension program of the Presbyterian Seminary of Guatemala is now in its fifteenth year. The program has grown, stabilized, made many adjustments. The infrastructure needs strengthening; the curriculum is being revised; most of the instructional materials should be reworked. But the results of these 15 years are overwhelmingly positive – at least in terms of traditional expectations. On completion of the current academic year (November, 1977) there will be a total of approximately 85 extension graduates, of which 45 are serving fulltime as pastors and church workers (not yet ordained); another 15 occupy important leadership positions in their congregations and presbyteries as laymen, licensed preachers, or ordained pastors; 10 others are pastors and outstanding leaders in other churches here in Guatemala or in other countries. Current enrollment stands at about 250 students in 20 extension centers scattered around the country; efforts are being made to expand into 3 major Indian areas plus 2 frontier situations with the help of volunteer adjunct professors. During this 15-year period a total of about 1000 students have participated in some course of study – in a national church which has about 20,000 baptised adult members, 90 organized churches, and 300 congregations.

Yet there is still strong opposition to the whole idea of theological education by extension right here in Guatemala among some of the most outspoken and powerful leaders of the Presbyterian Church. They no longer attack the extension program directly; they have to concede what it has achieved. But they insist that the Seminary should reopen its residential program to meet the priority need for "adequate" preparation for those who are "really" called to "the ministry." We have pointed out that the Seminary's previous fulltime residential program reached only 264 students during its 25-year history, that just 52 were graduate and only 15 are currently serving the Presbyterian Church of Guatemala, 6 of them as fulltime pastors. Nevertheless these pastors of the old guard persist in their "high" views of the ministry; they insist that pastors need special, separate training. They fear that extension is weakening the ministry and undermining the church.

We have chosen here to deal directly with this question, Is theological education by extension a significant service to the church or is it a subversive threat to the church and its ministry? In this study we shall try to deal with the complaints and analyze the on-going opposition to our extension program in Guatemala. But we shall also refer to the extension movement in general, which continues to experience varying degrees and kinds of resistance around the world.

In a recent conversation with the executive secretary of an association of theological schools, he expressed surprise that we still face opposition here in Guatemala after 14 years of extension and noted that in other places there now seems to be no conflict. My response was to point out that there are serious differences between the advocates of extension and residential training, that ecclesiastical structures and hallowed traditions are being challenged, that conflict and controversy may in fact be good signs. If, on the other hand, extension is easily incorporated within the established system – as training for "laymen," for those who cannot get to a "real" seminary, or for "lower" levels – perhaps no essential changes in the status quo are taking place.

Orlando Fals Borda, a brilliant Colombian sociologist and Presbyterian elder, has recommended the recuperation of subversion as a useful, dynamic concept. Given the unjust, exploitive socio-economic-political structures of Latin America, any move to help the poor gain basic rights, land, or power is labeled as subversive. We may argue in a similar way that the

churches in Latin America and elsewhere are dominated by the clergy, by ecclesiastical structures that place power and privilege and initiative in the hands of a few, and by inherited or imported patterns of theological education and ministry that stifle indigenous, popular leadership. From this angle, too, we must raise the question as to the role of theological education by extension. Should it merely serve the given structures and vested interests of the established system of the ministry? Or should extension subvert those interests and structures?

The following paragraphs suggest some ways in which the extension movement may provoke radical change, not to destroy the church or its ministry but rather to undermine its perpetual tendencies toward hierarchization, legalism, traditionalism, dead orthodoxy, and unfaith. This kind of subversion, it will be argued, is healthy and necessary. It is dynamizing. It will most probably, as we have seen in Guatemala and elsewhere, occasion opposition. *Theological education by extension may in fact render its greatest service to the church and its ministry by challenging existing structures.*

1. HOW SHOULD WE CONCEIVE OF THEOLOGICAL EDUCATION?

The opposition to extension here in Guatemala and elsewhere seems, in the first place, to be built on a certain vision of what theological education should be. We really need to take seriously the ideals and the reasoning that make up that vision, the concerns that lie behind the complaints, and the important issue of academic excellence in ministerial training.

The traditional vision of what a seminary should be continues to carry considerable weight in some circles. Our older pastors, especially, would love to see even a tiny group of bright, dedicated young men at the seminary fulltime, living in special dorms, attending classes daily, spending long hours in the library and with their professors, and enjoying a close fellowship of worship, work, and recreation. If they have offered their lives in service to God, it is reasoned, they should be given the best opportunity to prepare themselves. If they have their whole lives before them and are to serve fulltime in the ministry, the church can well afford to give them 3 years of fulltime preparation. Extension training, which is parttime, often sporadic, tacked onto the daily routine of work and home and church activities, can hardly be an acceptable substitute. These doubts about extension increase as more and more people

all around us advance up the education ladder and as other churches build bigger and more impressive theological institutions.

The desire for academic excellence is certainly worthy of consideration. Our critics believe that fulltime, residential training is far more adequate preparation for "the ministry," i.e. for pastors; they call for upgrading the level of training and tightening or increasing course requirements; they want the seminary to provide a different or at least a longer program for candidates for ordination. In response we have questioned whether academic excellence, as it is commonly understood, is very relevant to the ministry as it really is or as it should be. In Guatemala, most of Latin America, and much of the Third World, schooling is primarily a vehicle of escape from poverty, and it alienates people from their own families, communities, and cultures. The purpose of the seminaries and Bible institutes is to prepare leaders for service among all the congregations, especially among the poor, but we have seen over and over again that they too are instruments of alienation and elitism. Throughout the Third World there is an enormous drive for more schooling, and theological institutions everywhere are moving up the education ladder. The end of this process is greater specialization and professionalization with abundant benefits for these who reach the highest ranks.

We can never take lightly the intellectual seriousness of our task in theological education, but we must define our objectives in terms of the life and mission of the church. 90% of the people of Guatemala are extremely poor; 60% are illiterate; and less than 1% have completed secondary school. The Presbyterian Church of Guatemala has many congregations in rural areas where plantation workers earn less than a dollar a day and peasant farmers struggle to subsist on tiny plots of land, in the towns and cities where trade flourishes and artisans and professional people concentrate and schooling is more prevalent, and among the vast Indian populations where Spanish (the "national" language) is spoken only by a small minority. No seminary could "form" pastors for this diverse, growing church; few graduates of traditional seminaries would be able to adapt to the exigencies of most of these situations; most of the congregations will never provide "professional" salaries.

It is our understanding that the congregations themselves can and must form their own leaders and candidates for ordination. The seminary's role is to provide study tools and tutors and to design training programs that will enable these men and women to develop more

effectively their gifts, to reflect more critically upon their ministries, and to lead their people in more faithful service and witness. We insist that the seminary must offer functionally equivalent training for the ordained ministry at widely separated academic levels (entrance with primary, secondary, and university schooling); in fact we are in the process of adding an even "lower" level in response to obvious local needs. Similarly we have resisted earnestly all attempts to separate courses for "ministerial candidates" from courses for "laymen" in our struggle to break down the false dichotomy between clergy and. laity. Whereas contemporary Western society and Guatemalan education place great value on degrees, levels, faculty, buildings, schedules, we have tried to reverse this process and emphasize growth in service in the congregations.

Although at times – such as annual graduation services – we put on the paraphernalia of academe in order to maintain credibility for our program and for our graduates, we are dedicated to the de-institutionalization of theological education. We are looking for new guidelines for academic excellence. Our faculty is not deeply concerned about "original research"; we would rather divest ourselves of the professorial image in order to relate with our students as colleagues in the ministry and in theological reflection. We – students and teachers – are not directly involved in international theological debates, but we are all vitally engaged in the problems of our church and in the needs of our people.

Aharon Sapsezian has said that our seminary has "committed institutional suicide." Peter Savage describes this new vision of theological education as "pedagogical conversion." We are in the process of breaking some of the assumptions and subverting some of the pretensions of schools in general and of theological institutions in particular. We are trying to open up rather than close the door to ministry, to challenge rather than discourage people of all ages, levels of schooling, social and economic status, ethnic and racial background to respond to God's call. This process may also help the churches to throw off the bondage of a professional clergy, the ideology of the middle classes, the legalisms of the past, and the cultural forms of a foreign church and an alienated society.

2. WHAT IS OUR UNDERSTANDING OF THE NATURE OF THE MINISTRY?

The opposition to extension is not merely a criticism of the educational model. It is rooted in and strongly committed to a certain understanding of the ministry. We must explore that

concept of the ministry, examine its validity, and ask whether theological education by extension can and should support it.

The idealism surrounding the Presbyterian ministry in Guatemala flows no doubt from several sources: the highly competent, highly motivated, "spiritually" oriented missionary; the all-powerful, authoritative Catholic priest; and the highly visible, outspoken "ladino" leader of plantation, political party, and community organization. A pastor is expected to have above all a deep sense of call, a self-image that places him in a unique sphere of service, dedication, and sacrifice. His integrity and authority should not be questioned. He is the spiritual leader of his congregation, the axis around which the life of the church revolves. The people cannot grow spiritually beyond the level of their pastor. He is the prime mover, orientor, and advisor for all the programs of the church. He is the preaching-teaching elder, who must expound God's revelation, maintain discipline, and lead the congregation. In Presbyterian church order a pastor must preside over the local church governing body (the session), and only pastors are authorized to administer the sacraments.

Given this image of the ministry, it was probably inevitable that our extension program would cause not only disappointment but righteous resentment. The image is so strong that some of our extension graduates themselves have joined the opposition, agreeing with the older pastors that extension training is inadequate. At presbytery and synod meetings certain persons have been eager to pick up any indication of incompetence on the part of our extension students and graduates; at last year's plenary assembly one of the synod executive officers inadvertently used the word "mediocre " The facts show of course that extension graduates and students now lead most of the churches throughout the whole denomination, including the largest ones, and several have been elected as presidents of their presbyteries and of the Synod. But they do not quite fit the idealized image; in fact they unconsciously call into question that very image.

The older pastors feel very strongly that they were called to serve fulltime in the pastorate and that anything less is a denial of their calling, even though most of them have not been able to carry out that ideal. They believe that candidates for "the ministry" should abandon secular employment and give themselves wholly and "sacrificially" to theological studies and later to the pastorate. On a number of occasions when the seminary's report, with its long list

of students, has been presented in a presbytery or synod meeting, someone has asked which students are candidates for the ordained ministry, implying that they are the only ones that really count. They want the seminary to provide a kind of training which would make our graduates stand head and shoulders above their congregations – in spiritual power, biblical knowledge, and theological competence.

This writer, for one, believes that the true role of theological education by extension is not to try to fulfill the expectations of that image of the ministry but rather to transform it. The concept of an omni-competent spiritual leader has no basis in the New Testament, and it has never been effective, at least not in Guatemala. Rather we should seek to build up the ministry of each congregation as a body. The present pattern of authoritarian leadership must be replaced with an emergent, plural, corporate leadership of the people. The ineffectual, top-down style of communication must evolve into an experience of dialogue so that the people can grow in their understanding of the Gospel and begin to relate meaningfully to their own lives and to the needs of their neighbors.

Extension is a necessary alternative for theological training because it enables us to break into the hierarchical patterns of the past, to encourage local leaders to develop their gifts, to allow them to gain recognition as pastors and teachers as well as deacons and elders, and to build a plural, collegiate ministry of the people.

We insist that God's call to ministry is to all followers of Jesus Christ, corporately and individually, wholly and equally. This approach to theological education may be labeled subversive both by its enemies and by its supporters because it does promote radical changes in the nature of the ministry.

3. WHAT CONSTITUTES THE CHURCH?

The question about the role of theological education by extension goes beyond the matter of educational models and concepts of the ministry to the nature of the church. The opposition to extension is based in large part upon a set of ideas about the church, and the legitimacy of extension must be posited in terms of these concerns.

More than 25 years ago Emil Brunner wrote *The Misunderstanding of the Church*, which he called "the unsolved problem of Protestantism." The problem is still with us. The question remains, what is the church?

The vision, ideals, and concepts of the church held by our worthy opponents here in Guatemala are not always clear, but the assumptions are none the less definite. There is an easy identification between the true church and the Presbyterian church – and other, similar, Protestant groups. The church consists of those who have "accepted Christ" and become members. The primary dimension of the church is the local congregation, and the main expression of the life of the church is cultic. Every congregation in Guatemala meets weekly for an average of 6 or more worship services, some of them for the expressed purpose of prayer or teaching, one supposedly for youth and another for women, but almost all follow a stereotyped pattern of hymns, prayer, Scripture reading, and preaching. The church exists to carry on this routine faithfully and to add as many new people as possible. The local, regional, and national ecclesiastical structures and all the other organizations and institutions of the denomination exist to perpetuate and expand this program.

According to this view of the church, the seminary is called upon to supply each congregation with a pastor who will carry on the worship services, visit the members so they will not slacken in their attendance, evangelize others so that the membership will increase, and perhaps attend preaching points which will eventually become churches. The seminary should prepare these pastors to strengthen their congregations' denominational loyalty, doctrinal convictions, biblical knowledge, moral standards, and organizations.

According to our Reformed tradition the church is based on the correct preaching (and hearing) of God's Word and administration of the sacraments of baptism and the Lord's Supper. In Presbyterian Churches around the world only ordained, relatively highly educated pastors are authorized to administer the sacraments and preside over the local session, thus constituting the church in that place. Because of their high calling and training pastors need salaries, and their salaries should in some way reflect their training and calling. In Guatemala and in many other countries this has meant that most congregations could never have pastors, become recognized as "churches," and be free to develop their own style of ministry and concerns for mission. It has meant that much of the business of the organized churches (with

pastors) and higher ecclesiastical bodies has revolved about the selection and support of pastors.

Now we must ask whether theological education by extension is simply another way of building up this kind of a church with these kinds of institutional concerns. At first glance it appears as if extension does indeed provide man more pastors to carry on these functions and strengthen this concept of the church. Perhaps many extension programs are doing just that. On the other hand we believe that extension is beginning to infiltrate these traditions and structures and to lay the groundwork for radical change.

The first step is to ensure that the churches' leadership represents the whole church, is responsible to the people in the congregations, and does not create a financial burden for the members. Extension allows the congregations to choose their natural leaders as pastors by enabling them to fulfill the academic requirements for ordination. It provides abundant opportunities so that all the congregations can have ordained pastors, either with or without salaries and at all levels of salary.

The second step is to focus the churches' programs on the needs of their people. As we meet with our extension students to study the Bible, church history, pastoral psychology, etc., we come again and again to the conclusion that the congregations are not meeting the needs of their own members, much less community needs. We know that every home and every individual life has its heavy burdens and urgent concerns, its dreams and illusions, but these matters are hardly ever shared or dealt with. The preaching and teaching, the many worship services, and the ponderous organizational machinery continue to proceed unwittingly and unheedingly onward. Now in extension we are sitting down with local leaders and beginning to reflect upon the real and felt needs of our people and to discuss how to meet those needs in the light of the Gospel.

The third step is to introduce changes into the life of the congregations – changes in the regular worship services and other activities, changes in the way the Bible is studied and taught, changes in organization and planning, changes in the ways the members and leaders relate to each other. In the past our students have complained that in the seminary we discuss great ideas for the renewal and mission of the church but that in the congregations and presbyteries these ideas are often squelched. This situation is beginning to change because

our extension classes include a broad selection of the churches' leaders, i.e. the people who are capable of making radical changes at the grassroots and at all levels of the church's life.

A fourth step is to restructure the life of the church and its ministry. This is particularly urgent – in our own situation – for the Indian churches. The Quiché Presbytery has discovered that the congregations that have no trained, ordained, paid pastors are growing fastest. Rather than impose the old structures and standards they have decided to authorize outstanding leaders to serve the sacraments, ordaining them as local pastors. The Mam-speaking congregations are in the process of forming a new presbytery in which they hope to change the requirements for organizing a church, redesign the ministry according to indigenous patterns, and make the sacraments available to every congregation. The remote Kekchi congregations have been growing very rapidly under local men apprenticed to a wise old leader of the people; they too will soon organize their own presbytery. These exciting developments are not the result of theological education by extension, but extension has helped to shape the thinking that is allowing these basic changes to take place, and it provides the means whereby local leaders can form sound biblical, theological criteria as they determine their own destiny in the church.

4. HOW IS THE CHURCH TO CARRY OUT ITS MISSION?

We have followed a logical progression from theological education to the ministry and the church. Our fourth and final question deals with the mission of the church. Due to the limitations of this paper we shall not attempt to define the nature of that mission here but rather focus on the instrumentality of mission. In the final analysis the controversy over theological education by extension involves fundamentally divergent conceptions of the way in which the churches are to carry out their mission in the world. Extension leaders must consider whether their task is to support or subvert traditional beliefs about training for ministry for mission.

Ron Frase, a former Presbyterian missionary to Brazil, has written a stunning analysis of ministerial preparation in his doctoral dissertation, "A Sociological Analysis of Brazilian Protestantism: A Study of Social Change" (Princeton Theological Seminary, 1975). He points out that the Presbyterian Church of Brazil has been committed to a highly trained ministry, that this commitment has produced rigid institutional structures and seriously hampered the

church's ability to respond to the Brazilian situation, and that this whole development is the result of a definite missiological concept. In 1847, just a few years before the first missionaries were sent to Brazil, the Board of Education stated succinctly in the Minutes of the General Assembly of the Presbyterian Church in the U.S.A., "The basis of all operations of the Board of Education is that a pious and well qualified ministry is the great instrumentality appointed by the Head of the Church for the conversion of the world." At that time the Presbyterian denomination had 500 churches without pastors in the U.S., and yet it continued to advocate – at home and abroad – a highly educated ministry in the firm belief that Christ himself had appointed these "ministers" to carry out the church's mission. Frase comments that other churches were not held back by this concept and by the concomitant structures and thus were able to respond more effectively to the needs of the people both on the U.S. frontier and in the interior of Brazil.

Although they would perhaps not state their case quite so strongly today, the opponents of theological education by extension in Guatemala and elsewhere are heirs to this understanding of how the church is to carry out its mission. This explains why they fervently defend the traditional, elitist approach to theological education and the hierarchical, professional model of ministry.

A recent event in the life of the Presbyterian Church of Guatemala may serve to illustrate how pervasive and convincing this conception has become. On February 4, 1976 Guatemala suffered its most devastating earthquake in recorded history. 23,000 people were killed; many more were injured and widowed or orphaned; and one million were left homeless or with badly damaged houses. A group of leading pastors and a few layman in Guatemala City immediately formed a Presbyterian emergency committee (CESEP) to assess the needs and find and distribute aid to the victims, especially Presbyterians. Two missionaries took special interest in the pastors whose manses or homes had fallen, and this became one of the more appealing projects as large quantities of funds began to pour in from the U.S. and elsewhere. A year after the earthquake, when this committee reported to the plenary assembly of the Synod, they revealed openly and without any sense of wrong that they had distributed $24,165 among 310 laymen whose homes were destroyed or damaged (average: $78 per family), $38,300 to 26 pastors who has suffered losses (average: $1473), and another $30,000

to 6 leading pastors in the capital city area ($5000 apiece) who had not lost any property in the earthquake – and most of these 6 were members of the CESEP committee.

The point of this story is that the people most involved in the incident were quite convinced that what they did was right – in view of their understanding of the special place and role of the ordained pastor in the church and in God's mission to the world. At a moment of extreme crisis and vast human need, these pastor could actually improve their lot ($5000 is about 5 times as much as an average pastor earns in a year) and accept reconstruction money even if they had had no house of their own. The treasurer of CESEP, one of the most highly respected laymen in the Presbyterian Church and at that time Moderator of the Synod, apparently approved of what happened, although he expected nothing for himself. Missionaries helped get the money and cooperated with the emergency committee; the liaison person in the U.S. approved the budget; and the donors in the U.S. were eager to help the pastors. Even the representatives of the Churches at the recent Synod meeting raised few questions and did not censure the members of CESEP, although they knew that many of their members had suffered great losses and had been given much smaller amounts of aid, if any, by this committee. The only possible way to contemplate this whole affair is to recognize that the ordained ministry is conceived of as the great instrumentality "appointed by the Head of the Church" to carry out God's mission in the world. Within this frame of reference what happened was not only justifiable but probably inevitable.

According to this "elevated" concept of the ministry, the churches should do everything within their power for the preparation and support of their pastors. Seminaries are sacred places, seedbeds for the formation of God's chosen servants. It is easy to see why theological education by extension is depreciated and rejected by many. But by the same token it is easy to see that extension has great potential for radical change not only in the ministry but also for the renewal of the churches for mission. It may also be argued that the churches' mission in the world will always be gravely distorted unless the members in the churches, the whole people of God, are given access to theological education and the ministry.

The Presbyterian Seminary of Guatemala, with almost 15 years' experience of extension, has barely begun to challenge the old structures of the ministry and to change the churches' understanding of mission. But now 250 people representing the whole spectrum of the

churches' membership study theology each year in the context of their own homes, congregations, and communities – instead of 10 or 15 privileged youth set apart at a seminary campus. Probably 75% of these students have no intention of becoming ordained pastors, but they are eager to study in a system which offers no relief from the demands of daily life and employment, and they expect to serve their congregations voluntarily the rest of their lives. At least 50 students are Indians, second class citizens in a country which is striving to obliterate their languages and cultural values through "social integration." Perhaps another 50 are women, members of a church that deprives them of ordination as either pastors or elders, which means that they are disenfranchized from the entire ecclesiastical governing structure. The great majority represent the poor and could never attend a traditional seminary.

We readily confess that there are still major gaps in the curriculum, instructional materials, personnel, and organization of our extension program, although we know it is superior to the earlier residential program. And we hesitate to guess what will be the future shape of the churches' ministry, although we know the options are now much greater than they were. We strongly believe that the Seminary is now serving the churches and strengthening their ministry and mission by breaking out of the confining, debilitating patterns and concepts of the past.

CONCLUSION

Change is always difficult, especially in the realm of religious beliefs and ecclesiastical structures, above all in relation to the ordained ministry, due to aged traditions, vested interests, established patterns of dependence, and sacred taboos. Many a discussion of critical issues has floundered or been dismissed by a simple reference to "the call" or by an appeal to the sacrifice, dedication, or spirituality of "the ministry." The extension movement here in Guatemala and elsewhere has taken on a task which is difficult and complex, for it is attempting to revolutionize not only theological education but also the ministry, the church, and its mission in the world. The outcome – after almost 15 years – is by no means certain.

We have suggested that this task may be understood as subversion. The word "subversion" usually carries very negative overtones; it means to undermine or to overthrow. It may, however, be used to refer to a positive, dynamic process of renewal and transformation from within. Another word that has been used in recent years to express the same fundamental

concept is "contextualization." The concern of theological educators in many places is to liberate our institutions and churches from dysfunctional structures in order to respond in new ways to the Spirit of God in our age and in our many diverse contexts. Theological education by extension is a tremendously versatile and flexible approach to ministerial training; it is also now a spreading, deepening movement for change, subversion, and renewal.

More questions than answers are evoked by this paper and by the extension movement. Can we finally abolish the persistent dichotomy of clergy and laity in our many ecclesiastical traditions – with the help of theological education by extension? Surely there are not 2 levels of calling or service in the ministry. Is ordination, as it has been practiced over the centuries, really valid? Perhaps there should be a parity of ordination – or one basic ordination – among deacons, elders, pastors or priests, and bishops. Or perhaps every adult Christian who is willing to serve God's purposes should eventually be ordained for ministry. Why is there such a great distinction between Christian education and theological education? It seems – from the perspective of theological education by extension – that there should be a progressive continuum of service and preparation in ministry in the context of the local congregation and society. How can the churches employ pastors, preachers, administrators, etc., without becoming dependent on them and ruled by them? Paying salaries for fulltime work in or for the churches is not bad in itself; our problems lie in the matrix of theological education – ordination – the sacraments – the ministry – salaries – the professional role. What should be the content of theological curricula if we do decide to subvert the existing structures of theological education and the ministry? We have avoided any discussion of content here, but it could be argued that the medium itself is the most significant message. Our task is to place the tools of theological reflection in the hands of the people of God so that they will be able to clear away the centuries of theological, ecclesiastical, and liturgical residue and begin to theologize, to build a much more vital, corporate ministry, to renew the church from its roots, to move out in liberating mission to all people.

In this paper we have focused quite specifically upon one local situation, but our concern is for the worldwide Christian movement, which owes so much both positively and negatively to its Western heritage. The writer is obliged to point out particularly that the professional, academic model of the ministry is far more entrenched in his home country and in his own church than it has yet become in Guatemala. The United Presbyterian Church in the U.S.A.

probably spends $300 million of its annual income, to support pastors; it contributes $7 million, just 1.5% of its income, for mission and service and ecumenical relations around the world.

Our purpose is not to criticize fellow ordained pastors either in Guatemala or in the U.S. or elsewhere. It is rather to call in question the basic structures of the ministry, which we have all accepted and propagated to some degree, and to recommend radical changes. Although we did not build these structures, we – both clergy and laity – are accomplices, and we are all stewards of the church and its mission under God.

In recent years the churches have raised a prophetic cry for justice amidst the oppressive structures of our societies, and Christians are identifying themselves increasingly with liberation movements. José Míguez Bonino (*Doing Theology in a Revolutionary Situation*) and others have suggested that we may have to redefine the church in terms of these missiological concerns and in terms of para-ecclesiastical or even non-religious groups committed to human liberation. Certainly the churches and their seminaries will have little credibility in today's ideological struggle if they continue to foster elitism and privilege within their own ranks. Theological education by extension opens up an avenue for the churches to transform their own structures, placing power and initiative in the hands of the whole people of God. This in turn may enable the churches to become a servant people, counter communities whose prophetic message is accompanied by living witness and liberating ministry.

NEWS OF EXTENSION

Mexico

Reformed Church missionary Paul Hostetter's letter of April 29, 1977 reports, "we are just on the threshold of starting a new extension program. We have 59 enrollees in 3 centers and requests for 4 other centers. This is a beginning wedge to begin providing biblical education for the 400 some men who preach regularly in Chol country." The Chol Indians are one of the Mayan groups in a remote area of the southern state of Chiapas, and they number about 80,000. This extension program serves the Chol Presbytery of the National Presbyterian

Church of Mexico. Witness among the Chols began in the late 1930's, and there are now approximately 16,000 constituents, 12,000 of whom belong to the Chol Presbytery, which was formally organized in 1975.

Hans Weerstra, a Christian Reformed missionary, has developed an extension program with 4 centers and about 45 students for leaders of an Independent Presbytery among the Chols in the area of Sabanilla, Chiapas. The main teacher is Cesar Meneses, a young Chol leader. "During the 3 years of this program the church has been growing steadily, adding many more congregations. We believe that the training of leaders by extension has been a major factor in the growth. Several of the leaders, trained by extension, will soon be ordained as pastors." The Sabanilla Independent Presbytery now has 1000 to 1200 believers.

Indonesia

The Indonesian Theological Seminary, Tondano, Sulawesi Utara (Celebes) has been operating an extension seminary since 1975, based on the models developed by the Indonesian Baptist Theological Seminary, and using their programmed texts. The Seminary, sponsored by the Association of Protestant Churches in Indonesia, has 3 regional branches, 9 teaching centers, with 6 teachers and 96 active students. The Rector is Rev, Youtje Tairus, JI. Palibabar 80, Menado, Sulawesi Utara, Indonesia.

The Sekolah Alkitab Teologia Extensi (SATE) is an extension Bible school sponsored by the Conservative Baptists in West Kalimantan (Borneo). The school has 7 teaching centers, 3 teachers, and 115 students. Several of the centers must be reached by MAP planes. Programmed textbooks from Africa and the Indonesian Baptist Theological Seminary have been used, but the time of study has been extended in the remote areas. Director of the school is Ms. Norma Hasse, Box 20, Singkawang, Kalimantan Barat, Indonesia.

The Indonesian Baptist Theological Seminary sponsored a seminar for upgrading teachers, March 24-31, 1977. Of the 38 in attendance, 22 were graduates of the seminary who are now teaching in the extension program. The seminar was designed to strengthen 3 of the 5 basic program elements which are used by the Indonesian Baptist Theological Seminary to attain its goals: The weekly seminar session guided by the tutor, in-service training, and the personal relationship between the teacher and the student in discipleship training. Another of the basic

elements of the program will be strengthened with a writers' workshop scheduled for May 16-21, 1977, for writers who have their objectives already approved. The other element, that of retreats, will receive its emphasis in the Third Annual Retreat scheduled for June 6-10, 1977. All of these elements relate to the theme of the year, "Becoming and Making Disciples." (Dr. Avery Willis, JI. Simongan 1, Kotak Pos 205, Semarang, Indonesia)

Zaire

A consultation on theological education by extension was held at Kimpese Bas-Zaire, April 11-15, 1977, for all groups interested in extension or operating programs. The purpose was to give national direction to what is happening and to share experiences and ideas. The extension movement entered Zaire in 1973, and already there are 10 extension programs serving 12 denominations with 164 centers and 2046 students. For a complete survey of these programs write to Rev. James B. Sauer, C.P.Za – B.P. 117, Kananga, Zaire.

Hong Kong

The Executive Committee of the Asia Theological Association has appointed Dr. Peter Chang as Secretary for Theological Education by Extension in Asia. Dr. Chang has been involved in TEE development in Hong Kong and in the preparation of textbooks.

India

The Association for Theological Extension Education (TAFTEE) has experienced steady growth from. 81 students in 4 centers in 19 71 to 381 students in 34 centers in 1976, Although the program is not yet accredited, it operates at the university level and offers degrees comparable to other programs in India. The *TAFTEE Times* for June 1977 indicates that a milestone was reached this year when a TAFTEE student, William R. Paltanwalla, was ordained by the Church of North India. The Director of TAFTEE is Rev. Vinaya K. Moses, P.O. Box 520, Bangalore 560,005, India.

Bolivia

After some years of experimentation with extension the Baptist Theological Seminary in Cochabamba, Bolivia is developing a program called "Open Theological Education." Instructors

and study materials will use the 2 major Indian languages, Quechua and Aymara, as well as Spanish. The enrollment requirements, study plans, organization, teaching and evaluation methods will respond to the social, cultural, and religious conditions of the different centers. Plans include home study, group dynamics, and supervised field work. The goal is to reach all the present and potential church workers who have not received theological training.

Brazil

The Association of Evangelical Theological Schools (ASTE) plans to initiate this year a new kind of periodical called *Alternativas*. Neither a book nor a magazine, it will be a quarterly kit of varied tools for alternative forms of theological education. The contents will include experimental self-instruction materials, critiques of current programs, liturgical forms, music, art, articles, etc. The General Secretary of ASTE is Rev. Jaci Maraschin, Rua Rego Freitas, 530 F-13, Sao Paulo, Brazil.

Colombia

The associations of theological schools in Latin America are planning to hold a major consultation on "Doing Theological Education in Latin America-Styles, Methods, and Pedagogy" at the United Biblical Seminary in Medellin, Colombia sometime in 1978. A similar consultation was held in Sao Paulo, Brazil in 1970.

Argentina

The Anglican Extension Seminary (SEAN) team based in Tucumán Argentina has been asked by the regional association of theological schools (ASIT) to develop a "Tutor's Training Program" for the training of extension teachers in Argentina, Uruguay, Paraguay, and Chile. They plan to prepare a special manual and other materials, conduct an initial field test with 5 pilot groups, then expand the program to reach 500 tutors. Each participant will first be a student under an experienced teacher, then form and direct his own group utilizing the insights and skills he has learned.

The Church of God Association in Argentina is launching an extension program under the direction of Rev. Norberto Saracco. Students will enter at the secondary or university level, take up to 30 courses, and complete the cycle in 3 or 4 years.

The Evangelical Institute for Advanced Theological Studies (ISEDET) is developing an extension program to enable the laity to participate more effectively in the ministry of the church. Regional centers will be directed by local leaders and coordinated by itinerant teachers. The Basic Course is made up of 8 study units built around 2 major questions, "Where does man stand today?" and "What is the mission of the church?" It should normally be completed in 2 years. A team of writers is being trained; 24 study guides are to be prepared in 2 years; meetings are planned for 5 regional centers; and extended workshops will be held for center directors each year.

Lebanon

The Armenian Orthodox Church is developing an extension program called "People's Theological Education – For Life Abundant." Based at the Antelias Theological Seminary in Lebanon and utilizing its teaching personnel, the program will be coordinated by Fr. Gorun Babian and supervised by the former Archbishop K. Sarkissian, recently elected Coadjutor Catholicos Karekin II. Potential students include Sunday school and Armenian community school teachers, lay Leaders serving in church and other activities, youth from the spiritual life movements, and parish priests who seek further training. Classes will be offered 2 nights per week, and course are planned for a period of 2 years. Central study themes are: basic tenets of the Christian faith in the context of the Middle East; reassessment of religious values of the Armenian Christian heritage; social implications of the Christian faith; non-Armenian and non-Christian religious traditions.

Jamaica

The United Theological College of the West Indies, which is located in Kingston, Jamaica, is developing an extension program.

Zambia

The United Church of Zambia has set into motion a process of study and consultation with a view to establishing an extension program, especially for the training of supplementary priests.

Kenya

The Nakuru Diocese of the Anglican Church in Kenya launched its extension program in 1975, now has 39 students, several of whom are fulltime church workers or ordained pastors. 3 of the 4 centers meet weekly, the other fortnightly. Twice a term there is a weekend study conference. The first program being offered leads to the Certificate in Religious Studies from Nairobi University, which takes 3 years. For those seeking ordination a further year's training in pastoral and dogmatic theology will be provided. All students must hold a position of responsibility in their local congregations and have the approval of the local vicar or pastor.

Sudan

The Omduran Diocese of the Anglican Church in Sudan is developing an extension program to train church members for evangelism, teaching within the church, leading services, and pastoral work. Local teachers are now being trained in a residential course. Each center will have a small library. Students who demonstrate academic and spiritual ability may eventually be ordained as priests, and it is hoped to add further courses for continuing education.

Fiji

Pacific Theological College, a residential school in Suva, Fiji has been concerned about gaps in the general education of many theological students and graduates throughout the region. They have now obtained financial aid that will be used for scholarships to help some to enroll in the University of the South Pacific extension services in Samoa, Tonga, Fiji, the Gilbert and Salomon Islands.

Lesotho

The Anglican Diocese of Lesotho is initiating 2 alternative training programs, one for catechists who will gather for 4 training sessions a year and the other for lay leaders who will gather twice a year. The purpose of both programs is to enable the leaders to train others for ministry.

DIALOGUE ON ALTERNATIVES IN THEOLOGICAL EDUCATION

LATIN AMERICA

The Guatemala Center for Studies in Theological Education and Ministry announces the publication of Occasional Paper No.9, "Dialogue on Alternatives in Theological Education – Latin America," by F. Ross Kinsler. This is the fourth "Dialogue" paper in the series, and it is the longest because it covers such a large region and because the writer has been personally involved in many of the events and developments he describes.

> *In the first section of this paper we shall take a very cursory look at traditional patterns of leadership formation in Latin America among Roman Catholics, the historic Protestant churches, independent missions and churches, and the Pentecostals. Then we shall examine some of the cultural and ideological factors at work in Latin America that further explain the need for alternative approaches to theological education. The third section deals directly with the extension movement in Latin America. And the final section summarizes some of the continuing concerns in the search for alternatives in theological education.*

Persons interested in receiving copies of this paper should send $2.00 each plus an estimated amount for postage, stating clearly how many copies, in English or Spanish, surface or air mail. Orders should be limited to one or 2 copies per institution because this is a small edition. Persons living in countries that do not permit sending out money should so indicate. This paper may be reprinted. *Send requests to the Guatemala Center for Studies in Theological Education and Ministry, Apartado 3, San Felipe Reu., Guatemala.*

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PROPOSAL: A NETWORK FOR THE STUDY OF MINISTRY AND THEOLOGICAL EDUCATION BY EXTENSION IN NORTH AMERICA

David Keller, Alaska

(Editor's Note: David Keller directs the extension program of the Episcopal Church in Alaska (see Extension Seminary, No. 1, 1977). He presented this proposal at a meeting of the Syndicate, a group of people involved in non-residential theological education in the U.S. His address is: 1205 Denali Way, Fairbanks, Alaska 99701, U.S.A.)

INTRODUCTION

This proposal concerns the formation of a network for the study of ministry and theological education by extension in North America. In this proposal, theological education by extension (TEE) is defined broadly as:

> *An educational strategy which enables learning to take place at times and in places which permit the student to continue his or her usual non – scholastic role in society, and which provides the student with opportunities for a synthesis between cognitive learning and practical experience.*

TEE is one of several ways in which theological education may occur. Its purpose is to help provide preparation for and continuing education in the ministry of Christ's Church. The word "ministry" refers, herein, to the total work of the *laos*, the people of God (and not only to the

work of those who have been ordained). The underlying assumption which validates TEE as one of many effective educational strategies is:

> *A school (or educational program) is an open social system consisting of a "structured interaction between the staff and the students."[1] It is not the buildings, facilities, and educational tools used in the educational process. Therefore, the instructional and behavioral objectives of a school (or educational program) may be accomplished anywhere provided there is sufficient staff-student interaction and appropriate use of the tools necessary for learning.*

The seminaries, Bible schools, and training schools of the Church are not able to meet all the needs for theological education in the Church. This does *not* represent failure, nor does it lessen the need for residential programs. Rather, it underlines the need for a *variety* of strategies to provide theological education for the total ministry of the Church. It points to the wide spectrum of people, ministries, gifts, skills, and situations which constitute the life and work of the Body of Christ.

Recent developments in the life of the Church make it impossible for residential programs to meet even the majority of the present needs for theological education. Three of these developments are of particular concern for TEE:

1. *Changing patterns in ministry*. With a more mobile and cosmopolitan society comes the need for more than one model for ministry. There is a change in perspective which now increasingly views residentially-trained clergy as "enablers" of ministry, rather than "doers" of ministry. There is a change from seeing the ordained minister as a "jack of all trades" in the Church to a concept of him or her as exercising one of *many* ministries in the life of the local church. Things which were formerly done only by "professionals" are now being seen as work to be shared by the laity. More and more ordained ministers are secularly employed. Many small or rural congregations are facing closure only because they are unable to support a full-time seminary-trained minister.

2. *Renewal of the ministry of the laity*. The Church is rediscovering its nature as the people of God, wherein every member is called to minister according to his or her spiritual gifts and

[1] Johnson, David W., *The Social Psychology of Education*, New York: Holt, Rineheart, and Winston, Inc., 1970, 20.

ability. This means renewal in the power and outreach of the Church as more persons desire and assume tasks which were heretofore exercised primarily by ordained persons. It means, also, that *new* ministries and a wider range of effectiveness are possible as the strength, knowledge, confidence, and authority which theological education brings, reaches more of the total membership of the Church.

3. *The call for indigenous and shared leadership*. More and more Christians within minority groups are asking for full participation and leadership opportunities in the Church. There is a desire in *all* groups for a wider distribution of leadership and ministry.

These three developments demonstrate a need for theological education to be made consistently available to a much wider group than is possible through the use of residential programs. Effective ministry, Christian growth, and local church leadership demand study of theological disciplines such as Scripture, theology, worship, religious education, and pastoral skills. Opportunities for practical experience in various ministries are needed also. These needs are no longer limited to the ordained ministers of the Church. They are needs of the entire Body.

If more individual persons are to minister with confidence, they need appropriate preparation and support through theological education (whether they be lay or ordained). If people within or outside the Church are to accept the ministries of these persons, they must be able to place confidence in them as persons who possess necessary skills, experience, and authority. Since residential seminaries, Bible Schools, and training schools can reach only a small percentage of Church members, non-residential programs (such as TEE) are becoming increasingly important in the life of the Church.

However, non-residential theological education must strive for the same quality, integrity, spirituality, and effectiveness as the Church's residential programs. Although TEE will often use different methods and tools and will reach greater numbers of people in the Church, it must not sacrifice commitment to excellence and effectiveness. As it reaches a wider spectrum of students with differing needs, it must not "sell them short." A great deal is at stake! We must remain obedient to our Lord and work, with Him to extend His presence, message, and work in the world.

Unfortunately, TEE, though greatly needed, is often suspect. (Among 64 domestic dioceses of the Episcopal Church, 63% of the bishops disapprove of non-seminary programs as preparation for ordination along with 76% of their Standing Committees and 69% of their Commissions on Ministry.)[2] TEE is not traditional in recent Church history. It is being tested. It is not fully understood. Some programs which are *not* TEE are called "TEE." TEE is often viewed as a threat to residential programs. It is sometimes viewed as "watered down" theological training. Sometimes it *is* poorly planned. Sometimes it is *not* effective. Some TEE efforts lack proper evaluation and the benefits of coordination and/or comparison with other extension programs. For these, and other reasons, TEE lacks credibility in the Church. This means that individual TEE programs are often seen as a "back door" to the ministry (lay and ordained). It means that many TEE students do not receive academic credit for committed and effective study. It means that many TEE students, who are as well-prepared as graduates of residential programs, do not receive degrees, certificates, or the confidence of the Church. They are sometimes viewed as "second-class" ministers or leaders.

It *is* possible to maintain the necessary flexibility in TEE and at the same time assure the academic quality, integrity, and effectiveness which will enable it to be worthy of credibility in the Church. No less is needed if we are to be faithful to the mission of the Church! A common effort is needed among persons who are responsible for TEE. Let us remain open to the Holy Spirit as we continue to seek effective ways of equipping God's people for ministry.

The following proposal is submitted to promote continued discussion and action concerning the goal of making theological education available to a wider spectrum of the Body of Christ.

THE PROPOSAL

A. The Necessity for Planned Relationships and Organization

Because of the variety of patterns of ministry in the Church today and the diversity of its members, there is a need for flexibility in theological education by extension (TEE). No single TEE model or program can meet all needs. Yet each program can benefit from the perspective, experience, support, and evaluation of others who share a common task. Duplication of effort

[2] Krumm, John, *Changing Patterns of the Church's Ministry in the 1970's*, Dolores: Episcopal Study Committee on Preparation for the Ordained Ministry, 1976, 53.

and expenses should be avoided. Pooling of opportunities for staff training, common use of resources, and development of materials should be encouraged. There is the need for:

1. A center (locus) to and through which our common experience and interests can be directed and communicated. The center would provide a place for meetings and the preparation and distribution of papers, etc., using already existing facilities.

2. The selection of a person (or persons) to be responsible for the implementation of the network's objectives (on a volunteer basis).

3. National and regional meetings for sharing resources and implementing items 4-7 below.

4. The formal association of persons with experience, expertise, and credentials in TEE, other forms of theological education, and "secular" education for the purpose of evaluating and recommending TEE models and resources to which they can give their common support.

5. A regularly published periodical giving reports on activities of TEE programs, new resources, opportunities for staff training, and general sharing of information.

6. The occasional publication of papers on topics of timely and common interest.

7. Communication with TEE programs in other parts of the world.

B. The Identification of Objectives for TEE (The Study of Ministry)

TEE does not exist for itself. It has no intrinsic purpose. It is an earthen vessel dedicated to Jesus Christ and His ministry in the world. It has evolved as a response to the need for making theological education and training available to a wider spectrum of Church members. Therefore a constant task of TEE should be the study of the patterns of ministry in Christ's Church.

An on-going function of the network will be the study of ministry throughout the Church and the assessment of needs for theological education. This will enable TEE to focus on those needs for which it is an appropriate model. It will enable TEE to respond to new needs, and to strengthen, revise, or discontinue existing TEE programs, models, and resources when necessary.

C. Acceptance and Support of TEE Models

The variety of patterns for ministry dictates the need for many models for TEE. Differing student populations, geographic areas, cultures, and socio-economic factors will necessitate separate models and strategies. But *all* models and strategies will need to become *as effective as possible in their own situations.* All models will benefit from the evaluation and advice of persons with experience and expertise in TEE.

One objective of the network will be to study and evaluate TEE models presented to it. This will enable TEE programs to gain valuable evaluation and suggestions. It will make it possible for individual TEE models to gain acceptance and support from the network (based on commonly held standards and/or prerequisites for TEE models). This voluntary evaluative process, coupled with the recognition of the expertise of network members, will help TEE models gain credibility as valid and effective forms of theological education.

D. The Acceptance and Support of TEE Courses and Resources

Many courses and resources are being developed specifically for TEE or adapted from texts or courses used in residential programs (for use in TEE programs). These are of varying quality and effectiveness. Many excellent courses or programs of study are unable to gain academic credit because they are used in a TEE format rather than a more traditional academic setting. If TEE courses and resources are to gain credibility (and TEE students assured of *effective* training for ministry), the instructional materials used must be well-prepared and effective.

An objective of the network will be to evaluate courses and resources presented to it. Those courses and resources which can be accepted and supported will be more likely to be accepted for academic credit. Appropriate recognition for student achievement (whether it be local certification or negotiation with a degree awarding institution) will then be possible in TEE programs, as well as greater likelihood of the acceptance of TEE students by local church communities as persons who are adequately trained for a specific ministry.

E. The Need for Evaluation and Research in TEE

There are many good ideas for TEE. Not all of them work. Some produce excellent results. Some are effective only in certain situations. Some work for a period of time and then need revision. Some produce dysfunctional results.

> *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.*[3]

An objective of the network will be to gather and report data on the use and effectiveness of:

a. TEE models
b. Regional TEE programs (which may employ several models)
c. TEE courses and resources

A further objective will be to encourage experimentation and research in new methods and resources for TEE and to report on their possible uses and advantages (or disadvantages).

F. Closing Comment

My intent in submitting this proposal is to promote further discussion on ways to provide a vehicle for recognition of TEE as a legitimate form of theological education in North America. It is also my intent to encourage others who are engaged in TEE to work toward a way to assure appropriate recognition of the work and achievement of TEE students and to help support and improve the quality of TEE. My intent is *not* to establish another rigid "system" of theological education. TEE must always remain flexible, while maintaining a commitment to effective results.

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[3] Kinsler, F. Ross, "A Working Definition of Theological Education By Extension," *Extension Seminary*, Number 3, 1976, 8.

I am indebted to the examples of similar "networks" in other parts of the world (such as the Guatemala Center for Studies in Theological Education and Ministry). I am aware that others in North America are already working toward a similar goal. I hope this proposal will assist us in "getting together" in specific ways to strengthen the ministry of the Church at a time when theological education is available to only a small percentage of the Church's people.

HISPANIC MINISTRY: NEW YORK THEOLOGICAL SEMINARY

George W. Webber

In the spring of 1972, a young Puerto Rican pentecostal pastor, hired as a community relations coordinator by the Lutheran Medical Center in Brooklyn, queried the chaplain of the hospital about his half-dozen student assistants. For the first time, he learned about clinical pastoral education. More important, he was less than enthusiastic to discover that they were, as he put it, "practising on my people," the patients in the wards of the hospital. Out of this emerged a challenge to the chaplain to offer an extended quarter of CPE to Hispanic clergy, for the most part from pentecostal congregations and often supporting their ministries with secular jobs. New York Theological Seminary, using modest funds from a Henry Luce Foundation grant, supplied the needed scholarships to allow an initial group of six pastors to undertake and complete a quarter of training, spread over nine months. Needless to say, it was a tough assignment for all concerned, with plenty of adjustment required by participants and staff alike.

The development of this program marked the beginning of a broad new area of programming at New York Theological Seminary. The young community consultant, Ray Rivera, used his new relationships to challenge the seminary to provide for his fellow clergy serious theological education, just as the hospital had provided for CPE. Having tried fruitlessly for some years to offer training to Hispanic clergy, I was wary of wasting a lot of energy in planning a program and then finding no takers. But this time the initiative was from the side of the Hispanic leadership. Our job was to provide a program for their needs, as they defined them. Only after considerable negotiation was it determined that what was in order was an effective college-level program for Hispanic clergy and church leadership. I remember telling Ray Rivera that

I was certain we could together shape an effective pattern if he could produce at least twenty-five men and women who were serious about undertaking such a venture. He called a meeting at which forty were present. Recruitment has not been an issue since that date.

The sequence of events was the following: Adelphi University agreed to develop a sequence of college-level courses designed specifically for clergy, meeting one evening a week and Saturday morning, with each three-hour session carrying six hours of college credit. New York Theological Seminary employed an able, seminary-educated Hispanic pentecostal pastor as program coordinator. In September, 1973, the first twenty-five students began their two-session-a-week program, leading to an accredited AB degree. Finally, Adelphi, with our help, evaluated their life experience for college credit, awarded seventeen hours for Bible school studies and CLEP or transfer credit, wherever possible. On the average, the students were awarded sixty hours of college credit, thus enabling those who could proceed at the rate of twelve hours per term to gain an accredited college degree in two calendar years while continuing with their church responsibilities and secular employment. The role of the seminary was to provide (with a Lilly Endowment grant) the necessary scholarship funds, to counsel the students, and to broker the courses in company with the students and Adelphi. Since 1974, most entering students have been enrolled in Empire State College, rather than Adelphi, largely as a matter of convenience, less cost, and greater flexibility.

The point to make is this: these men and women are achieving an accredited, respectable, and vocationally relevant and helpful college degree in two to three years, at an average cost for tuition under $3,000. IS SUCH A PROGRAM NOT IN ORDER AND POSSIBLE IN EVERY MAJOR URBAN CENTER IN THE UNITED STATES? The experience of NYTS suggests that we are here dealing with a student population whose motivation is superb, whose education is directly related to their present vocational responsibilities, and whose maturity and leadership are already established. For teachers, can there be more exciting and challenging students than these? The eagerness of the students is undeniable. The task is for seminaries to find appropriate ways by which they can support this massive need of Hispanic clergy for significant continuing education.

Having told in brief the story as it has unfolded in New York, let me fill in a bit more about the problem and the opportunity as we understand them.

In every urban center in this country, the last areas of poverty, usually either black or Hispanic in ethnic background, are honeycombed with storefront churches. These form the one indigenous base of community. In New York City alone several thousand clergy give leadership to these congregations, often supporting themselves in secular employment. These clergy clearly have a unique role in terms of helping their people survive, finding some hope in faith that gives modest meaning to life, and potentially in providing a sense of self-worth and direction that might enable their people to emerge from poverty and helplessness.

The educational disability of these clergy in most cases is massive. Gifted by the Holy Spirit with qualities of spiritual leadership and commitment, they face tremendous problems in dealing with the structure and institutions of society which press so heavily .upon their people. Further self-educated in terms of Christian understanding, with perhaps some Bible school courses, they seek further theological training. The problem here is the lack of responsible educational institutions that take seriously their religious traditions, often pentecostal and certainly evangelical and conservative. Their needs are far outside the traditional accredited seminaries.

For years I had been tormented by the potential that lies within these pastors, black and Hispanic, for uniquely creative leadership for their people in terms both of Christian living and responsible social change. Some clues have emerged as to the direction of an adequate solution. In simplest terms, the clergy want help at these points:

1. *Educational Legitimization*. In order to deal with the structures of society that press upon their people, they are called upon to intervene with such agencies as the courts, public schools, welfare and social work systems. Without understanding of how these institutions function or adequate professional skills, they are severely handicapped.

2. *Theological Understanding.* For many pastors, a rationale for such social responsibility is totally lacking. As spiritual leaders they seek to relate their responsibilities for the souls of their flock to their more immediate needs and concerns.

3. *Professional Competence*. Often with Bible school education only, these clergy are open and eager for formal courses and workshops that will increase their effectiveness as pastors, preachers, teachers within the life of their congregations.

4. *Secular Skills*. A high percentage of these clergy are tentmakers forced to a secular livelihood. Marketable skills and competence make possible the earning of income necessary for ministry with less time demanded and perhaps greater meaning.

The program dimensions that have emerged in the past three and one-half years have not been limited to brokering for the students college-level programs. Noncredit courses have been offered in English and Spanish for church leaders, and in particular for the teachers in Hispanic Bible schools. The present Dean of Hispanic Concerns, José Caraballo, devotes at least one day of his seminary assignment to work with Hispanic congregations and clergy, largely through a leadership role in Acción Cívica Evangélica. This is a new group of over 400 Hispanic clergy who have newly involved in challenging the urban principalities and powers that seek to oppress the Hispanic community.

Finally, two seminary-level degree programs have also been initiated. The first, at the suggestion of the New York State Department of Education, is a thirty-six-point professional degree called a Master of Professional Studies. This is in no sense a limited M. Div. degree, but simply offers focused professional studies for mature, ordained church leaders. The work is taken during the evening, over several years and provides training in either pastoral counseling or urban ministry.

But pressure from these same church leaders for a master of divinity degree has also led us to join with New Brunswick Theological Seminary in offering this degree. We have managed to offer a full M.Div. curriculum over a four-year period.

The students attend classes two evenings a week for the four academic years, spend two intensive full-time weeks during three summers, and do some independent study. The hard task, just now getting serious attention, is to provide a truly creative and appropriate curriculum that takes their particular needs and traditions into full account.

The genuine surprise has been to discover how many able and mature students are prepared to undertake this long and demanding route to the M.Div. degree. Clearly one strong factor is the need to serve the needs of their own young people who are attending higher levels of education than their parents. For many there is also a strong desire to understand the breadth of the Christian tradition, even while holding firmly to their own heritage.

In all of this, we are mindful of the audacity in believing we can provide an education that will be genuinely helpful to these clergy, will not drag them out of their own locus of present service, and will point their congregations to a deeper understanding of the freedom of Christ to live in and care for God's world. Only the presence within the core faculty of Hispanic leadership, as well as on the board of trustees in substantial numbers, makes this claim at all credible. In every program, once the basic design is determined, we must work continually to provide responsible curricula and appropriate faculty. For every institution involved, this demands time, hard work, and willingness to learn on the part of faculty administration.

(This article is taken, with permission, from *Theological Education*, Volume XIII, Number 2, Winter 1977.)

AN EXTENSION PROGRAM FOR NATIVE AMERICAN CHURCHES

Cook School

(Editor's Note: About 5 years ago the Cook Christian Training School – 708 S. Lindon Lane, Tempe, Arizona 85281, U.S.A. – began a process of research and innovation which disclosed the extent of the crisis of the ministry among the Native American Churches and led to the introduction of extension methods in 1975. Following are 2 reports. The first, by the Executive Director of Cook School, appeared in that institution's bulletin, *Indian Highways*, in May, 19 75. The second is taken from a larger report, "TEE: The First Two Years at Cook School," published in March, 1977. The traditional approach to theological education was obviously failing to meet the needs of the Native American Churches in the U.S.A., and extension has been adopted to fill the gap. The urgent question arises as to how many other minority groups in the U.S. and elsewhere need alternative programs of theological education.)

REACHING OUT . . . INTO COMMUNITIES

Cecil Corbett, 1975

In previous issues of Indian Highways we have emphasized the crisis in Indian ordained leadership for the Native American Churches. Here is a summation:

Average age of present minister is 52.

Median age of Indian population is 20.4.

68 Indian pastors for 499 Native churches surveyed.

Of 28,000 students in seminary, only 4 Indian theological students in the 202 Protestant seminaries surveyed.

26% of present ministers have thought of leaving the ministry.

About one-half of present minister will retire in this decade.

Seminary institutional cost to train one seminarian is $25,000.

Almost no denominational efforts at recruitment.

Little scholar ship funds to support Indian theological students in the 'preferred route' of four years of college and three years of seminary.

Cook Christian Training School has had the historic ministry and program of developing indigenous leadership for the Native American churches. A great percentage of those who are now serving as ministers and laity are products of Cook School. In spite of these efforts, there is a leadership crisis. A nine-month study has been completed to measure the extent of the crisis, reasons for it, and what others have done in similar circumstances to meet and overcome the crisis.

Most institutions, especially private colleges and seminaries, have felt the impact of inflation. High tuition costs have become restrictive to many Indian persons who have been nurtured in the church and want to attend a church-related institution. Cook Christian Training School also has had to ask the question of itself as to how it might use its limited resources most responsibly and effectively in responding to the leadership crisis. Indians of Central and South America, who have nearly identical leadership selection patterns as Native Americans in the United States, have developed Theological Education by Extension (TEE) as one model.

Cook School Administration and Board of Trustees feel that TEE is one alternative model that might be employed effectively in solving or alleviating the leadership need. Simultaneously, Indian denominational leaders have felt that this was a viable option. The Episcopal Church has recently negotiated with Cook School to work in partnership with them to develop a lay education program on the Navajo reservation. Seventy-three have enrolled in this program. In addition to Biblical courses, the present leaders of the Navajo Episcopal Churches are attending workshops in management training so that they might be prepared to assume leadership roles in an emerging Navajo diocese. Persons who could not afford to leave their jobs, or who do not wish to leave their community, now have an opportunity to take theological courses. Persons who may not have the academic credentials that are required by the majority culture, yet who have the natural capacity to lead and organize and who are accepted as leaders, now have an option to develop their talents while at the same time serving in the parish.

The campus residency part of the leadership development program will instruct persons who have made mature vocational decisions about the ministry. Their educational program will be worked out in consultation with parish leaders and denominational decision makers. Ideally, a needs assessment will be made by the parish and judicatory so that instruction and experience would develop skills to perform effective ministry and to communicate the Christian faith in their parish.

The resources, time and talent of Cook School staff will be used to develop courses and resources (written, audio and visual) for parish development by extending into communities and providing support/resource people for its introduction and implementation.

It is clear from the New Testament that the word of God is meant to lead to communion and to community. The reconciling message of the Good News is that hope is present and the people of God in community have opportunity to determine for themselves how that message might be translated and transmitted. By extending ourselves into community, Cook Christian Training School can support and stand with people in their efforts of self-determination and self-realization.

> *In most Indian communities the mantle of leadership is accorded by the community or parish, not an institution.*

Most non-western cultures revere age as they select leaders more than does the majority culture.

Many lay persons would select a mid-career vocation in the ministry if it did not interrupt their earning power to go away to school.

Training in the parish equips people of the parish for ministry, while a person away at school may secure credentials which do not always prepare him for leadership.

The vitality of the parish is enhanced while training and equipping persons for ministry.

Cost of theological education is reduced.

TEE: THE FIRST TWO YEARS AT COOK SCHOOL

Roberta Yazzie and Gary Kush, 1977

Cook School's Theological Education by Extension program was 2 years old in February 1977. The program began in February, 1975 with 3 Navajo Episcopal extension sites in Arizona, New Mexico and Utah. Since that time, 431 students in 30 communities have enrolled in 50 courses that have been taught by 29 seminar leaders. Given the growth of this program, it is appropriate to pause and reflect about what has happened in these 2 years.

In this report we will look at who the extension learners are, who the extension seminar leaders are, and consider the impact of TEE upon Cook School. For the busy reader, the following facts are an overview.

Most of the extension students are between the ages of 30-49 (35%) but 36% of the students are between the ages of 15-29. In terms of education, 94% have graduated from the 8th grade as compared to the national average for Indian people, 48%. In the TEE program 56% have graduated from high school as compared to the national average of 23%. Only 9% of the TEE students have graduated from college. Of the 9 denominations represented by students, more are Episcopal (65%) than any other denomination, with Presbyterian second (20%). Extension sites are located in 11 states, including 5 of the 8 states with the largest population of Indian people. Regionally, 65% of the students are in the midwest, 15% in the southwest, 15% in the west, and 5% in the east. Sixtysix percent are married and 55% are female. The employment

rate of the students is about the same as the national average for rural Indian communities 56%. Twenty-four tribes are represented in the "student body."

Do extension students maintain their interest in the program? As of February, 1977, 52% of the persons who enrolled in courses completed them. This rate would be higher if present enrollment practices had been used from the beginning. Of those students who could have continued into other courses, 49% did. When a statistical analysis was done to identify causes for drop-outs, none of significance could be found among the factors examined.

Of the 29 extension teachers, 90% are ordained, 100% are male, 52% are Indian, 69% have graduated from seminary, and 62% teach without a salary. Of those teachers who could have continued teaching after their first course, 89% did.

The extension program has had a major impact upon Cook School. It has affected income and expenses, how facilities are used, how staff use their time, types of students enrolled on and off campus, and denominational relations. Most staff directly involved with extension feel that TEE has "linked" Cook School in new ways with parishes and Indian communities; a new way that has been called "partnership with parishes."

The preceding facts and statements are only summaries. Read the comprehensive report for more information or contact Cook School, 708 S. Lindon Lane, Tempe, Arizona, 85281.

Theological Education by Extension (TEE) is primarily a renewal movement which has theological concepts, educational practices, and administrative styles that differentiate it from more traditional methods of church leadership development.

As a renewal movement, TEE attempts to extend theological education into communities for *many* people, instead of extracting just a few people from their communities for many years of schooling. One of the goals of extension, which is the reason for its format, is to broaden the leadership base of parishes.

Several basic convictions characterize TEE: 1) that ministry belongs to all Christians and not just to the few who can afford a theological education; 2) that the Church can and should be indigenous; 3) that a congregation has the right to self-determination even if the parish is small

in numbers, or poor; and 4) that parishes have the responsibility and right to participate in the selection of their own leaders, instead of depending upon outsiders for leadership.

Educationally, TEE is based upon the convictions 1) that learning occurs best when the study and practice of ministry are closely related; 2) that learning should be personalized and individualized; and 3) that educational technology, such as programmed texts and media, can be used for theological education.

TEE is not a fad nor limited geographically to the United States. At the present time there are over 27,000 persons in 59 countries involved in TEE. Historically, there have been at least 10 different methods of theological education many of which were similar to TEE. TEE is, therefore, not a fad since it has proven itself for many years and in many places.

Is TEE for the preparation of ordained or lay ministries? Around the world TEE has been used for both. At Cook School in these last two years, however, TEE has primarily been used to train persons for lay ministries. As the base of leadership is broadened in parishes, it is probable that some will sense a call to ordained ministries, but Cook School does not believe that ordained ministries are better or higher than lay ministries. In fact, the terms "lay" and "ordained" ministries are used here only because many people use these terms.

TEE as an educational movement has taken many forms in these past 2 years. Cook School considers its workshops, internships, and seminars as part of the extension program, although the statistics in this report refer only to the largest part of the school's extension program – the seminars.

Most of the extension seminars are held weekly, although some have been held monthly, some bi-weekly, some bi-monthly, and some even daily. Usually these seminars are held in a local congregation and are lead by a pastor from that community who has been trained by Cook School in extension.

During the seminar, refreshments are served, worship is shared, and participants discuss the self instructional materials they studied at home. A test is then given in the seminar, scored, and discussed. The seminar concludes with the attempt to relate what has been studied with each individual's ministry.

People are asked to make a commitment of approximately 5 to 10 hours per week if enrolled in this program. Most enrollees take only one course at a time. The average length of a course is 15 weeks.

From these descriptions, the reader can see that TEE is not like Sunday School or correspondence courses.

NEWS OF EXTENSION

Mexico

After a one year suspension of activities the Evangelical United Seminary of Mexico City reopened with five students in the residence program and about 200 in the extension division. During the one-year moratorium on academic activities the Seminary underwent a complete restructuring. All the documentation regarding the reorganization have been published in a document called "*Renovation*". One of the changes approved stipulates that any student who enrolls in the Residence program shall have studied successfully in the Extension program for one or more years, as a trial period. The basic courses offered to all in-coming students include: A PANORAMA OF THE BIBLE; PREACHING and TESTIMONY. Prof. Abraham Díaz Reyes is preparing a teaching packet to accompany the textbook, EL SERMON EFICAZ, by J.D. Crane. Prof. John E. Huegel is preparing a Workbook for the PANORAMA OF THE BIBLE. The first volume of the book "THE OLD TESTAMENT" is again available, after the first two editions were sold out. (Juan E. Huegel, Director; Apartado Postal 20-079, Mexico 20, D.F., Mexico.)

Mexico

As of Sept. 22, 1977 several institutions founded the Mexican Promotor of Open Schools and Seminaries. (PROMESA in Spanish). The following institutions are founding members: The Presbyterian Seminary, the Union Seminary, the Mexican Evangelistic Institute; Co-extension of Lutheran Seminaries. The by-laws were approved and the following officers were elected: David Legters, President; Juan E, Huegel, Secretary-treasurer; Noemi Carrillo and Nehemias Díaz, Members-at-large. The purpose of the new organization is to foment extension studies throughout Mexico, to coordinate efforts and provide technical assistance to those who desire

to do Theological Education by Extension. PROMESA does not desire to compete with other regional associations, but rather to serve as laison between Mexican and international programs of extension.

Peru

Within the Christian Missionary Alliance churches of Peru about 500 students are enrolled in the program of Theological education by Extension. They are preparing material for the course entitled, "Compendium of Pastoral Theology," which should appear in May 1978. They are also working on six other courses to complete their program which covers four years of study. (Arnold Cook, Apartado 5176, Lima 18, Peru.)

Suiza

In July 1977 the Programme on Theological Education replaced the Theological Education Fund and became an integral part of the World Council of Churches with a concern for theological education "on six continents." The P.T.E. has initiated an information service with a bi-monthly newsletter, MINISTERIAL FORMATION, "to encourage sharing and cooperation among all who are working a network of theological educators, church leaders, innovators, and local practitioners is now being formed. Persons interested in receiving the newsletter and joining this network should send their addresses (and, if possible, annual contributions of U.S. $5.00) to: Programme on Theological Education, World Council of Churches, 150, route de Ferney, 1211 Geneva 20, Switzerland.

U.S.A.

Dr. Charles H. Ainley went to be with his Lord on the 20th of February 1978. He, along with his wife Vera, served as missionaries of the United Presbyterian Church both in Mexico and Guatemala. In Guatemala he served as professor and administrator of the Evangelical Presbyterian Seminary from 1955 to 1966, and was the Director during the period of transition from the traditional residence program to Extension. His services proved very valuable during that transition period. On April 1, 1978 a special Memorial Service will be held at the Presbyterian Seminary, San Felipe, Reu., Guatemala. Our warm greetings and sympathy to Mrs. Vera Ainley. (1978:1 Extension Seminary)

Colombia

An outstanding feature of the churches in the Northwest Presbytery is lay leadership. Laymen direct all of the activities of the local churches (for nearly 60 churches the Presbytery has only three ordained ministers and one licensed pastor) – they lead communion, establish and build new congregations. These gifted leaders have not had the privilege of a formal education and some are semiliterate, yet God has given them a call to work and the church has prospered in their hands. Because of the way in which the Gospel has been presented in the Northwest lives have been changed and a great interest has been awakened in the development of both church and community morally, spiritually, economically, culturally and socially. There has been progress in all of these areas, but there is still a felt need for greater progress in the area of education.

As a response to this need, the Northwest Presbytery has formed the Center for Study, Service and Training. (The initials in Spanish spell out CESERCA). To deal with its four areas of outreach – church development, economic development, public health and education – CESERCA has been conceived of as a center for investigation and studies of the need of the Northwest and is responsible for preparing courses of study to respond to these needs. These studies will eventually include not only theological studies on all levels, but such additional activities as conscientization of local churches and practical courses such as cultivation of cacao, vegetable gardening, teacher training, organization of a local school, hygiene, nutrition, family planning, organization and management of a cooperative, even adult education to enable interested persons to finish primary and secondary school studies. A number of TEE centers already established in Colombia will certainly take advantage of CESERCA. (Apartado Aéreo 1, Montería Colombia S.A.)

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Θεολογία, EXTENSION SEMINARY

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Apartado 3
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Guatemala, C.A.

MOVING TOWARD THE CONTEXTUALIZATION OF THEOLOGICAL EDUCATION: Extension Development at the Indonesian Baptist Theological Seminary

Avery Willis, Indonesia

(Editor's Note: Avery Willis is the President of the Indonesian Baptist Theological Seminary, Jl. Simongan 1, Box 205, Semarang, Indonesia. He describes the rigorous process that Seminary has undergone not only to change from residence to extension but also to develop a program that will in the long run be truly Indonesian and respond to the urgent needs of the hundreds of new congregations resulting from the recent revivals there. This article is taken from *Asian Perspective*, No. 8, published by the Asia Theological Association.)

The Indonesian Baptist Theological Seminary opened six regional branches in January, 1974, with a total of 46 teaching centers and an enrollment of over 400 students. The seminary's purpose is to provide theological education designed specifically for Indonesian spiritual leaders, with varying educational backgrounds, abilities, and opportunities for study. Its goal is to educate and train leaders who are presently serving in their local churches, in order to equip them to serve effectively in their contexts.

The term "contextualization" has grown in popularity in theological circles until it has become one of the basic goals in the theological world. Many theological schools in the emerging countries are investigating what contextualization means in contrast to the educational models

imported from Europe and America. The tide of development in the emerging countries motivates them to create a theology that applies to their culture, situation, aspirations, and thought patterns without compromising the Biblical revelation.

Innovations in the Indonesian Baptist Theological Seminary's program of theological education were initiated by the Indonesian Baptist Mission in 1971, following three years of research that revealed traumatic changes had occurred in the Indonesian churches since 1965. A national political upheaval, including an abortive Communist coup and the macabre deaths of approximately 400,000 Indonesians, altered the religious life of the nation.[1] A religious revival resulted in 2,000,000 baptisms in the churches between 1965 and 1971.[2] This influx of new Christians forced the churches to rethink their church structures, their concept of the ministry, and the function of theological education. All five denominations working primarily with the Javanese (including Baptists) inaugurated additional leadership training programs in order to meet the needs of the new congregations which had sprung up throughout the country side. Baptist churches were more affected than others because their membership doubled and in the process shifted their sociological center to the Javanese in rural areas. The surveys revealed that the Baptist churches had not made many attempts to indigenize their structure, theology, or methods, which had been imported from America.

The Indonesian Baptist Mission accepted the responsibility for the imported program of church life that was both foreign to and inappropriate for the Javanese in the rural areas. Several factors made it clear that the best interests of the churches were not being served by the Seminary. Seminary enrollment was increasing dramatically in the wake of nationwide revival movements, but the students were being trained to perpetuate a style of church life based on American theology and methodology. Subsidy had raised their expectations for an assured position, pastoring a fully-equipped and functioning church, on graduation. Now there were more graduates than positions of this kind offered. They were producing very few new churches that could grow and sustain themselves in the local environment. The dormitory

[1] The estimates of the number of deaths vary from the 87,000 officially reported to the 1,000,000 reported by a team of University of Indonesia students commissioned by the Army. See Justus Van der Kroof, *Indonesia Since Sukarno*. (Singapore: Asia Pacific Press, 1971) p. 14.

[2] See Avery Wills, Jr., "Church Growth Among the Javanese 1960-1971: An evaluation of the Political, Cultural, Social and Religious Factors in the Numerical Growth of Five Denominations Working with the Javanese." (Th.D. Dissertation, Southwestern Baptist Theological Seminary, July, 1974) p. 2.

pattern had extracted the students from their culture, partially westernized them, and made them unable or unwilling to return to the villages from which they had come. The Western style church insulated both pastors and members from the indigenous forms and natural lines of communication in the culture. The students had become victims, although willingly, of an instructional approach that made them dependent on foreign funds and expertise and which, at best, equipped them only to sustain an American model that was not viable in the culture.

In order to meet the overwhelming opportunities in Indonesia, the Mission instituted a "New Pattern of Work," which placed the priority on beginning thousands of churches in homes, led by local leaders. The pattern was designed to encourage local leaders to develop Biblical theology, church patterns, and life-styles that were in keeping with the needs and thought patterns of the Indonesians, thereby aiding church growth.

The contextualization of church life demanded the contextualization of theological education. To effect this change, the Mission voted to discontinue the present program of theological education, and redeploy the professors to the various provinces to develop a program of theological education from the grass roots up.

The Indonesian Baptist Union, organized by the Baptist churches in 1971, protested the proposed changes, so the official opening of the expanded theological education program was postponed until 1974. The Mission's original proposal was modified to continue theological education at the resident seminary using a revised curriculum and an accelerated schedule. Seventy-five more students were graduated from the residence program by 1973. A new Indonesianized residence program is being developed for future implementation. The decision to phase out the current program was primarily a decision to begin a search for what was appropriate in the Indonesian context and to find a way for the Seminary to help implement it. It was only the first step in a pilgrimage that was to lead to ever-unfolding innovations.

The search for a different educational methodology demanded a look at a trial project in TEE (Theological Education by Extension) that the Mission had started earlier in East Java. The Mission did not immediately adopt TEE; in fact, it pointedly avoided naming any kind of methodology.

The Seminary faculty and board used these two and one-half years, while phasing out the former program, to study the educational needs of the leaders of the churches in Indonesia. They examined the "rice roots" and began to discover indigenous Indonesian expressions for Biblical truths. They experimented with new forms of church life that Indonesians could reproduce. They concluded that a broadened outreach of theological education could help mature leaders serve their people in their own locales. They began to wrestle with the theological questions that were arising in the churches rather than addressing themselves to imported theological problems that had arisen in American and European traditions.

CONTEXTUALIZATION FOR STUDENTS

The student is the focal point in our theological education program. He learns by an inductive, situational methodology, which originates with the needs of the student, rather than the content the professor wants to teach. Questions raised by the students in their cultural and church contexts become the foundation for the writing of programmed textbooks which provide relevant answers based on Biblical and historical principles and practical experience.

We currently teach on four educational levels in order to meet the students at their point of need. The highest education level, M.DIV. and B.TH. *Tinggi*, is for students who already have a high school or university education. The diploma level, *Menengah Atas*, teaches students who have completed junior high school. The certificate level, *Menengah*, serves those who have finished elementary school. A Christian workers level, *Dasar*, endeavors to teach those who do not qualify for the other levels, i.e., they have less than a sixth-grade education, have served less than two years in their church, or are less than 23 years of age. The graduate levels, leading to the Th.M. and D.Min. degrees, are offered in cooperation with the Asia Baptist Graduate Theological Seminary. Among active students 31 are enrolled in the Master of Divinity program, 123 in the B.Th. program, 76 in the diploma program, 43 in the certificate program, and 135 in the Christian workers program. Of those in the Christian workers program, 104 should eventually fulfil the enrollment requirements and move up to their respective educational levels.

The focus for study is their ministry in the local church. A written fieldwork report is required in each course. Each course involves the student in learning activities in his church and environment, with a view to producing vibrant churches. The programmed textbooks relate to

his practical ministry. Projects are assigned and must be reported on. The regional director interviews each student each year to review his practical ministry.

In this new system, the student learns in a natural situation where he can immediately apply what he has learned in his local church. He is not taught a "body of theories" or "a system of theology" which he should later attempt to adapt to his situation, but he learns to apply theology in his context as he serves.

The students double up in their ministries as preachers (25%), evangelists (30%), Bible teachers or Sunday school teachers (61%), and other positions of leaderships (58%). Over 100 serve as primary leaders of their churches. Of the churches served 41% are urban, 41% are rural, and 18% are suburan, *Kampung*.

CONTEXTUALIZATION OF CONTENT

The presence of the student in his context demands content directly related to his social and cultural situation. Programmed textbooks and weekly seminar sessions deal with specific religious, cultural, and social problems encountered by the student. The programmed textbooks are written in the Indonesian language, tested on representative students, and revised until they meet the needs of that particular educational level. The weekly seminar sessions in the teaching centers allow the teachers to give more on-the-spot, personal attention to the individual student that they could in larger classes. Special projects, regional quarterly retreats, and an annual National Study Week at the resident seminary involve the students in meaningful group experiences. A built-in system of feedback from students enables us to continually adjust to meet their needs.

In short, they began to hunger for the sort of theological education that would serve the churches and produce the kind of graduates the churches needed. Such graduates would identify with the people and be willing to live on the level of those served. They would need a strong Scriptural base and an intimate knowledge of the culture in order to participate in the formulation of a theology, both authentic and biblical, in the present Indonesian context.

The Base Design of the seminary includes the following statements which sum up its convictions about the thrust of theological education:

1. *All the people of God are called to be priests, servants, and sons of God in building the Kingdom of God.*
2. *God has given apostles, prophets, evangelists, pastors and teachers to His Church to equip all its members to serve.*
3. *The purpose of theological education is to educate and train church leaders who in turn equip church members to worship, fellowship, study, serve, evangelize, and start churches.*
4. *Theological education is provided only for spiritual leaders who have already proven themselves in ministry in their local churches.*
5. *Students are received on the basis of their faith, faithfulness, ability to bear responsibility, and the exercise of spiritual gifts in their ministries, not an factors that have arisen in Christian history to divide God's people into classes such as:*

    time (fulltime or part time) money (paid or voluntary) education (general or theological) status (clergy or laity) calling (specific or general)

CONTEXTUALIZATION OF LOCATION

The most obvious meaning of contextualization relates to the location in which the student receives his theological education. The contextualization approach takes theological education to the student, instead of extracting him from his environment. Our former resident program took students out of their indigenous culture and westernized them to such an extent during their four years of theological training that they did not want to return to their villages to serve after graduation. We now emphasize training leaders who are already serving in their churches, many of whom find it impossible to attend a resident seminary because of family, church, or work responsibilities. The students' contact with the world makes the contextualization of theology natural. 86% are employed in secular work in addition to their church ministries; the other 14% consists of housewives (10%) and fully supported pastors (4%). Their work takes them into all areas of Indonesian life; 19% are farmers, 17% government workers, 16% white collar businessmen, 13% school teachers, 5% merchants, while the rest are peddlers, soldiers, university students, professional people, etc. 64% are married, and over half of the students have families.

Expenses for the school and the student are less when he studies in his own context. He also learns to depend on God and his local church for financial support rather than on foreign funds. Of course, he faces some disadvantages studying in context, such as distractions and the prolongation of his education. Although his seminary education could last from seven to fifteen years, he has the advantage of self-pacing and instituting lifetime study habits in the environment in which he will live and serve.

Often the Theological Education by Extension movement has simply diffused the imported theological content that was previously taught in the classical seminary out into myriad teaching centers. Our emphasis on the student and his context, more than on the theological content, has resulted in a new perspective of curriculum. We began our curriculum revision by describing the kind of knowledge, skills, and attitudes needed by our graduates to serve effectively in the Indonesian context. This resulted in the formulation of five basic goals included in the statement of purpose:

> *The purpose of the Indonesian Baptist Theological Seminary is to educate and train Baptist leaders who are evidencing spiritual gifts, in order that they will be able to serve Christ effectively by: understanding and using the Bible, maintaining a growing spiritual life, communicating Christian truths, planting and shepherding churches, and equipping the people of God to serve.*

These goals, the student-centered perspective, and the Indonesian context shaped the new curriculum. But we had not gone far enough, according to Dr. LeRoy Ford, who visited Indonesia to assist us in educational methodology. He suggested that these goals be broken down into specific behaviorial objectives. The description of the graduate was then written in terms of approximately 150 specific objectives, in the cognitive, psychomotor, and affective domains, leading to the attainment of the five basic goals. These specific objectives demanded a further revision of our "new" curriculum which had been too content-oriented.

The specific objectives are attained through a curriculum of sixty courses in a quarter system, designed to meet particular objectives the sum of which leads the student to attain the stated goals. Each course has an additional 50 to 100 intermediate objectives. Even the Bible courses are studied from the perspective of specific behavioral objectives. For instance, the primary goal of the course on 1 Corinthians is:

> *that the student will be able to over-come nine kinds of church problems using the principles enunciated by Paul in 1 Corinthians and then teach the essence of the lessons to another church leader.*

One of the evangelism courses has this goal:

> *The student will be able to differentiate between the basic Christian beliefs and the beliefs of animists and Moslems in Indonesia, to find points of contact between these beliefs, and to devise methods of approach and witness to people with animistic and Islamic backgrounds.*

The emphasis is placed on goals that are important, lasting, practical and personal, that can be passed on as the student equips the people of God. These goals are reached through a program of planned learning.

A study of the psychology of learning and the discovery of new educational technologies developed in recent years shed much light on how to achieve our goals and objectives. Once the Seminary committed itself to achieve specific goals and objectives, it was obligated to provide resources for the learning experiences. The initial dramatic changes in the form of theological education have given way to emerging changes in the process of instruction which in turn has led to further changes in the nature of the content. Particular emphasis has been placed on making theological education life-centered, practically oriented, Biblically relevant, and educationally sound using various models of instructional design. The goal is to provide dynamic, interactive, and relevant learning experiences that stimulate the development of ministers and equip them to serve effectively in all kinds of real-life situations.

One method being developed and used by the Seminary to contextualize theology is the Life-Situation Learning Model. A Life-Situation Analysis of the student (largely a guided self-discovery) reveals a problem and its context. It (1) describes the conflict inherent in the problem, (2) identifies the issues involved in the conflict, (3) discovers the values reflected in the issues, (4) explores the cultural and sociological context which conditioned the values, and (5) determines the importance of the problem to the student in the context of his ministry.

The results of the analysis are used to assist the student to: (1) face a choice between issues and values embodied in a specific problem that is important to him; (2) discover the options

and weigh the advantages and disadvantages of each: (3) choose a solution from the available options; (4) experience the application of the solution in the context of home, church, community, or society; (5) evaluate the experience by interacting with other students, professors, and the people to whom he ministers; (6) teach someone else what he has learned while adapting it to the new learning environment; and (7) plan further projects to complement his knowledge, self-understanding, and development.

The Taxonomy of Educational Objectives[3] has been helpful to both authors and teachers in leading students to attain cognitive, psychomotor, and affective goals through various kinds and levels of learning experiences. Continual training and revision are an integral part of enabling authors to write effective textbooks.

The student studies each programmed textbook approximately five hours per week, prior to attending a weekly seminar with other students in his area. During this meeting, he explores the meanings, implications, and applications of the material under the direction of a Seminary professor. The programmed texts, equivalent to 400 page textbooks, lead the students step-by step to accomplish the stated objectives through varied learning activities. But we are convinced that the teacher is indispensable in theological education and that seminars, retreats, and practical projects are essential to attain the affective as well as the cognitive and psychomotor goals.

The most difficult problem faced to date has been the producing of these programmed texts. Forty-one of the proposed 120 books have been published during the first three years, providing eight courses a year on four educational levels. Thirty seven writers, twenty of whom are Indonesians, have written or are in the process of writing fourteen textbooks each year. Each writer designs specific objectives to reach the goals for his course and has them approved by the seminary staff before programming the textbook. At least ten people are involved in the process of aiding each writer in matters of content, format, and language. The books are tested several times with individual students from the designated levels and, when time allows, with groups in order to discover where revisions are needed. If a student is unable to answer a question or pass a test, it is considered the author's responsibility to revise the book

[3] Benjamin S. Bloom, Ed., *Taxonomy of Educational Objectives*, Handbook 1. Cognitive domain, (David McKay Co. Inc. 1956); David R. Krathevohl, et. al., *Taxonomy of Educational Objectives*, Handbook 2. Affective Domain, (New York, David McKay Co. Inc., 1964)

until any competent student of the designated level can master the material presented. It takes part-time writers at least one and one-half years to prepare one of these programmed texts.

In order to contextualize theology in the Indonesian situation, no programmed textbooks from other countries were used during the first two and one-half years. We are now experimenting with contextualizing selected courses from other countries in the Third World.

It is obvious that the basic methodology is borrowed from Western educational technology, but we continue to make adaptations to the Indonesian context. We are emphasizing planned learning, rather than limiting ourselves to a striding programmed format, which does not always lend itself to all phases of theological education. The contextualization of methodology is complicated by the fact that no significant research on how Indonesians learn has been done. The Indonesian public school system is built on an antiquated model of learning imported from the Dutch.

Unknown to us when we started, the Indonesian government has become aware of the need to revise its educational system. The Minister of Education has cited four major problem areas: broadening the base for public education, increasing the quality of education, making education relevant to modern development, and improving its efficiency and effectiveness. In 1975 they began a new curriculum based on the Developmental Instructional System. This system parallels the system of educational technology used by the Seminary. A "Taxonomy Manual" produced by the Seminary has been requested and distributed to 200 high school teachers in Central Java.

CONTEXTUALIZATION OF PERSONNEL

One of our most serious shortcomings in the former Seminary program was the failure to provide adequate training programs for the development of Indonesian educators. The contextualization program has necessitated the development of national leadership. The Seminary now has Indonesians in the positions of dean, supervisor of writers, editor of programmed literature, business administrator, and assistant regional director. The Indonesian staff conducts programmed literature workshops and helps supervise the development of textbooks. Nineteen graduates of the former program are teachers in the regional centers, and twenty are involved in writing textbooks.

We missionary educators and administrators have specific devolution plans and are training our Indonesian counterparts to do our jobs. In addition to in-service training, selected leaders of the Seminary receive assistance in obtaining further formal education. The goal is that Indonesians will be able to administrate the entire program of theological education for Baptists in Indonesia.

CONCLUSIONS

We have learned many lessons since 1971 when we launched the contextualization program; nevertheless, preliminary evaluations indicate that students in the contextualized theological program can receive the same high quality of theological education as those in resident seminaries, plus added advantages of contextualization already mentioned. Personal renewal and spiritual revival resulting in church growth have occurred among a large number of students.

We are convinced that theological education exists to serve churches rather than itself. It is an educational arm of the Body of Christ and originates, flourishes, and finds its fulfillment within the framework and the life of the churches. The nature of the New Testament church demands the ministry of teaching and training. Those who teach and train others must be trained first. A contextualized seminary fulfills this inherent need. This does not prevent, in fact it can enhance and increase, the effectiveness of a resident theological graduate school. Complete contextualization most move toward the liberation from the culture of the sending country, domination by missionaries, and dependence on foreign funds. The Indonesian Baptist Theological Seminary has a long way to go to attain these goals, but it has begun and with God's help, will continue to contextualize theological education in Indonesia.

PHILIPPINE CONSULTATION ON NON-TRADITIONAL FORMS OF THEOLOGICAL EDUCATION

INTRODUCTION

It is perhaps a sign of vigor that theological institutions constantly question the dynamics and forms of theological education and ever seek new ones in an effort to achieve excellence, relevance and effectiveness in their work. They have, in recent years, ventured their search into the area of non-formal modes of education. The recently held consultation on non-traditional forms of theological education at Union Theological Seminary on February 15-18, 1977 is part of this new venture. The theme of the consultation was "Achieving Excellence, Relevance and Effectiveness in Non-Traditional Forms of Theological Education." Thirty-five participants composed of seminary faculty, TEE students and supervisors came from all over the Philippines representing five theological schools and seven denominations.

The keynote address on the theme was delivered by Dr. Emerito P. Nacpil, Dean of the SEAGST and Executive Director of the ATSSEA, Bishop Felix Perez of the diocese of Imus lectured on the "Emerging Shape of the Church's Ministry," Papers describing and analyzing actual non-formal programs were read by Dr. Jose Gamboa, Jr., TEE Director of UTS, Professor Erme Camba, Field Education Director of the same school, and by Dr. Manfred Berndt, chairman of the Commission on Non-traditional Forms of Theological Education of the ATSSEA.

A panel discussion on four specific problem areas that have emerged in UTS's TEE Program served as the take-off point in launching the consultation into wrestling with some fundamental problems in TEE.

To promote in depth analysis and discussion, the consultation divided itself into four groups that corresponded with the basic concerns that came up in the lectures and plenary sessions. The basic groupings were: 1) structure and finance, 2) motivation and discipline, 3) supervision and quality control, and 4) curriculum development. What follows are their recommendations.

REPORT OF GROUP 1: STRUCTURE AND FINANCE

The participation of various segments of the church in the support of theological education and the viability and the effectiveness of the structures of the TEE Program are the guiding principles employed by Group 1 in making its recommendations. The group was also concerned in linking some of the structures of TEE whenever possible with the ongoing programs of the church.

A. FINANCE

1. That the tuition and orientation expenses of students be apportioned on a 2:2:1 basis,* i.e.: 2/5 to be shouldered by the national church, 2/5 to be shouldered by the local district/conference, 1/5 to be shouldered by the student.
2. That the study center's sessions and activities be held in conjunction with some activities of a local church to minimize expenses and to share the benefits of TEE activities with a greater number.
3. That a separate endowment fund be established by theological institutions for theological education by extension.

B. STRUCTURE

1. That the time of the TEE Director be largely devoted to the program for a more effective supervisory work.
2. That the meetings of the TEE Centers be flexible to the circumstances of students in the various regions, from bi-weekly to once every six weeks.
3. That the TEE Centers, instead of launching their own projects to meeting course requirements, seek to be involved in actual ongoing church projects.

*It is to be noted that the theological institution which runs the TEE program contributes faculty time and the churches contribute the supervisory work of their church workers.

REPORT OF GROUP 2: MOTIVATION AND DISCIPLINE

In making the recommendations to the consultation body, Group 2 considered the problems discussed in the plenary sessions and those brought in by the members of the group. There were two areas of study by the workshop group, namely, (1) motivation, and (2) discipline.

A. MOTIVATION

1. Associated with supervision:

   a. That Log Books submitted by students to supervisors be read promptly and returned to owners.
   b. That written requirements for cognitive learning submitted by students to supervisor be immediately evaluated and returned to students.
   c. That the supervisor should facilitate the giving of assignments, or assist students to become responsible members of the group by taking a share of the assignments which need to be carried out cooperatively by the members of the group.
   d. That students be assisted through the setting up of study centers in their homes or churches where they may study undisturbed and be able to concentrate in their work.

2. References for students:

   To provide students with references books to supplement their study materials, and faculty members visiting TEE groups should bring books to be lent to students.

B. DISCIPLINE

   1. That the groups be encouraged to evolve their own discipline out of their group life and decision. As one example, one group decided to impose fines for absences of students without valid excuses.

   2. That the process of evaluation of student performance, such as in sermons and reports, be made part of the dynamics in enforcing discipline by the group on their own members.

   3. That the seminary provide information to the groups on the different models of group life and the style of discipline followed or enforced by the group on members.

   4. Time management:
      a. Student should present to their local church the schedule of their daily and TEE monthly meetings.
      b. Moderators or district superintendents should be requested to limit the demands of time on TEE students for district or conference programs.

c. The regular daily schedule for study of TEE students should be respected by the church and should not be disturbed except in an emergency.

REPORT OF GROUP 3: SUPERVISION AND QUALITY CONTROL

The involvement of the TEE group supervisors in the development of a viable system of supervision and the participation and involvement of the students in the evaluation of their own performance were the concerns of the group that discussed supervision and quality control. These were the recommendations:

A. SUPERVISION

1. That a consultation with a group of supervisors be held to evaluate the TEE Supervisor's Manual
   a. to determine its strength in helping the supervisor identify his work;
   b. to determine how it helps him evaluate the student's work in the courses;
   c. to determine feasibility of requirements in the courses;
   d. to formulate rationale of supervisor role; to spell out the democratic or participatory role of supervisor in TEE group.

2. To hold regional meetings of supervisors
   a. for sharing and comparing notes on the supervisory work;
   b. to study the evaluation made by students of their supervisors;
   c. to provide feedback for the improvement of the program.

3. To make a study of the positive and negative characteristics of supervisors among several groups of students. The results of this study will be used in the consultation of supervisors.

B. QUALITY CONTROL

1. To hold consultations with students to get their assistance to determine how the quality of their performance may be evaluated.

2. To determine common goals between the group of students and the supervisor. Each individual student then set goals according to his abilities over and above the common goals.

3. To take a comparative VTR recording of student performance at one period to be compared with another taken later on to study his performance progress.

REPORT OF GROUP 4: CURRICULUM DEVELOPMENT

Relevance and effectiveness are the key factors that shaped the recommendations of Group 4. Relevance, that is, the curriculum being suited or derived from the context upon which the ministry of the students is girded, and effectiveness, as equipping the students with the necessary preparation to bring about the most needed ministry to their people. The following criteria therefore are recommended to be considered in curriculum making:

A. THE CONCEPT OF THE MINISTRY IN THE PHILIPPINES. The following factors will help us arrive at a concept of the ministry in the Philippines:
    1. The kind of ministry we need in the Philippines today
    2. The kind of ministry we want to produce
    3. The needs of the local churches and communities
    4. Needs and weaknesses of our clergy

B. 85% OF PHILIPPINE CHURCHES ARE RURAL CHURCHES. Since most of the Philippine churches are rural in nature, the curriculum should be oriented to the training of clergy who will be serving rural parishes.

C. PASTORAL MINISTRY. The urgent need of the Church in the Philippines is for ministers who will go into pastoral work in the local churches. Curriculum should be formulated to suit this need. However, students who want to go into specialized ministries can further their training in universities which offer the courses they want to go into.

D. EMPHASIS ON TRAINING OF CLERGY. In theological education we are training two kinds of workers: the professional church workers and laymen for lay ministries. The emphasis of theological education, however, is on the training of clergy. Laymen desiring to enroll in the TEE Program should make arrangements in their contractual agreements so as to tailor their courses to suit their kind of ministry.

E. MISSION OF THE CHURCH. The curriculum should reflect the mission of the Church of helping the learners to be enablers and equippers of the laity for their ministry in the world.

F. PROJECTS. The curriculum should consider the possibility for the students to get involved in a project such as evangelism and organizing new congregations instead of working for required course requirements (term papers, position papers, etc.).

G. CONTEXTUALIZATION. By contextualization the following are to be considered in the production of curriculum materials:

1. Textbooks and materials to be used in the study program should be those written by Filipinos and should be Filipino oriented.

2. Books written by foreigners may be used if they are Filipino oriented.

3. Parish-based counseling is preferred to clinic-or hospital-based counseling.

4. Emphasis on "living textbooks" is needed – people and community.

5. Adaptation may be considered to suit the kind of ministry that we need in the Philippines.

6. Curriculum should make use of or embody the cultural patterns and values of the people in the area (ex. close family ties, paternalism).

7. Use of the language of the people in the area.

8. Based on the concept of close family ties, the curriculum should look at the church in a corporate context, which may imply a corporate approach to teaching.

EXTENSION NEWS

Nicaragua

The Extension program of the Baptist Theological Seminary of Managua, Nicaragua has grown to seven Centers and the total number of students has reached 100. (For more information contact: Lic. Jerjes Ruiz Castro, Apartado 2555, Managua Nicaragua.)

U.S.A.

The Dakota Leadership Program is growing and maturing rapidly as it develops plans for more extension classes. Their last report numbered 200 persons enrolled in courses in about 15 centers. One of their self-teaching programmed materials is a course on Mormonism prepared by Morris Bull Bear. The Dakota Leadership Program (DLP) is a joint program of the Episcopal Dioceses of North and South Dakota for the development of local leadership, lay and ordained, for the church in the Dakotas. For more information write to DLP, Box 506, Mobridge, South Dakota 57601, USA.

Guatemala

The Extension Program of the United World Mission which was initiated last year with 3 centers and 28 students is functioning this year with 4 centers and 40 students including a center for pastors in Guatemala City.

The Extension Program of the Presbyterian Seminary has reached a number of 395 students this present year in 29 centers. Last year's enrollment was 250 which means almost 150 new students this year.

United Kingdom

Coleg Trefeca is the laity centre of the Presbyterian Church of Wales. It draws upon the experience of an ecumenical planning group and acts as lay education resource and development centre for the Council of Churches for Wales. Coleg Trefeca seeks:

To explore contemporary understandings of the Christian faith and ways in which that faith can be shared

To stimulate concern about human need and the structures of modern society

To join with others who share these concerns

To be a place of meeting and reflection of dialogue and service

The work includes:

Promoting a program of action and study training events

Working with, and for deprived groups

Responding to, and supporting local laity events in other parts of Wales

Welcoming and co-operating with the many organizations who come to Trefeca

Maintaining contact with the U.K. and European Lay Academy Associations and with the laity work of other traditions and lands

Developing a resource centre where relevant books, journals, reports etc. are received and made available

Further information, in English of Welsh, available from: The Warden, Coleg Trefeca, Trefeca, Brecon, Powys, LD3 OPP.

Puerto Rico

The IX General Assembly of the A.L.E.T. (Assoc. of Latin American Theological Schools) met in Rio Piedras, Puerto Rico, from the 3rd to 7th of June 1978. Eighteen delegates representing 15 institutions and seven countries were in attendance. Several papers were read during the two-day encounter prior to the three-day business sessions. The general theme was: *Theological Education and Pastoral Training*. They were presented by Dr. Jorge Pixley of the Baptist Theological Seminary of Mexico City; Dr. Sergio Arce of the Evangelical Seminary of Matanzas, Cuba and Prof. Daniel Rodríguez of Mexico.

The new Executive Committee is composed of the following: Lic. Jaime Ortiz, Medellin, Colombia, President; Dr. Sergio Arce, Matanzas, Cuba, Vice President; Dr. Enrique Guang of San Jose, Costa Rica, Executive Secretary 1/2 time; Dr. Fidel Mercado, Rio Piedras, Puerto Rico, Treasurer; Lic. Cecilio Lajara, Guatemala City, Guatemala, Recording Secretary; Dr. Jorge Pixley, Pro-Secretary. The assembly evaluated the goals and purposes of ALET and changes were made. The minutes and full report of the assembly are available from the Executive Secretary, Dr. Enrique Guang, Nazarene Theological Seminary, Apartado 3977, San Jose, Costa Rica.

¡URGENT! **¡URGENT!** **¡URGENT!**

Printing costs for our bulletin have now passed $2.00 per annual subscription, and postage rates have continued to rise. We encourage you to make a donation of $5.00 each year if possible. A few organizations have contributed up to $100.00 or more.

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We are making a special effort to meet our goal for this year to publish four numbers of the bulletin. The future of the bulletin depends on you, our readers, who will make it possible through your subscriptions and donations.

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PRESBYTERIAN MINISTERIAL PREPARATION IN BRAZIL: A Sociological-Historical Case Study

Ronald Frase

(Editor's Note: This article is taken directly out of Ronald Frase's doctoral dissertation, *A Sociological Analysis of the Development of Brazilian Protestantism: A Study of Social Change*, Princeton Theological Seminary, 1975, pp. 411-425, with his permission. The author had been for many years a missionary in Brazil; he now teaches sociology at Whitworth College. In reviewing this case study – in retrospect – it seems tragic that theological education by extension had not been developed 100 years earlier. On the other hand it is noteworthy that the Presbyterian Church of Brazil has now adopted extension training methods in several states. This article is presented with the hope that other churches will make similar studies of their own history and consider the possibility of adopting alternative approaches to theological education and the ministry.)

1. HISTORICAL ANTECEDENTS

While all the sending bodies were committed to establishing educational institutions in Brazil none were more committed than the Presbyterians. Their Reformed tradition of a highly educated ministry and presbyterial church government which was well suited to Europe and the settled east coast of the United States was often a liability on the Brazilian frontier. This statement does not deny its many accomplishments but rather is designed to focus attention

upon the fact that structures which are viable for one cultural milieu will not function as effectively when exported to another culture without undergoing significant modification.

The Presbyterian Church's commitment to rigid institutional structures has hampered its acculturation to the demands of Brazilian society. That the sending body was not aware of this fact, which in retrospect is self-evident, is reflected in the report of the Board of Education in the *Minutes of the General Assembly* for the year 1847.[1] After declaring that, "The basis of all operations of the Board of Education is, that a pious and well qualified ministry is the great instrumentality appointed by the Head of the Church for the conversion of the world,"[2] it proceeded to outline the urgent need of more ministers and missionaries to meet the great need of proclaiming the Gospel to every creature. There were at the time 500 Presbyterian churches in the United States without pastors and then there was "the almost confounding element of the increase of our population ... It has been computed in popular language, that the wave of the population moves westward at the rate of eighteen miles a year."[3] The report explains that while the need at home and abroad was expanding the number of candidates for the ministry (which was "the great instrumentality for the conversion of the world") was diminishing. The report ends by offering a solution to the crisis in the form of a plea for more money to assist seminarians to get an education because "our standards make high literary attainments an indispensable qualification for the sacred office."[4] In 1847 the Presbyterian Church stood in the best position to profit from the expanding western frontier by virtue of its financial resources, evangelists, institutions and trained leadership, yet history shows that the Baptists and methodists, benefiting from a far more flexible institutional structure, were more successful. They recognized that highly trained ministers are not the only "instrumentality appointed by the Head of the Church for the conversion of the world."

2. THE REFORMED LEGACY IN BRAZIL

Unfortunately for the Presbyterians their loyalty to their Reformed legacy prevented them from perceiving that the Brazilian frontier demanded a different response and thus history repeated itself. The pattern of preparing men with "high literary attainments" as pastors was

[1] *Minutes of the General Assembly of the Presbyterian in the U.S.A.*, vol. XI (1847), pp. 535-37.
[2] *Ibid*., p. 535.
[3] *Ibid.*
[4] *Ibid*., p. 537.

replicated, necessitating the establishment of a seminary. This goal was realized to a remarkable degree but at considerable cost. Gilberto Freyre attests to the seminary's success with the following observation concerning some of its graduates:

> *It is interesting that some of the best philologists of the period such as Eduardo Carlos Pereira, Otoniel Mota, and Jeronimo Gueiros were Protestants. Protestants apparently wishing to prove through their cultivation of the pure mother tongue that they were good Brazilians and good patriots in spite of their rejection of the maternal and traditional religion*.[5]

Such erudition was the result of a combination of native ability and good preparation. The students faced a course of training equal in rigor to what was demanded in North American seminaries.[6]

At this juncture we want to examine some of the ways in which the Reformed legacy of a highly trained ministry proved to be an obstacle to the spontaneous expansion of the Presbyterian Church of Brazil. First, remembering that the vast majority of Brazilians at that time were illiterate and that the churches suffered from lack of pastoral care one must question the wisdom of such intensive education patterned on the classical model which removed capable leadership from active ministry for several years. The many communities visited by J.M. da Conceicao on his peripatetic ministry opened up unparalleled opportunities which, in some instances, were never developed for lack of pastoral care. '

Second, the sophisticated and prolonged seminary education tended to alienate aspiring pastors from the simple rustic life of their people. It socialized them into a world of tastes, values, interests, and attitudes which was not shared by their congregation and which hindered effective communication with the masses of common people.[7] Some missionary leaders saw this as both desirable and inevitable because, as one of them explained, "the ignorant classes cannot easily understand the full gospel or study it. If, therefore, pastors and

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[5] Gilberto Freyre, *Ordem e progresso* (Rio de Janeiro: Editora José Olympio, (959), vol. I, p. lxi.

[6] Paul E. Pierson, *A Younger Church in Search of Maturity: Presbyterianism in Brazil from 1910-1958* (San Antonio: Trinity University Press, 1947), p.251 notes that the curriculum for 1910 included the following: Psychology, Ethics, History of Philosophy, Greek, Hebrew, Hermeneutics, Textual Criticism, Introduction to the Old Testament, Introduction to the New Testament, Archeology, Sacred Geography, Exegesis of Old and New Testament including Psalms, the Gospels, and Hebrews; two years of Systematic Theology, Bible History, Church History, History of Doctrine, Homiletics, Pastoral Theology and Ecclesiology.

[7] For a discussion of the middle class mentality of the ministry see Emile G. Leonard, *O protestantismo brasileiro* (Sao Paulo: ASTE, 1961), pp. 232-233.

missionaries use great care in receiving members the resulting church is predominantly intellectual."[8] The Baptists, and later the Pentecostals, discovered that the ignorant classes, which accounted for approximately 85 per cent of the population,[9] were fully capable of understanding the Gospel and that the most effective pastors were those who lived among their people and whose preparation consisted of on-the-job training.

Third, the above option was not available within the Presbyterian system of church government which reserved the right of administering the sacraments to ordained seminary graduates. The Reformed legacy was an obstacle to a rapidly growing church whose demand for pastors could never be met by such a stringent policy of supply. Unlike the Baptists whose educational requirements did not stand in the way of ordaining proven lay people with minimal education when the occasion demanded, many Presbyterian congregations were denied the status of Church recognition for years.[10] McIntire states that"...the local church was considered to be founded as soon as two or more persons became members. The actual organization of the church, however, was often delayed for many years."[11] Mário Neves, the redoubtable organizer of many churches in the states of Espírito Santo and Minas, recalls that because of the great shortage of pastors many seekers (*interessados*) became tired of waiting to be received into a Presbyterian Church and consequently joined other denominations.[12]

The writer became the first pastor of the church, Valerio Silva, in Salvador, Bahia, in 1963. This congregation had been organized approximately forty years earlier. Two obstacles had stood in its way of acquiring church status. According to Presbyterian ecclesiology a session was composed of a minimum of two elders. Just as the civil government made literacy a requirement for voting so the Presbyterian Church made it a requirement for the office of elder. Valerio Silva could only boast one. This was resolved when a very dedicated elder from the larger and more fashionable downtown church, Major Jeter, volunteered to move his membership to Valério Silva. The second obstacle was economic. Valerio Silva was located in an extremely impoverished section of the city and could not begin to contribute to the support of the middle class life style of a pastor. This was resolved by assigning the writer, whose salary

[8] W.A. Waddell, cited by Pierson, *op. cit*., p. 125.
[9] *Ibid*.
[10] Leonard, *op. cit*., p. 81.
[11] Robert L. McIntire, *Portrait of Half a Century, 1859-1910* (Cuernavaca: CIDOC, 1969), p. 8/3.
[12] Mario Neves, *Meio século* (Sao Paulo: Casa Editora Presbiteriana, 1955), pp. 28-29.

was paid by the mission, to be the church's pastor. Neither of these factors – education or poverty – are barriers to the ecclesiology of Baptist or Pentecostal groups.

Fourth, the expense of a seminary training, generally subsidized by the sponsoring presbytery, was a luxury beyond the means of many presbyteries. In 1928 the Presbytery of the North was unable to send its only new candidate to seminary while the Presbytery of Pernambuco was unable to send three of its four candidates because funds were lacking.[13]

Fifth, the Presbyterian form of government calls for the collaboration of both teaching elders (ordained pastors) and ruling elders (ordained laymen) in its various judicatories – sessions, presbyteries, synods and General Assembly. These juricatories can only function effectively by meeting at frequent intervals for planning, consultation, and supervision. Brazil's sparsely populated interior, inadequate transportation system, and the great distances between communities made such a system impractical. Instead of a monthly meeting of presbytery, as is common in the U.S., many Brazilian presbyteries have only one stated meeting a year. The Northern Synod, which in 1914 stretched from the Amazon to Rio de Janeiro, was often unable to hold its biennial meeting for lack of a quorum. Both economic and geographical barriers militated against synodical organization and there were those who advocated that they be abolished, but Alvaro Reis reasoned that the Brazilian Church should retain them because the U.S. Church had synods.[14]

This commitment to Presbyterian order meant that many congregations were left to their own devices with a rare visit from a pastor. The writer was impressed on more than one occasion to visit congregations which maintained a very active life directed by the initiative of their lay leaders. One such congregation on the island of Itaparica, located a few miles from the city of Salvador, could recall going three years without a pastoral visit and still it maintained weekly worship services, Sunday School, and a youth program but it could not celebrate the sacraments or receive new members except on those rare occasions when the pastor visited. This neglect, Pierson notes, cultivated a spirit of Congregationalism among Presbyterians in the northern part of Brazil.[15]

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[13] Pierson, *op. cit*., p. 130.
[14] *Ibid*.
[15] *Ibid*., p. 130.

3. REASSESSMENT

In reassessing the Presbyterians' attempt to replicate the Reformed tradition in Brazil it is important to recognize the vastly different historical circumstances which provided the context for the Reformers' activity in sixteenth century Europe and the missionaries in nineteenth century Brazil. There are two significant aspects in which these contexts differed. First, the Europe of the sixteenth century was a relatively stable, mature, Christian society whereas nineteenth century Brazil represented a young, dynamic, pagan nation (in the eyes of the missionary) with an expanding frontier experiencing dramatic social change. Secondly, the problem faced by the Reformers was one of conservation whereas the missionaries were confronted by the problem of penetration. The reformers lived in a Christian society and their principal preoccupation was understandably one of order – how to preserve the *corpus christianum* against the unrestrained antinomian tendencies of the Enthusiasts which threatened to destroy the Church. They met this threat by elevating the role of the ordained ministry as the instrument to maintain order and not, as the 1847 General Assembly Minutes stated, as the "great instrumentality appointed by the Head of the Church for the conversion of the world." Living in a Christian society threatened by destruction the principle of order took precedent over the concern for mission. The missionaries, by contrast, found themselves confronted by a totally different problem – how to penetrate a secular and pagan world with the evangelical message. They were caught in the dubious situation of developing an offensive strategy with church structures designed for defensive purposes – preserving order. Had the Reformers been confronted by the problem of penetrating a secular society instead of conserving the threatened *corpus christianum* it is safe to assume that they would have developed a far more flexible church structure.

The Presbyterian Reformed legacy's preoccupation with order saddled it with a relatively inflexible church structure which failed to adapt to the exigencies of a frontier missionary opportunity. The Baptists, as on the U.S. frontier, once again took advantage of their more flexible structure and although they initiated their work more than two decades after the arrival of Simonton they overtook the Presbyterian Church of Brazil by 1931 and the total Presbyterian communion by 1940.[16] When one attempts to account for the more rapid growth

[16] Erasmo Braga and Kenneth G. Grubb, *The Republic of Brazil: A Survey of Religious Situation* (London: World Dominion Press, 1932), p. 97.

of the Baptists it is evident that its principle of local autonomy was far more viable given the demographic character of the country and a society which historically has resisted centralized control. Leonard suggests that its less demanding ministerial preparation, its simpler message, and its identification with the lower classes were also assets for a church expanding among the popular masses of Brazil.[17] Another factor which was effectively exploited by the Baptists was the lay ministry. Although there is abundant evidence of lay activity within the Presbyterian Church it was never fully exploited due to an incipient clericism fostered by an ecclesiology which placed effective power in the hands of the clergy at the expense of the laity.

Baptist flexibility permitted laymen to meet the requirements for ordination without enduring the long, ardous, and costly seminary training which presented itself as an insuperable barrier to Presbyterians without the necessary educational background. Lay evangelists were employed by the missions and a few even worked for the Presbyterian Church. Some of these were extremely effective and desired ordination and while their services as pastors were urgently needed they were denied ordination because of their lack of seminary education. Such evangelists, were they in the employ of the Baptists, would have been ordained and it was precisely for this reason that the Baptist attracted many pastors trained by other denominations.[18] Explaining the dilemma of the Presbyterian lay evangelist Pierson says:

> *Even though he did the work of a pastor he could not administer the sacraments or preside over the local session. This placed him in a position which was not only theologically indefensible, but psychologically untenable.*[19]

There were efforts to mobilize the laity and to provide alternatives to formal seminary education as a prerequisite for ordination within the Presbyterian Church but these efforts were defeated by the proponents of presbyterian order. In 1877 a *Training School* for ministerial candidates was established in Sao Paulo and a young enterprising missionary, a recent graduate of Princeton Theological Seminary, Rev. John Howells, joined the faculty. He quickly perceived the problems created when students from the interior were exposed to the conditions of urban life. Such an experience often produced such a strong disaffection with rural life that they were unable to return and serve in the presbyteries which had sponsored

[17] Leonard, *op. cit.*, p. 127.
[18] *Ibid.*, p. 127.
[19] Pierson, *op. cit.*, p. 238.

them. In order to surmount this problem he struck on the idea of establishing a similar school at Brotas in conjunction with an existing self-supporting school where students paid for their tuition by working two hours a day on the school farm.[20] It was his intent to provide religious training for teachers from that rural area during their four months vacation period, thereby equipping them to be lay leaders of rural congregations. His strategy is described in an 1878 Board of Foreign Missions report as follows:

> *.. .it is the intention of Rev. Howells to have another class at Brotas for four months in the year, where those who are teaching school can attend during their vacation, that they may be fitted to become Bible-readers and evangelists. It is expected that while teaching the children during the week, they will, on Sabath, minister in spiritual things to their parents, making simple but practical explanations of Scriptures and exhortations. These Bible-readers, coming from among the people, and having been educated without losing their former habits of life, and therefore living just exactly as the people, will not only seem nearer to them and better able to sympathize with them, but will also require much less for their support, and consequently in a short time will be entirely independent of the mission.*[21]

Such a program was indeed far-sighted for its time, approximating the pattern of present-day Pentecostalism. The school carried on for nine years when it was forced to close because of failure of its farm crops.[22]

There were attempts to discover more economical, less time-consuming, and more relevant alternative routes to ordination than formal education. The area of Eastern Minas and Espírito Santo was hard-pressed to find pastors to supply the rapidly multiplying rural congregations of the prosperous coffee frontier during the second and third decades of this century. This most dynamic center of Presbyterianism was unable to recruit a sufficient number of pastors who had the prescribed seminary training. Impatient with the time-consuming seminary preparation which siphoned off needed leadership and gave candidates a theological education which, in their judgment, was excessively sophisticated for their rural congregations, they resolved to ordain some candidates who were field-tested but had not completed the

[20] Charles Malvern Brown, "A History of the Presbyterian Church, U.S.A. in Brazil" (unpublished Ph. D. dissertation, Ohio State University, 1947), p. 154.
[21] Robert L. McIntire, *op. cit.*, p. 7/64.
[22] Charles Brown, *op. cit*., p. 154.

formal seminary program. Mário Neves, one of the leading pastors of the area, reports a strong clerical reaction in the church councils where the seminary of Jequitibá was referred to as the "factory of crippled ministers."[23]

Another effort to expedite the preparation of laymen was an attempt made by the short-lived Union Seminary. This seminary was the result of interdenominational effort stimulated by the Panama Congress. It was established in Rio in 1919 and introduced some innovative programs. Many of its courses were offered at night to accommodate business and professional people who were interested in studying for the ministry. Courses were offered on more than one level and it was attended by some students who were motivated by their interest in theology and were not necessarily seeking ordination. Once more the spirit of clericism reared its head and protested that such a program would lower academic standards considered essential for the ordained ministry.[24]

Boanerges, in his biography of Conceicao, makes the observation that the death of the ex-priest marked the end of a period when the initiative of the Church was in the hands of nationals. During Conceicao's brief ministry the missionaries were hard-pressed to follow up the many opportunities opened by his wide-ranging itineration. With his death they assumed control of the direction of the work and imposed the North American pattern upon Brazil.[25] Prior to Conceicao's conversion the missionaries had made only modest headway using the North American pattern of gathering a crowd to hear a sermon. Blackford succeeded in gathering an audience but there was little response to the message, even in Brotas, while Schneider was meeting frustration in his ministry to the German colonos in nearby Rio Claro. Boanerges traces the relative ineffectiveness of this approach to the fact that unlike American and English audiences the Brazilians did not possess a familiarity with biblical literature.[26] Conceicao's remarkably successful efforts of evangelism forced the missionaries to temporarily abandon their strategy. Boanerges describes this change in strategy as follows:

> *The hour of destiny was approaching in which the young national Church would create its own methods of penetration and propagation of the Gospel which was the arduous and exhaustive struggle along the roads, from ranch to ranch: of*

[23] Mario Neves, *op. cit.*, pp. 29-30.
[24] Pierson, *op. cit.*, pp. 165-174.
[25] Ribeiro Boanerges, *O padre Protestante* (Sao Paulo: Casa Editora Presbiteriana, 1950), p. 192.
[26] *Ibid,* pp. 144-145.

> *personal and direct contact with the person being evangelized; prayers on bended knees on the earthen floors of tiny rooms and principally the tremendous power of a man possessed by the Holy Spirit and prepared to give his life in preaching family by family, house by house, individual by individual, and soul by soul.*[27]

Conceicao has been criticized because of his lack of organization and structure. It must be remembered that a church can die just as easily from stifling overorganization as underorganization and it is academic to discuss which is worse. It is correctly pointed out that he neither baptized nor organized churches. His ministry consisted in preaching and treating peoples' physical infirmities. He had a distinct distaste for routine and organization which Leonard suggests is part of his rejection of Roman Catholicism. He had left a hierarchical church which was superorganized and he had no appetite to create another.[28] Waddell acknowledges that Conceicao's method spared the Brazilian Church from the experience of overorganization which had befallen Presbyterian mission effort in so many other places:

> *Conceicao and Chamberlain covered so much country that it was utterly impossible to establish regular services with Sunday sermons, a Thursday evening meeting, and the other paraphernalia of North American religious expression in each place where they had awakened interest.*[29]

Pierson argues that Conceicao's ministry would have been more productive had he remained in Brotas consolidating the work there and itinerated less. This is a moot question, after all this was the strategy which the missionaries had been following and with less than gratifying success. It can be just as persuasively argued that the strength of his ministry was his itineration which opened up communities permitting others to enter and nurture a congregation. It was also his itineration which made a significant impact on the first four seminarians who at various times accompanied him on his travels when they were not studying in Rio. Not only were they inspired by Conceicao but they provided much-needed manpower to the small Presbyterian force which alternated between three and four couples. This combination of formal theological training and practical field work was a much more appropriate preparation for a rapidly growing frontier church than the North American model

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[27] *Ibid*.
[28] Leonard, *op. cit.*, p. 64.
[29] W.A. Waddell, "History of the Brazil Mission," in *Modern Missions in Chile and Brazil*, by W. Reginald Wheeler, *et. al.* (Philadelphia, 1926), p. 344.

which was destined to dominate the preparation of future Brazilian pastors. The concern for order prevailed over the concern for mission. The missionaries failed to see that a structure which had been reasonably effective in one culture at one point in time had to be significantly altered when exported to another culture. In retrospect it is quite clear that the Reformed concept of a highly educated ministry prepared by formal seminary training acted as a constraint upon the development of the Presbyterian Church. When confronted by conditions propitious for rapid growth it was unable to maximize its opportunity for lack of structural flexibility. Other denominations, such as the Baptists and later the Pentecostals, possessing greater structural flexibility were able to respond in a manner more appropriate to the given historical conditions and experienced spectacular growth. It is not being suggested here that either the Baptists' or Pentecostals' traditions are models to be copied *en toto* and that the Reformed tradition be scrapped. Both of these traditions have their own problems which are endemic to their structural organization. It is being suggested, however, that the Reformed concept of ministerial preparation is less than adequate for those historical moments which offer the opportunity of rapid growth as witnessed by both the North American frontier and the Brazilian experience.

COMMISSION ON NON-TRADITIONAL STUDY: Association of Theological Schools of Southeast Asia

Manfred H. Berndt, Chairman

(Editor's Note: The following report and recommendations have been published on completion of this commission's first 3 years of work, April 1974 to March 1977. The process described is probably the most serious attempt of theological schools anywhere to deal positively and creatively with the sticky problem of accreditation of theological education by extension and other alternatives. The full report and other documents mentioned here may be requested from Dr. Berndt, 68 Begonia Road, Yau Yat Chuen, Kowloon, Hong Kong.)

1. INTRODUCTION

A. *History*. At its April, 1974, triennial meeting, the Association of Theological Schools of Southeast Asia (A.T.S.S.E.A.) faced a unique problem. One of its seminaries, (Concordia, Hong Kong) had undergone such major changes in structure that, strictly speaking, accreditation would have to be withdrawn. At the same time, the Association was aware that that was not the fault of the seminary, but, if anything, the fault of the Association. Specifically, the accreditation standards were based on certain now much questioned assumptions. One of these assumptions was that all seminaries are, "of course," for full-time residential students.

Concordia's change to exclusively part-time students self-employed in other professions was a creative response to a local need. If the Association merely withdrew Concordia's accreditation, the Association would find itself in direct conflict with its past pronouncements encouraging pioneering, adaptation, and contextualization.

At the same time, in matters of accreditation, the Association did not want to act too hastily. Concordia's president. Dr. Manfred Berndt, was therefore requested, as a first step, to prepare a study on *The Accreditation of Non-Traditional Programs of Study: Recommendations to A.T.S.S.E.A.* This 60-page paper (still available from the Commission) was presented at the April 1974 meeting of A.T.S.S.E.A. The result was that the Association set up a Commission on Non-traditional Study for the years 1974-77. Though many aspects of the assignment remain unfinished, the following report constitutes the final statement which concludes the assignment given to this Commission over this triennium. It will include recommendations for the next triennium and beyond.

B. *The Scope and Assignment the Commission*. The full text of the A.T.S.S.E.A. resolution is as follows:

VOTED

1. *To establish a Commission on Non-traditional Study, with the duties as follows:*
    a. *To survey non-traditional programs of study now being undertaken by A.T.S.S.E.A. member schools,*
    b. *To recommend guidelines and procedures for the evaluation of such programs, leading to possible provisional accreditation of some of them by the Accrediting Commission;*

c. *To explore the meaning of 'excellence in theological education' in non-traditional programs, with special references to the 'Critical Asian Principle';*
d. *To recommend to the Association ways in which it may be of assistance to schools using non-traditional programs of study.*

2. *To appoint Dr. Manfred Berndt (Chairman), Dr. Philip Shen, and Dr. Andrew Hsiao to this Commission with the understanding that the Chairman, in consultation with the Association's Executive Director, may invite qualified persons to serve as additional members, and*
3. *To request the Executive Director to facilitate research for such finding as the Commission may require.*

C. *Membership on the Commission*. Efforts were made to include people representing various concerns – clergy as well as laity, men as well as women, mainline denomination leaders as well as those of other theological emphases. It was also made clear that the members were not representing their organizations as such, but themselves as individuals.

D. *Funding*. The Theological Education Fund ("TEF"), based in London, set aside US$2,500 for Stage 1 and later US$8,000 for Stage 2 of the Commission's work. For this provision and for the constant encouragement provided, the Commission is profoundly thankful.

2. THE WORK OF THE COMMISSION

The Commission had six plenary meetings. Between meetings the work was done by these four subcommittees: on Accreditation Guidelines, on Excellence in Ministry, on Survey, and on Seminars and Workshops. What follows is a brief description of their work.

A. *Accreditation Guidelines*. The guidelines of F.R.A.C.H.E. (Federation of Regional Accrediting Commissions on Higher Education) with respect to non-traditional forms of education were studied. There was correspondence and a meeting with Dr. Marvin Taylor of the A.S.T.S., who himself was on sabbatical leave to study this very problem as it relates to the accreditation of theological institutions. In general, this subject of accreditation guidelines is still the most nebulous and difficult when it comes to non-formal approaches. Even agencies which have experimented with accredited non-traditional programs over some time already are still struggling with concepts of measurement of learning, supervision, quality control, and

equivalence. Some of these instruments of quality control require a sophistication usually not found in A.T.S.S.E.A. seminaries. The recommendations finally made (3 a.) are intended as simple, modest first steps designed to make sure that general academic standards are adhered to.

B. *Excellence in Theological Education and Ministry*. Somehow, every major discussion particularly at plenary meetings, returned to this question: "What do we mean by excellence?" Our difficulty in arriving at a consensus in answering that question is probably not so much a failure on our part as it is the facing of the inescapable fact that in a many-faceted Christendom we probably have to allow for different definitions of what constitutes excellence, each determined largely by a different context. The one danger then, however, is that since "everyone is presumed to be right," efforts at examining, correcting, and improving our understanding of excellence may be abandoned as unnecessary. Yet such self-examination must be both constant and rigorous. Some of the recommendations (3 B) are designed to ensure that that is done.

C. *Survey* Two questionnaires were sent throughout Southeast Asia to ascertain the extent to which non-traditional forms of theological education were allowed, even if on a small scale. The first questionnaire was sent to 85 denominational centres in Southeast Asia listed in the Directory of the Christian Conference of Asia. Of these, 47, or over half, replied. The second questionnaire was sent to the 30 seminaries of A.T.S.S.E.A., and 21, or 71% of them, replied.

Most of the 45 responding Asian churches indicated that they allowed for alternate routes for persons to become ministers, without full attendance at seminary for several years. For 21 of them, this "alternate route" was a comprehensive test and interview, for 24 it meant attendance at a few carefully selected seminary courses, and for 20 it meant some other route (TEE, or correspondence courses, or diocesan clergy exam, etc.) (Some checked more than one). A surprising discovery was that churches which were of the more "liturgical" tradition, and therefore popularly conceived of as more rigid, seemed considerably more open to non-formal approaches than churches of the more "free" tradition; one would have expected the inverse.

The second survey, of seminaries, also revealed a surprising degree of adaptability to non-formal approaches. These are some of the findings:

- 13 allowed for transfer of credit (3 up to 3/4ths; 3 almost total);
- 2 allowed students to be excused from attending most of the seminary program if they passed a comprehensive test or tests;
- 4 granted credit for individual courses by testing;
- 4 allowed academic credit for past field work experiences beyond the field work already required;
- 14 used tutorials for academic credits;
- 6 used programmed instruction;
- 5 used cassette courses;
- 10 gave academic credit for occasional short-term programs requiring residence on campus ;
- 4 used correspondence courses;
- 1 used videotapes;
- 1 used talk-back telephone instruction for tutorials;
- 8 granted credit for past work in church agencies;
- 7 granted credit for certain volunteer work in community agencies;
- 3 granted credit for a noted work in one of the areas of the fine arts (novel, drama musical composition, etc.);
- 8 granted credit for partial theological study abroad;
- 6 utilized formal courses of instruction conducted by business, industry, government, or church agencies;
- 4 used sensitivity or encounter groups;
- 7 gave credit for classes at other theological schools;
- 3 gave credit for a systematic study-survey overseas.

The above reflect the responses of churches and seminaries to unique problems in their context. The open question is how much more this would be done if churches and seminaries alike knew that both accrediting agencies and subsidizing boards did not attach a stigma to such approaches as demeaning academic quality.

The detailed data on the survey is available in a separate 20-page study.

D. *Workshops*. There were held (Hong Kong, Philippines, and Thailand) and three additional ones are in the process of preparation (Taiwan, Singapore, and Indonesia).

The workshop in Hong Kong, led by Dr. L.K. Ding, lasted one full afternoon, and included 67 participants, representing 13 denominations and 7 theological institutions. Of the participants, 14 were laymen, 15 seminary students, 19 seminary professors, and 19 pastors. Half of the time included group discussions. The consensus was that seminaries do need to adjust to the realities of present needs of churches, of new methods of learning, and of new o forms of ministry.

The workshop in the Philippines, organized by Dr. José Gamboa, was held at Union Theological Seminary. It lasted four days and included 35 participants representing 7 churches and 5 seminaries operating 61 extension centres with 388 students. Half of the time was devoted to the formulation of recommendations. One significant recommendation is that of having two follow-up workshops, one for supervisors only, and one for students and their teachers.

E. *Communications, bibliography, etc*. More than 200 inquiries of various sorts have been received over the last three years, most of them requesting copies of Dr. Berndt's paper on accreditation of non-traditional programs, or for the survey. The contacts thus pursued also led the Commission to discover some extremely relevant studies. One of these, for example, es Drs. Barbara and Marcel Goldschmid's *Peer Teaching in Higher Education: A Review* (Chaire de Pedagogie et Didactique – Ecole Polytechnique Federale Lausanne Avenue Fraisse 12, CH-1006 Lausanne, Suisse; it is available also in English). On the other end of the same "non-formal" spectrum are books dealing with the concept of independent study and contracting. These materials will be shared with the respective committee which is expected to continue, in some ways, the work of this Commission after March, 1977.

3. RECOMMENDATIONS OF THE COMMISSION

A. As to Survey. The Commission recommends:

1. That the findings of the survey be disseminated among ATSSEA seminaries and other interested educational agencies.
2. That the findings be used as a resource in regional workshops to acquaint participants with the types and frequency of non-traditional models which already exist in Asia.

3. That a follow-up survey be conducted after three years (1979) among the same seminaries, to ascertain what changes, if any, have occurred during the interim period.

B. As to Excellence in Theological Education and Ministry, the Commission recommends:

4. That the Association adopt the principle of responsible pluralism in the definition of "excellence." By this we mean that each constituency has the right, and in fact the solemn obligation (a) to define for its seminary what it understands "excellence" and "balance" to mean, and then (b) to hold that seminary accountable, through rigid criteria of evaluation, to see to it that those objectives of "excellence" and "balance" are being achieved.
5. That, nonetheless, the Association intends to assist the seminaries and their constituencies as they try to define excellence, and then set out to achieve it. This assistance will come in many forms: (a) through studies to help the seminaries see how other seminaries and constituencies, striving to be faithful to the biblical call to ministry (text) in their respective societies (context) have arrived at a concept of excellence which might differ from the one of the seminary in question; (b) by challenging the seminary and its constituency (particularly at the time of the visit of the Accreditation Team) to defend their understanding of excellence and, in cases where the seminary or its constituency have given insufficient thought to defining that objective of excellence, being rigid and demanding that this be done first before accreditation is seriously considered; and (c) by reserving the right, in cases too deviant from biblical or essential Christian norms, to decline accreditation on the grounds that a stated definition of excellence is plainly unacceptable.
6. That, having said the above, the Association does not hesitate outlining, in broad strokes, how it sees the major categories of excellence and their priorities. Specifically, the first category refers to the minister as a person, and includes qualities of spirituality such as love of people, service without regard for acclaim, personal integrity, Christian example, enthusiasm, diligence, confidence, humility, honesty, imagination, initiative, resourcefulness, and courage. The second category refers to the professional skills, such as effective counseling, teaching, preaching, leading, visiting, managing, and, most important, training and enabling of the laity. The third category refers to his foundation of knowledge, as evidenced not in theological profundities, but in his ability to communicate clearly, to use basic tools to follow sound methodologies, to grasp his own culture and

ethos, and to relate with his professional peers and contemporaries. Furthermore, the above is said with full awareness that excellence includes the development of individual and peculiar talents, so that the ministry can also be seen as blossoming in its beautiful variety.

7. That, finally, in any understanding of excellence, we be alert to the call of the future at a time when the rate of change itself is accelerating, accelerating, and sensitive to the fact that we are therefore training seminary students not for the past, or even the present, but for the time one or two decades hence when we would hope these "seminary products" would bloom in their ministry.

C. As to accreditation guidelines, the Commission recommends:

8. That, each institution seeking accreditation bear the responsibility of designing the criteria of measurement and evaluation by which it wants the Accreditation Team to evaluate the extent to which its own objective of excellence has been achieved.
9. That the present list of standards and notations be used as aids to both the institution seeking accreditation and the accreditation team in such an evaluation process.
10. That, particularly in non-formal programs which are more difficult to monitor and evaluate, the administration of ATSSEA be authorized, as a normal procedure, to appoint an external evaluator who will be in that seminary for several weeks and who will do extensive preparatory work to help the accreditation team in its task of evaluation.
11. That both the external evaluator and the accrediting team reserve the right to ask for the complete documentation of work done in any academic contracts, independent study, or non-formal programs, as well as the right to interview the student(s) and the professor(s) separately.
12. That, as an alternate approach, seminaries following non-formal approaches consider the option that their students may take the ATSSEA external B.D. (M.Div.) examination, provided the latter is not merely a test of knowledge content. (See no. 13 below)
13. That, in general, the Association is willing to consider de-emphasizing the "seminary training process" as opposed to "product testing" only if the instruments of such product testing are comprehensive, objective, and convincing. Even here, however, the Association is aware of the limitations of such testing, since it may easily slip into an emphasis on the third category of excellence (knowledge) to the neglect of the first and the second

(personality and skills). The Association is concerned that some non-formal approaches could lead to a pattern of individualized graduates isolated from the communal spiritual experiences of caring, sharing, and bearing others' burdens. In that respect, close attention will continue to be paid to the *process* which, as we see it, cannot omit intensive communal and spiritual experiences.

D. As to general future direction, the Commission recommends:

14. That a similar Commission be established for the 1977-1980 triennium, this time based in the Philippines, to pursue the concerns of the present Commission, specifically: (a) updating the survey; (b) improving the criteria for measurement and evaluation in the process of accreditation; (c) further sensitizing member in the search, definition, and attainment of excellence; (d) disseminating of bibliographic data on the subject, and (e) conducting various types of regional workshops.
15. That faculties be encouraged to assist their teachers in updating their skills so as to be confident and effective in the use of non-formal approaches.
16. That counsel be made available to ATSSEA seminaries desiring assistance in designing or improving non-formal approaches such as contracting, independent study, and peer learning.

NEWS OF EXTENSION

Guatemala

The article entitled *Dialogue on Alternatives in Theological Education in Latin America*, by Dr. Ross Kinsler, has now been published in Spanish and is available for all interested persons and institutions. Because of the importance of this document it should be found in every theological library, and should be discussed by groups of professors and students of theology. This paper presents the traditional patterns for the formation of church leaders and then presents the reality of the Latin American situation, which requires new patterns of training that more adequately meet the needs of the religious, social, economic and political situation

of this continent. The document may be ordered from the Center for Theological Studies, Apartado 3, San Felipe, Reu., Guatemala. The price is $2.00 (U.S.)

The Church of God Bible Institute of Quetzaltenango is intensifying its program of Theological Education by Extension by means of Seminars and Workshops. In Nov. 1977, 200 pastors and other church leaders met to reflect on T.E.E. Their agenda included such topics as: Definition and Evaluation of T.E.E.; The Personality of the Extension Professor; Training Church Leaders by Non-formal and Extension Methods. They came to the decision to extend T.E.E. to all districts of their church in Guatemala. In January 1978, 40 professors and supervisors met to discuss the new project. They studied: teaching materials; courses; locations and other technical details. In February they began to travel to the chosen locations to organize the Centers. The local pastors had already done the promotional work. As a result 22 new Centers were organized, bringing the total to 29, with 300 students enrolled, involving a total of 40 voluntary teachers. In May 1978, the new teachers met to receive instruction in such matters as; Group Dynamics: Evaluation Methods; Administration; Student-teacher relations; and Relations of Students with the pastor of the local congregation. The Director, Rev. Israel Mejia, has plans for a time of fellowship for the students from all over the country to be held in September, as well as brief training institutes as part of a program of continuing education for pastors from Guatemala and Honduras. There will also be correspondence courses offered for interested persons. (Your correspondence may be addressed to Apartado 102, Quetzaltenango, Guatemala)

The book, *The Extension Movement in Theological Education: A Call to the Renewal of the Ministry*, by Dr. Ross Kinsler, is now available from the William Carey Library, 533 Hermosa Street, South Pasadena, CA. 91030, U.S.A. At this time the book is available only in English, but plans are being made for it to appear also in Spanish. The book presents the Extension Movement as an instrument to respond to the necessities of a church which is experiencing rapid growth in Latin America. (Price, $6.95 U.S.)

Nicaragua

At this time of tragic struggle and warfare in Nicaragua, The Guatemalan Center for Studies of Theological Education and the Ministry, wishes to convey its Christian Greeting to all of its

colleagues in Extension and urge them to pray for Nicaragua that soon peace and justice will be restored.

Australia

Last year over 140 Christian men and women enrolled in the External Studies Programme. Since 1970 the Alliance College of Theology has effectively taken the college to the students (known in many countries as T.E.E.). Extension classes use the standard curriculum of the College Centre and are taught by local tutors as well as lecturers who travel from the Centre. With the use of self-study guides, Extension Classes have a larger ratio of individual study hours to lecture instruction than to the College Centre classes. Each period of private study culminates in a local class consisting of short tests and marking assignments, discussion of past work, a short lecture, and the assignment of work for the next study period. (The Director is Rev. Spencer T. Sutherland, P.O. Box 42, Waramanga, A.C.T., 2611, Australia).

U.S.A.

The Second International Conference of Reformed Institutions of Higher Education was held from August 13 to 19 1978 at Gran Rapid, Michigan, U.S.A. Calvin College was host institution, and 62 institutions were represented; 5 from Latin America; 12 from Asia; 16 from Africa: 14 from the U.S.A.; 9 from Holland and 6 from Canada. The majority of those represented were of Reformed or Presbyterian traditions. The general theme of the conference was: The Responsibilities of Christian Institutions of Higher Learning towards the problems of Justice in the International Economic Order". Some of the papers presented will be included in future issues of the Bulletin. (The Secretary of the organization is Dr. Nicholas Wolterstorff, Science Building 217, Calvin College, Grand Rapids, Mich. 49506, U.S.A.)

First Regional Center to Locate in So. California. In an escalation of a commitment to education by extension, SFTS trustees approved a plan to establish several regional "centers for theological reflection and renewal" in the west, the first of which will be located in southern California. Initiated by an Alumni Council resolution presented to the Board a year ago. The concept was developed by a small committee in southern California, and now has the green light pending initial financing to be provided when the Major Mission Fund becomes available. The "center" (a program, not a place, not a campus I) will be a focus for conducting degree

work as well as non-degree programs of continuing education for clergy and laity. For example, M.Div. internships in Southern California will be arranged and coordinated by the center staff person, and D.Min. Collegium Groups will be recruited and organized, along with learning Group of the Master's degree in human values. SFTS faculty members traveling to Southern California, along with persons of equal competence appointed locally as adjunct faculty, will conduct the various programs. To provide immediate oversight of the programs, a local Committee of church people in southern California will be appointed by ZP President Come in consultation with the Faculty, and an administrator will be employed as the staff person. Educational programs will be conducted in various locations in local churches, and in close collaboration with the education units of the Synod of Southern California and its presbyteries.

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BASES FOR CHANGE IN THEOLOGICAL EDUCATION

F. Ross Kinsler

(This paper was first presented at a consultation on theological education in Johannesburg, South Africa in January, 1975. A resume of the same ideas is presented in the article, "The Challenge of the Extension Movement," *Extension Seminary*, No. 2, 1976. The entire paper is included in the set of "Materials for Workshops on Theological Education by Extension," available from the Guatemala Center for Studies in Theological Education and Ministry, Apartado 3, San Felipe, Reu., Guatemala.)

Today few people doubt that changes are needed in theological education. Increasing numbers of Bible institutes and seminaries are rethinking and modifying their structures, methods, curricula, and concepts of ministry. The extension movement is both benefiting from and contributing to this process.

Those of us who are involved in theological education by extension have discovered, at least to some degree, a new perspective from which to view the whole task of ministerial formation. This perspective brings out a number of dimensions of the problem which theological educators have long ignored or underestimated. Our purpose here is to lay out several of these areas for study and debate.

From its inception the extension movement has stirred up controversy. Unfortunately both proponents and critics of the extension concept have frequently missed the basic issues,

arguing superficially about residence and extension, posing the ideals and good intentions of one over against the weaknesses and faults of the other, or simply contrasting the visible features of the two systems. It may be that many of those who have embraced the extension alternative, as well as those who reject it, fail to see the real bases for change.

Six areas will be considered here, and each one will be presented dialectically in order to stimulate discussion. Rather than simply point out the need for change we shall deliberately draw a sharp contrast between the residence and extension approaches to theological education in each area. Our purpose is not to pretend that the extension movement has solved all the problems but to demonstrate that radical change is possible. We intend also to bring out the urgency and the nature of the crisis we face, not only in the Third World but on all six continents. We hope that this investigation will stimulate many to work out their own analyses of these issues and formulate their own philosophy of theological education.

Essential for change in theological education, whether this leads to extension or some other alternative, are the following:

1. THEOLOGICAL BASES: *What Is the Ministry?*
2. HISTORICAL BASES: *Can the People. Participate Fully in Theological Study and Ministry?*
3. SOCIOLOGICAL BASES: Wh*o Are the Leaders?*
4. EDUCATIONAL BASES: *How Can the Leaders Be Trained?*
5. ECONOMIC BASES: *What Kind of Theological Education Can We Afford?*
6. MISSIOLOGICAL BASES: *What Are the Goals of Our Training Programs?*

1. THEOLOGICAL BASES: What Is the Ministry?

There are of course many diverse traditions, and we could not hope to define the ministry in a few paragraphs or in an hour's discussion. But we can point out briefly three essential aspects of the ministry which are particularly relevant for theological education. These concepts stand in judgment of our traditional Western patterns of training and provide theological bases for change.

A. First, there continues to be a false dichotomy between clergy and laity in almost all our ecclesiastical traditions – Roman Catholic, Protestant, Independent, and Pentecostal. The Medieval Church and its ministry consisted of the clerical hierarchy and monastic orders; the

people were silent, largely ignorant and superstitious spectators. Since John XXIII there have been improvements in the Catholic Church: the people can hear the mass in their own language and participate in the liturgy; but the essential separation of clergy and laity has not been changed. This heritage shows up rather ironically in a major Spanish dictionary, where the word "laico" is defined "not religious" and more specifically "not of the church."

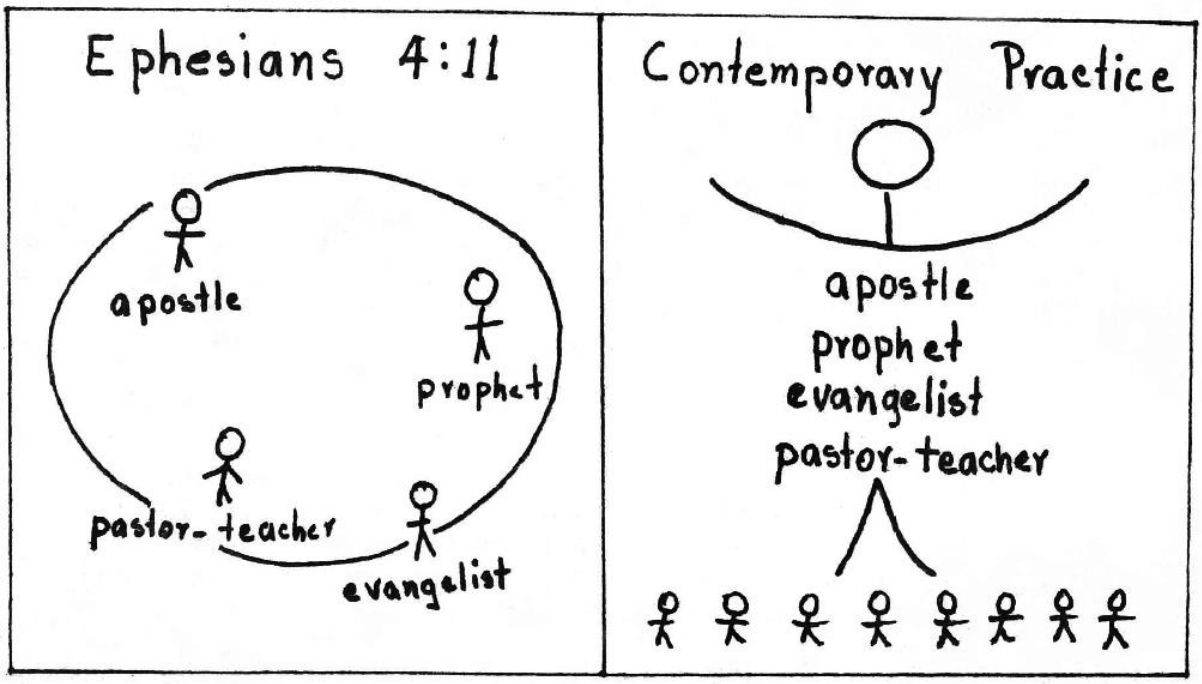
In theory Martin Luther broke this pattern in the 16th Century; one of the major doctrines of the Protestant Reformation was "the universal priesthood of all believers." One has only to observe Presbyterian, Lutheran, Anglican, Methodist, and Baptist churches in Europe and North America, however, to see that this ideal has not become a reality, even in those denominations that grew out of lay movements. When the pastor is away, a visiting clergyman is required not only to preach but to lead the entire service of worship. The members, even though in thousands of congregations they consist of highly educated people and mature Christians, are never permitted to baptize or celebrate the Lord's Supper. And if a small congregation cannot support a professional pastor, it must either be closed or yoked to form a larger parish.

This dichotomy shows up even in the Independent and Pentecostal churches. In some fundamentalist denominations only ordained clergymen occupy the administrative positions and form the governing bodies; in almost all cases the clergy run everything. The Pentecostal churches are noted for their spontaneous development of leaders; among some groups almost anyone can become a pastor overnight. On the other hand Pentecostal pastors at times take on greater authority than in the historic, Protestant churches; in some cases only ordained pastors are allowed to occupy the pulpit or even to ascend to the platform. Some indigenous movements are completely dominated by overpowering charismatic leaders.

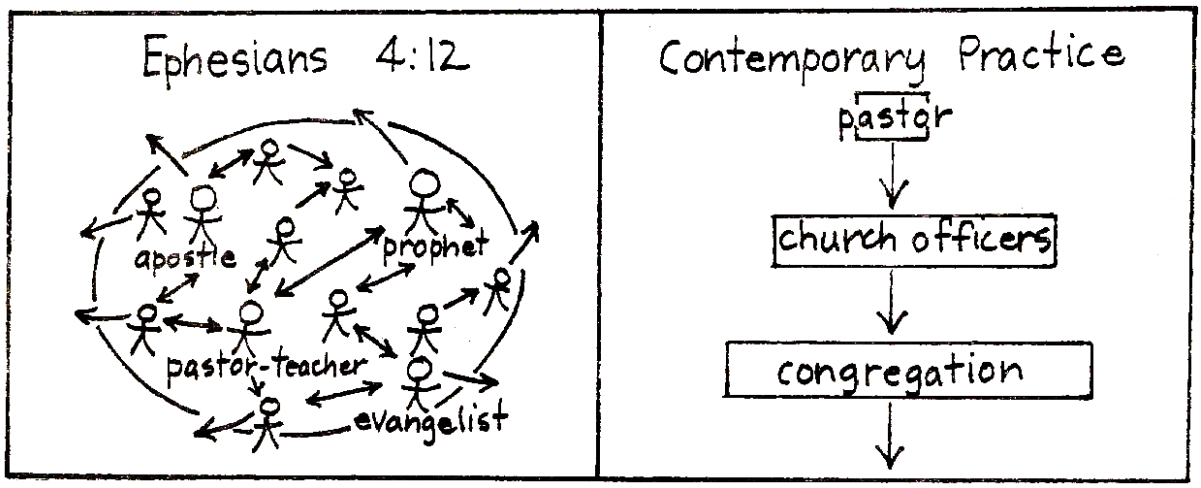
What biblical basis is there for this pervading phenomenon? Certainly there were religious functionaries, clerical classes, and theocratic leaders in Old Testament Israel. But the New Testament does not present any dichotomy between clergy and laity. This problem requires more than a quick study of the word *laos*, and it is not solved by simply stating that this New Testament word means "people of God" and includes all the members of the body of Christ. We must call into question our patterns of theological training and concepts of ministry, even the sacred sentiments of "the call to the ministry," our well-structured ecclesiastical

organizations, the entrenched interests of our clergy, and the well-schooled dependence of our members.

B. A most challenging exposition of the ministry is found in Ephesians 4:11-16. Paul's concept is dynamic and corporate, a sharp contrast with what we have just described. In v. 11 we note that there are several basic ministries (the list is not exhaustive) and that they are distributed among several different people. In our congregations one man, the pastor, is expected to carry out or at least direct all of the ministries. Instead of a shared, corporate ministry, we have created "a one man band," an ecclesiastical and spiritual superman.



In v. 12 it is evident that the aforementioned leaders are called to equip the members for the work of ministry, not to be or to carry out the ministry by themselves. All the members are called to minister, to build up the body of Christ. Quite obviously the leaders themselves are part of the body and in need of upbuilding, not rulers over the others. This relationship is what makes the ministry a dynamic function of all the members and produces growth both within and without. In contrast we who are clergy today find ourselves constantly trying to inject life into our congregations, to keep the committees and programs going, to maintain the attendance and offerings, etc. from a position which gives us little real leverage and produces little spontaneous growth.



In v. 12 and 13 we can see that the ministry requires the active participation of all the members and that all the members can participate effectively in the ministry. The work of the ministry is to build up the body. This includes preaching, evangelism, and missionary work, but it also includes everything that contributes to the mutual edification of the members. Christian education both at the level of the home and congregation, participation in corporate worship and fellowship, care and exhortation and friendship, witness and service in the community – all are essential and involve all of the members from the very young to the very old and can never be carried out effectively by a professional staff or even by a select group of leaders.

In v. 14 Paul explains what happens when this dynamic, corporate ministry is not functioning properly. The members who are not participating actively in the upbuilding of their congregations are easily carried off by other sects and novel teachings or become embroiled in personal conflicts and controversies, as happens today in so many of our churches. In v. 15 Paul again calls us to grow up in Christ, recommending truth and love as 2 essential ingredients. And in v. 16 he closes the paragraph with a resounding reaffirmation that this ministry belongs to "the whole body," "every joint," "each part" and that this corporate ministry is what produces real growth.

C. In the First Century the Gospel was carried quickly around the Roman Empire and even beyond its frontiers; churches sprang up and multiplied; and the leadership of the ministry was immediately placed in the hands of local people. The Apostle Paul apparently had no difficulty discovering and training leaders in each congregation in the space of a few days or weeks or at the most months, and this was a major factor in the rapid expansion of the early church.

Roland Allen and others have pointed out that one of the great errors of the modern missionary movement is that it failed to recognize the legitimacy and the priority of indigenous leadership, i.e. local leaders who could take over readily the responsibilities of all the ministerial functions within their congregations without passing through the lengthy, costly, deculturizing training process imposed by Western tradition. This basic fallacy is now endemic throughout the world among the older churches and to a lesser degree among the younger churches. In many denominations it is almost unheard-of for a congregation to develop its own ministry with leaders from among its own members; they all hire trained specialists, seminary graduates, outsiders. Third World churches are striving to emulate the Western pattern of professional ministry, but at this very moment the large denominations of North America and Europe are facing grave financial crises and declining vitality because of their universal dependence on professionals.

CONCLUSION: What is the function of theological education in terms of these 3 essential aspects of the ministry? *Traditional training patterns reinforce the dichotomy between clergy and laity; they debilitate the dynamics of ministry at the congregational level; and they make the churches dependent upon highly trained, professional pastors.* Candidates for the professional ministry are the only serious concern of the seminaries; upon graduation these young, inexperienced, and largely unmarried men and women are ordained, set apart, consecrated; as pastors or "ministers" they are given a salary, which in turn means that they are expected to serve full-time. The corollary is that the other members are not trained for ministry; they are not set apart for service in the church; they receive no salary; and they are not really expected to be responsible for the work of the ministry.

Theological education by extension, on the other hand, breaks down the dichotomy between clergy and laity by encouraging alt kinds of leaders to prepare themselves for ministry. It stimulates the dynamics of ministry at the local level by training those men and women in the context of their own communities and congregations. It enables the congregations to develop their own leadership for ministry, so that they do not need to depend on outside, highly trained, professional clergy.

This brief consideration of certain aspects of the ministry indicates that change in theological education is urgently needed. The extension movement demonstrates that change is possible;

it is actually taking place. Noone claims that extension is the only or the ultimate pattern of theological training. On the contrary by breaking with tradition it has opened the way for other alternatives.

2. HISTORICAL BASES: Can the People Participate Fully in Theological Study and ministry?

Most pastors and members would not quarrel with the idea that the ministry should be corporate and collegiate. Many preach and teach this concept in their churches. The problem is not so much the theory (orthodoxy) as it is a matter of putting it into practice (orthopraxis). And here the question arises, Can the people in our churches really prepare themselves theologically and participate fully in the ministry?

The natural tendency is to think that the way we do things today is the way they have always been done – and that this is the only or the best way. We need to look again at the history of the church.

H.R. Niebuhr and D.D. Williams (*The Ministry in Historical Perspective*) demonstrated 20 years ago that institutionalized theological education is a very recent phenomenon. Down through history the vast majority of pastors and priests in all ecclesiastical traditions were trained in the field or on the job. Even as recently as 1926, 40 percent of the ministers in the 17 largest denominations in the U.S. had attended neither college nor seminary.

Following are 3 historical cases, from 3 different settings, which indicate not only that the common people can participate fully in theological study and ministry but that they are more likely to bring renewal and growth to the churches.

A. John Wesley was to the day he died an Anglican priest, albeit a renegade, and he himself was educated at Oxford. The Methodist movement, however, was forced to depend largely upon unschooled lay preachers, because the clergy were not sympathetic to the movement. Wesley was eminently gifted as an organizer. Not willing to break with the Church of England, he organized his converts into "religious societies," a common device at that time, then further divided them into "classes" of about 12 people. The "class leaders" were charged to collect a penny from each member each week, and the groups developed a kind of spiritual oversight and mutual pastoral care. Out of this process leaders were formed for various lay offices.

The Methodist movement was disciplined, as its name implies, and the lay preachers followed a rigorous program of daily study as they carried out their ministry. They were expected to give 8 hours daily to sleeping and eating, 8 to study, prayer, and meditation, and 8 to preaching, visitation, and social work. Wesley prepared numerous materials, including a 50-volume collection of Christian literature, which the lay preachers were to study and also to sell. John Wesley himself was the greatest example for his followers. During 50 years of intensive ministry he traveled – largely on horseback – an average of 5000 miles per year, preached 15 sermons a week, directed the many organizations of the growing movement, continued his prodigious literary output, and maintained his own daily spiritual discipline.

By the time Wesley died the Methodist movement had 71,000 members and 294 preachers in England, 43,000 members and 198 preachers in the U.S. In the New World many Methodists were deprived of the sacraments because there were no Anglican churches in those regions. Unable to obtain Anglican ordination for his preachers, Wesley was finally forced to take the step which caused the final break with the Church of England. In 1784 he and Thomas Coke ordained their first presbyters, and Wesley appointed Coke and Francis Asbury as Superintendents. In that same year the Methodist Episcopal Church was organized in Baltimore.

It would be presumptuous to compare the effectiveness of the Anglican Church and the Methodist movement in the late 18th and 19th Centuries, but it certainly is evident in this example that the people of God (*laos*) are capable of forming their own leaders, of carrying out serious theological studies far from any academic institution or special environment, of producing a vital ministry, and of effecting a world-transforming mission.

B. The second case study takes us to the New World, to the opening up of the first frontier, when the burgeoning population of the newly independent United States began to spill over the Appalachian Mountains in large numbers. Up until this time the Anglican, Congregational, and Presbyterian Churches were the most numerous and influential, but they insisted on a formally educated clergy. The new situation was primitive; communities were small and scattered; the people were poor. The established churches of the East were ill-equipped to respond to the challenge, precisely because of their dependence upon a professional clergy. Into the vacuum stepped the Methodists and the Baptists.

The Methodists were able to survive and grow in the frontier situation because they were accustomed to meeting in small groups for mutual care and edification under lay leaders. The limited number of Methodist pastors played a crucial role as circuit riders, visiting the lay leaders and their "classes" over a broad area.

The Baptists were even more successful because each group was independent and did not require an educated pastor at all. Spontaneous preachers who felt called of God and were selected from among their peers led their congregations and developed their talents through the practice of ministry. Often they supported themselves, entirely or in part, through farming or some other employment.

Once again it would be presumptuous to judge the effectiveness of the different ecclesiastical traditions during this period, but it is clear that the traditional pattern of professional clergy has its limitations and that the common people can and will produce their own leaders if given a chance to do so. The Methodist lay leaders and the Baptist preachers led their churches in ministry during a crucial period in U.S. history, demonstrating their gifts and achieving remarkable growth along with the westward march of the people. Due to them, in large measure, the several Baptist bodies today number 27.7 million and the Methodists 13.2 million, compared with 3.8 million Presbyterians, 2.9 million Anglicans, and perhaps 1.5 million Congregationals in that country.

C. The third case study refers to the Pentecostals in Latin America today. It might be argued that the churches have survived and grown under poorly educated leaders in rural, frontier, and pre-industrial societies but that today they must have a highly trained clergy. Not so. The story which is being written right now during the second half of the 20th Century by the Pentecostals of Latin America is that Christian people's movements led by their natural leaders can prosper in the modern world, especially among the urban masses, and not to the exclusion of the middle and even professional classes.

Most of these Pentecostal pastors have little formal schooling and no Bible institute or seminary training. But they are not uneducated or untrained! Rather their gifts and skills have been shaped and developed "in the streets" and in the dynamic life of the churches. New converts are normally incorporated into the active witness of the churches right away, first by giving their testimony in public, later teaching a class and leading services of worship, then

preaching, taking charge of a new preaching point, and perhaps becoming a church worker. Only after long years of experience, testing, and voluntary service that brings forth fruit in terms of growth in the church and that meets with the approval of peers and superiors does a man become a pastor. This process produces genuine leadership, men who are capable of leading mother churches that number, along with their daughter congregations, 10,000, 25,000, or 40,000 members. The largest Pentecostal denomination in Latin America, the Assemblies of God in Brazil, is said to have over 3 million members with about 40,000 workers ranked in descending order as pastors, evangelists, presbyters, deacons, and helpers. One of their mother church complexes, spreading throughout a major city and into the hinterland, numbers 200,000.

So it is that the Pentecostals are now 3 or 4 times as numerous as all the other Protestants put together in Latin America today, and they continue to grow rapidly. The historic denominations, which initiated work in most of these countries about 100 years ago, remain for the most part small and weak. Ironic as it may seem, the Methodists and Baptists, who responded so well to the frontier challenge in the U.S., have now adopted the traditional pattern of a professional, educated clergy, and they have now stayed behind with the Presbyterians and Anglicans.

CONCLUSION: What lessons should we draw from these brief case studies? *History teaches us that the Western academic-professional system of clergy tends to be static, incapable of responding to the needs of the masses, preoccupied with position and privilege at the expense of dynamic, corporate ministry.* Theological education can in fact be a major obstacle to the growth of the church and the fulfillment of the ministry.

On the other hand the extension movement opens up the possibility of preserving the self-evident values of theological education without destroying the dynamics of leadership formation and church growth. Local leaders can obtain a profound, integral training while carrying on their ministry in the streets and in the life of the congregations. In fact increasing numbers of Pentecostal and other pastors and church workers are now taking advantage of the new opportunities that extension programs are opening up to them, especially in Latin America and also in other places.

3. SOCIOLOGICAL BASES: Who Are the Leaders?

Biblically, theologically, and historically there are grounds for insisting that the churches' ministry should be directed by leaders of the people, not by a professional class of clergy. This leads us to ask 3 fundamental questions: What is real leadership? How are leaders formed? How are they selected, invested with authority, and sustained in positions of leadership? Here we turn to sociology and anthropology for additional light as we consider bases for change in existing patterns of theological education.

A. What is Leadership?

It would be misleading and erroneous to set up a single model of leadership. Every society and sub-culture has its own patterns, roles, qualifications. On the other hand it is easy to point out the fallacy of Western church traditions, precisely because they ignore or by-pass these social realities. By imposing certain academic requirements for ministerial candidates and limiting the accessibility of theological education, these traditions inevitably clash with the existing leadership patterns in most cultures. This phenomenon goes a long way to explain why the historic churches are rapidly losing ground to the Pentecostals in Latin America, the Independent Churches in Africa, and indigenous churches throughout the Third World. It also raises serious questions about theological education in the West.

It should be obvious that leadership is much more than academic credentials. In fact academic credentials may or may not be important for church leaders, which is not to say that relevant skills and knowledge are unimportant . . . ever. In every culture the churches' leaders need, more than schooling, a sense of calling and dedication, talents and gifts (in the traditional and in the charismatic sense), the ability to participate effectively in their group, identification with the group, acceptability to the group, etc. From this point of view any system of theological education is important not so much for what it teaches (quantity and quality) but for how it selects or excludes the real leaders.

Roland Allen (*The Ministry of the Spirit*) developed this essential insight over 50 years ago. He pointed out the significance of Paul's selection of elders and bishops, as described in his Pastoral Epistles. In both 1 Timothy 3:2-7 and Titus 1:6-9 Paul lists 15 qualifications for leadership, and most of them refer to personal and social virtues, i.e. behavior in the home,

church, and society. The conclusion of these studies is that leadership implies experience and maturity, and Paul naturally called the leaders he appointed in each church "elders," which included the pastors and/or bishops.

B. How Are Leaders Formed?

Leaders are not formed by educational institutions; pastors and elders cannot expect to attain the qualities of genuine church leaders by "going to seminary." Schools can contribute to the intellectual and personal growth of their pupils, but leadership development takes place largely in society, in the group, in the life of the church. In recent years schools and seminaries have tried to provide more of an environment for integral development, with simulations and field experiences, but these are by and large sporadic and pale imitations of real life. Furthermore, the socialization process of these institutions can be completely irrelevant or discontinuous or even negative as regards leadership in the churches.

The problem of traditional theological education is not only the fact that the seminaries and Bible institutes are incapable of forming leaders but that they withdraw their students (physically and socially) from the very context and processes where leadership can best be formed. Perhaps every pastor should first gain experience in the secular world and serve in a number of lesser leadership roles in the church, just as an ordinary member. Only after demonstrating his personal qualities, gifts, and leadership as a Sunday school teacher, deacon, elder, etc. should he be considered as a possible candidate for "the ministry."

C. How Are Leaders Selected, Invested with Authority, and Sustained?

We could not begin to deal with the intricacies and idiosyncrasies of the various ways in which our churches select, install, and support pastors. But, from a sociological perspective, the general pattern of the Western Protestant churches is all too clear. We select almost exclusively young, single, inexperienced and unproven men, and we exclude almost entirely the natural leaders who have gained those essential qualifications for genuine leadership mentioned by Paul, Roland Allen, and others. We choose these young men on the basis of a highly subjective sense of call and on the basis of highly theoretical preparation in schools. We set them apart through the years of preparation and then in an absolute way through

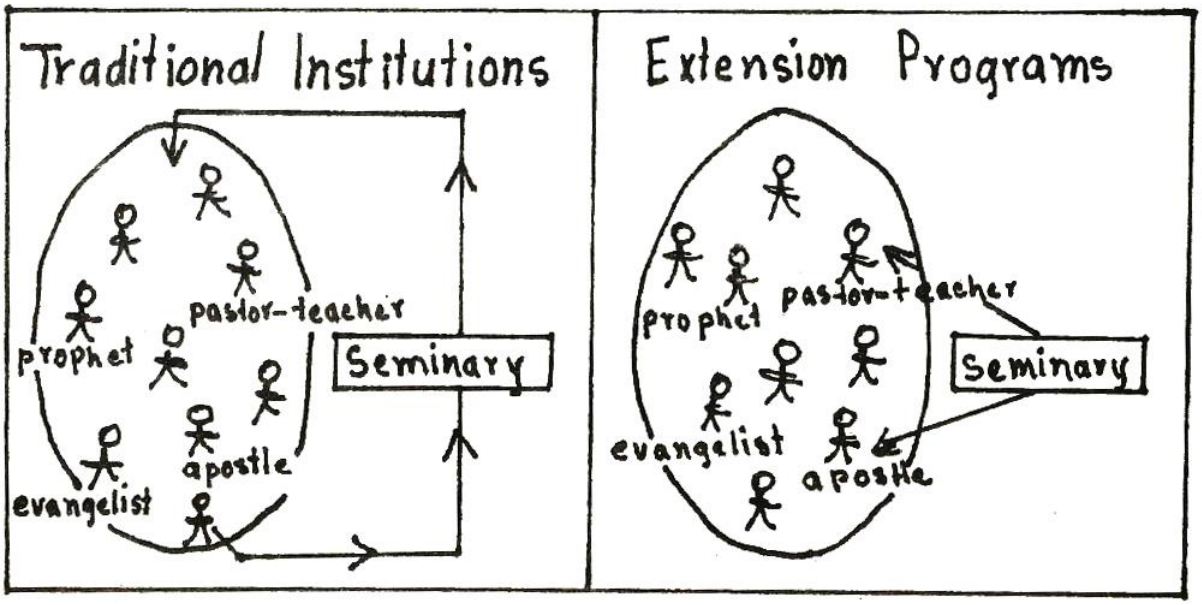
ordination. Then we place them in positions of authority over the churches and require the members to pay their salaries.

The implications of this process can be devastating, especially in indigenous cultures. Among many Mayan communities of Guatemala and Southern Mexico, for example, all young men enter the "cargo" system of civic and religious responsibilities. Over the years they are obliged to serve as assistants to the mayor, then as municipal squad leaders, in the lay religious orders, then as stewards of the saints, and – for those who fulfill responsibly all these positions – as elders. The very idea that a young man should declare himself to be called to the ministry, go off to school, and therewith become a pastor is utterly incomprehensible, dysfunctional, and very objectionable.

In modern industrial societies it is argued that the churches need highly educated pastors, just as we have highly educated professional people in other fields. The question here raised is not the level of training; high level training can be arranged in several different ways. But the ministry is not fundamentally a profession; it is a function of the body of believers. Therefore it is as important in these societies as it is among primitive peoples that the churches' leaders be selected and supported by the members.

CONCLUSION: *The Western churches, whatever their concept of the ministry may be, have developed an academic-professional model of ministry which is self-defeating in terms of effective leadership. Within this system theological education serves to select young, inexperienced men and women, separate them from the normal processes of leadership formation, and place them artificially over the other members.*

Theological education by extension recognizes that leaders are best formed and selected among their peers in the on-going life of the church and society. It offers to these emerging leaders the resources of ministerial training within that context. This basic difference is pictured in the following diagrams. It provides a sociological basis for change in theological education and the ministry.



4. EDUCATIONAL BASES: How Can the Leaders be Trained?

This leads us to another dimension of our critique of theological education. If the real leaders normally emerge later in life, i.e. when they have left school and taken on the responsibilities of a home, family, and employment, how can they be trained theologically? This question is not merely pragmatic; it opens up the whole educational side of theological education – its structure, its methodology, and its educational philosophy. A brief examination of these issues will give us further bases for change.

A. Educational Structures

The legitimization of extension and other non-traditional forms of education has been a long and difficult process, but there is increasing evidence in favor of these alternatives. Education is not a coefficient of schooling; alternative structures can be as effective or more effective than residential training. Local church leaders *can* obtain a valid theological education without going off to seminary.

There seems to be a peculiar prejudice against new educational structures in the realm of ministerial training, probably due to its sacred status and emotional attachments. There are, of course, valid questions to be dealt with, but the continuing opposition to theological education by extension has presented few weighty arguments.

In Guatemala several vocal pastors of the old guard continue to attack our extension system, even though the 3 largest universities in Guatemala have in recent years opened up extension centers around the country, thus belying the old protests that extension is inferior or for low levels of training only. In a remote section of Bolivia the directors of a primary school level Bible institute declare that they couldn't adopt extension because of its deficiencies, while in Great Britain the national government launches its massive Open University program, which is based primarily on home study. Church leaders in many parts of the Third World have been slow to consider the possibilities of theological education by extension in their areas, because they want only "the best" for their people. On the other hand the University of South Africa has operated entirely by correspondence since 1946 and now has 6 faculties (including theology) with about 40,000 students.

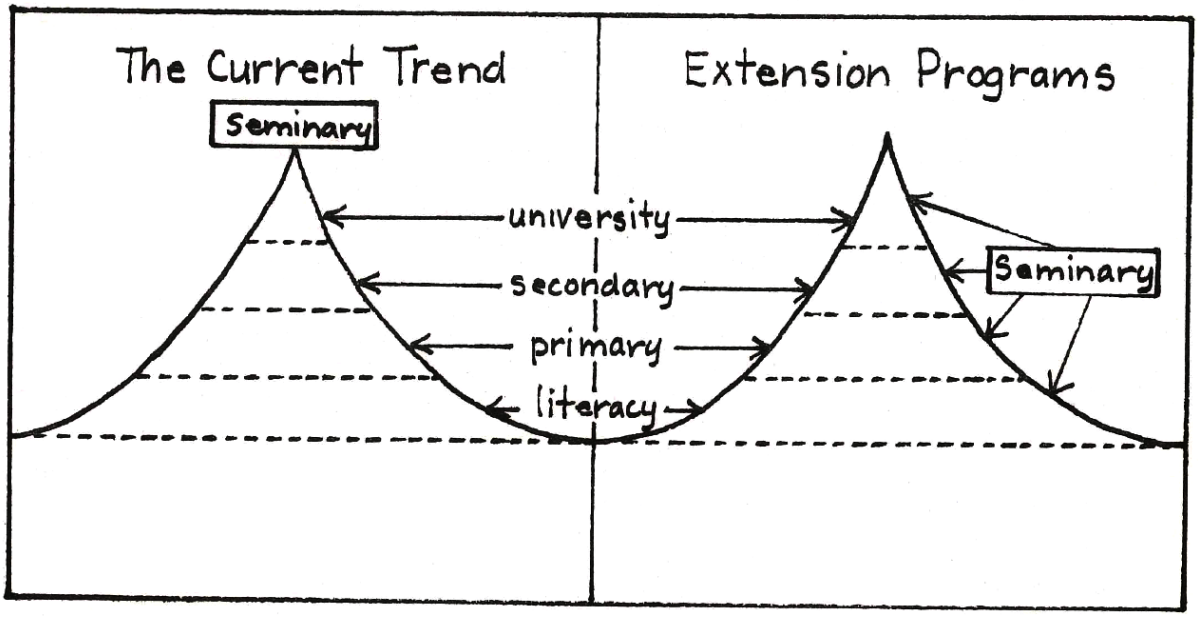
Changes in educational structures are necessary not just to meet the evident needs of society and of the churches but also for ideological reasons. Ivan Illich, on the basis of extensive research, reports that the traditional schooling systems in Latin America are polarizing these societies, forming elites, and fomenting fascism. They form a very steep pyramid in which huge amounts are invested in the few (less than 3%) who rise to the university level. Schools also conceal the tremendous injustices in Latin America, because they continue to draw in more and more people with the illusion that they are improving their prospects for the future (or for their children). Each person accepts resignedly his socio-economic slot in the world according to the level of schooling he has reached. (Ivan Illich, *En América Latina ¿Para Qué Sirve la Escuela?*)

Similarly seminaries and Bible institutes all around the world are striving to "upgrade" their entrance requirements and diplomas. In the U.S. many pastors will shortly have at least a D.Min. degree. In India the major seminaries have moved up from the L.Th. to the B.Th. level and are pushing toward the B.D. In Latin America the ideal is to offer a *Licenciatura* in theology, which in many countries is an academic level reached by less than 1% of the population.

The implications of this tendency for the churches are even more serious than they are for society in general, for seminary graduates are not only given a diploma but ordained, which sacralizes their superior status. The ministerial functions are placed in the hands of a tiny elite

at the top of the steep pyramid, not only educationally but also economically and socially far "above" the people.

The extension concept challenges this structure of theological education and offers comparable ministerial training at every academic level. Since extension students are generally not young men preparing for an occupation, there is far less danger that their training will serve as a ladder for personal advancement. At the same time extension programs are capable of reaching people at the highest educational levels without creating a clergy class dependent on the churches for their relatively high standard of living.



B. Educational Methodology

Just as new educational structures have been widely accepted in recent years, so also we are witnessing unprecedented developments in the field of educational technology. New methods, equipment, and materials are now available that make the old classroom procedures an anachronism. Home study, field-based education, and on-the-job training are now as feasible as schooling ... and far less expensive.

Theological educators have always been "educators" only in a secondary sense, so it is natural that our seminaries and Bible institutes should be slow to adopt new educational technologies. On the other hand theological extension programs have been thrust into the ferment of educational technology because of the demands of their new educational

structures. Although programmed instruction has created more controversy and frustration than effective instructional tools, it has given many extension teachers essential insights into the educational process.

It has, moreover, become evident, from an educational viewpoint, that the new relationships brought about by extension structures provide significant pedagogical advantages for theological education. Theory and practice can be integrated as never before. Professors and students can establish a genuine peer relationship as colleagues in theological reflection and in ministry. The theological institution itself can now be integrated into the life of the churches it serves. Instead of preparation for ministry we now have training *in* ministry.

C. Educational Philosophy

One of the most essential factors in any educational system, more basic than structures and methods, is motivation, which is closely related to meaning. A major problem of traditional schools and seminaries is that the students have a difficult time relating what they study to their own lives, needs, concerns, and purposes. In theological education by extension we have seen that the students have greater interest in their studies because of their involvement in ministry. Their studies are meaningful because they relate to present problems, live questions, immediate needs. Real learning, the educators tell us, depends on the perceived importance of what is studied.

Education does not consist of the quantity of information, books, lectures, and courses that a person can file away in his brain. And it has little to do with the "level" of schooling he or she can attain. Genuine education has to do with the understanding and ability to face one's world, deal with his problems, and meet his own and his group's needs. Theological education is growth in Christian living and ministry, and it is best achieved through action and reflection in church and society. Theological education by extension offers the possibility of educational renewal in the ministry in this fundamental sense.

CONCLUSION: The foregoing paragraphs are only suggestive; they point to large educational issues which provide further bases for change in theological education. *Traditional seminaries and Bible institutes tend to follow the elitist trends of our societies, and they perpetuate the image of education as the accumulation of information.*

Theological education by extension has broken with these traditional structures and concepts in an attempt to define education in terms of life and ministry. We must confess that the extension movement still contains much that is inadequate, useless, or even detrimental. But the door to change has swung open wide.

5. ECONOMIC BASES: What Kind of Theological Education Can We Afford?

We have sought to establish that dynamic ministry requires shared leadership from within the church, that leaders are best formed and selected by the normal processes of congregational life, and that they can be trained theologically in that context. Now we come to a question which is discomforting and critical today: What kind of theological education can we afford? There are urgent economic reasons for change.

A. Theological education has always been costly. As seminaries and Bible institutes move up the educational pyramid, however, the cost factor increases geometrically. Today institutions of higher learning are facing tremendous economic pressures; in the U.S. many have been forced to cut back on programs and faculty; the future of many small private institutions is doubtful. Theological institutions are part of that picture.

Ted Ward, an education specialist who knows the international situation personally, has stated that theological education is one of the most expensive fields of education, comparable to the training of psychiatrists and astronauts. And this is true not only in countries where seminaries are schools of post-graduate study but also in remote mission fields. This fact is not widely known, because the full costs have been hidden in a number of ways. Often the missionary (and national) salaries are not reported in the institutional budgets. Student subsidies may or may not be included. The dropout rate is rarely considered, and the number who abandon the ministry after graduation is seldom counted. Capital investment is taken for granted.

In the U.S. the cost of a basic theological degree (M. Div. or B.D.) now averages $25,000, including the investment by the student and by the institution. If we estimate that only half of the graduates stay in the ministry for any length of time, that figure rises to $50,000. Ten years ago we tried to estimate the true cost of ministerial training at a small institute in Central America which had attained more or less a secondary school level. We calculated that the investment per graduate actually serving in the pastorate was about $30,000. At that

institution and at many others in the Third World the students paid nothing for their training or for their personal support.

B. Even more critical than the cost of preparing pastors is the cost of supporting them in the ministry, especially in the Third World but also in the First World. As theological education moves up the educational pyramid and the ministry becomes increasingly professionalized, the students very naturally develop rising expectations as to their own status and support level. In Guatemala, for example, professional salaries generally stand at 10 to 20 times the workers' salaries – and the disproportion is increasing. Not a single Protestant church in the whole country now pays a pastor's salary at that level, and only half a dozen congregations of all the denominations can hope to do so in the near future.

On the other hand the churches do need, urgently, leaders who are highly trained, and one of the strategic roles of theological education by extension is to provide that kind of leadership. Rather than train young ministerial candidates at or up to the graduate level, we must discover and provide theological training for more mature leaders who have already established their economic base in some other profession. If young people are trained at that level, they will have to be supported more or less at that level in their future ministry. If older professional people at that level are trained theologically by extension, they can support themselves and carry out a voluntary, part-time ministry or enter into a fulltime ministry, if that is economically possible, and/or serve in the ministry on retirement. In this way the churches could reduce greatly the cost of high level training and avoid the burden of supporting highly trained pastors, and they would begin to draw upon their most capable members for leadership in the ministry.

C. Now that there are options (training in residence, extension, etc.), the churches have to decide how they will invest their limited resources for theological education. It is not responsible stewardship to maintain old programs and institutions at any cost. It may no longer be possible to maintain some institutions at all. Each institution or church must restudy its needs, evaluate the results of the past, and then decide what kind(s) of theological education it will support.

The Presbyterian Seminary of Guatemala currently receives $4000 per year from its parent body. That amount could be used to send one single student to seminary in Puerto Rico, or

one married student to the Theological Community of Mexico, or 2 or 3 single students to the Latin American Biblical Seminary in Costa Rica. It could be used to support 10 single students in a 9-month. residential program in Guatemala. It is now being used to maintain an extension program with approximately 200 students around the country, all of whom support themselves and pay minimal fees for their books and courses, most of whom have families, and many of whom already occupy leadership positions as pastors, church workers, elders, etc. (The present budget, which depends upon donations and sugarcane produced on the Seminary's land, is actually about $17,000.)

Up to now few seminaries and institutes have closed down their residential programs. This means that most extension programs receive only marginal support in funds and personnel and other resources. In spite of this fact the extension movement has grown rapidly around the world. But we have yet to see what might be accomplished in terms of leadership training and renewal of the ministry if the churches should decide to invest a major part of their available resources in theological education by extension and other alternatives.

CONCLUSION: What kind of theological education can we afford? It's a difficult question to answer, and each group will have to make its own decisions. We can simply say that there are economic reasons – along with all the other reasons – for making radical changes.

Traditional, residential theological schools are extremely expensive, especially if they attempt to reach the more mature, married leaders of the churches. And they create a heavy financial burden for the churches, for they produce professional pastors at higher and higher support levels.

Theological education by extension is capable of serving large numbers of students, particularly the leaders of the congregations. These students are certain to serve the church, whether they are paid a salary or not, and they generally do not raise their support level expectation by taking extension studies.

6: MISSIOLOGICAL BASES: What Are the Goals of Our Theological Training Programs?

Theological education exists not as an end in itself, not to establish the ministry or the church as such, but to enable the church to carry out its mission (God's mission) in the world. While

it is difficult to harmonize the different views of the mission of the church, there are some areas of common concern which we can focus upon at this time. It is fitting that we conclude this paper with a cursory discussion of the goals of theological education, which will give us missiological bases for change.

A. Providing Pastoral Leadership

Historically the primary goal of theological education has been to prepare pastors. It has been assumed that every congregation should have at least one pastor and that the pastor should play the key role in training the other leaders and in guiding all the members in the Christian life and witness. His ministry should include preaching, teaching, counseling, administration, etc. Because the pastor's role is so crucial and so comprehensive, it is reasoned, he should be highly trained.

Now we can see that this ideal is unworkable. In Latin America, for example, we estimate that 4 out of 5 Protestant congregations are led by men who have had no formal theological studies – even though there are 400 to 500 Bible institutes and seminaries in this region. In parts of Africa pastors of the historic denominations commonly supervise 5, 10, 20, or as many as 30 congregations. In India many congregations have not had a "pastoral" visit and received the Lord's Supper for 1 to 5 years, and the seminaries confess that their graduates have no time to use their theological skills. Even in the U.S. the historic churches find that more than half of their congregations have less than 200 members and may no longer be able to support professional pastors.

Faced with this critical situation, we affirm that every congregation can have its own pastor(s) and that these pastors can receive adequate theological training by extension (or by other alternative means). The churches need only to encourage and to recognize the leadership gifts among their own members; the seminaries and Bible institutes need only to design programs and materials to allow these local leaders to prepare themselves and carry out their various ministries where they are. Existing resources could do the job.

Vested interests (prestige, salaries, ecclesiastical structures, institutions, power) make it unlikely that the clergy will accept any radical changes in the present ways of doing theological education and ministry. The changes suggested in this paper require not only new approaches

to theological education and new patterns of ministry but a new self-image among pastors and "laymen" alike. Such changes will be possible if the churches capture a new vision of and make a new commitment to God's mission in the world.

B. Facing Today's World

Any definition of the mission of the church must deal with the growing world crises, and any statement of goals for theological education must show how the churches' leaders can lead the churches in their response to human needs that are reaching unbelievable proportions. The training of pastors to care for flocks of believers is not enough'. The task of theological education is far greater, far more complex, much more comprehensive.

First, we must recognize that our traditional concepts of pastors and lay leaders are hopelessly inadequate. The churches urgently need to engage their most capable leaders – most of whom are not pastors and therefore have never taken seriously God's call to them – in theological reflection about the burning issues of our time. These leaders, who are deeply involved in the economic, social and political structures and who represent every profession and field of knowledge, must be challenged to work out the meaning of the Gospel in today's world and to lead the church in mission. The clergy, despite valiant, isolated efforts, are utterly incapable of doing this job.

Furthermore, the churches cannot depend on any one group of leaders, whether they be professional pastors or laymen. Our burgeoning, suffering world demands the mobilization and revitalization of all sectors of the church – young people and women as well as men, deacons and elders as well as pastors, the poor and minority groups as well as middle class Christians. Believers can now be found in every society and subculture and they are all essential for the church's missionary encounter with the world. Therefore theological education must be extended to every sector of the church.

C. Building up the Body of Christ

Finally, we return to our starting point, the church, a body which grows as its members minister to each other and to those around them in truth and love. The church needs its pastors and teachers, evangelists, prophets, and apostles. But these are called not to stand

out as individuals or as "ministers" but to enable others to develop these very ministries. It is, after all, the church which is called to carry out God's mission in the world.

How can the church, the whole church, be awakened, renewed, and challenged for mission? This is the ultimate goal of theological education, and theological education holds one of the most important keys to renewal and mission. The seminaries have traditionally narrowed down the selection of those who can be trained and accredited for "the ministry"; they have chosen the young and the inexperienced and excluded the mature and the proven; they have imposed "standards" which further limit leadership to the highly educated; and they have created a profession of the ministry. So the church has remained as a sleeping giant. Now theological education by extension throws out a new challenge to the whole church to involve itself in ministry and mission and to prepare itself through reflection on that ministry and mission. This could be a new day dawning. The world waits desperately for our response.

CONCLUSION: We have considered theological, historical, sociological, educational, and economic bases for change in theological education, but our ultimate concern is the mission of the church. Theological education exists to train those who will lead the whole people of God in the fulfilment of His missionary task in the world. *Traditional theological institutions are far too limited in their outreach, and they have inherent fallacies. New alternatives are urgently needed, and theological education by extension has opened the way to fundamental changes in training and ministry for mission.*

This is not to say that traditional programs are entirely bad; some are excellent – within the limitations of any residential system. But why should we continue to invest so many of our resources in this kind of system when we could achieve so much more? Nor can we say that extension programs are all good. Some have failed; others have fallen short of their stated goals; most have not yet realized their full potential. But theological education by extension has enormous possibilities because it responds in new ways to the basic factors outlined in this paper.

There are several profound bases for change in theological education. The changes we have considered could well bring new life to the churches, new dynamics to the ministry, a new vision of and a new commitment to mission. Neither theological education by extension nor any other model is a magic formula. Its effectiveness will be determined by its ability to handle

critically and creatively the basic factors set forth above. And it will be determined by the willingness of the churches to respond to the challenge, to make fundamental changes, and to invest the necessary resources.

EXTENSION NEWS

Latin America Council of Churches

An important event in the history of the Protestant Church in Latin America was the meeting of over 350 protestant Christians in Oaxtepec, Mexico on September 19-26, 1978. The purpose of this meeting was twofold: 1) to take the first concrete step toward unifying the Protestant Church in Latin America; 2) to define the role that the church should play in this continent today. The first objective was realized in a formation of the Latin American Council of Churches. It will take some time to develop the second objective. More detailed information will be given in future issues of this bulletin.

South Africa

A seminar on "Training for Ministry" was held at KwaNzimela Centre in Zululand, organized by the Department of Training for Ministry of the Anglican Diocese of Zululand. It was open to people of all denominations. Rev. Fritz Lobinger of the Lumko Missiological Institute spoke on "Community Ministries" where the local Christian community takes responsibility for all aspects of ministry, distributing the ministries under the guidance of the Spirit according to the charisma manifested in the members of the local Church. He also explained the use of some of the training materials and manuals produced by the Lumko Institute. These materials were designed for use in Catholic Communities, but can be adapted for use by other denominations.

The Anglican Bishop of Zululand, the Rt. Rev. Lawrence Zulu, spoke on the Self-supporting Ministry, and the restoration of the Diaconate in the episcopal churches. The Anglican Church in Zululand has a number of self-supporting priests and deacons, and this had led to some problems, as some of the church-supported ministers felt threatened by this. There was a very lively discussion on the topic, and it was generally thought that the increase in self-supporting

ministers would mean the church-supported ministers would be able to devote more time to training others – as Fr Lobinger had said, instead of doing everything himself, he would become "a man of many training meetings", training both ordained and lay ministers.

A symposium was held on the diaconate, where two Anglican Deacons, Rev. John Aitchison and Rev. James Moulder spoke. Both mentioned the difficulty of remaining deacons within the Anglican church, as bishops were constantly putting pressure on them to become priests, but both thought that there was a distinctive ministry of deacons, which needed to be restored. Rev. Zebulon Mthetwa, Director of Zisiezeni, the Zululand Churches Health and Welfare Association, spoke on the need for the ministry of diakonia.

Rev. John Aitchison, who is a full-time course writer for the Theological Education by Extension College, and Mrs. Mary Fletcher, the Local Center Co-ordinator for the TEE College, spoke on the philosophy and methodology of TEE, and how the local ministers could act as local tutors running local centres. The TEE College had opened in 1977, with 350 students, and at the end of 1978 had nearly 900, showing that there was a tremendous demand which could not possibly be met by all the residential seminaries in southern Africa. Courses are offered at three levels; for those with 7-8 years of general education, the TEE award course is offered. For those with 10 years of general education, the TEE Certificate was offered, and for those with 12 years or more, the TEE Diploma was offered. The Diploma students wrote the same examinations as those attending may of the residential seminaries of different denominations, such as Presbyterian, Congregational, Lutheran, Methodist and Anglican.

Zaire

A consultation on theological education by extension was held at Kimpese Bas-Zaire, in April, 1977, for all groups interested in extension or operating programmes. The purpose was to give national direction to what is happening and to share experiences and ideas. The extension movement entered Zaire in 1973, and already there are 10 extension programmes serving 12 denominations with 164 centres and 2046 students. This is indeed a great achievement.

THEOLOGICAL EDUCATION

BY EXTENSION

EXTENSION WORKSHOP FOR CENTRAL AMERICA

The first Central American Extension Workshop will be held at the Nazarene Seminary of San José, Costa Rica during January 8-27, 1979. The Workshop will be exclusively for those currently involved in extension programs, or those who hope to dedicate themselves to working in this field.

The program has been planned to include the following: 1) an analysis of different methods and techniques of education; 2) a comparison and use of these methods in Theological Education by Extension; and 3) a review of the philosophy and content of TEE plus other related themes.

The Workshop will be under the direction of TEE experts: Rev. Mario Rivas of Bolivia, Rev. Trino Flores of Costa Rica and Rev. Samuel Downs of Nicaragua. We are also pleased to announce the participation of Dr. Ross Kinsler, one of the pioneers of TEE who currently resides in Geneva, Switzerland.

The Workshop fee is $50.00 per person, which includes meals, lodging and registration. If interested, please write to Apartado 3, San Felipe, Reu., Guatemala. (If your organization can not provide you with adequate funding for the workshop, please write to us – perhaps we can in some way help.)

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BIBLICAL BASES FOR AN INTEGRAL MINISTRY

Eriberto Soto

(Editor's Note: The following message was presented by The Rev. Eriberto Soto at a three days Seminar at the Presbyterian Seminary of Guatemala last year. Rev. Soto is a pastor of the United World Mission and professor in various Extension Centers in Guatemala. This important message gives us strong biblical bases for the Ministry of Jesus Christ. We agree with him that this should be a pattern for our own ministry today.)

And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every disease and every infirmity. When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, "The harvest is plentiful but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest." "And he called to him his twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every infirmity." Matthew 9:35-10:1 (RSV)

To speak on the theme "Biblical Bases for an Integral Ministry," I have chosen one of the many Biblical passages that deals with this subject. The passage that I have chosen is one in which we find our Lord and Savior in action, ministering. I have chosen it for this reason: the Bible tells us that the Church is the Body of Christ and, according to biblical teaching, it is this Body that has been called to continue the ministry Christ began when He was on the earth. That is

to say, when the Lord was with his disciples for three and a half years, he not only taught them by means of verbal teaching or parables, but also through the practical example of his actions. He did this so that his disciples (the emerging church) would continue the same ministerial functions he had demonstrated through his example. This ministry was not limited exclusively to those twelve who walked with him, but rather was to continue as the norm for all His disciples through the centuries; that is, the church – and that includes us.

First, then, we must note what was Christ's ministry. Look at verse 35. "And Jesus went about all the cities and villages..." The first verb used is "went about." This verb is the key to the verse and must be understood to gain insight into the rest of the passage. In the Greek, "went about" implies, first of all, that Christ's ministry was continuous. It was part of His being, something that He considered to be an integral part of God's plan for Him. This implies that His Church must also come to understand its work in the world, and accomplish that task until God's plan for man on earth is wholly consummated. For this reason, the Church must not get bogged down in useless disputes or vain word games. Instead, the Church must rediscover its reason for being, and, like its Lord, accomplish its task for the glory of God the Father. Also, "went about" shows us that Christ's ministry was *simultaneous*. Three aspects of Christ's ministry are indicated here. These formed an integral part of His ministry each of which formed a carefully balanced part of the whole. One element was no more important than the others. Each has equal importance before God. This leads us to understand that the Church cannot and must not polarize its efforts. Before God the Church must be true to every dimension of her task. God requires of us an integral and balanced ministry.

Let us then examine these three aspects of Christ's ministry. But first let me reemphasize that it is ONE SINGLE ministry, but with THREE aspects.

The first element appears in the word "teaching." This element appeals to the intellectual or mental dimension of the human being. Throughout the gospels we find Christ referred to more often as a teacher than as a preacher. This shows how vitally important it is to meet peoples' intellectual needs. Christ said, "Love the Lord with all your heart, with all your soul, and with all your *mind*." Christianity distinguishes itself from other religions and philosophies by appealing to a person's intellect. Our Lord never calls a person to "leap into the dark" as Kierkegaard said, because our faith is not unreasonable, or unable to stand before the critical

doubts of a rationalistic era. We are convinced that our faith is built upon a solid intellectual base. The person who rejects Christianity out of hand is dishonest, because such a person could not have investigated the Word of God to its roots and discover what Christianity says about itself. When it says in this passage that Christ taught, the clear implication is that the church has a teaching ministry in this world. Our Lord didn't hide and evade the intellectual threats of His age. Neither did He flee from responding to doubts expressed by his contemporaries. In the same way, the church must not hide behind four walls as did the monks of old.

The Scriptures present Christ as Prophet, Priest and King; and in this First aspect of His ministry He functions as Prophet. As a prophet he taught, and when we examine the Old Testament prophets, we Find that they are teaching relating God's plan and God's requirements for His people. Today as the Lord's Church, we have a sacred duty to minister prophetically. Our duty is to call to all the nations and teach them God's plan for the universe in Jesus Christ. As I have already mentioned, we are not called to hide ourselves behind four walls evading the doubts and probes of a world seriously questioning our Faith. Our call includes healthy confrontation with the world armed with answers given in the power of the Spirit and the authority of the Word of God. Only in this manner will we fulfill our prophetic role of teaching.

The second aspect of Christ's integral ministry is found in the second word in verse 35. It says that Christ was *preaching*. Scholars say that it is difficult to distinguish between teaching and preaching. However, there must be some difference since many Bible passages distinguish between the two. I see the distinction as being one of function and appeal. Just as teaching appeals to the intellect, preaching appeals to the individual's spiritual dimension. We must remember that Christs purpose was to make people whole, and that which we call "spiritual" in a person cannot be discarded or forgotten. Christ never considered man as a mass of flesh and bones, but rather as a being created in God's image in need of more than just physical nourishment. Lamentably, in our time there are those who have reacted negatively to our mystical dimension. The reason is that many churches and evangelical groups have exaggerated this aspect of Christ's ministry forgetting others of equal import. I believe that the excess of some does not justify and over-reaction on our part to the point of omitting the importance of this essential dimension.

Our example is Christ. It is He who we must follow for only in Him do we find adequate inspiration for an integral and balanced ministry. Why did Christ preach? Because he knew that the act of giving bread to a person would not solve all his problems. He himself declared "Man does not live by bread alone, but by every word that proceeds from the mouth of God." (Matt. 4:4). He is *not* saying that bread is unnecessary or unimportant. In the Lord's Prayer He said, "Give us this day our daily bread", and on various occasions He gave food to the multitudes satisfying their physical and social needs. Christ was not blinded to physical and social needs, rather, He recognized them and sought to meet them in his ministry.

Brothers and sisters, I feel that development projects are of great value. Furthermore, we must thank God for Christian organizations like World Vision which help evangelical groups to develop social ministries of Christian compassion. *But*, if these projects become ends in themselves, without also providing for spiritual needs, they just don't measure up. They are of limited, fragmented value in light of a man's total integrity. There comes to be no distinction between Christian ministry and that of a private social or governmental agency.

The value of "spiritual" ministry is even recognized by those psychologists who admit the existence of a spiritual element within the human psyche. Some who, in the past, denied man's spiritual dimension, now recognize that to heal an individual's "essential being" facilitates emotional stability and even physical health. For this reason many psychologists now testify to the validity of religion in our age.

Christ agreed. He recognized man's spiritual element and gave it a place in his ministry. When Christ comes to a life with the Gospel of the Kingdom of God, it is because He wants to resolve the person's spiritual problems. Please note that the verse says that Christ was "preaching the Gospel of the Kingdom." This indicates two things: first, that in preaching Christ fulfilled his role as King and now this task has been entrusted to His Body – the Church. Second, it shows that the Kingdom of God has a present tense. We have been taught that the Kingdom of God is exclusively a future phenomenon related to Christ's Second Coming. The fact that Christ came preaching the Gospel of the Kingdom convincingly indicates that in some way not easily understood the Kingdom has begun. The Kingdom arrived in the Person and Ministry of Jesus Christ.

That which was promised in the Old Testament has *already* arrived, at the same time balanced by the hope that Kingdom will be consummated in a future yet unknown. The preaching of Christ and that of the Church is that whoever receives the Lord Jesus Christ in his life becomes part of the Kingdom of God in that very moment in which he believed. This is what Paul meant when he exclaimed, "Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of his dear Son." (Col. 1:13) Whoever has recognized Jesus as Lord of his life is *already* in the Kingdom although we await the fulness of its consummation. This consummation will be realized, we believe, at Christ's Second Coming to the earth.

Many of you who have had counseling experience know that problems aren't limited to the poor. I have discovered this truth in my pastoral work. When I was pastoring a Spanish-speaking church in New York City, I found that many of the most difficult problems were among those who had money, perhaps more than among the poor, although the poor, too, had serious problems. Why did those with more money have more problems? According to them, to have money, a good social standing, a good job, medical care, good education for their children, etc. was to have everything. But when difficult circumstances arose they had no personal discipline; their homes were on the verge of collapse; and because they had nothing more than money and position» they had lost all hope in life. In some cases only one option was left: suicide. My observation of these people revealed that they had serious problems with their souls and needed the soothing balm of the Gospel of Christ to heal their tormented inner selves. This is why Christ said that man shall not live by bread alone. I insist that if the church, while ministering to a man's social needs forgets a man's spiritual dimension, we are not meeting the whole of a man's need. Because of this my desire is to stimulate you to never forget that our ministry also includes man's spirit.

The third aspect of Christ's ministry can be understood from another word in verse 35. The word is "healed." Looking at the evangelical religious situation in Latin America, I find that in some cases we have given great importance to the didactic, complying with our educational responsibility. We also often give *SUPER* importance to preaching which complies with our mystical/spiritual responsibility. Personally, I know groups that say, "We exist to preach the Gospel and nothing more." This spiritual-and-nothing-more tendency is especially notable among fundamentalist groups. As we have already seen, preaching is vitally important, but we note in Jesus' ministry that he did not limit himself to the spiritual. On the contrary we find

Christ's interests extended to the physical/social and economic dimensions of the individual. If we read the books of: Matthew, Mark, Luke and John, we note that all four relate many incidents of the Lord healing, giving out food and ministering to the full range of human needs. This leads us to see and understand that an integral ministry includes everything related to a person's material needs. This aspect of our task as the Church of Christ is seen through our works, as the result of our faith in Jesus Christ as Lord and Savior. I have heard in many churches that social needs are not part of the ministry. For those who think this way we will take a quick and somewhat superficial journey across the pages of the New Testament to emphasize that man's social needs were indeed an integral aspect of the ministry of the Early Church. A few examples will be sufficient to confirm what we are saying. Acts 2:42 says, "And they devoted themselves to the apostles teaching and fellowship, to the breaking of bread and the prayers." Those who speak of the healthy and ideal church stop reading right here and don't continue. But look at verses 44-45" And all who believed were together and had all things in common; and they sold their possessions and goods and distributed them to all, as any had need." This is the essence of the Primitive Church – a community concerned with providing for the physical needs of its members but not only among themselves, they were motivated to serve all those in need. They were a community of love.

Now lets go to Acts 6. In this passage that is often used to validate the election of deacons, we find why they were elected in the first place. The deacons' ministry consisted of service, but to whom? The context clarifies that a problem developed among the widows and orphans and that the apostles couldn't take time out from the teaching of the Word and the prayers. Therefore seven men filled with the Holy Spirit, faith and wisdom were chosen for this task. Did the need for deacons arise from a social need within the church? Yes!

Now we turn to Romans 15:26 where we find Paul telling the believers in Rome, "For Macedonia and Achaia have been pleased to make some contribution for the poor among the saints at Jerusalem." Please note that this offering was for the poor, not the church leaders. Again we read in 2 Cor. 8 where in the first 5 verses Paul mentions the example of sacrifice of the Macedonians. He had asked for an offering and the brothers in Macedonia were the first to respond, giving not out of abundance but out of scarcity. Why was this offering given? There had been great persecution underway in Jerusalem and Paul took upon himself the responsibility of communicating to all the churches the needs of the Jerusalem community so

that all the churches could cooperate to relieve pain and human suffering. It was as if Paul asked the churches to include in their budgets money for social ministry. Many of our churches when preparing their annual budget note anticipated costs such as: pastoral salary, evangelistic campaigns, literature, etc., but Paul puts great emphasis on human needs to the point of suggesting that they be incorporated into the church budget.

Gal. 6:9-10 says, "And let us not grow weary in well-doing, for in due season we shall reap if we do not lose heart. So then as we have opportunity let us do good to all men, and especially to those who are of the household of faith." For those who want to limit giving to Christians, it must be remembered that in the first part of the verse non-Christians are included in the Pauline perspective.

Philippians 4:14-19. In these verses we find Paul imprisoned in a Roman jail because of the Gospel. In this context Paul thanks the brothers in Philippi for their offerings which cover his physical needs. This praise for the brothers for ministering to human need is unique in all of Paul's letters. Another passage that teaches us of Paul's concern for this aspect of Christian ministry is 1. Tim. 5:5-13, where he takes the time to instruct the Ephesian church how to care for widows. These verses show two things: that Paul established social ministries in the churches he founded and that he was concerned that the churches always remember and instruct concerning ministering to the needy.

The passage in which I am most interested is James 1:14,22,27. James is writing to a church of Jewish Christians. The problem was that the congregation had limited themselves to talking and boasting about their faith; nothing more and nothing less. James tells them that true faith is that which produces good works. If there are no good works, there is no true faith. Verse 27 says, "Religion that is pure and undefiled before God and the Father is this: to visit orphans and widows in their affliction, and to keep oneselves unstained from the world." Chapter 2, verse 14 says: "What does it profit, my brethren, if a man says he has faith but has not works? Can his faith save him? If a brother or sister is ill-clad and in lack of daily food and one of you says to them, "Go in peace, be warmed and filled, without giving them the things needed for the body, what does it profit?" How penetrating are James' words! There are missionaries, pastors and leaders who call themselves "Christian," but when people in profound need came to them, instead of receiving help the needy are sent on their way with a prayer or a promise

that when Christ comes all our pains will pass away. This attitude of false piety used to escape our Christian responsibility is scathingly condemned by James, and should serve as alert about our attitude toward misery and human suffering today.

In a sense Karl Marx was right when he said that religion is the opiate of the people. A religion without the fruit of good works and interest in the needs of the people is an. opiate. In what sense? In the sense that religion or eschatology can be utilized to, as we say in slang, "keep the natives pacified." How often we hear phrases like, "Don't worry, brother. When the Lord comes, your troubles will be over; "or" Don't worry, brother, one day soon the Kingdom will come " The sad thing is that before such fatalistic pietisms, the brother continues in his need and sometimes sickens and dies leaving behind a hungry, naked family. James condemns this kind of "faith" and lets us know that this attitude is utterly worthless. This is the attitude of the Pharisee, who while glorying in his religiousness is a hypocrite in real life. What I say is sadly true in many of our churches; this is the sad reality among many of us who call ourselves Christians.

There are three types of Christians. First, indifferent Christians; those who remain indifferent before human suffering, and whose pessimism doesn't permit them to act upon the reality in which they find themselves. Second, exploiting Christians; those who take advantage of their brothers' condition exploiting the poor for their personal gain. These exploiters forget that all of us are made in the image of God. Therefore we all merit the love and respect due Fellow creatures of a common Creator. And third: consecrated Christians available to serve as channels of blessing for those in need. Verse 22 declares, "You see that faith was active along with his works, and faith was completed by works. We must strive to be consecrated Christians committed to demonstrating our true faith in Christ by means of works in service of those in need.

One final verse in this section. 1 John. 3:17-18, "But if any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? Little children, let us not love in word or speech but in deed and in truth." This is a direct exhortation for the church to fulfill this third aspect of its ministry. Just let me say that in healing, Christ functioned as a human priest ministering to needy people. Christ reveals His full humanity by his interest if suffering.

We have noted the holistic and integral ministry of Christ, a ministry which He has passed on to His church in all ages. Now verse 36 responds to the question, "What motivated Jesus to commit himself to such a laudable ministry?" It says, "When he saw the crowds, *he had compassion for them*. Paul says, "The love of Christ *constrains* us" that is, motivates us. Here we find the central motivation for all Christians and for the Church in serving her Lord. The central idea here is that we *must not* feel comfortable when confronted with a world which is starving intellectually, spiritually and physically. Love and compassion for people is necessary; the same love which motivated our Lord must motivate His church.

How many of our churches have various programs whose only purpose is to maintain the status quo and keep up to date with the religious world, fearing "what the others might say." This is not an adequate motivation for ministering in this world. We don't have to fear what people might say. That which truly matters is our response to the love of Christ poured forth through the Holy Spirit to a disoriented world desperately in need of a shepherd. The verse continues "Because they were harassed and helpless, like sheep without a shepherd." This means that they lacked direction, because even the churches have lost their sense of ministry. I know of Christian groups here in Guatemala that do almost nothing in the line of social ministry. Lamentably, the church leaders themselves have neither taught nor encouraged their churches in this matter. They have even served as instruments of exploitation, not orientation. Dear brothers, we can't continue like this. Fidelity to our ministry must be based in the love of Christ which constrains us. Comparing verse 36 with 1 John 3:17, I have come to the conclusion that if we lack the compassion our Lord had, it is because we have not faced conversion. My conviction is strengthened when I read Paul's words when he says that upon believing in Christ, the Holy Spirit pours out the love of God in our hearts. Words are not enough. There must be action based upon a heart full of compassion.

Now in closing, in the third place we have the principle Christ expressed in verses 37 and 38, "Then he said to his disciples, The harvest is plentiful but the laborers are few." Please note that "disciples" means all of us who recognize Jesus as Lord. As a result we are His Church. In reality it is not much to "pray, therefore, the Lord of the harvest to send out laborers into his harvest." In praying, we must not say, "Lord, send brother John Smith" or "Send missionaries who have money and connections in the U.S." Neither are we to pray, "Oh Lord, send missionaries and full-time Christian workers to take charge of all this." Christ here

communicates the truth that if we have heard the call, our response must be, "Here am I, send me." This is a plea for the disciples to focus on themselves as those who will work to fulfill this mandate. For those who think that this command is limited to Christ and His circle of twelve, I want to note what it says in chapter 10, verse 1: "And he called to him his twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every infirmity." Here Christ commissions his disciples to continue in that which. He has taught by his example. This charge falls to all Christians and for the Church of Christ in all ages until He returns to consummate His redemptive work, initiated at His first coming. The ministry is a responsibility of all Christians. Our goal should be the glory of God through an integral, not a partial ministry. The Latin American church has suffered much polarization, with emphasis placed on one philosophy or another. But our task should be to reach out to individuals in their totality.

One final thought. Why is it that our Latin American church has reacted so violently against the social aspect of the church's ministry? I may be wrong, but I arrived at the following conclusion. Those who have studied the history of the Church know fully well that at the beginning of this century a great controversy broke out among the Protestants in the U.S. This was the so-called "modernist-fundamentalist controversy." The controversy was centered around certain theological aspects of the Bible and the person of Christ. At the same time the "social gospel" was at its apogee among the established churches. The modernists emphasized heavily the social aspect of the Gospel. The fundamentalists reacted by emphasizing the spiritual dimension of the Faith. When the churches finally exhausted themselves with in-fighting, the controversy exploded outward with the modernists being convinced of the social implications of the Gospel and depreciating the spiritual dimension. The fundamentalists reacted by over emphasizing the spiritual dimension and completely forgetting about social concern. This was also the age in which many "faith missions" were formed in the U.S. which sent independent missionaries to preach the Gospel and counteract the influence of the modernists. These missionaries were mostly deeply committed to the fundamentalist party line; deeply interested in the spiritual and little or no concern for the social. This "anti-social gospel" attitude was transplanted into us and this is the attitude which has characterized a large part of the evangelical Latin American community up to the present.

A study of church history before this modernist-fundamentalist confrontation indicates that the church usually strived for an integral ministry. John Wesley, for example, in addition to being a scholar and an evangelist, did a tremendous labor among English miners who were heavily exploited by the government at this time. His ministry was characterized as an intellectual, spiritual and social revolution. Wesley, more than anyone else in his age confronted social problems and abuses and changed the course of English history. Another example is William Booth, a fire-and-brim stone, preacher who founded the Salvation Army. This groups social-evangelistic work has met spiritual and social needs around the world. There are abundant examples of this kind from before the 1920's. We must consider ourselves heirs of these Christian movements which ministered to the whole man.

We cannot deny our evangelical heritage. Traditions influence us profoundly. But we must stop fighting battles wholly foreign to our context and contemplate how to minister to our true needs. We must be centered in the Word of God according to the example of Jesus Christ as we have seen in Matthew 9:35 to 10:1. When we finally achieve an integral ministry the world will no longer be able to use the excuse that the church is an instrument of oppression, rather they will have to recognize that all spheres of society have been benefited from the impact of the Gospel. The power of the Holy Spirit will have come to make men whole.

"And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every disease and every infirmity. When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd."

BRIEF REPORT ON THE FIRST CENTRAL AMERICAN WORKSHOP ON THEOLOGICAL EDUCATION BY EXTENSION

Nelly de Jacobs

To benefit those institutions which have already developed TEE workshops, we present a brief resumé of that which we learned in San José, Costa Rica, with the hope that this information can be applicable to your own programs.

First, a word of gratitude and recognition to the organizers of the First Central American Extension workshop, who gave their wholehearted support and dedication to this task: Lic. Mario Rivas, Rev. Trino Flores, Rev. Samuel Downs, Lic. Jerjes Ruiz; also a word of gratitude to our special guests: Mrs. Yolanda de Flores, Juan Stam, Lie. Victorio Araya, and Dr. Ross Kinsler.

January 7 to 26 of this year, 21 delegates gathered to participate in the First Central American T.E.E. Workshop. The workshop was held at the Central American Nazarene Seminary in San José, Costa Rica. Countries represented were: Guatemala, Honduras, Nicaragua, Costa Rica, Panama, United States, Peru, Ecuador and Chile. Also represented were various denominations: Nazarenes, Baptists, Church of God – Whole Gospel, Church of God Anderson, Indiana, Lutherans, and Presbyterians.

The workshop was a success due not only to the materials studied, but also to the select group of students, professors and special guests. The content can be divided according to the following themes:
Programming and Planning
Research and Project Methods
Analysis of Teaching Methods and Techniques as applied to T.E.E.
Theology and the Social Sciences
Theological Perspective on the Mission of the Church.

1. Planning is the combination of procedures necessary and sufficient for the creation and development of a plan, realization of stated objectives. Planning is the essence of a project; it makes a plan concrete.

Planning is an active process in which one questions and determines the steps to be taken to meet objectives. The objectives are reviewed available resources are identified, and one determines how to meet the objectives. Planning implies four important stages: Reflection on the context; Formation of a project; Execution; and, Evaluation.

In developing a T.E.E. project, then it is *indispensible* to make a preliminary study of the context, that is, the life of the people the program is supposed to serve. It is indispensable to have a profound understanding of the situation in which the program will be developed. For

T.E.E. programs, the context would include both the secular and ecclesiastical communities. This contextual study is imperative to: choose the most appropriate methods; formulate the plan of studies; and, elaborate the materials to be utilized.

2. For this reason we studied Research and Project Methods. Our objectives were:
    1. That the participants learn the mechanisms and research techniques used in the Social Sciences.
    2. That the participants familiarize themselves with the medium with which they will develop their activities.
    3. That the participants, in light of their acquired knowledge will elaborate a T.E.E. proposal for their local church.

Upon familiarizing oneself with the medium, one is better able to understand the phenomenon of human behavior, explain said behavior, and find helpful possibilities for the future. An investigation of social phenomena is vital not just to satisfy one's curiosity, but to find solutions to problems. Three qualities are necessary according to the Ethic of Research: Integrity in the work, love of truth, and putting the results in the service of mankind. In Latin America exist many social phenomena which should be investigated by Christians. These phenomena affect considerably all those involved in theological education. Among these phenomena four are especially noteworthy: political, economic, social and religious phenomena.

The workshop participants, although in simple, undocumented form, analyzed these phenomena on our countries, using the results as a base for formulating tentative T.E.E. projects.

3. The third theme constitutes an analysis of various teaching methods and techniques as applied to T.E.E. First we note the difference between methods and techniques. First comes method, later comes technique. Method is theory. Techniques are the forms in which theory is put into practice. Method always requires techniques to function. Stated concretely, method is the explication or theoretical description of what one wants to do and technique is to put this explication into practice. Numerous methods exist: deductive, inductive, comparative, logical, psychological, occasional, active, passive, individual, collective, etc. There are also a variety of techniques: expository, biographical, annotated lecture, question and answer,

dialogue, discussion, debate, panel, problem, case study, demonstration, supervised practice, investigative, seminar, assembly, directed study, symposium, dramatization, etc.

The key question was which of these techniques to use for T.E.E.? T.E.E. has at least managed to break out of the "education-bank" mentality; pre-packaged education in the traditional mold in which the professor talks for an hour, the students take notes and later memorize them. But are we utilizing the riches available in the various teaching techniques? T.E.E. takes advantage of dialogue, discussion, reflection, group participation – but is that enough? Couldn't we do much more?

4. Planning requires a study of the lifestyle in each country. Research techniques teach us that we must familiarize ourselves with the cultural medium; that is, social phenomena. In the fourth stage of the Workshop we considered the relationship between theology and the social sciences.

"Theology must not be abstract concepts expressed in antiquated terms. Theology must be thought out in a specific time frame and in a determined location. When theology is no more than abstract, timeless thought, it only obscures the truth, both for theology itself and for mankind." (Words of the Professor)

Formerly the only recognized source for theology was the Bible today one finds theology springing not only from the Bible, but also from a study of the Social Sciences. When theology is divorced from the Social Sciences it is married, ideological, to the status quo. But according to the measure in which theology takes into account the Social Sciences, it will critique and discover the roots of domination and how to overcome such realities. Theology, then, becomes a source of thought for confronting the status quo. Theology thus will recover its prophetic voice even though surrounded by such socio-political conditions as capitalism, class struggle and the slavery of the poor. In the ecclesiastical realm, this will include theological struggles, fear of doctrine, economic dependence and ecclesiastical structures. A study of the Social Sciences shows us that theology must be rooted among those who suffer. The greater the suffering the louder theology's potential prophetic voice. In times past theology was relegated to the pastors and professors, but denied to the people. The time has come to let the people participate in the theological task.

To speak of a Central American theology doesn't mean a theology made by Central Americans, but rather a theology that takes Central Americans in account; that identifies with the Central American's reality; that is capable of detecting their needs, struggles and suffering.

It is the responsibility of theologians, pastors and professors of theological education to orient the people, teaching them to live the faith Christ wanted us to live. In this age more than ever before we need pastors for the broken people. T.E.E. could be God's instrument to accomplish this vast pastoral task. But as long as we ignore the Social Sciences and fail to conscientiously study social phenomena, we will never be able to commit ourselves "to the least of these our brothers" (Mat. 25:40) who suffer hunger, cold and misery.

5. Finally, a theological perspective on the Mission of the Church Evangelism as well as theology must be wholly integrated. That is, one's message must deal with heaven and the spirit as well as earth and the body. A nonintegrated message is not a Biblical message. The Bible clearly speaks of the soul and the body, heaven and earth. From Genesis to Revelation the Bible is an historical treatise. Faith, Salvation and the Mission of the Church are inserted into an historical context. It is urgent that Christians take hold of this historical consciousness. But this means to read the Bible from an historical-salvation perspective. The Kingdom of God under Christ. That is in our reading we must respond to the questions: What is God doing today. What does He seek? Where? How? With whom? What does God expect of us? How does God act in this historical process? God wants us to work together with Him here, now, on this earth.

The mission of the church begins in Genesis. Abraham's mission was: "Go forth from your *country*, and from your *relatives* and from your *father's house*, to the *land* which I will show you... And. in you all the *families of the earth* shall be blessed. "(Gen. 12:1-3). This mission is two-fold; the spiritual: faith, devotion, consecration, friendship with God, belief, blessing; and the material: family, crops, livestock, towns, nation, politics, the economy, the earth. Joseph's mission was to bless a people with food, that is he was involved with life and. the economy on a national level (Gen:49-50). In Exodos 2:23 it speaks literally of that which is happening on the earth, "and their cry for help because of their bondage rose up to God." The God of Abraham, Isaac and Jacob is mentioned constantly. That is the God of human beings; all the language is historical. God is the God of history; He transforms history; He determines history.

The Mission of the Church, then, must be accomplished within history. As Christians we have no other choice because we are part of this history. Theological and biblical thought cannot be a-historical or anti-historical. We must be ethically committed to our history because on our commitment depends the out-come of human history, the history of the world. The question confronting Christians today is not Calvinism vs. Armenianism but commitment vs. noncommitment. What role will T.E.E. play in this commitment with God?

CONCLUSION

The planning and programming of a T.E.E. project directs us to a study of the life of the people. Research techniques lead us to study social phenomena. The task of making theology demands that one take into account the Social Sciences so that the theology is pertinent to our time. The Mission of the church must be integrated if it is to be true to the Word of God and it's message will be related with the spirit and heaven as well as human beings and the earth. May God grant that all of us involved in theological education take very seriously our responsibility to prepare men and women with a message pertinent to human beings: "soul and body."

NEWS OF EXTENSION

Guatemala

Due to various problems with our publication equipment, Bulletin No.4 of 1978 is being published two months late. We apologize to our readers and are also including herewith Bulletin No. 1 for 1979.

Costa Rica

The Board of the Latin American Association of Institutes and Theological Seminaries by Extension (ALISTE) met in San Jose, Costa Rica January 24 and 25 of this year. Among the most important issues discussed were: the publication of an analytical-descriptive catalog of texts, courses and other self-teaching materials that have been written in Latin America by Theological Education by Extension. This catalogue is being compiled by Lic. Jorge Maldonado

(1594 N. Allen Ave., #8, Pasadena, CA. 91104 U.S.A.). Other important items: the revival of the ALISTE bulletin which has not been published for some time; consideration of Central American work projects; preliminary consultation with the Executive Secretary of ALET, Lic. Enrique Guang, about the possibility of an ALET-ALISTE joint meeting; and also mentioned were the great advances of the extension movement both in Latin America and all over the world.

Brazil

Theological Education by Extension is taking off in the Brazilian Assemblies of God! They had around 2000 students enrolled last year and expect to increase this number by about 50% this year. In March 1979 they will launch B.E.S.T. (Brazilian Extension School of Theology) or what they call in Portuguese, Escola de Educacao Teológica das Assembléias de Deus – E.E.T.A.D. They are also using their 38-40 curriculum with 80% of the writers being Brazilians. For further information write to the Director T.R. Hoover, Caixa Postal 211, Atibaia, S.P., Brazil.

Southern Africa

Theological Education by Extension has grown tremendously in Southern Africa in the last 10 years, and it was thought that a newsletter as a medium of communication between those involved in TEE might serve a useful purpose. The first Khanya newsletter was published October 1978 as a trial issue, and the production of further issues depends on the response to that issue. If you want to receive a copy of this newsletter or further issues write to: Khanya Newsletter, c/o Department of Training for Ministry, P.O. Box 96, Melmoth 3835, South Africa.

Asia

The rapid changes in Eastern Asia are bringing increasing pressures on the Christian Church. Christians in certain parts of Asia are facing suffering and persecution. Evangelical Christians affirm that the people of God are called to suffer and even joyously accept persecution for Christ's sake. Suffering belongs to the Gospel for Jesus Christ in His incarnation, identified Himself with the poor and suffering and with those oppressed by society. Theological Extension Education development in Asia depict a heartening picture of progress with some

set-backs in Vietnam and Lebanon due to political upheavals there. (Taftee Times, Vol. 3, No. 3)

"There can be no peace without justice, and justice demands the eradication of poverty, human exploitation, ignorance and unjust discrimination". This affirmation emerged from the four day meeting of the Continuation Committee of the Asian Christian Peace Conference (ACPC) held at the YMCA Hotel, New Delhi, March 15th to 19th, 1978.

The main theme of the meeting was "Forms of Asian Solidarity Christian Participation in the Asian People's Struggle for Peace with Justice." 33 participants representing 15 countries were present besides fraternal delegates from the International CPC, USSR, West Germany and the African Christian Peace Conference. (CPC Information, No. 231, Prague 1, Jungmannova 9, Czechoslovakia).

Kenya

A booklet entitled "Teaching Through TEE", written by Fred Holland, has been published by Evangel Press, P.O. Box 28963, Nairobi, Kenya. This booklet may be useful especially for local tutors of TEE groups, and groups of students wishing to organize a local group. Some of the theory of TEE is included, but also practical "how to" information. Obtainable from: Word of Life Publishers, P.O. Box 130, Florida 1710, R.S.A.

Colombia

A Workshop on Theological Education by Extension was held on January 26-29, at Armenia Quindio, Colombia, which was launched forth by the Union of Biblical Instituions of Colombia (UNICO). Some 40 delegates gathered from different places to study and discuss important themes on theological education presented by the Rev. George Patterson and Dr. Ross Kinsler. This Workshop was directed by Rev. Eliecer Castro R., Apartado Aéreo 516, Armenia Quindio, Colombia, S.A.

Hungary

The main concern of the recent Synod Council meeting of the Reformed Church in Hungary (2 million members) was the replacement of ministers and church workers. The seminaries at

Budapest and Debrecen have about 200 theological students, but this is insufficient. "The measures taken so far *admitting graduates to work in congregations in part-time occupations, refresher courses for presbyters who appear likely persons for this type of work, and putting them on auxiliary service* have failed to bring a satisfactory solution." The question or full recognition of women as theologians and ministers is being studied. A resolution was passed to launch correspondence courses from the theological seminaries, following the practice of other universities and academies in Hungary, which would allow working people to pursue theological studies. (Ministerial Formation, No. 5).

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Θεολογία; EXTENSION SEMINARY

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Apartado 3
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PRIMARY HEALTH CARE AND PRIMARY MINISTRIES

F. Ross Kinsler

(Editor's Note: Theological Education exists for the purpose of preparing for the ministry of the Church. In this field two areas need to be under constant study and investigation: (1) The form which shall be given to theological preparation, and (2) What do we mean by "the ministry of the Church". For the past 15 to 20 years there has been much talk about different forms of theological preparation, about the different systems or methods and about innovations, or new alternatives; among them theological Education by Extension. We must also reflect upon the meaning of the "ministry of the Church".

In our Bulletins for the year 1979 we will publish papers on the subject the Ministry of the Church. The first has come out in Bulletin #1, "Biblical Basis for an Integral Ministry", by the Rev. Eriberto Soto, and in the current number we are including two more, "Primary Health Care and Primary Ministries" by Dr. F. Ross Kinsler, this paper was translated for our Spanish issue by Rev. Alicia Winters of Colombia, and "Five Challenges for the Ministry of the Churches" by Dr. John Bryant. (The latter is reproduced with permission from the publication *CONTACT*, #42. We trust that these articles will help us understand the deeper significance of the Ministry of the Church in all of its dimensions, a ministry which happens within and without the walls of the church. We invite you to share with our readers that which you have found to be especially significant to you in this area.)

A major shift seems to be taking place in the field of medicine, and the need for this shift is incontrovertible. According to Halfdan Mahler, General-Director of the World Health Organization, "If we do not succeed in making radical changes, the vast majority of the world's population will still have no access to decent health care at the end of the century."[1]

Similarly there is a wide-spread dissatisfaction with inherited concepts and structures of ministry in the churches all around the world, and there are numerous attempts to build new patterns of training and leadership. It could be said that a major shift is taking place here also.

The purpose of this paper is to examine briefly the parallels and the convergence of these developments in order to discover what challenges they bring to the churches as they seek to pursue God's mission to all people in today's burgeoning, troubled, needy world. More specifically it raises questions about the way the churches select and train their ministers in the light of new approaches to primary health care. It calls upon theological educators to direct their attention and their resources to "primary ministries." Finally, it suggests that institutions and networks for ministerial formation have a significant role to play in promoting health by the people.

1. PARALLELS

A. The Western Academic-Professional Approach

Both medicine and the ministry have come increasingly under Western cultural dominance They are now shaped by academic institutions and controlled by professionals. This has led to greater specialization and competence among those who practice medicine and ministry. It has also limited the number of those who can be trained and the availability of their services to those who can pay the price.

The rationale for this approach is quite understandable, and it has until recently been widely accepted. No one would want to submit to a surgical operation under any but the best university-trained specialist available. Increasingly educated church members, themselves becoming more specialized in their own fields, require highly skilled ministers to direct

[1] "*Health for All" (booklet) (Geneva: World Health Organization), p.3.*

worship, counseling, and other religious activities. So enormous resources are being invested in the training and support of professional doctors and pastors.

B. The Current Crisis

The inadequacy of this approach has been brought to our attention by startling reports from Third World countries. The W.H.O. reports that "About two-thirds of humanity does not even have access to the simplest of health care systems."[2] Medical resources are concentrated in the urban areas and reach only 10 to 15% of the total population. The rural populations, who now number 2000 billion, lack not only professional care and hospitals but **safe** drinking water and basic nutrition. Among many groups one out of four children dies before the age of one year.

Similarly the churches among middle class people tend to set the standards for the training and hiring of pastors – in Asia, Africa, and Latin America as well as Europe and North America. The result is that the vast majority of congregations in the Third World do not have fully trained and credentialed ministers. In many areas there is one ordained pastor for 10, 20 or more congregations, one priest for 5,000 or 10,000 members. It has been reported that some congregations have not received the Lord's Supper for as much as five years.

C. Ideological Questions

The obvious question that arises out of these simple observations – which could be affirmed much more strongly with endless examples and statistics – is, how can the existing maldistribution of medical services and ministry resources be rectified for the good of all people? The basic assumption of existing systems has been that the benefits of the great medical and theological centers would eventually "trickle down" to the lower levels of society and the remote rural hinterlands. In fact the benefits gravitate upwards; ever greater sums are required to support these institutions and their graduates; more and more is being done for fewer and fewer people. This is intolerable. Radical change is necessary.

A more basic question arises as to the nature of health care and the nature of the ministry. Not only is the traditional approach unjust and inadequate; it is tragically misguided. What is

[2] *Ibid, p.5.*

health care, ultimately? What is ministry, basically? In both spheres highly skilled practitioners and theoreticians can and should play a necessary role, but in neither one could they ever begin to provide the basic needs of the people. The fundamental problem is rather that the professionals have, probably unwillingly and unintentionally, coopted the field and made the people increasingly dependent on their services. It is curious and satisfying to note that local people in remote areas continue to carry on most or all of the functions of health care and ministry – certainly with grave limitations but often with great success-while in technologically advanced and highly "educated" societies they seem to be incapable of performing for themselves the most elementary tasks. What is needed, therefore, is not to extend the present system until it reaches all countries and communities – if that would ever be possible – but rather to build a new understanding and approach to health care and ministry.

D. Proposed Changes

Both the Christian Medical Commission of the World Council of Churches and the World Health Organization of the United Nations have during the last decade taken the option to dedicate their attention and efforts to Primary Health Care. The underlying assumptions are that local communities – whatever their socio-economic condition and geographic location – can and should take primary responsibility for their own health, that local leaders – of any cultural group or educational level – can readily learn the basic information and skills to respond to most of the health problems of their people, and that this approach has the potential of meeting the needs of all and serving them effectively. A priority concern is to search out and encourage those already engaged in community-based health care programs and to share their experience with others.

During its Third Mandate (1970-1977) the Theological Education Fund raised critical questions about the authenticity and viability of traditional Western patterns of ministry and training in Third World Countries and began to encourage the development of alternative approaches, notably theological education by extension. Taking up this concern, the Programme on Theological Education of the World Council of Churches is now exploring the significance and potential of locally based ministerial formation, not only in Asia-Africa-Latin America but also in Europe and North America. The underlying assumptions are that local churches are quite capable of discovering and developing among their own members the necessary gifts for all

the functions of the ministry, that local leaders can be provided opportunities for training in critical theological reflection and pastoral skills without being uprooted from their cultural contexts and social responsibilities, and that both ministry and formation should be molded by a more dynamic and fundamental interaction of Gospel and culture.

2. CONVERGENCE

A. People-Centered, Community-Based Approach

In the early 60's a young North American doctor, Carroll Behrhorst, began to approach the health needs of the highland Indians of Guatemala *on their own terms*. His basic philosophy was to work *with* the people and not *for* them. The 200,000 people living in the region of Chimaltenango, had serious health problems: malnutrition and tuberculosis were very high; children were dying of diarrhea and measles; there were virtually no health or social services in the area. Moreover the people were mostly illiterate and extremely poor. Rather than using his technical skills and tools to attack the diseases he was trained to identify and eradicate, he began by asking "What do you think you need?" He soon established a clinic and began to train Indian health promoters. These men and women are chosen by local health committees, so they represent and respond to the concerns of their communities. Some of them have never been to school, but they know their people and have their confidence. It has become evident that these health promoters and local committees are able to respond effectively and within local resources to 80% or 90% of the medical problems of their people, and in this process they are strengthening their people's confidence in their own ability to meet their own needs.[3]

At about the same time and just 120 kilometers by road the Presbyterian Seminary of Guatemala was going through a radical change in its approach to ministerial formation. Having attempted during 25 years to follow the North American pattern of training young men for 3 years at a central location they realized that they were not responding to the basic needs of the congregations. The candidates who came to the institution were inexperienced and therefore unproven; they were uprooted from the varied sub-cultures and situations of their people; and this program was grooming them for professional service which most of the

[3] *Carroll Behrhorst, "The Chimaltenango Development Project, Guatemala*", Contact (*Geneva: Christian Medical Commission) No. 19, February 1974.*

congregations would never be able to support. On the other hand the church was growing rapidly, especially in the rural areas, under the leadership of active elders and deacons, women and youth, ordinary believers who carry full responsibility for their congregations. These observations led to a new understanding of ministerial formation and a new pattern of training. The Seminary now encourages and enables local leaders to pursue theological studies on a parttime basis in their own contexts and at their own academic levels through 25 to 30 extension centers scattered across the country. The process of leadership formation and selection is fostered at the local level throughout the church. And theological and missiological reflection are carried out within the on-going life of the congregations and their communities.[4]

These two illustrations from Guatemala suggest that the parallel development in health care and ministry, to which repeated reference has been made, converge. From the beginning the architects of these two programs were in contact with each other, though their constituencies, geographical areas, and tasks were quite separate. Both were shaped by a concern to respond to the realities and potentialities of the people and their leaders.

B. Networks for the Training and Support of Local Leaders

Carroll Behrhorst and others in many places have given much thought and effort to the development of networks for the training and support of primary health workers, especially for poor, rural areas where the needs are so acute and so vast. It is generally agreed that the P.H.W.s should be selected by their communities and have their communities' support in developing health services for their people. They should be responsible to local authorities and paid by them (in cash or kind, parttime or fulltime). They may receive an initial training of 6 to 8 weeks and further annual training of 2 to 3 weeks, or they may go to the training center for monthly sessions and examinations. They should receive specific, practical instructions from their teachers and manuals; they need regular supervision; they should report regularly to their local authorities and to their supervisors in the health system. They must know what they can treat and when to refer. Their work includes not only medical care but health

[4] *F. Ross Kinsler*, The Extension Movement in Theological Education (*South Pasadena: William Carey Library, 1978*).

education and community development. Their task is to help the local authorities and communities to identify and solve their problems.

The extension program of the Presbyterian Seminary of Guatemala has become a model for ministerial formation in many parts of the world during the past 10 years. The aim of these programs is to reach out to local leaders with basic tools for theological education so that their ministry can be strengthened and given full recognition. It is now clear that theological education can reach far wider than traditional training approaches and that it can enroll many more people at different levels, including both those who are more and less educated than those who attend existing theological institutions.

The convergence of these developments is increasingly important. A recent report of the Christian Medical Commission, for example, mentions various community-based health projects in Argentina, Bangladesh, Cuba, Guyana, Hong Kong, Liberia, India, Kenya, Nigeria, Singapore, Sudan, Taiwan, Tanzania, and Zaire.[5] All of these countries – in fact all of Latin America, most of Africa, and many countries of Asia – now have theological education by extension. A recent survey, for example, indicates that Nigeria has 11 extension programs with about 6000 students. The potential of these networks for training local leaders for health care as well as for ministry is incalculable. Dr. Ronald Seaton. On the basis of wide experience of primary health care systems and exposure to theological education by extension, has proposed a comprehensive strategy for the mobilization of the world's health resources for the benefit of all people in his book *Here's How: Health Education by Extension.*[6]

C. Holistic Concerns

Carroll Behrhorst soon realized that concern for health was only partially a medical problem. Most people are sick because they have a poor diet and unsafe drinking water and perhaps no sanitation facilities; these factors are related to poverty which in turn results from unjust land distribution, lack of basic services, poor and inappropriate education, etc. In 1973 he gave the following priorities for his program: social justice, land tenure, population control, agricultural production and marketing, malnutrition, health training, and curative medicine.

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[5] *"Report on the Activities and Concerns of the Christian Medical Commission July 1976-December 1977"* (*Geneva: C.M.C., 1978*).

[6] *Ronald S. Seaton and Edith B. Seaton*, Here's How: Health Education by Extension (*South Pasadena: William Carey Library, 1976*).

He placed curative medicine at the bottom in their concern for health! And he found himself engaged in a wide range of programs for community development and social action. The same is happening in other health care programs.

The Presbyterian Seminary of Guatemala, which still offers the traditional theological courses, discovered that all of this material took on new meaning and became much more interesting because their students are by and large not neophytes but active leaders in their congregations and communities. Class discussions inevitably evolved around real experiences and problems. Furthermore it soon became evident that the extension network provided and ideal channel for the discussion of current issues and the introduction of new ideas and programs throughout the church. Also, as parallel networks for training in community development and health care were formed, it turned out that many of the same people were involved in these programs. The church maintains a strong evangelistic bias in its understanding of mission, but a more holistic concern is beginning to emerge.

The convergence of health care and ministry becomes altogether obvious and necessary when one acknowledges that people are indivisible wholes immersed in cultural contexts. In recent years the churches have begun to recognize that neither health care nor ministry can rightly ignore the other nor fail to grapple with the social structures that shape human existence.

D. Bringing the Two Together

The advocates of primary health care are unanimous in affirming basic principles which must be applied and which can and should be worked out through the church. P.H.C. requires a local base of support among the people in every community – people who have a concern for others, who are responsible and dedicated, who have or will develop a vision of a more abundant life for all. On the other hand the Christian ministry is increasingly perceived to be the responsibility and the work of all believers. There is therefore a great need to provide practical ways in which "ordinary" members can engage in effective service to others within their own fellowship and beyond. The Bible itself reveals that salvation and health are interrelated and Christian theology affirms that God's purpose in creation and redemption embraces whole persons, human societies, history, and the cosmos itself.

3. CHALLENGE

A. Primary Health Care and Ministry

The changes which the Christian Medical Commission and the World Health Organization have been advocating are not only structural but conceptual. They call for a basic shift in values and attitudes regarding health and health care services. They challenge churches and governments not only to reach out to the underserved and unreached but to make their *primary* concern the affirmation of *health for all by the people themselves* – including the wealthy who are overserved and overly dependent on professionals and hospitals. This is not to say that professional physicians and hospitals should be by-passed or eliminated. They will always be needed, and they will probably be asked to play a much more far-reaching role. But the pyramid of health care services (specialists, doctors, nurses, paramedics) should be turned on its side so that the people and their local health workers are in fact *primary*.[7] The professionals, then, instead of dominating and monopolizing health care, should probably be considered *auxiliary*, enabling and supporting the others.

Similarly the renewal of the ministry calls for new structures and a new vision. In an intellectual way most churches affirm that the ministry is the responsibility of all the people of God, but in practice they continue to invest most of their resources in the training and support of fulltime professionals and to depend on them to direct all activities locally and throughout their hierarchies. And the recent growth of extension training is in danger of being "domesticated" by limiting it to the "laity" or to churches that cannot afford residential training or to lower academic levels or to "auxiliar" clergy. What is needed is a new ecclesiology in which the people and their local leaders are in fact and in thought the *primary* base of ministry.

Seminaries and fulltime specialists will still be needed, but their role must change radically in relation to the *primary ministries* of local congregations – however they may in future be organized. The seminaries can no longer limit their vision to schooling a handful of bright young candidates for ordination; they should become resource centers to provide orientation, strategies, and resources for mobilizing and equipping the people of God for witness and

[7] *David B. Wrner, "The Village Health Worker – Lackey or Liberator?"* (Palo Atto: *Hesperian Foundation, 1977*).

service.[8] Fulltime "ministers" should no longer be allowed to coopt the ministries of their congregations: they must play an essential but *auxiliary* role – to enable and support local leaders who should carry the *primary* responsibility for ministry. The experience of many Third World churches today is that local congregations and their natural leaders can bring to the ministry and to health care an enormous reservoir of energy and enthusiasm, gifts and abilities, experience and dedication far beyond the range and imagination of traditional Western churches as they now function. It is difficult to estimate the potential of the Western churches if they were to release among all their members the dynamics of participation and leadership as now being experienced in Asia, Africa and Latin America. At the same time there is a continuing need for critical biblical-theological reflection in all the churches and at every level, so that the power of the people for service may be guided by the Gospel of the Incarnation.

B. Theological Bases for Change

Dr. R. A. Lambourne, a Christian psychiatrist, has made a provocative analysis of the theological roots of medicine and the ministry in the West which helps both to explain the present deviation and to provide a basis for change.[9] Health and salvation have been individualized to mean respectively the treatment of specific diseases or malnutrition's and the eradication of specific sins. In both cases care is obtained by going to the proper professional. Health care is thus epitomized by the hospital, and the Christian life is defined primarily in terms of church attendance. Physical ailments and their treatment are increasingly refined and isolated, requiring specialists with ever greater competence in more limited fields. Theological seminaries provide ever "higher" and longer studies and many specializations, and the dominant model for ministry today seems to come from psycho-analysis.

In challenging this tendency Dr. Lambourne and others affirm that health and the Christian life are concerned fundamentally with becoming fully human, positive and social search for life. Surgery and inoculations and counselling and sophisticated theology will always be necessary, but the attention and resources of people should be directed primarily toward the building of

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[8] *F. Ross Kinsler, "Centers for Studies in Theological Education and Ministry"*, The Extension Movement in Theological Education, *op. cit.*, pp. 273-281.

[9] *"Secular and Christian Models of Health and Salvation", Contact (Geneva: Christian Medical Commission), No. 1, and mimeographed papers by R.A. Lambourne, "A Concepts Map of the Practice of the Practice of Medicine", Parts 1 and 2.*

the Kingdom, the new humanity. Dr. Lambourne points to the original expression of forgiveness and salvation through the Eucharist, which was a corporate experience, with no professional leader, done in homes, using ordinary bread and wine from the kitchen. He calls for a new vision of health and salvation in which increasing attention are given not to cures but to caring not to professionals but to the people, not to eradication but to liberation.

C. Sociological and Educational Realities

How can such changes take place? Unless effective means are discovered, these proposals remain as illusions, mere words. The main stream of Western culture, which continues to exercise inordinate influence in the Third World, leads to greater institutionalization, specialization, and commercialization. This is especially true of medicine, and it will probably be increasingly true of the ministry.

On the one hand there is hope for change because these proposals respond to basic social and spiritual dynamics. The Pentecostals of Latin America, the Independent Churches of Africa, and indigenous churches elsewhere continue to demonstrate the effectiveness of locally based leadership and to grow with astounding success. The historic churches in the First World continue to decline, but they may be forced by economic and political factors to turn to indigenous patterns or give way to new movements, which could bring new vitality.

On the other hand there is hope for change because the proposals respond to basic educational realities. The myth that education takes place only or mainly in schools has been unmasked, and increasing opportunities for extra-mural, field-based, and non-formal education are being created and recognized. This should help to break the monopolies of the professional guilds and allow ordinary people to take elementary or even primary responsibilities for health care and ministry anew.

No doubt each of these movements can learn from the other, but the greater challenge is to build a new vision of ministerial formation, based in local communities everywhere, which will embody all the people of God and involve them freely and widely in all kinds of witness and service, in creating true community, in building a just, participatory, and sustainable society, in proclaiming the Gospel of healing salvation.

FIVE CHALLENGES TO THE CHURCHES IN HEALTH WORK

John H. Bryant

A note about the author: The following paper was presented by Dr. John H. Bryant. Dr. John H. Bryant is director of the School of Public Health, Columbia University, New York and a former staff member of the Rockefeller Foundation and visiting professor of medicine at the Faculty of Medicine of Ramathibodi Hospital, Bangkok. He is the author of Health and the Developing World and was chairman of the Christian Medical Commission for a number of years. Although this paper is on health work, it gives us a new perspective and innovation on the concept for an Integral Ministry.

INTRODUCTION

There have been major changes in recent years in how health is understood and provided for in developing countries. The churches have led the way in some of these changes and have been seriously behind in others. The churches often seem unaware of both the major problems that need to be addressed and the relevance and strength of their own resources for doing so.

The purpose of this presentation is to identify a series of health-related challenges that have special meaning for the ministry of the churches in terms of both their historic commitments to serve the poor and the special resources of the churches.

THE CONTEXT – DISEASE, POVERTY AND PATTERNS OF HEALTH SERVICES

The major diseases that afflict the people of developing countries are familiar. Gastroenteritis and pneumonia, together with malnutrition and neo-natal tetanus, are the leading causes of death in children. Parasitic infestations are widespread, and one of these, malaria, continues to take a heavy toll among children. High rates of population growth have a deleterious impact on both national socioeconomic growth and families, contributing to crowding, scarcity of food and limited maternal attention. A sad summary of the burden of disease in the poor countries is that a fourth to a half of the children do not survive beyond age five, and many who survive those early years are disabled.

Poverty is pervasive in developing countries, contributing to and resulting from ill health. There are 750 million people in poverty: 85% in absolute poverty (annual income of less than US$50); the remainder in relative poverty (more than $50 but less than a third of the national per capita income). Asia carries the greatest burden, containing 3/4 of those in absolute poverty, the majority of whom are in India, Pakistan, Bangladesh and Indonesia. Worldwide, 80% of poverty is rural.[1] The problems of urban poverty should not be overlooked, however, particularly with the massive rural-to-urban migrations that are under way.

As part of widespread poverty, resources for health services are strikingly limited. Governmental budgets allow less than $1 per person per year for health services in much of Asia; in Africa the figure is generally $1 to $4; and in Latin America $10 to $30. For contrast, overall expenditures for health care in the U.S. are about $600 per capita.[2]

A most sobering statistic is that spending for health services by developing countries has been *decreasing* at an annual rate of about 2% per year over the past 15 years.[3]

Limitations of resources – manpower, facilities, supplies – are intensified by their maldistribution, particularly their concentration in large urban areas. Whereas national ratios of physicians to population are in the range of 1:3,000 to 1:25,000, the figures for rural areas – where 70% to 95% of the populations live – reveal the true nature of the problem: ratios of 1:50,000 are commonplace and 1:500,000 is not unusual.[4] Numbers and distribution of fully qualified nurses generally follow that of physicians. Much of the planning and organization of health services is misdirected through wishful hoping that more physicians and nurses will decide to serve in these areas.

Health services in developing countries are largely provided by governments. In Africa and Asia the private sector is small except for church-related programs which provide form a few percent to nearly 50% of beds and services. Private practice is predominantly in the large urban centers. In Latin America and parts of the Middle East paragovernmental organizations, such as the social security systems and foundations, provide care for employed populations.

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[1] World Bank, *Health*. Sector Policy Paper. Washington, DC, March 1975.
[2] Ibid.
[3] Sivard, Ruth Leger. *World Military and Social Expenditures, 1974*. New York, Institute for World Order, 1974.
[4] Bryant, John. *Health and the Developing World*. Cornell University Press, Ithaca, 1970.

The design and function of health services follow patterns that are similar from continent to continent. Health care activities usually take place in three types of settings, hospital services usually include major national and regional hospitals with specialty and technical capability for handling complex cases, and smaller district hospitals staffed by one or more physicians. In these smaller institutions, many activities are carried out by nurses and auxiliary personnel. A second setting for care is the network of health centers and health posts or dispensaries, with or without a few beds. These are staffed mainly by nursing, midwifery and auxiliary personnel, which provide care for ambulatory patients and serve as a base for activities in the surrounding communities. The third setting is in the community itself. There has been increasing attention to developing community-based programs under the direction of resident community health workers who can relate to local people in promoting their interest, understanding and participation, including the use of local resources, in health programs. The reality of developing countries is that most health care must be provided by paramedical, auxiliary and community health workers supported by professional supervision on a visiting basis.

Certain changes in emphasis have taken place as well, particularly in maternal and child care. There has been increased attention to the prevention and care of malnutrition in small children, family planning and control of infectious diseases. Immunization programs have been expanding, the highly successful smallpox program being a leading example. Health planning methods and national capabilities for planning have improved substantially.

These are only a few indications of widespread efforts to improve the quality and extent of health services in the face of the extreme resource constraints. It needs to be understood, however, that such changes have been implemented only to a limited extent. In large parts of the developing world the majority of the people do not have reasonable access to health care. Throughout Asia and Africa only 10-30% of the population are reached by health services. It is unusual for the proportion to reach 40%. In Ethiopia the figure is probably less than 5%. In Thailand the proportion reached is currently about 30%.[5] In Latin America, only 30% of rural

[5] Personal Communications, Ministry of Health, Thailand, 1977.

populations have access to modern health services.[6] And, of course, local availability of the services does not mean benefit from services.

The dilemma is that vast numbers of people do not benefit from modern knowledge and technology relating to health. Resources are limited, to be sure, but much more is possible with those resources than is being accomplished. Many other resources, particularly those of communities, are not being called upon. There is a richness of ideas and potential for extending effective services to more people that is not being utilized.

What, then, are the areas in which the churches can contribute? What resources of the churches are particularly suited to grappling with health problems and with the obstacles that stand in the way of improving health services for the underserved people of the developing world? I identify five areas that call for special concern, action and service (or ministry) of the churches, and I offer them as challenges.

CHALLENGES FOR THE MINISTRY OF THE CHURCHES

1. Serve the Poor

Economic definitions fall short of describing the full meaning of poverty. Per capita income information can hide the reality that even among the poor, some are poorer than others and have greater needs for health care than others.

The poorest are often excluded by social, political and religious values and structures from whatever benefits and opportunities are available even to poor communities. They are lost from sight; difficult to find. A word for the poor in the Indonesian language means "they who are not", the linguistic expression of their exclusion. Those who enter communities to serve the poor generally assume that they need to work through community leaders, but those leaders may be sources of exclusion and exploitation Assisting the poor out of poverty is more than an economic problem.

Certain distinctions need to be made with respect to the poor and their needs for health care. Many are already sick with a variety of diseases. Some may not yet be ill but are at high risk

[6] PAHO Official Doc. No. 118. *Ten Year Plan for the Americas*. Published by Pan American Sanitary Bureau. Washington, DC, January 1973.

to become ill (a child born too soon after a preceding sibling is at risk to become malnourished; a mother in her sixth pregnancy is at risk to have complications). Further, those who need care may not seek it because they don't know of their need or because care is too difficult to reach.

These problems afflict the poor, particularly the very poor, more than the well-to-do, but existing arrangements for health care are not structured to lessen the problems. Resources are concentrated in urban hospitals that emphasize specialty and technology intensive services and caring for those who have access to them; these clearly favor those who are not poor.

The churches have an historic commitment to the poor, but they have also been part of the problem, contributing to the imbalances toward technology-intensive, specialty-oriented, curative services, often adding a fee-for-service component because of their own financial needs. These aspects of the churches' involvement in health care are not surface associations but have deep roots in the professionalization of church-related health systems.

The challenge for the ministry of the churches is carried in the biblical meaning of serving the poor – those who are not cared for and to whose care no prestige is attached.[7] The dilemma for the churches is that serving the poor will require not only working for change in the secular systems of governments and private sectors, but also overriding long-standing orientations of the churches themselves and their health professionals.

2. Redefine Development

Definitions of development in the recent past have centered largely on economic criteria such as per capita gross national product, and development assistance programs have often been directed toward increasing that measure of development. An underlying assumption has been that benefits of economic development would eventually also benefit the poor. This concept has been shown to be inadequate; the benefits that are experienced by the poor are actually small, or none at all. The benefits remain largely with the most productive sectors where they were invested. Further, there has been widespread resistance to defining human development in terms that are predominantly economic.

[7] Bryant, John and Jenkins, David. *Moral Issues and Health Care*. Proceedings of the Annual Meeting of the Christian Medical Commission, World Council of Churches, Geneva, July 1970.

Other measures have been used to characterize development, for example, the percentage of school age children in school, and nutritional measures that take into account both quality and quantity of food.[8] Such figures are helpful in measuring specific aspects of development, but they miss essential qualities that are important to individual and community life.

Alternative definitions of development are needed to reflect the dynamics of community life and social growth. Additionally, communities should be viewed in terms of their local uniqueness and not only as part of some national average. In order for the rural majority to grow in self-reliance, dignity and full participation in its own affairs, human and social development should proceed more rapidly than economic development.

One approach has been to think of development in terms of meeting basic human needs.[9] I follow that approach here by identifying certain minimal services, resources and opportunities that should be available to persons and their communities if basic human needs are to be met:

1. To be protected against preventable diseases (through immunizations, control of vectors, access to appropriate nutrients and to safe water, family planning, health education, etc.); to have access to primary health care and, through that, to more specialized forms of care when they are needed.
2. To have access to at least primary education, and more advanced education according to individual ability if resources are available.
3. To have adequate and safe shelter.
4. To have an income necessary to support a family.
5. To live in a safe environment that retains some of its natural beauty.
6. To have political and religious freedom.
7. To participate in decision making that determines one's future.

Quantitative measures of some of these minima could be included, such as selected mortality and morbidity rates, indicators of access to health services, rates of literacy and access to

[8] Harbison, Frederick. *Human Resources as the Wealth of Nations*. Oxford University Press, New York, 1973.
[9] *Employment, Growth and Basic Needs: A one-World Problem*. Report of the Director-General of the International Labour Office, Geneva, Switzerland, 1976.

education, employment and income indicators, and so forth, applicable at local as well as national levels.

Using these minima as indicators of development, it is clear that economically more developed countries and communities are not necessarily more advanced. Loss of environmental beauty and religious and political freedom are examples of deteriorations that can occur as nations develop in economic terms.[10]

But these indicators still fall short of fully expressing the nature of human development. They fail to capture the richness of human life in individual, social and spiritual terms. What insights can the church offer about the dynamics and quality of development, human rights and values, the role of health in national and community development, and the possibility that those who are economically poor can be rich in other aspects of development?

3. Promote Social Justice

Taking social justice to mean the fair and equitable distribution of services and resources, major injustices in the health sector are widespread nationally and internationally, partly as a consequence of limited resources, but largely due to social, political and professional actions that deprive the poor. At times these actions are taken without any deliberate effort to steer resources away from the poor. A ministry of health, for example, decides to enlarge an urban hospital in order to provide referral services for a regional or national population, but the result is further diversion of resources from the rural population. A church executive does not understand the technical possibilities of reaching the poor and fails to make decisions that will direct resources toward them. A medical school has admission policies that perpetuate the cycle of well-educated parents who provide quality education for their children that gives them competitive advantage in gaining entry into medical school.

Much of the time, of course, there is nothing inadvertent about decisions that lead to injustice; they are made with the clear intent to maintain an existing imbalance between the urban and rural, the rich and the poor, the powerful and the powerless.

[10] Bryant, John. "Health as an Entering Wedge of Development". Seminar, Johns Hopkins University, Baltimore, Maryland, January 1976.

The underlying causes of these injustices are deeply imbedded in the social, economic and political structures of society, and attempts to root them out often involved direct confrontation with the power centers of society. One approach to the problem, admittedly a somewhat theoretical one, is to define principles of justice for health care that can be used as guidelines for getting at injustices.[11]

The general principle is:

Health services should be available to all; any imbalance in distribution should be to the advantage of the least well off.

Secondary principles follow:

A minimum of health services should be available for all. What is included here will depend on resources: a network of primary health services including preventive, treatment and environmental programs would be desirable; where there are more limitations of resources, perhaps only immunizations, health education and protection against selected widespread diseases such as malaria would be possible.

Resources which can provide more than this minimum should be directed toward those most in need (not necessarily those who seek care.) Means should be developed for reaching out, searching through populations for those most in need and whose conditions can be helped through health services.

Potential recipients of services should participate in decisions on how health-related resources should be used.

The churches have committed themselves to combat social injustice. They have also contributed to injustice, unknowingly for the most part, through their medical mission and medical education programs. Can the churches redirect their own programs so as to promote greater justice? Can the churches be advocates for social justice in governments and other organizations when taking such positions will run up against established orders, both within the churches and in the larger society?

[11] Bryant, John, "Principles of Social Justice as a Basis for Conceptualizing a Health Care System". *International Journal of Health Services*, Volume 7, November 4, 1977.

4. Distribute Health Services Equitably

Answering this challenge requires the practical implementation of the commitment to social justice. It involves facing the dual problems of limited resources and reaching those most in need of health care. A balanced system is required that includes different levels of health services – hospitals, health centers and community – based programs – that are fitted to the health problems, environmental conditions and sociocultural aspects of community life.

Building community – based health services can be the most difficult because it requires sharing knowledge, resources and decisions with community people rather than proceeding unilaterally in the name of the health care system. While the resources of the formal part of the health care system – professionals with their expertise, well-trained auxiliaries, material resources, etc. – are necessary, they are of little avail unless joined by community resources – the ideas, commitment of land, crops, money and social organization of local people.

The church is eminently suited to function at this level and has a heritage of serving people as they are and where they are. The question is: can the church balance its involvement with medical schools and hospitals (often with specialty and technological emphasis), to develop community health programs, and to become closely enough involved with communities in order to realize the greater strength that comes from sharing, rather than simply providing, resources?

5. Develop Educational Programs for Health Personnel that Lead to Competence and Commitment to Serve the Poor

Here is a technical/ethical dilemma that I will address mainly as it applies to medical education. Medical education and health service programs are needed that encompass technological excellence, including specialty clinical capacity, but the process of establishing such technological excellence has resulted in serious imbalances. There has been overemphasis on specialty training and associated services, and medical students have tended to make career choices that carry them in the same direction, drawn often by the prestige and financial reward which they see coming to their professors and physicians practicing in urban settings. One obvious result is that relatively few medical students choose career positions that serve the rural majority of the people and the poor. In this respect, medical education is

often socially dysfunctional and missed the mark for the society in its widest sense: vast investments of public funds intended to meet public needs come to naught.

The problem is familiar, and many remedies have been sought. Unfortunately, the usual solutions have had only marginal effects. The development of community outreach programs by medical schools, the addition of departments of preventive and social medicine, etc., are intended to shape the competencies and interests of students toward working with populations with great needs. However, the values and attractions of technology-intensive, specialty-oriented hospitals are strong and often make such socially oriented educational methods ineffective.

The important point is that the usual solutions to gaps in socially-oriented values of students follow the same pattern as most "solutions" to curriculum defects, namely to change the content by adding a new course or department. While changing curriculum content might be expected to add to students' knowledge and skills, only a limited effect on their values, attitudes and commitments can be expected. To affect those attitudes calls for entirely different strategies, probably including radical change of the entire educational milieus.[12]

It is very difficult to know how to structure an educational program that will result in students and graduates being competently trained and committed to serve the poor. Extensive changes in traditional approaches to medical education are required. New educational policies and styles need to be developed. The criteria by which candidates for medical training are selected need to be changed to include an assessment of motivation, expectations and human values. The question is: Do the churches have the commitment, understanding and internal strength to work their way through this set of questions?

CONCLUSION

These challenges for the ministry of the churches – to serve the poor, redefine development to include social as well as economic growth, promote social justice, distribute health services equitably and develop educational programs for health personnel that will lead to competence and commitment to serve the poor – carry a certain irony. Each challenge is

[12] Bryant, John. "Problems of Planning America's Contributions to Medical Education in Less Developed Countries". *Medical Education and the Contemporary World*. University of Illinois College of Medicine Bicentennial Symposium. Published by Fogarty International Center, 1977.

already part of the historic purpose of the churches, and the churches have already pioneered in these areas. But works that were pioneering in the past are now criticized at times as being self-serving, redundant and even contributory to social injustice. Such criticisms are puzzling and frustrating to those who have followed in the historic path of Christian commitment to serve those in need.

Meeting these challenges under contemporary conditions requires the churches to go on to new ground where there are often new ground rules. Actually, there are already many examples of the churches responding creatively and constructively to these challenges – the Drs Arole in Jamkhed, India; Dr. Sibley and his colleagues on Kojedo, Korea; Drs. Hendrata and Wardoyo in Central Java; the Medical Mission Sisters in Africa, Asia and now in Tennessee and North Carolina – to name but a few of those who are internationally recognized for their leadership on these modern frontiers. Many other programs, not so well-known as these, are also proving worthy to the challenge in creative, locally relevant and quiet ways.

They are the forerunners in addressing these issues; the challenge to the churches is to support them and those who will join them in their creative explorations while bringing the churches into closer alignment with these advances in serving people in need around the world.

NEWS OF EXTENSION

Guatemala

ALISTE and the Guatemalan Center are joining efforts to publish a MANUAL FOR SELF TEACHING AND PROGRAMMED TEXTS, used in Theological Education by Extension in Latin America. This Manual was patiently prepared by Lic. Jorge Maldonado, from Ecuador. It contains information on texts, authors, prices, levels and the institutions which published them. It also has an analytical section on each textbook. It will soon be on sale.

Cuba

An International "theological encounter' was planned for February 25 to March 3, 1979 at the Evangelical Theological Seminary of Matanzas on the theme "Evangelism and Politics". Sponsored by the Christian Peace Conference of Latin America and the Caribbean and the Seminary, the meeting focused on the burning question, "What relation exists or should exist between the Gospel, evangelism, and politics? (ALET Bulletin).

Switzerland

A brief booklet on primary health care has been published by the World Health Organization (W.H.O.) with the title HEALTH FOR ALL BY THE YEAR 2000. Also a book entitled HEALTH BY THE PEOPLE, written by Newell, Kenneth W. You may order them at: 150, route de Ferney, 1211 Geneva 20, Switzerland.

Brazil

T.E.E. continues to grow in Brazil. The School of Theological Education of Assemblies of God now has some 3300 students enrolled, all studying by extension method. Strangely, they are not an extension of any existing Bible School or Seminary, rather they were born within the means of the Church. (For further information write to T. R. Hoover, Caixa Postal 211 – 12.940 Atibaia, Sao Paulo, Brazil.)

Zaire

The Extension Programs in the area of Zaire were started some four years ago. Almost 871 students have taken at least one TEE course, some 337 were students from September to December (1978) and 64 have completed five or more courses. The 337 September to December students were integrated by 15 ordained pastors, 168 lay-pastors and 105 were elders or deacons. The Church Council has verbally assigned Lomago Kali, a senior student at the Bunia Evangelical Seminary, as a full-time Zairian Co-ordinator. Ever since the beginning of TEE in the Northeastern corner of Zaire they were aware of the need for a full-time Zairian Co-ordinator. (Lomago Kali, P.O. Box 143, Bunia, Rep. of Zaire).

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PRODIADIS A NEW WAY OF DOING THEOLOGICAL EDUCATION IN LATIN AMERICA

Dr. Irene W. Foulkes

(Editor's Note: We are including in this present issue of our Extension Bulletin two very important papers. One is a report written by Dr. Irene W. Foulkes on a new program for theological education called PRODIADIS (Diversified Program at a Distance). This new way of providing theological education enables individuals and groups all over Latin America and the United States to carry out theological studies at a, university This report describes its essential components and rationale. The following paper written by Jim McDowell challenges us to reflect upon the nature of Christian ministry and raises the question, Are the Extension Programs really providing a pertinent theological education for-today's world?)

José Miguez-Bonino pointed out to the non-Spanish speaking world in Doing Theology in a Revolutionary Situation that the experience of dependence and exploitation in Latin America, and the struggle for liberation in this context, presents the theologian with a new agenda and a new way of doing theology. This starting point, radically distinct from that of most theologians in North America or Europe, necessarily leads to a rejection of theological orientations and emphases that perpetuate oppression. Searching for the meaning of the Word of God in a continent of poverty and exploitation, we have discovered that we must also

question a prevalent pattern of theological education in residence institutions, a legacy of foreign missions which is to a large extent a non-solution to our needs unworkable without perpetuating dependence on foreign resources.

It is not a coincidence that theological education by extension began its first hope-filled experiment in Guatemala, a small Central American country where the bulk of the population lives far below the economic level presupposed by a theological education policy which demands that a ministerial candidate reside for 3 or 4 years in a costly institution, producing no income for himself or his family during that time. The uses and abuses of theological education by extension on a worldwide scale are now well known. What this article will attempt to do is describe a new departure in non-residence theological education which contradicts the current idea that extension must be limited to a relatively small geographical area, a rather low educational level, and a pre-determined curriculum.

WHY A NEW APPROACH?

The Latin American Biblical Seminary in San José, Costa Rica, has launched a program of theological education at a distance, similar to an open-university program, and equivalent to its well known residence course leading to the bachelor and licenciate degrees. What is it in the Latin American situation that prompted such a move? For the vast majority of people, the urban situation, no less than rural, is desperate, even for the struggling few who have made it through secondary school. In order to obtain a theological education on university level, candidates must somehow be provided with a program that allows them to continue in their jobs and in their professional level salary; often the candidate for theological education must also prepare for employment in another field. Many such candidates are already exercising multiple ministerial functions, in their churches. Technical, professional and business people are providing pastoral services both in the churches and in para-ecclesiastical ministries. Existing resources in theological education must be. rechannelled to meet their needs. This was the basic policy decision in the Latin American Biblical Seminary

DISTANCE AND DIVERSIFICATION

Rubén Lores, former rector of the Seminary, dedicated a two-year period to gather information on existing non-theological programs that attempt to meet a need similar to the

one defined. Out of his experience, along with seminars and studies in which the entire faculty participated, the Diversified Program at a Distance (PRODIADIS) was conceived and born. Its *distance* aspect indicates that neither students nor professors are obliged to travel from their home base, and indeed they may never meet. Beyond this negative definition of distance, however, is the positive incorporation of resources available at a distance from the Seminary but close to the students; tutors, adjunct professors, and local theological and secular institutions to be included in the program. The *diversified* character of PRODIADIS has to do with, among other things, the curriculum design: it can incorporate a wide variety of current and past academic training, non-formal education, and life experience of educational value. In this way the curriculum is individualized at the outset, as the candidate's prior education and experience is evaluated and academic credit is defined and applied toward his theological program. A basic aim of PRODIADIS is to break away from the standarized curriculum straitjacket by recognizing that mature candidates presently active in ministry have already attained, some of the goals that theological education is supposed to help them reach.

The 120 students presently enrolled in the program display extremely varied backgrounds. They range in age from 18 to 60, and in educational experience from bare secondary school to 5 or 6 years of professional training. Some are graduates of biblical and theological programs and now seek to obtain a degree on. a more advanced level; others had to interrupt residence studies in order to seek employment, either in the church or elsewhere. Some former residence students of the Latin American Biblical Seminary (LABS) are in this group, and they now see that their withdrawal from the residence program in San. José is not the end of their hopes for a theological education. A significant percentage of the students are preparing for or already exercising the liberal professions. Their calling to some form, of ministry is no less real than those who envision full-time employment within the church, and perhaps much more realistic. Because of this variety in background, these "new" students are working on programs of study that range from the maximum bachelor's degree requirements of 32 courses/units to a minimum of 6 for a few who already have a large number of transfer credits or non-formal educational credits. Launched less than two years ago, the program has already graduated its first bachelor in theology, a pastor who had to drop out of the residence program when he was transferred to a rural church.

AN OPEN CURRICULUM

Only an open curriculum is adaptable to such a diversity of needs, and PRODIADIS defines its curriculum simply as a set of four basic areas, with a specific number of units required in each area. The *aim* of the *instrumental area* is to see that the student acquires the general background and specific tools necessary for doing theology: research methodology, language arts, and a critical approach to society, history, and philosophy. These goals can be met in many different ways, and the student who demonstrates that he already knows how to use the tools of literary research, for example, is given credit for a unit in this area. The *formative* area has to do with personality development and the spiritual characteristics required for ministry.

The bulk of the program is found in the *informative* and *vocational areas*, where students take courses and develop projects in theology, Bible and pastoral subjects.

AN OPEN METHODOLOGY

A catalogue of 16 courses (rather limited at this initial moment in the development of PRODIADTS) on various level is offered to the students, who are free to begin their studies at the point of most concern to them, usually a point directly related to their current experience. Only in the course with specific prerequisites, or those designed for an advanced level, is matriculation limited. The independent student, who has to depend on internal motivation for continued application to his task, is thus stimulated to build his own program according to his needs and interests.

Most of the learning materials for the course offered in the catalogue have taken the form of study guides called *modules,* in which the professor presents his subject to the student, dialogues with him about it, introduces him to articles and texts, stimulates him to interpret and criticize the readings, and requires him to do original work of analysis and synthesis on the basis of his new input, and in reference to his own situation. Guidelines and a report format have also been developed to help the student acquire the skills required for critical reading. Distilled from the teaching experiences with students in the residence program (many of whom are part-time students similar in background to PRODIADIS students), the

modules have in some cases been incorporated back into the residence format as valuable teaching aids. The publication of 40 additional modules is projected for the next three years.

PROJECTS: ACTION AND REFLECTION

The distance student, unlike the residence student, is required to include projects in his curriculum. The equivalent of one or more course units, the Action/Reflection projects are to be designed by the student in response to his analysis of a particular need in his church or community. They can include a wide variety of activities carried out to meet the needs, and must describe and document these activities fully, as well as set up and report on the means of evaluating their effectiveness.

MAKING IT WORK

How can we make such a program work? How can we avoid its becoming just a correspondence course? Live dialogue, group experience, good libraries, and thorough going evaluation are all essential to a worthwhile theological education. In stressing these aspects, however, traditional theological education has too often forgotten one overriding criterion of effective education: vital involvement with the environment for which the education is supposed to prepare the student to minister. This is no excuse, of course, for denying the other aspects, and PRODIADIS aims to combine the best of both worlds by developing a variety of means to provide the student with personnel and library resources. The student himself is part of the answer to his own problem, as he is stimulated and guided to seek out resources in his own locale that can help him accomplish his program. For instance, even in the matter of obtaining theological books and journals PRODIADIS helps the student discover in his own city where the quality theological book deposits are – often related to the Catholic church or to socio-political organizations, and hidden away in offices, convents and obscure institutes.

Only on the drawing board at present, but with high priority, is a network of relationships between PRODIADIS and other institutions and individuals. One small denominational seminary in another country for instance has taken the initiative in approaching PRODIADIS about pooling resources in order to offer the higher level licenciate degree that seminary could not hope to offer with only its own facilities. The objective of this aspect of the development of PRODIADIS is to provide services both to individual students through the

resources available near their place of residence, and to seminaries, church groups, and study programs that can use the resources of PRODIADIS to better serve their own constituency.

It is planned that the distance student will have a large number of people to relate to in the course of his theological education: adjunct professors in his locale named by the LABS, tutors he will seek out himself, fellow students with whom he will be put in contact by the PRODIADIS office, study center personnel in allied institutions, approved supervisors for his Action/Reflection projects. Professors travelling from San José will also serve in short encounters with PRODIADIS students in various countries, as well as in longer seminars or courses. Many students in the course of their total career with PRODIADIS will be able to include an intensive summer course in San José, or in some cases, a whole semester or year of study. The diversified quality of PRODIADIS should be evident in every aspect of the program.

OVERCOMING DEPENDENCE

No less important than concern with curriculum and students is the basic question of dependence on outside financing in theological education; while in its initiation PRODIADIS depends heavily on grants and subsidized personnel, it is hoped that this seed money will produce a self-developing organism that can continue to grow on its own. PRODIADIS charges realistic prices for its services, aware that this uncommon practice in a dependent church environment is a step toward ending dependence by building a program that the Latin American church itself can run without foreign aid.

The emergence of PRODIADIS within the extension movement as a new way of doing university level theological education testifies to the creative possibilities inherent in an approach which takes seriously the challenge of both contextual ministerial formation and contemporary educational methodology.

(Programa Diversificado a Distancia, Seminario Biblico Latinoamericano, Apartado 901, San José, Costa Rica).

CENTRAL AMERICAN WORKSHOP FOR EXTENSION WRITERS

Preparations are being made for a workshop for writers of Extension materials of Central America. This workshop will take place, God willing, in Tegucigalpa, Honduras during the first week of February, 1980. Participating in the teaching will be Miss Winabelle Gritter, who works in Mexico, her specialty being the Techniques of Programmed Teaching, and Prof. Pablo Bergsma, who works in Honduras. He has a broad knowledge on how to formulate outlines of Programmed Teaching materials.

The requirements for coming to the workshop are as follows: a) that the person work in an Extension Program, b) that they have prepared one or more materials for the program, and c) one participant will be accepted from each institution.

There will be a limit of 5 people from each Central American country including Panama. For more information write: Apartado 3, San Felipe, Reu. Guatemala

CHRISTIANS ARE CALLED TO OVERCOME MALNUTRITION, HUNGER MUST BE DEFEATED TODAY

Jim McDowell

1. FACING REALITIES

The malnourishment which, despite much effort, continues to affect so many young children in the developing world, is not so much a specific condition of ill health as the surface symptom of an underlying and, as yet, largely untouched pattern of causes.

So long as we continue to treat the symptom without really getting down to identification and elimination of the underlying primary causes, we are unlikely to make much impact. It is unfortunate that many past approaches have been based upon "symptomatic medicine", and it is evident that, unless we can initiate practical measures to deal with root causes, the toll of suffering and death among young children will continue to increase.

There are many constraints which make the task of dealing with primary causes seem to be well-nigh impossible, but, nevertheless, we must work within the realities of the existing situation. It is all very well to say that malnourishment is an unavoidable concomitant of poverty, and that little can be done until such time as there is a more equitable distribution of incomes. However, we cannot wait for some hoped-for time in the future when there is less poverty in the world. Gabriela Mistral, the Nobel Prize-winning poet, has also reminded us in poignant terms that "The child cannot wait":

> *"Right now is the time his bones are being formed,*
> *his blood is being made, and his senses are being developed.*
> *To him we cannot answer*
> *'Tomorrow'. His name is 'Today'."*

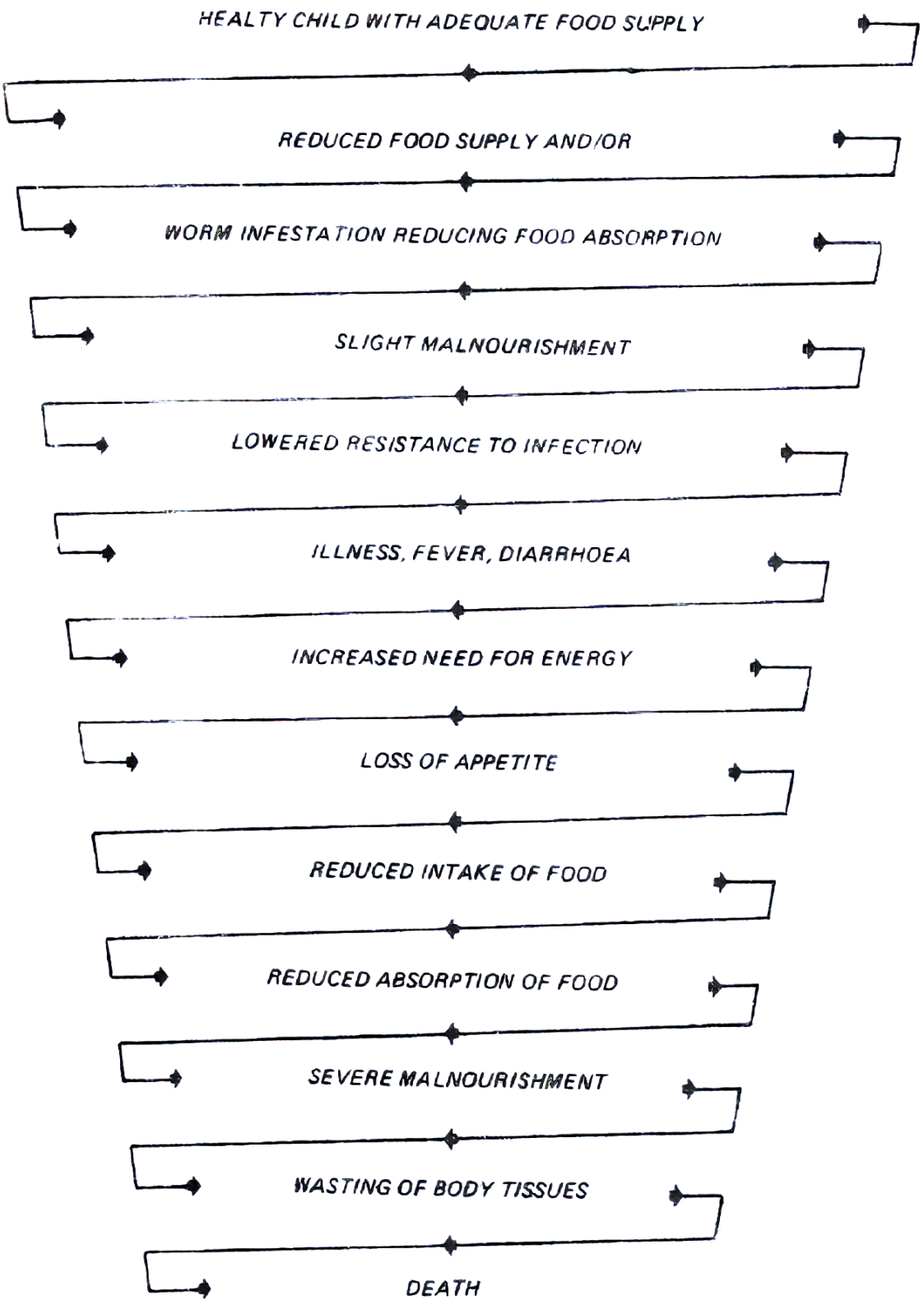
We must, therefore, work within the reality of the here and now, with all its massive problems and constraints, if we want to answer the needs of the child whose name is Today. To do this, we must find appropriate means which are practical and feasible. In this paper I would like to outline some approaches which may be appropriate within the life situation and resources of low-income communities, and which might be applied to tackle some of the basic causes of malnourishment.

2. IDENTIFYING PRIMARY CAUSES

Any factor which restricts, to any significant extent, the assimilation and/or metabolism of a necessary nutrient can, in theory, be regarded as a cause of malnourishment. By this definition, the number of possible causative factors will be very large. Also, when it is recognized that many of these factors can work together in a cumulative manner, the problem of identifying causative factors is a difficult one. It obviously becomes impossible to think of any remedial programme which might encompass all possible factors.

In this situation it seems to be more practical to attempt to identify and to deal with those basic causes whose reduction or control will be likely to make the greatest impact on the health of the greatest number of children.

The diagram in Figure 1. Illustrates one possible, and fairly common, pattern of causes in which the interaction of a number of causative factors can result in severe malnourishment and death of children.



Analysis of this syndrome shows that, although many factors are involved, it is possible to identify two main sources from which these causes spring. The two sources of the problem in this case are:

1. Inadequacy of the food supply, leading to malnourishment or incipient malnourishment and reduce resistance, or increased susceptibility, to infections and infestations.

2. An unhygienic environment which exposes the child to infections and infestations, which can increase demand for nutrients and simultaneously, reduce assimilation of whatever nutrients are available.

Thus, tackling major causes of malnourishment requires measures which will:

a. improve the supply of food, and
b. improve the hygiene of the environment

3. TECHNOLOGIES FOR TACKLING MAJOR CAUSES

This paper is concerned with approaches which can operate effectively within the realities of the situations where malnourishment exists. Such approaches must:

I. be capable of operating within the limited financial and material resources of low-income communities;
II. be adapted to the available resources of skills within the community;
III. be socially and culturally acceptable, and
IV. be functionally efficient.

A number of technologies which we believe to be appropriate for application at home and village-level, and which satisfy the above criteria, have been developed and these have been tested at the UNICEF Village Technology Unit in Kenya. These fall into three main categories:

I. technologies for making more food available at low cost;
II. technologies for improvement of home hygiene;
III. supportive technologies which facilitate the application of those in the first two categories.

Technologies for food availability include those related to conservation, food dehydration, and appropriate food farming. Technologies for home hygiene include those related to the structure of the home, those related to improved availability of water, hygienic food handling, and to excreta and waste disposal. Supportive technologies relate mainly to conservation of human energy and efficiency of performance of household tasks.

4. TECHNOLOGIES FOR IMPROVING FOOD SUPPLIES

It is not enough to simply make more food available. The so-called "green revolution" has already done this – but at a cost which places the additional food out of the reach of many of those who need it most.

Practical approaches must make more food available but must achieve this at lowest possible cost. The one approach which offers the greatest potential in this direction is effective food conservation.

It is an inescapable fact that, in most developing countries, only two-thirds of the arable land available for food production is being effectively used. It is also a fact that one-third of all the time, labour, and expensive means used in food production are being wasted. This is because we go to a lot of trouble and expense to plant, cultivate, and harvest food crops and then we proceed to throw away one third of the crop by failing to protect it from spoilage.

In a world where millions of people are hungry and crying out for food this is not only economic madness, it is also culpable criminal negligence.

Elimination of post-harvest spoilage and wastage of food crops could increase food availability by over 40 per cent without cultivating a single additional acre or spending additional money on production. The only cost involved in making all this additional food available would be the cost of conservation. This cost will be only a small fraction of the cost of production. Hence, by paying attention to food conservation, we can make available a large quantity of additional food at minimum cost.

4.1 Food Conservation Technology

Food conservation involves two basic operations: Drying the crop to a low moisture content and storing it in a moisture-proof and pest-proof situation. These operations can be performed effectively and at very low cost at the level of the small family farm or village community. The appropriate techniques are solar or fuel-fired drying, combined with simple low-cost storage structures.

4.1.1 Solar Drying

Drying crops in the open by direct exposure to the sun is generally very inefficient. Drying is slow, and the crop is exposed to re-wetting and considerable environmental contamination which results in deterioration, growth of potentially toxic molds and, often, severe infestation by destructive insects.

Drying in a simple enclosed dryer eliminates these problems, results in rapid drying, (one day or less as compared to 3 to 7 days) and, because of the high temperatures (60 to 70°C) involved, also kills or drives off any insect infestation which may be present in the crop as it comes from the field. Crops dried in a simple solar dryer are of high quality and in ideal condition for subsequent storage.

4.1.2. Fuel-Fired Drying

In areas where post-harvest conditions are unsuitable for solar drying, crops can be effectively and rapidly dried using a simple fuel-fired dryer. Such a dryer consists of a "firebox/heater" in the form of a tunnel, made from disused oil drums placed at the bottom of a six-foot deep pit. The firebox is fitted with a chimney to create a draught. Drying trays containing the crop are placed over the pit, and the hot air rising from the firebox passes up through the crop, drying most grains to a safe moisture content in one day.

The major disadvantage of this dryer is its high demand for fuel. If agricultural wastes such as maize cobs, coconut husks, or other similar material is available, this reduces the problem. Obviously, solar drying is to be preferred if at all possible.

4.1.3. Low-Cost Storage

A very wide range of low-cost but effective storage structures is available. This includes improved traditional granaries made at virtually no cost from locally available materials: cement-lined baskets, granaries made from sun-dried mud-brick, thin-walled cement jars, and high-capacity cement-stave silos.

These types of stores give the small farmer the opportunity to greatly reduce or totally eliminate storage losses, thus increasing his family food supply by up to 40 per cent at a fraction of the cost of buying or attempting to produce this amount of additional food.

Perhaps, more important, it can give him an independence from the moneylender to whom he must often go to get money to buy food for his family once his own supply is exhausted.

4.1.4. Food Dehydration

The solar dryer can provide the basis for a home or village-level food processing industry which, as well as augmenting home income, can be of significant nutritional importance.

The drying of green vegetables and fruits can deal with very large harvests of easily spoiled crops. Preservation of these important foods can provide out – of – season supplies of vitamin A and important minerals such as iron. For example, 15 grams of dried cow-pea leaves can provide a child's daily requirement of vitamin A, and such material could be used as a therapeutic material for treating vitamin A deficiency.

The dryer can also be used to dry chilies (red peppers) and various herbs as well as economic crops like coffee or cocoa. In coastal areas it has tremendous potential not only for effective drying of fish, but also for producing high quality copra.

The simple solar dryer offers great potential as a tool for nutritional improvement and also as a means of income generation.

4.2 Technologies for Food Production

The essence of low-cost food production is low-input farming technology. It is often better to have a lower crop yield from low-input farming than to have high-yield, high-input farming which produces food which poor people cannot afford.

High-input ("modern") farming is often ecologically unsound since inorganic fertilizer can never replace the organic matter upon which soil fertility depends. High-input farming also leaves in its wake residues of persistent pesticides which have killed not only the crop pests, but also the predatory insects and birds capable of exerting biological control of these pests. Often, the end result will be a whole new breed of pesticide-resistant pests.

High-Input farming also tends to favour the already rich farmer who alone can afford the capital costs, and it can squeeze out the poor farmer who cannot. It can, thus, be socially undesirable by widening the gap between the rich and the poor in the society.

For the small farmer, low-input, ecologically-based, farming makes sense. In fact, the small farmer will already be practicing low-input farming, but his techniques may not always be good for the environment. "Eco-Farming", as it is now coming to be known, applies good ecological principles to get the best out of the environment without destroying the natural balances. It makes maximum use of atmospheric nitrogen, it returns virtually all except the fruits of the plant to the soil, it uses symbiotic relationships between plants through intercropping, it uses crop densities and variation in foliage height to obtain maximum advantage from solar radiation and to protect the soil from excessive dehydration and erosion. Through intercropping, it provides protective barriers which can halt or slow the spread of pests which can destroy a single-stand crop.

From the point of view of nutrition, the mixture of crops not only provides a better balanced diet, spread over a longer harvesting season, but it also insures against the nutritional disaster which will follow the failure of a single-stand or monocropping system – if something happens to the maize, there will, at least, be beans and sweet potatoes.

Such systems can and must be used.

One other approach deserves mention. This is "forest farming", i.e. growing of tree crops. It is now known that the yield of carob beans, which contain 21 per cent protein, can average 18 tons per acre. By comparison soya is a very inefficient crop.

5. TECHNOLOGY FOR IMPROVED HOME HYGIENE

Provision of better food supplies can go a long way towards prevention of malnourishment and the building up of resistance to infection and subsequent debilitation which can lead to nutritional disaster.

However, it is necessary to take all possible steps to remove the root causes of the illnesses which play such an important part in the debilitation syndrome. Improvement of the sanitation of a child's environment can help reduce the incidence of one of the most virulent child killers – gastroenteric infections.

5.1 Improving the Home

The structure and condition of many homes is such that it becomes virtually impossible to maintain hygienic living conditions. While it is realized that in many cases in urban slums, little can be done to improve this situation, there are, nevertheless, situations where families can be encouraged to build better homes.

The use of low-cost but durable cement-stabilized earth bricks made by the Cinvaram brick press can provide a building which is as durable as any made from burnt brick or cement blocks. Such bricks are made from 95 per cent laterite earth plus only 5 per cent of cement, or from 85 per cent earth plus 15 per cent of slaked lime. There are many possible approaches whereby families or cooperative groups of families can be encouraged to instruct their own comfortable and hygienic homes at very low cost indeed.

5.2 Improving Availability of Water

Some recent investigations have indicated that, while diarrhea can be water-borne, this is by no means always the case. There are strong indications that provision of more plentiful supplies of water readily accessible to the home will be necessary to achieve the improved personal and food hygiene which is necessary to reduce the transmission of infection via the faecal/oral route, and which so often results in diarrhea, dehydration, and death.

An emphasis on improving availability and accessibility of reasonably clean water is thus seen to be very important. Collection of water from roofs offers considerable potential for extending availability and accessibility of clean water for at least a number of months in the year in many areas.

The use of simple containers such as the Thailand thin-walled cement jar, or even simpler containers, such as baskets lined with cement, can meet this problem. A 2000-litre storage jar costs less than 12 dollars to construct in East Africa and, in areas water has to be purchased, often at exorbitant cost, a jar of this type could pay for itself very quickly.

The important point about roof collection is that it makes large quantities of water available close to the home. Such water can even be piped directly into the home. Thus, there will be a

better facility for more frequent washing of hands, bodies and food, and health education which emphasizes such washing will at last become credible.

Another most important point about roof collection of water is that it relieves the mother (for at least some months of the year) of the tiring, and usually twice daily, drudgery of collecting and carrying water from the nearest (and often polluted) source. Estimates made in East Africa indicate that the average African mother expends one-sixth of her energy intake on water collection alone.

5.3 Home Hygiene

There is little point in education which tells mothers to keep flies off food unless this education also includes practical suggestions for dealing with the root cause – the exposed dirt and excreta on which flies breed.

Encouragement to build and use latrines is all very well so long as these are acceptable. Often the pit latrine is a nasty, dirty, smelly, fly-infested cesspit which no one with any aesthetic sense would wish to use.

It is possible to have, at no extra cost, clean fly-free latrines, by the simple expedient of digging a smoke-box connected to the latrine pit in which dry grass or other smoke-producing waste can be burnt daily to "fumigate" the latrine and drive off flies.

The use of water-seal latrines can also make for greatly increased hygiene, and this brings us back once again to the need for adequate supplies of water close to the home.

The value of well constructed latrines cannot be over emphasized so far as the control of intestinal worms and other faecal or urineborne parasites is concerned. The only way to reduce the currently high levels of infestation is to attempt to break the infestation cycle by ensuring that the environment in which the young child is crawling or toddling is free of such contamination. We all know the despair of seeing a young child who has received worm treatment and blood transfusions for hookworm anaemia, being returned to the same environment in the certain knowledge that, in one or two months, its condition will be as bad as, if not worse, than before.

Where space permits, the use of a simply constructed "play pen" in an area of the home compound which is kept clear of faecal contamination could certainly help to protect the crawling or toddling child which is at the age of greatest risk.

6. TECHNOLOGY FOR ENERGY CONSERVATION

Food conservation is, in a very direct way, energy conservation, but in addition to providing energy input for families it is necessary to keep energy output within reasonable limits, if ill health and malnourishment are to be avoided.

The extent to which there is an energy drain on the various members of the family will largely determine the nutritional status of that family. It can have particularly disastrous results in those children whose metabolic rate is higher than average, and who are most seriously at risk of malnourishment.

The children constitute an important element of the work force of the energy-gathering family. It is useless to talk to such a family about restricting the numbers of children or about sending children to school since, without the energy expended by children on such necessary tasks as collecting water, gathering firewood, tending animals, or weeding or harvesting crops, that family could not survive.

Technologies which allow conservation of human energy will therefore have a direct and, hopefully, beneficial impact upon the health and life situation of mothers and children.

Avoidance of labour in collecting water has already been touched upon. Is it possible to reduce the energy content of other tasks? Reduction in the use of fuel will not only save massive expenditure of labour in its collection, but will have a profound effect on the protection of the environment.

There are many low-cost devices which can conserve fuel (and the environment). The first is the "hot-box" or "hay-box" cooker in which food brought to the boil will continue to cook in its contained heat. This device need be no more than an insulated hole in the ground.

Another device is the solar dryer. It is not generally known that drying out residual water in firewood can increase its calorific value by up to 10 per cent. The heat of combustion is fully

used to heat the cooking pot – not to evaporate water from the firewood. So, when the solar dryer is not being used for drying food, it can be used to dry out firewood.

Solar cookers are of two types. The reflective type, in which a parabolic mirror focuses the sun's rays on the cooking pot, is very efficient in performance, but it has a number of major disadvantages. Firstly, the position of the reflector has to be changed continuously to follow the track of the sun. Secondly, it is frightening because one can be almost blinded if one places ones eyes near to the point of focus of the reflector. Thirdly, if a cloud obscures the sun, the pot rapidly goes off the boil.

The absorption type of solar cooker where the sun's heat is used to heat a metal collector, which, in turn, boils water which provides a steam jacket for the cooking pot, is more effective and cheaper to make. It does not need orientation to the sun, it is largely unaffected by temporary obscuring of the sun, and it works well. We believe that it can have an important role in institutional cooking.

The simple solar water heater which can produce 40 gallons of water at 70°C daily, is a very important device. Not only can it provide hot water for better hygiene in homes and clinics, but the amount of fuel needed for cooking is greatly reduced if one starts off with water at 70°C instead of at 15° to 20°C.

Finally, one of the most important devices for saving energy is the quick growing tree. A grove of eucalyptus trees planted 15 months ago near our centre is now 5 meters high and, in another year, will be providing fuel and building timber. Planting quick growing trees near the home is perhaps the lowest-cost approach to providing fuel and conserving the environment.

7. APPLICATION OF APPROPRIATE TECHNOLOGIES

All of the approaches described have the potential to make a significant impact upon the illness/malnourishment syndrome, but they will have no effect whatsoever unless they are accepted and applied. They will not be accepted and applied until Christians and other people are made aware of their existence. It was for this reason that we established the Village Technology Unit in Kenya. There, those who make the decisions, whether they be high ranking civil Servants or the peasant farmer and his wife, can see, touch, operate and make their own assessment of the applicability of any particular approach in a particular situation. Someone

has to take the first step and certainly Christians have the greatest responsibility before God. We have been overwhelmed by the response and. by the demand for assistance to initiate development work in the rural areas.

Our approach to the generation of interest in technologies which may be appropriate for use at village level amongst very poor people is based on the fact that we do not know what is, or is not, appropriate, and neither do our government counterparts. The only people who can really decide what is, or is not, appropriate are the people themselves.

Therefore, the major focus of our activity at the moment is to show people the options which exist, to advise them as best and objectively as we can as to the efficiency of different techniques, and to assist those who wish to try out any particular approach.

There is a lot of talk nowadays of "community participation" or "community involvement" in development projects. These phrases often seem to mean different things to different people, but one thing is sure: it would be difficult to imagine a village technology activity in which the people were not involved. It is they who make the basic decision as to whether they want or do not want to adopt a particular approach, and it is they themselves who will be personally involved in its application. Such projects will be, by definition, "Community participation" projects and whatever Christians do to help these people will be, to the eyes of God, "Christian ministry" (Mathew 25:35-40).

8. THE WAY AHEAD

In this paper I have tried to maintain a viewpoint which seeks to deal with the realities of community living and to consider means by which it might be possible to work within those realities and the constraints which they impose, in order to tackle some basic elements of the massive problem of malnourishment.

There will, obviously, be many situations where there is such extreme poverty and deprivation that even the lowest–cost technology will be inappropriate. However, there will be many other situations where useful innovation will be possible, even amongst very poor communities.

I firmly believe that the application of these low-cost, but scientifically based and effective technologies, can help us get to the root problems of much malnourishment – the need for more and cheaper food – and the need for a more hygienic home environment.

It is said that "He gives twice who gives quickly". There is need for determined and immediate action if we want to help that child whose name is "Today". (Centre for Research & Training UNICEF Village Technology Unit, Karen, Nairobi, Kenya)

NEWS OF EXTENSION

Costa Rica

The first regional center of PRODIADIS is being established at the Latin American Biblical Seminary, as of September of this year. Dr. John Stam, professor of Theology, will initiate this program with a course of *Introduction to Theology*. This class will be offered in four sessions that will meet from 2:00 to 5:00 p.m. on Saturdays. At each session one of the four units will be covered. This course will cost $20.00 and be worth one credit.

The present vice dean of PRODIADIS, Mrs. Linda Ferris Garcia made a promotional trip during the month of August. Her trip took her to Peru, Ecuador, Colombia and Panama. Besides promoting the Program her trip had two additional purposes. The first being, to talk with people interested in serving as tutors and associate professors and institutions interested in being study centers for students in PRODIADIS. This is so as, to give tutorial help and classroom experience to the students of different countries. Second, to get together with different students of PRODIADIS with the purpose of getting to know them and listen to their criticism and suggestions for PRODIADIS. (For more information write to: Apartado 901, San José, Costa Rica).

Guatemala

The Extension program at the Quiché Bible Institute continues to grow. This year there are a total of 150 students at 16 different centers. This institute is sponsored by a common effort between the Methodist and Presbyterian Churches of Guatemala. The minimum admission

age is 18 years old. The classes are offered in Quiché and Spanish, and the students have responsibilities in their own churches as Elders, Deacons and Workers. The Board of Directors is presently doing a study and making an evaluation of their Residency and Extension programs. This year, 1979, the only students accepted into the Boarding school were those in their second and third years. No new students were accepted until after the evaluation. The Director of the Institute is Rev. Marcos García, San Cristóbal, Toto., Guatemala.

MEETING OF ALET-ALISTE

The Association of Latin American Theological Education, at their IX general Assembly which took place in 1978 in Puerto Rico, it was decided to revise their statutes, so that the association could respond more effectively to the necessities of the Theological Education Institutes in Latin America.

The Executive Committee of ALISTE, after a silent period, met at Alajuela, Costa Rica in January of this year. Among the different themes, a proposal was discussed combine the two associations, ALET and ALISTE, into one. A commission made up of people from both associations was formed to analyze the situation. This Commission has recommended the integration of the two associations: "in considering that a dynamic moment has arrived in Theological Education, two associations dedicated to the same purpose, theological education – are not justified.

A projected Constitution is being circulated to all the Institutions members of ALET – ALISTE, in hopes that they will be studied carefully and recommendations and suggestions submitted. The meeting of ALET – ALISTE will take place during the last week of May, 1980 in Alajuela, Apartado 3977, San José, Costa Rica.

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MISSION BY THE PEOPLE

F. Ross Kinsler

(Editor's Note: "If we are to mobilize all of God's people for mission in today's world we must demonstrate in just as clear and vital terms the role that they are called to play..." words written by Dr. Kinsler in this paper presenting a challenge to look for a new base for mission. Dr. Kinsler also describes how Theological Education by Extension is responding to this challenge as its primary goal).

Where there is no vision, the people perish.
Proverbs 29:18

If the trumpet give an uncertain sound, who
shall prepare himself to the battle?
1 Corinthians 14:8

Mission is characterized in many sectors of the Christian church today by confusion, division, frustration and uncertainty. The recognition that modern missionary movements have in some ways been tied to western imperialism, the call for moratorium, the demise of Christendom, and the rise of secularism and other faiths have blurred the trumpet sound and left the people without a clear vision.

The challenge to our generation is certainly as great as that of any previous age. Depravity and suffering are ever more evident: the survival of humanity itself is now seriously in question. On the other hand God's power to save is still in force; his love and purpose for the world endure. The church must discover its real nature between these realities and sound an unequivocal call to mission to which all God's can respond.

The Mission of Jesus

Our starting point is the mission of Jesus. As followers of Jesus Christ we must be certain of what he came to do and what he expects of us. The following selection of materials from the Synoptic Gospels is basic and straightforward. The requirements that Jesus makes of us are clear.

The Gospel of the Kingdom

Perhaps we have too quickly identified the Gospel with affirmations about the person of Jesus Christ. The earliest Gospel, Mark, states at the outset that Jesus came into Galilee preaching "The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the Gospel". The central theme of Jesus preaching and teaching was the Kingdom of God. This is confirmed in the parables (Mk 4), his sayings about discipleship (Mk 10:15,23), the discussion about the Great Commandment (Mk 12:34) and elsewhere.

Biblical studies have long stressed the importance of understanding the Kingdom in dynamic terms as God's *rule*. God is sovereign; he comes to rule among his people. Repentance and faith mean submission and obedience, not simply acceptance of doctrines, membership in an organization or some kind of emotional experience. Jesus himself was totally obedient at his baptism, throughout his ministry, and in his death. He thus fulfilled his mission. He was the incarnation of God's rule.

As sovereign, God rules over all of life. In Matthew's Gospel the story of Jesus' ministry begins with the same reference to the Gospel of the kingdom, a general statement about Jesus' healing ministry, and then the beatitudes. In this passage Jesus affirms that the Kingdom of God brings blessing to the poor in spirit (cf. Lk. 6:21 "you that hunger now"), the merciful, the pure in heart, the peacemakers, and those who are persecuted for righteousness' sake (for

justice). In Luke's Gospel, Jesus' ministry begins with what many call his inaugural sermon at Nazareth, which refers to the well-known passage of Isaiah:

> The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord (Lk. 4:18-19).

The obvious challenge to us today, to all Christians everywhere, is to restore the sense and reality of God's rule in all its depth and breadth. This is not to deny that it is in Christ that we are both accepted into God's rule and enabled to obey His will. Mark's Gospel actually begins with the words. "The Gospel of Jesus Christ, the Son of God" (Mk 1:1). But it is to affirm that followers of Jesus Christ are called to total obedience to God, as Jesus himself lived and taught. We must be as concerned about healing and liberation as we are about preaching; our mission is directed to the poor and the oppressed as much as it is addressed to sinners and the sick. These are not options, with some primary and others secondary; all are mandates of God's rule.

Our problem is not so much to understand the nature of the mission of the church but to create a clear focus and a definite challenge to which every Christian can relate. The Student Volunteer Movement called for "the evangelization of the world in this generation: Church growth advocates have set forth specific, even measurable goals. The challenge of "unreached people" is now being mapped out for strategy and recruitment. If we are to mobilize all of God's people for mission in today's world we must demonstrate in just as clear and vital terms the role that they are called to play, individually and corporately, in the fulfillment of God's rule.

Salvation

Salvation was central to the mission of Jesus, and it must be central to the mission of the church. Consider Luke's use of the terms "to save" and "salvation".

- In Luke 6:9, confronted by the man with the withered hand, Jesus asks, "Is it lawful on the Sabbath...to *save* life or destroy it?"

- In Luke 7:50, having told the sinful woman that her sins are forgiven, he tells her, "Your faith has *saved* you".
- In Luke 8:36, the herdsmen who saw Jesus cast out the demons from the Gerasene testify how he was healed (*saved*).
- In Luke 8:48, having healed the woman with the flow of blood, Jesus tells her, "Your faith has made you well (*saved you*)".
- In Luke 9:24 Jesus speaks of discipleship in terms of *saving* one's life by losing it.
- In Luke 18:42 Jesus tells the blind man at Jericho, "Receive your sight: your faith has made you well (*saved you*)".
- In Luke 19:9, after Zacchaeus the tax collector vows to give half of his goods to the poor and restore what he has defrauded, Jesus declares, "Today *salvation* has come to this house".

In the mission of Jesus salvation means liberation from disease, demons, impediments, sin and exploitation. It means restoration of physical and mental health, of social and economic relationships, of the whole person in relation to others and God. Surely this is the mission of the church today as well. The message of salvation is clear; the mandate is unequivocal.

But is it? We know, for example, that most infant mortality is due to malnutrition, which results from extreme poverty, the common condition of half the world's population. We know that the earth could easily produce sufficient food for all, but in fact its wealth is being squandered on a few. To save the lost and heal the sick today means to challenge the economic structures which exploit and increase inequalities among classes and among nations, to struggle for basic human rights, to denounce all kinds of oppression and violence. It requires not only healed bodies and transformed lives but new communities and new social, economic and political structures. The church as an institution cannot pretend to bring about these kinds of changes. In fact the churches and their members are deeply implicated in these injustices and in the existing structures. Recent attempts to deal prophetically with racism, transnational corporations, militarism and arms escalation, and other controversial issues have produced strong reactions. Nevertheless, as the human condition becomes increasingly intolerable, all of God's people must find their place in these debates and in the mission of salvation-not just intellectually or marginally but existentially and integrally. Our own salvation is at stake.

Discipleship and Service

Jesus did not carry out his mission alone. He called others to be with him and to enter into this mission. The central section of Mark's Gospel, Mark 8:27-10: 52, deals with this matter. The disciples had been called earlier: they had followed Jesus for perhaps two or three years; they had seen and performed miracles; they had heard his teachings. But Caesarea Philippi (Mk 8:27-30) is the turning point. For the first time (in Mark) the disciples (through Peter) declare that he is the Messiah. At this point Jesus sets his face toward Jerusalem, and in three successive passages (Mk 8:31-33, 9:30-32, 10:32-34) he tells them that he must suffer and be killed. It is evident here that Jesus' understanding of his mission is based on the Suffering Servant passages of Isaiah. This is revealed also by the voice from heaven at his baptism (Mk 1:11, cf. Is. 42:1) and by his words at the Last Supper (Mk 14:22-25). It is especially clear in Mark 10:45: "For the son of man also came not to be served but to serve, and to give his life as a ransom for many".

It is equally clear throughout this central section of Mark that the disciples are called to give their lives in service also. In fact each of the three passages where Jesus explains that his mission leads to the cross is succeeded by one or more concise and penetrating sayings about discipleship. Listed together, with three intervening sayings, they are remarkably similar in meaning and tone.

- "If any man would come after me, let him deny himself and take up his cross and follow me."
- "Whoever would save his life will lose it, and whoever loses his life... will save it."
- "What does it profit a man to gain the whole world and forfeit his life?"
- "If anyone would be first, he must be last of all and servant of all."
- "Whoever does not receive the kingdom of God like a child shall not enter it."
- "How hard it will be for those who have riches to enter the kingdom of God."
- "Many that are first will be last and the last first."
- "Whoever would be great among you must be slave of all."

The essential nature of discipleship is self-giving service. The references to the cross and losing one's life, taken in their context, cannot be spiritualized away. Followers of Jesus Christ are expected to make a total commitment.

Our churches today affirm that we stand in that apostolic tradition, for we too are called to be Jesus' disciples and to continue his mission. But do we understand what this means? Do we carry out this service? Cynics argue that people in positions of privilege and power, whether Christians or not, will never give up what they have. The Gospel of God's rule realized in Jesus Christ and evidenced among his followers in partial but striking ways down through history, can both transform human will and effect institutional change. Our challenge is to unlock that motivation among all God's people today.

A New Base for Mission

The call to mission is radical, and it is complex. The needs of humankind today are overwhelming, almost hopeless. The reality of the churches, at least as viewed from the older base for mission in the West and from the ecumenical and ecclesiastical hierarchies, can be depressing. It is time to look for a new base for mission.

From the beginning the Gospel was proclaimed to all, but it was among the common people that it took root and multiplied-thirty, sixty, a hundred-fold. So it is today. If we look at the mission of the church from the bottom up, we may discover there the spiritual dynamics which can revitalize the whole church and offer signs of hope for the world.

The Ministry and Theological Education

Throughout their history the churches have struggled with hierarchization of authority, initiative, and leadership. The problem still persists. In western countries this may no longer be a theological problem so much as reflection of the broad drift towards specialization and professionalism in every sphere. Whatever the reasons, the major ecclesiastical traditions continue to experience massive clericalism, dependency, nominalism. Even in third world countries where local untrained leaders carry 90% of the pastoral responsibilities, it is commonly affirmed that the church can fully carry out its ministry only through ordained priests or pastors.

In contrast there is now a growing groundswell of indigenous churches and communities where the people themselves and their local leaders are the primary agents for ministry. The Pentecostals of Latin America have grown enormously in recent decades, largely through this process; they now number 80% of the Protestant population, which as a whole is growing

rapidly. The African Independent churches continue to expand and multiply; they have created at least 7,000 new dominations; they too are popular movements with charismatic leadership. The historic denominations, also, seem to develop dynamically in inverse proportion to the sophistication and professionalization of the leadership.

These currents can teach the whole church an important lesson about the nature of ministry. The ministry cannot be coopted by any ordained, official, or specially trained group. Ecclesiastical and theological education structures must be judged in terms of their effectiveness in allowing and enabling the people themselves to discover and give expression to their faith.

This is the primary goal of the new approach to ministerial formation called theological education by extension (TEE). Instead of training professional leadership *for* the churches these programmes open the doors to ministry by extending the resources for theological study throughout their constituencies. Local leaders-lay persons and catechists as well as ordinands, elders and young people, women and men, peasants and professionals, representing all academic levels and sub-cultures-are now for the first time becoming fully involved and fully recognized as ministers of the Gospel.

The response of the people exceeds all expectations. TEE was introduced in Brazil in 1968; ten years later there were forty-four programmes with more than 5,000 students; many are directing congregations and many others carry the church's witness into society at all levels. The Theological Community of Chile, which has a residential programme in Santiago, sponsors an extension programme up and down that 4200-kilometre-long country with 2,600 students, most of them Pentecostal leaders with obvious gifts but very limited schooling and no possibility of going to seminary for three years. The TAFTEE programme of India (the Association for Theological Education by Extension) is beginning to graduate BTh-level students from its thirty-four centres, most of whom will serve in non-church vocations, and it is beginning to develop vernacular courses that will be offered to the tens of thousands of village leaders who have been exempted from serious theological education and disenfranchised from the ministry. The council of churches and association of theological schools in Southern Africa launched an ecumenical extension programme in 1977 and by the end of 1978 their resources were strained to the limit with an enrolment of 892 students in

eighty-five centres throughout the sub-continent – representing all the major racial, linguistic, ecclesiastical and social divisions.

A recent consultation at Tempe, Arizona, brought together fifty people engaged in alternative theological education in North America and revealed the same rapid growth of extension programmes, indicating the hunger for serious engagement in theology and ministry. Fuller Theological Seminary, which has a large resident student body, now offers five different extension programmes at different levels, for specific constituencies and with diverse goals. The TEE programme of the University of the South (Episcopal) expects to have 4,000 extension students by June 1980. The Southern Baptist Seminary Extension Department reported last year an enrolment of 10,477 in 340 centres in forty-eight of the fifty states and twenty-one foreign countries.

These are not second-rate programmes for second-class pastors. The experience, motivation and maturity of these natural leaders carry the potential of renewing the whole church for mission. These hundreds of nuclei for theological reflection and action among people engaged in every walk of life demonstrate that ordinary Christians want to involve themselves in training and assume responsibility for leadership and to help the churches grow not only in numbers but in witness and service.

Health Care and Wholeness

Even more serious than the professionalization of the ministry has been the transmutation of health care into "scientific medicine", setting aside the individual, the home, the church and the community, and lodging all understanding, expertise and authority in the medical guild. One result is that resources for health service are concentrated in hospitals in urban centres; large sectors of the population, both rural and urban, are completely unattended. Most of them also lack basic foods and safe drinking water. Another result is that people are alienated from their own health care and become totally dependent on specialists. Medicine is so specialized and mystified that, even among the most educated, common ailments require professional attention, and those who most need care – the sick and the aged and the dying – are cut off from those who should and do care for them.

During the last decade both the Christian Medical Commission of the WCC and the World Health Organization of the UN have launched a worldwide campaign to reverse this tendency and to place the primary responsibility and resources for health care in the hands of the people. The urgency of this challenge is expressed by WHO's Director General in these terms: "If we do not succeed in making radical changes, the vast majority of the world's population will still have no access to decent health care at the end of this century."

The new approaches that are springing up in many parts of the world (third world, first world, and also in the socialist countries) are called "primary health care" or "community-based health care". Though it is never easy to break the attitudes and structures of dependency, the basic philosophy of primary health care is quite simple. First, the people should be responsible for determining their own needs and looking after them, so local health committees of some kind are essential. Second, primary health promoters, selected and/or approved by their communities, are capable of providing the basic leadership for health education and health care; with only minimal formal education plus basic practical training they can handle up to 90% of the cases needing treatment. Third, most of the health problems cannot be solved by medical treatment; they require land reform, change in diet and customs, clean water supply, agricultural improvements, etc., which in turn require community action and local leadership. Fourth, health care should focus on health and wholeness rather than the treatment of disease; it is fundamentally concerned with human, family, and community relationships, i.e., the psychological, social and spiritual dimensions of life. These guidelines indicate that the communities themselves and their local health promotors must be the primary agents of health care. Hospitals and highly trained professionals are essential for certain tasks, but they must be perceived as auxiliary to the basic process of health promotion.

The development of primary health care programmes follows a pattern similar to theological education by extension. In fact some specialists in public health, surveying the seemingly insurmountable health needs around the globe, propose the redirection of existing resources through "health education by extension". Primary health workers are being trained through extension network in many parts of Asia, Africa, and Latin America. One Catholic diocese in an extremely poor mountainous section of Guatemala is already training 385 health promotors, 500 midwives, 60 agricultural promotors, and 200 spiritual leaders, all of whom are community selected and self-supporting. It is through such networks that the gloomy

prognosis for the future is being reversed. This hope is expressed by two WHO publications. *Health by the People* and *Health for All by the Year 2000*.

The challenge to the whole church for new engagement in this dimension of life is as striking as it is boundless. Local congregations should of course be healing communities; they provide an ideal base for primary health care. Primary health care programmes – in first-world as much as in third-world countries – provide opportunities for "ordinary" Christians and local leaders to exercise their ministries and to love their neighbors. In the process the church can rediscover its mission and the people of God their missionary calling.

Development and Justice

The word "development" no longer has credibility in much of the world, because it has come to mean a continuation of the existing patterns of dependency and assumes that poorer groups and nations need simply to "catch up" with the more advanced. In recent years this mentality, in spite of some noble efforts, has led to a greater widening of the gap. Furthermore, abundant statistics prove that the world just doesn't have enough resources to bring the bulk of its population up to the levels of consumption now operative in western countries.

There is now widespread consensus that genuine development must come from the people, by the people, if it is to be for the people. The process can begin at a hundred different points: agricultural improvement schemes, alternative energy projects, environmental hygiene, appropriate technology, credit cooperatives, land reclamation, cottage industries, wholistic health centres, community science centres, people's coalitions for urban action, or Bible study groups. The important thing is not the starting point but the growing consciousness among the people that they can change their world and the growing commitment to community welfare.

This process is equally important in first world countries, where people are trapped in a treadmill of consumerism and where Christians need desperately to find ways to break out of the structures that dominate their own lives and exploit the poor around the world. Here, too, small basic communities of different kinds are springing up and providing opportunities for alternative living and action. One example is the Sojourners Community in Washington, DC,

which maintains a creative balance between pastoral care and prophetic witness, personal and community lifestyle and global justice, evangelism and service, spiritual growth and engagement in the whole range of human issues. A recent number of their monthly review contains articles on the biblical bases for community, non-violence, prison ministries, the ecology struggle, and the nuclear debate plus news and resources for Christians to act upon – a manual for groups committed to lifestyle assessment, a catalogue of social and cultural movements in the depressed region of Appalachia, a liturgy on capital punishment, a new journal on justice ministries, a workshop on religious non-violence, educational films on Southern Africa, and a study packet dealing with the nuclear arms race, energy choices, and the church's response. One indication of the effectiveness of their challenge is the fact that the circulation of this new publication is expected to reach 50,000 this year, and already 12,000 "nuclear packets" have been sold.

The potential of the local manifestation of the church and the need for the church to be engaged in popular movements should be self-evident. This is the meaning of God's rule, the call to discipleship, in concrete, understandable ways. And Christian people are responding. Roman Catholic basic ecclesial communities, for example, have multiplied in astounding numbers in Latin America, parts of Europe, and elsewhere. One report indicates that there are 80,000 of these communities in Brazil alone – meeting for biblical reflection, sharing common concerns and struggling for human rights and human dignity. They are signs of hope not only for the church but for all people.

These scattered references to widespread phenomena in the life of the churches today suggest that a new base for mission is emerging. It is among the people of God that the connection between the Gospel of the Kingdom and the needs of the world is being made. When this happens, faith comes alive, witness becomes genuine, and the enormous spiritual dynamics of the church are released in service.

Church hierarchies, ecumenical bodies, theologians and even pastors will have to listen carefully to this call in order to play a helping rather than dominating or condescending role. If the people in local congregations and communities do indeed take the initiative and become the primary agents, they will have to deal first-hand with the complexities and frustrations of

mission today. But it is far more likely that they will create a true vision of God's will for humankind, sound the trumpet, and prepare themselves for the battles that lie ahead.

NEWS OF EXTENSION

Uruguay

In April of this year the first servant of the Lord to complete his studies through Theological Education by Extension, was ordained into the pastorate. The now Rev. Jose Da Motta completed his studies at the Lutheran Institute of TEE at Rivera, Uruguay, and was therefore the first Lutheran pastor to be ordained and at the same time the first Uruguayan, that within the Lutheran church received such a privilege.

Mexico

There is an extraordinary amount of enthusiasm for the creation of an Extension Seminary in northern Mexico. The churches interested in this program are: The Evangelical Lutheran Church of Mexico, the Alianza Apostolical Lutherana Mexicana and the group Leon Guanajuato Mexico. In a meeting that took place May 17-19, 1979, it was decided to encourage the interested churches to make a definite decision. If the project were to take place, it was decided that the best location for the Extension Seminary would be Saltillo, Coahuila where there could be different centers in the surrounding area including Nuevo Leon, Durango, Tamaulipas, Sinaloa and Puebla. If you would like more information write to: Ref. Nehemías Díaz, Apartado Postal 20-416, Mexico 20, D.F.

Bolivia

Pastor Sixto Gutierrez, who received his preparation for Extension through the ALISTE program, and is presently the Director of the Theological Seminary by Extension in Bolivia, has informed us of their new program called RESIDENCIAL. This will consists of periodical meetings at the Seminary for the students of that institution. At each of these Residencial meeting there will be a different theme presented, along with practical affairs for the work of the future pastor.

U.S.A.

Ecumenical Cooperation is very valuable and practical in the Extension Programs. One very clear example is the joint effort between the Cook Christian Training School and Native American Theological Association (NATA). At the Extension Centers students from different denominations and pastors from different denominations are invited to serve as teachers. Recently the first Center of ETE was inaugurated at Ft. Berthold Reservation, under the direction of Rev. Ken Trana of Parshall, North Dakota. It is quite clear that this ecumenical cooperation will continue to be an important activity between the Presbytery of the Dakotas, the Native American Churches of North and South Dakota, other neighboring Presbyteries and the Council of American Indian Ministries of the United Church of Christ. (CAIM).

Nigeria

The Lutheran Church of Nigeria, through the Lutheran Seminary at Obot Idim, Uyo, Cross Rivers State, has been operating T.E.E. for a little over a year. At present there are about 72 students in six centres led by Seminary staff. However the 1978 graduating class of seminarians had a course training them in TEE work and methods, and it is hoped that these new pastors will start new TEE classes in areas where they will be serving under the supervision of the seminary staff.

Guatemala

The Guatemalan Center now has the book The Extension Movement in Theological Education, A Call to the Renewal of Ministry, by Dr. Ross Kinsler for sale at the price of $6.50. The book is presently only written in English, but plans are being made to publish it in Spanish. (You may order this book from Apartado 3, San Felipe. Reu., Guatemala).

South Africa

The Theological Education by Extension College (T.E.E.C.) was set up by some of the larger churches in South Africa to provide an alternative means for training and education for various ministries within the Churches. Reports are given on student enrolment by denomination and home language. The total number of students enrolled in February 1979 was 1059. The major language groups were: English – 427, Southern Sotho – 145, Zulu and SiSwati – 129, Xhosa –

83, Tswana – 51, Afrikaans – 33, German – 24, others included Chichewa, Dutch, French, Italian, Kalanga, Kwanyama, Ndebele, Tamil, Polish and Yugoslav. Most of the courses are in English, but some are available in Afrikaans, Zuly and Tswana, and translation work is proceeding. (Khanya TEE Newsletter No. 4, September, 1979)

Finance

We would like to thank all Theological Institutions, other Theological Organizations and individuals, who in the present year sent their gifts to finance our Bulletin. This response demonstrated that the Bulletin is helping in some way. We are reducing the number of pages due to the rise in postal rates. Nevertheless, the Lord willing, we will be able to publish our 4 issues for 1980. We expect to hear from you soon.