Anthology of Extension Seminary Bulletins: Volume 4 (1980-1985)

Volker Glissmann (editor)

EEnet

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About the Editor

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Quarterly Bulletin
Number 1 – 1980

Apartado 3
San Felipe, Reu.

MISSION UNDENIABLE: PASTORING CHILDREN

Jose Luis Velazco, Medina

(Editor's Note: It is imperative that anyone involved in theological education, whether by extension or otherwise, be up to date as to what is happening in the area of pastoral theology and activity. Today we hear much of pastoral work by and for young people, women, church congregations and Latin America in general. Interesting articles are constantly being published in which the pastoral elements of such themes as Latin American hunger, malnutrition and poverty are dealt with. These articles often call for a close bond between theological education and pastoral activity.

For this reason we are reprinting the article "Mission Undeniable: Pastoring Children," by José Luis Velazco Medina. Velazco, a Mexican, is General Director and Editor of "Casa Unida de Publicaciones de Mexico." We are publishing the article with the express permission of the magazine *Iglesias en Transformación* (Apartado 31-113, Guadalajara, Jalisco, Mexico). We hope that the article will aid your reflection about the mission that the Protestant Church in Latin America must carry out in these crucial times. At the end of the article we are appending three discussion topics that treat the relation that ought to exist between Theological Education and pastoral activity as Velazco articulates it in the article. We are grateful to Dennis Smith for translating this article into English. Dennis is the Director of the Presbyterian Communications Committee of the Occidente in Guatemala. He teaches the Communications course in the S.E.P. (Presbyterian Seminary of Guatemala).

Today it is necessary to develop a pastoral philosophy for ministering to the children of Latin America. By pastoral philosophy I mean reflection and action by the churches for a complete realization of their mission in this world. In this particular case the churches must take into account various aspects that can guide in pastoring children that consider the totality of children's problems.

The Children of Tomorrow

The boys and girls painted by the muralist Diego Rivera are exceptionally beautiful. We find the faces of Indians, "mestizos" (mixed Indian and Spanish) and Europeans. The happy, living colors of their clothes and toys; the flowers in their hands; and their well-nourished appearance give the impression that Mexican children enjoy good health, happy homes, education, social recognition and that they occupy a privileged place in Mexican society.

There are two reasons why Rivera painted the children in his manner. The first is wholly circumstantial: Diego Rivera asked that his child models be dressed in their best Sunday clothes. The second reason may be speculative but maybe the painter wanted to portray an ideal society in which the children had a privileged position. He many have wanted these painted images to become the ideal for a new humanity as indicated by his "children of peace" who always have a dove in their hands. It is as if he had said: "*I hope that these are the children of tomorrow: children of peace and for peace.*"

The Rights of Children

Remembering in this year the UN declaration of the Rights of the Child, it is possible to think that by realizing these Rights we seek to create "*children of peace*." What would happen if every boy and girl enjoyed, as the Declaration says, a happy childhood for their own good and the good of society? The Declaration includes:

- the right to receive affection, love and understanding
- pre-and post-natal nutrition and adequate medical attention
- completely free education
- complete opportunities for play and recreation
- the right to a name and nationality
- care and special attention for children with physical or mental problems

- be the first to receive attention in case of disaster
- learn to be useful members of society and to develop their own capacities
- to be born into an atmosphere of peace and brotherhood
- enjoy these rights without regard to race, color, sex, religion, or social or national origin.

The Problems of Children

Today's Latin American children confront serious problems:

1. Malnutrition: In Mexico, the newspaper *Excelsior* reported in April, 1979 that while politicians reported about the availability of food, 10 million Mexican children were hungry. In this sense, said the article, it is absurd to teach how to eat better when they have nothing to eat in the first place. The article assured that by not adopting a policy of more and better food production, the country was tuning towards tragedy of incalculable consequences.

2. Lack of Medical Attention: Although every country has specialized government and private organizations for children's health-care, they are of limited effectiveness because the programs are concentrated in urban areas and always lack funds and personnel.

In Mexico, for example, where 33 million Mexicans are under 15 years old, 45% are in danger of suffering mental illness. According to the General Secretary of the Mexican Center for Mental Health, Carlos Puche Regis, this situation is the result of poverty, malnutrition, promiscuity, lack of basic services such as potable water, conditions that are termed as the pathology of poverty.

3. Lack of Education: The Mexican government spends about 40% of its annual budget on education. If this is not the highest percentage in Latin America, it's one of the highest. Nevertheless hundreds of children go without schooling year after year. Marginalization reaches 70% of the rural schools which only offers up to fourth grade. (Excelsior, May 2, 1979). Also marginated are the bulk of those 25 million who never complete their primary education.

4. Other Problems of Children: The following problems are encountered daily:

a. *Child abuse:* Many children suffer beatings, cruelty and all sorts of abuses not only from psychopathological parents but also from so-called "normal" parents.

b. *Abandonment*: Among the most serious problems listed in a continent-wide survey of more than 600 experts on children's problems run by the Latin American Radio Service for the "International Year of the Child" were abandonment and malnutrition. By abandonment they mean children who have no home.
c. *Forced Labor and Exploitation*: Hundreds and thousands of children are obligated to work from the age of seven to help support their family.

Prime Causes of the Problems Confronting Children

Ramon Castaño Tamayo, a Colombian lawyer and economist, lists in his article on "Children of the Third World" (WACC Journal, World Association for Christian Communication, Vol. 26, 1978) the prime causes of the problems confronting Third World children. They are: 1) Cultural causes such as parent's ignorance, sexual immaturity, "machismo", parental irresponsibility, disintegration of the home, free love and divorce, alcoholism, warped consumer habits and lifestyles caused by the press, films, radio and television; 2) The social and economic order, retarded development or development that depends on the privileged classes; 3) Political factors such as the capitalist system and its perverted process of production and consumption.

What to Do

Castaño asks in his article: "What field of action falls to the governments? In what ways and to what extent should private church and philanthropic institutions try to solve the problems facing children? To clarify this last question we would ask: "What is the role of the Christian Church in all of this?" "What is the role of Theological Education?" On the issue of education, some Catholics would say that there must be more religious education and more church intervention in educational systems. Some Protestants would undoubtedly agree. On the level of "radical" solutions, some Protestants would say that there must be more evangelistic campaigns for both parents and children, and more prayer time and fasting.

About the problem of malnutrition, the hunger which Latin American children suffer, many would say that we need assistance such as free lunch programs centers for poor children if these are supported by the developed nations who prove they "care" by sending funds and food. Regarding health, some say that we need clinics and dispensaries that offer medical services for the poor. All of these activities which respond to immediate needs Castano calls

"palliatives"; that is, they lessen the pain without actually curing. These "holding actions" are many times neutralized by the stifling force of the economic and political power of the dominant minority.

The Role of Christians

It is in this context that the evangelical church must formulate a completely new strategy for accomplishing its mission in Latin America. All Institutions on Theological Education should evaluate their programs on the bases of reflection and action in order to provide a preparation for a ministry which will mobilize the whole church to accomplish its mission in this world. The need is evident to rethink the principles and systems of Christian Education practiced currently by the church. Now that the problems are so far-reaching, it is obvious that we must formulate a continent-wide pastoral philosophy for ministering to Latin American children.

This pastoral philosophy can't be developed in an article such as this one. It must be the joint task of various Christian churches throughout the continent. In the Catholic church it is very common to speak of pastoral philosophies for youth, peasants or women. For Protestants, this terminology may, to some extent, be new. But where one would least expect it we find a Protestant organization that for years have been preparing studies, consultation and documents toward a pastoral philosophy for Latin America. This institution is the Evangelical Center for Latin American Pastoral Studies (CELEP). in San Jose, Costa Rica. At the same time we must say that up until now we have seen nothing relating to a pastoral philosophy for Latin America's children. It is probable that in this International Year of the Child an important work will begin in this area.

Other Factors Entering Into a Pastoral Philosophy for Children

1. Contextual Christian Education

First, a church's Christian Education system must grow out of the reality confronting Latin American children. That is to say, Christian teaching in any congregation must be contextual. They say that Mexico, in its child-care programs, practices the fundamental thesis that a child is not an entity isolated from the nucleus in which he or she is born nor from the medium in which he or she develops. Attending children outside of the family and community context lacks objective value and may cause negative effects.

I remember a Vacation Bible School in Mexico in which a child ate the simple flour-based paste we were using for an activity. The other children thought the child to be dirty and ill-behaved and said so to the teacher. The teacher, a young woman, used her common sense and investigated the situation. The truth was that the child had come to class without breakfast because there was no food at home. This teacher was a realist. She asked how this child could be evangelized if he had an empty stomach.

2. Christian Education that Respects the Child As A Person

The document listing the Rights of a Child approved by the UN cries out eloquently that children are persons worthy of respect. They must not be treated as objects whose purpose is to please adults; their minds must not be considered empty jugs into which we must pour information, wisdom, or even the Gospel.

In this area we must do an exhaustive Biblical and theological study of the place of children both in the Jewish family in the Old Testament and in the Christian family in the New Testament. Especially, we must study the qualitative character of Jesus' relationships with children. (See *Jesus and the Children*, Hans Ruedi Weber, WCC, Geneva, 1979).

Every boy and girl comes with tremendous potential. They are living beings: they question everything; they have a sense of wonder; they are amazed by colors, sounds, music, other children, objects, animals; they investigate everything, touching, tasting; they are avid learners, discoverers; they enjoy relationships, smiling, calling, kissing, asking, loving.

The task of every minister; pastor, Sunday School teacher, Vacation Bible School teacher or catechist is to seek out all possible media by which these, God's creatures, may fully develop a sense of personhood and become fully aware of their own dignity. Gabriela Mistral said: "Every boy and girl brings a hope of force and mystery." How marvelous are the children from poor families who with pieces of wood, colored paper and other objects create their own joy, said one commentator about Mexico's poor children. How sad that we so often underestimate the creative power of children in general and poor children in particular.

Jesus was a child from a poor family. However the evangelist says that this child from Nazareth "grew in wisdom, and stature and in favor with God and man" (Luke 2:52).

3. A Conscientizing Christian Education

I use the term "conscientizing" here to differentiate from the repetitive systems and catechetical memorization characteristic of both the Roman Catholic and Evangelical churches.

The task of the church is not to repeat the Gospel but interpret the Gospel. This is essential if the church is going to have some relevance in Latin America, and even more so if the children, by receiving instruction in the churches, are to become Christians. Interpreting the Gospel to children is a job that requires "charismatic" talent. One must know how to relate with children to be able to communicate God's message to them in such a way that they will come to a relationship with Christ. Such was the day when the child Jesus came to understand that He was the Son of God. At twelve years of age, we find Him in the temple talking with the experts in the Law. His parents, Joseph and Mary, anxiously search for Him. Surprised at them when they found Him, Jesus said, "I must be about my Father's business."

How do we create situations and relationships by which youngsters can discover that they are God's children? How do we create in children the consciousness that God loves them? How do we help them discover that God loves all human beings equally and that every person has dignity, the right to play, to eat, to sleep in a clean place, to experience parental love, and to know the spirit of loving one's neighbor? How do we help children learn to respect and care for all forms of life found in nature? How do we help them discover that this is their world and that they must help to order it for the good of all? How do we instill in them a conscience of love for the peace of the world?

4. Christian Education Which Includes the Family

Children have the right to a family's love and affection above everything else. There can be no Christian Education without considering this truth. Is it possible that a family can know love and affection if they lack even the most basic survival necessities? The answer is yes and no: yes if there is a faith and love which transcends these circumstances. The proverb says, "A crust of dry bread given in love is worth more than a fattened steer given in hate."

The answer is no if a family lacks even that crust of bread because they cannot find employment. The children cry and even the mother's breasts dry up thus denying nourishment to the smallest baby.

Christian families occupy an important place in the pastoral dynamic. The apostle Paul says, "Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord." (Eph. 6:4, R54). The Latin American Version opens up interesting interpretive possibilities by starting "discipline and instruction *that the Lord inspires*." The Lord can *inspire* Christian parents and the church to know that they can and must participate in the education of children.

For over five thousand years, for example, Jewish families have celebrated the Passover in their homes according to God's command in Exodus 12:21-28. We must ask what practices and ceremonies Christians can celebrate as a family? Why not celebrate the Lord's Supper in the home?

5. Christian Education which Considers the Work of the Holy Spirit in Children.

A pastoral philosophy for children must also be open to the dynamic Spirit of God who moves and acts in contemporary history. His continuous work is filling us and training us for the transformation of human beings and of the world.

How and when is Christ's promise realized: "Where two or three are gathered together in my name, I am there among them"? We must dig deep into this biblical and theological truth to comprehend more clearly the ways in which God's Spirit works today and especially the way in which He moves among children. Without a doubt children also receive spiritual gifts which few churches currently understand how to utilize. This opens a whole new chapter for investigation. Children are not only recipients but also active agents of the Kingdom. Is the Kingdom not theirs? Do we not have much to learn from the children? We remember that Christ affirmed the centrality of children when He placed a child in the midst of His disciples and said to them "unless you become as children you will not enter the Kingdom of Heaven."

Maria Teresa Porcile, of Uruguay, collaborator with the Latin American Center for Biblical Service, writing about the evangelization of children, comments: "On the wings of my imagination I go to meet with the Lord after a day of work presenting the Gospel. Christ

arrives, looks at us, smiles gently and says, You are evangelizing children? Open your eyes wide. Couldn't it be that they need to evangelize you? Remember that they, the children, possess the secrets of my Father. " (Matthew 11:25).

THREE DISCUSSION TOPICS

1. What do we understand by "pastoral"?

Velazco Medina makes it clear that "pastoral philosophy (is) reflection and action by the churches for a complete realization of their mission in this world." This implies the need to mobilize the Church in order to fulfill its mission. The success of this mobilization will depend to a great extent on the preparation and ability of church leaders. Are T.E.E. programs adequately preparing the servants of God for mobilizing the church in this way? How are they doing it?

2. Mission demands concrete activities

Pastoral work requires reflection and activity. That is, the fulfilment of the church's mission demands concrete action. In this particular case, the pastoral work to children suggests the following actions:

a. Making sure that every child enjoys the rights to love, nutrition, education, recreation, medical care, a peaceful and affectionate environment, equal rights regardless of race color, sex, religion and social or national origin.
b. Fighting problems that children suffer, such as beatings, cruelty, abandonment, neglect, forced labor and exploitation.
c. Making sure that every child believes in Christ as the Son of God, Savior of the world and the sovereign King of the Universe.

Are leaders being properly prepared for developing a pastoral theology for children?

3. A new focus to fulfil the mission:

Velazco Medina proposes: "It is in this context that the evangelical church must formulate a completely new strategy for accomplishing its mission in Latin America." (p.5) This suggests:

a. That a joint task between Church leaders and theological teachers is sorely needed;

b. That it is the Church leaders' responsibility to discover within their congregations those people called to minister to children, so that such people will be able to carry out concrete pastoral activity, once they are trained.
c. That for effective concrete activity to occur, the people who will do the work constantly study the problems involved and that they search for the fundamental causes of those problems. Such study will have to go hand in hand with biblical reflection in order to find God's leading in the fulfilment of this mission.

It is time for teachers of theological education to renew and widen our idea of what the Church's mission is. Using this renewed idea as a foundation, we need to analyze, evaluate and improve our T.E.E. programs.

EXTENSION NEWS

Costa Rica

The Lord willing, the joint meeting of ALET-ALISTE will take place from May 26-30, 1980, in Alajuela, Costa Rica. The final decision to unite the two bodies will depend on the opinions and decisions of the members institutions of each organization. This meeting promises to take a significant step in the Theological Education movement in general. Hence your participation is indispensable. We pray that all the member institutions of both ALET and ALISTE will attend the meeting. The following items are on the agenda:

1. Theological Education and Church Growth: Dr. George Patterson, La Ceiba, Honduras; Rev. Francisco Son Turnil, Santa Tecla, El Salvador. 2. Theological Education in a situation of Political Upheaval: Lic. Jerjes Ruíz from Nicaragua; Prof. Roy Acosta from Cuba. 3. Priorities of Theological Education in the 1980's: Dr. Ross Kinsler from Geneva, Switzerland.

(For more information, Please write to Dr. Enrique Guang, Apartado 3977, San José, Costa Rica.)

Chile

For the past 8 years the SEAN team has had the pleasure of supplying its courses and materials to churches and extension seminaries from Tucumán, Argentina. In January 1980, the entire team moved to Viña del Mar, Chile. This new location will facilitate the development of new programmed courses on every academic level: (primary, elementary, intermediate and advanced). SEAN's new address is: S.E.A.N., Casilla 361, Viña del Mar, Chile. In order still to have a source of materials in Argentina, an interdenominational committee for SEAN-Argentina has been established in Buenos Aires. Send your orders S.E.A.N.-Argentina, La Pampa 29 75, 1428, Buenos Aires, Argentina.

Honduras

From February 4-8 the first Central American Workshop for Writers of T.E.E. Materials took places in Tegucigalpa, Honduras. Attending the conference were 25 people from Panama, Costa Rica, Honduras, El Salvador and Guatemala. Besides them, there were also participants from Spain, Bolivia, the United States and one who came from Indonesia. In all, these people represented eleven denominations, and 12 different institutions.

We must confess that there was not enough time to do all we had planned, but despite the time crunch, the workshop was valuable. Under the able direction of Rev, Paul Bergsma we studied the 'Manual for Writers of Programmed Texts' by Winabelle Gritter. In addition Prof. Trino Flores of Costa Rica led discussions in principal, analyses of T.E.E.

This workshop also led to the organization and installation of the Central American Group of T.E.E. The members of the group are the following persons:

General Co-ordinator, Prof. Trino Flores, School for Methodist Preachers and Workers (EPOM), Barrio Mexico, San José, Costa Rica.

Panamanian Co-ordinator, Rev. Francisco Pitty, Iglesia de Dios, Anderson, Apartado 650, Colon, Panama.

Costa Rican Co-ordinator, Sr. Leóncio Barbero R., Programa Diversificado a Distancia (PRODIADIS), Apartado 901, San José, Costa Rica.

Nicaraguan Co-ordinator, Lic. Jerjes Ruíz Castro, Instituto Teológico Bautista, Apartado 2555, Managua, Nicaragua.

Honduran Co-ordinator, Rev. Bonifacio Romero, Iglesia Luterana, Apartado 1, Juticalpa, Olancho, Honduras.

Salvadorean Co-ordinator,. Rev. Francisco Son, Instituto Bíblico, Iglesia de Dios, 10 Ave. Sur #4-4, Santa Tecla, El Salvador.

Guatemalan Co-ordinator, Rev. Alfonso Tott H., Iglesia Presbiteriana Emanuel, Colonia Flor del Café, Mazatenango, Guatemala.

These people are active in every Central American Republic. In the future the area co-ordinators will meet in order to formulate a unified T.E.E. project for Central America.

Ecuador

The catalog of self-teaching texts for TEE in Spanish is available with the title: *Manual de Textos Autodidacticos y Programados Usados en Educación Teológica por Extension en América Latina*. This Manual was prepared by Dr. Jorge Maldonado, a qualified pastor of the Evangelical Covenant Church in Ecuador, professor at The Theological Education Center also in Ecuador, and now studying in California. The Catalog provides information on texts, institutions, descriptive and comparative sections, areas, levels, authors, and other important details. (Request your copy from the author, 1594 N. Allen AVE. 8, Pasadena, California 91104, U.S.A.).

Philippiness

Philippine Association For Theological Education by Extension (PAFTEE) held its 1980 Annual Workshop February 18-21 at the Nazarene Retreat Center in Kaitikling, Taytay, Rizal. The theme of the workshop was "Developing a Theology of Equipping for Ministry, Workshop sessions included the presentation of nightly study papers by Bob Ferris, PAFTEE Executive Director, with morning and afternoon sessions given to small group and large group discussion of the principles of leadership development presented.

Ferris emphasized that any program of church leadership development must be founded on a theology of Christian ministry. He pointed out that the design of training structures and the

selection of instructional methods should be consistent with the theology of ministry. Ministry training programs which do not consider the implications of theology for educational practice commonly establish un-Biblical patterns of leadership in the church. Ferris challenged PAFTEE member institutions to seek constructive means for implementing insights gained from considering their theology of ministry.

Thirty-four registrants attended the workshop, representing nine of PAFTEE's thirteen member organizations, plus three non-member delegations. The largest group of registrants represented Conservative Baptist Extension Seminary Training (C-BEST). Other organizations with more than five delegates included Philippine Baptist Extension Seminary Training (PhilBEST) and the Lutheran Church in the Philippines (LCP). Total registrations included 19 Filipinos and 15 aliens. Those attending the workshop traveled from Laoag, Ilocos Norte, and Digos, Davao del Sur, as well as many other points in between. One registrant at the workshop represented the Baptist Theological Seminary of Malaysia.

Many expressed appreciation for the significance of the workshop sessions. Maynard Eyestone, Director of C-BEST, identified several insights he is eager to explore with members of the C-BEST Board and staff. Don Huntington, Director of Alliance Theological Education by Extension (ALL-TEE), stated, "I will never again think of theological education in the ways I did prior to this workshop." Charles Morris, TEE Director for East Malaysia of the Baptist Theological Seminary of Malaysia, urged PAFTEE to inform other theological education institutions in Asia of the dates of future workshops, stating that he intends to encourage others from Malaysia to take advantage of the opportunities PAFTEE is making available.

PAFTEE is an association of evangelical churches, Bible colleges, and seminaries which are committed to developing church-based approaches to training for ministry. PAFTEE member organizations share information, materials, experience, and expertise in an effort to promote programs of theological education which are appropriate to the needs and resources of the evangelical churches of the Philippines. The association also publishes a quarterly newsletter known as *PAFTEE Bulletin*. PAFTEE offices are located at 77 Gen. T. de Leon. Karuhatan, Valenzuela, Metro Manila.

Ferris assumed the position of PAFTEE Executive Director upon his return to the Philippines in October, 1979. From 1977 to 1979 he was enrolled at Michigan State University, where he is

currently a candidate for the Ph.D. in curriculum design. Prior to his studies at Michigan State University, Ferris served for eight years on the faculty of Febias College of Bible, Valenzuela, Metro Manila, as an instructor in systematic theology and apologetics. During January, 1980, the new Executive Director visited most PAFTEE member organizations for on-site discussions of their achievements and needs. Ferris stated that these discussions had been useful in identifying the topic for emphasis in the Annual Workshop sessions.

At the 1980 Annual Meeting of the association, held in Quezon City in conjunction with the workshop, Rev. Paul Turner, Wesleyan Church missionary, was re-elected President. Other officers of the association for 1980 include Rev. Fomeo Faldas, Vice President; Rev. Mel Magdayao; Secretary; and Dr. Maynard Eyestone, Treasurer. Also elected to the association's Board of Trustees were Rev. Marwin Lindstedt, Rev. Earl Miller, and Rev. Feliciano Montenegro.

PAFTEE has announced that its next Annual Workshop will be held February 17-20, 1981.

Mundri, Sudan

The Bishop Gwynne College, Mundri, Sudan is experimenting a new three-year programme in combining residential and extension training. The students come into residence for two terms of eight months and then they are sent out to work in parishes and villages in several extension centres for the third year of the programme.

The first year is designed to train in primary evangelism. The second year is for church teachers, deacons, school chaplains, lay reader and women's workers. The third year is for those who wish to prepare for ordination. Bishop Gwynne College is developing a programme which suits their particular needs: lack of clergy and lay training, a rapidly increasing church membership, long distance between their extension centres and poor transportation. (Vice-principal, H. Ross Kreager, Across. P.O. Box 44838, Nairobi, Kenya).

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Θεολογία; EXTENSION SEMINARY

Quarterly Bulletin
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Apartado 3
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THE SOCIAL AND ECONOMIC CONTEXT IN WHICH THE LATIN AMERICAN CHURCHES LIVE

Rev. Victor Hugo Vaca

(Editor's Note: A traditional statement regarding theological education would say this: theological education was born of the need to prepare the Lord's servants for His Church. In our opinion this statement is completely correct; nevertheless, in this issue we would like to place before you a challenge for renewal. We solicit your reactions and comments to the following: theological education arises from the need to prepare the Lord's servants so that they can ready the church to serve the world (Ephesians 4:11,12). That is, theological schools prepare the Churches leaders so that they enable the Church to minister and bring the Good News to the world. There are at least two kinds of ministries, those that work within the Church and those that occur on outside of it, thus in the world.

This ministry to the world requires profound knowledge both of the Church and of the world – their situation, their problems, their contexts and their needs. Such a knowledge will take into account and respond to the great variety of cultures and languages. For example, the Presbyterian Seminary's TEE program currently teach courses to 50 Mam Indians and to 40 K'ekchí' Indians in their respective languages. The same thing is happening in other countries such as Mexico, Peru, Bolivia, etc.

In order adequately to prepare these servants so that they can enable the church to serve the world, these students must recognize the world's problems and needs. The following Paper "The social and economic context in which the Latin American churches live" clearly delineates the context in which our Latin American people live. Victor Hugo Vaca, consultant for the Christian Medical Commission, presented this study in a Christian Medical Encounter on Health, in Honduras, March 1979. We are publishing this contribution with the author's express permission and to inform you of the context in which the Latin American Churches live; fact that each TEE program should take into account and respond to it.

In this talk, I shall attempt to present a few economic and social observations as a means of approach to Latin America generally. I shall not deal with solutions to the problem of health; we shall be seeking them during the week of the Conference. I would like to make the following points:

a. That health and disease are a structural consequence of the socio-economic conditions of the system.
b. That health/disease are part of the problem as a whole, not merely one particular expression of the system.
c. That by accepting this standpoint, it becomes possible to question the structure and total political process of our societies. This can enable us also to draw up a health policy and at the same time, to help the church find its appropriate historical role.

By way of introduction, let us examine the concept of health and the basic structure of the problem. The World Health Organization (WHO) defines health as 'a state of complete physical, mental and social well-being, and not simply the absence of disease or disability'. Article 25 of the Universal Declaration on Human Rights states that: 'Everyone has the right to a standard of living adequate for the health and wellbeing of himself and his family, including food, clothing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control'.

We might well ask: Does this social, physical and mental well-being of which the WHO speaks, exist in most of our Latin American peoples? Is Article 25 of the Universal Declaration of Human Rights fulfilled?

The Assembly of Evangelical Churches of Latin America, meeting from 19-26 September 1978 in Oaxtepec, Mexico, stated: 'In the ills which afflict the peoples of our continent, we are faced not only with individual sin but with the real economic force of oppression and dehumanization which are entrenched in our economic, political, social and ideological structures. The economic dependence which impoverishes our peoples and shackles their development, the injustices which marginalize whole sectors of the people and concentrate power in small groups and the oppression which afflicts some nations, are some of the manifestations of that situation'.

Nita Barrow, Director of the Christian Medical Commission (CMC), in her report to the CMC annual meeting in April 1977, published in CONTACT No. 39, pointed out that 'in many parts of the world, land tenure, employment opportunities, the basic conveniences of water and sanitation, the capacity of the rural sector to feed itself and the other pressures of social injustice constitute the gravest public health problems. This looms even larger than the well-known distributive injustice in the health care services. Many are still deprived of a reasonable chance to have a healthy life by the decision-makers. Furthermore, present patterns exclude the vast majority of people from participating in any way in their concern for health. They do not have an opportunity to identify their needs, to express them or to establish the priorities. They have no share in the process of planning to meet these needs, and they are given no say or responsibility in the administration and control of the health care system. The whole dimension of people's participation is so crucial to the justice and sustainability of the social system as it relates to health.'

The dramatic indictments from the Assembly of Latin American Churches might also be formulated as follows:

- There is a marked concentration of the means of production in a few hands.
- There is a concentration of capital, the benefits of production and of power in a few persons.
- There is expansion and domination by the multinational companies. The arms-race is unbridled and human rights are being infringed.
- The health of the people is deteriorating.

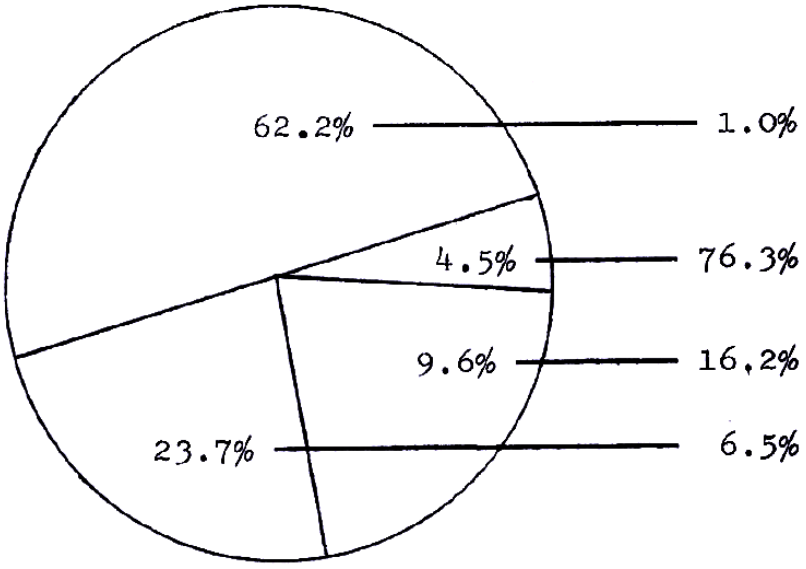
We all know that the economies of the Latin American countries are basically agricultural. In 1970, 54 per cent of the population (151 millions) lived in rural areas. In 1980, of 385 millions, the rural population will number 48 per cent (185 millions). In agricultural economies, one of the determining elements is obviously the type of land ownership. We have already noted that there is an exasperating concentration of land ownership in a few hands. Oscar Delgado, a Colombian sociologist, has stated that: 'in fact there are families or related groups of families in Argentina, Brazil, Chile and Venezuela who each own more land than various countries taken together. This is a situation without parallel anywhere; statistically, Latin America has the highest index of accumulated concentration of rural ownership in the world'.

The following table on land ownership with data established for the Andean zone of the continent might give us an overall picture of the agrarian situation of the continent in 1965.

Table

Farming unit in hectares		Inhabitants %	Total area %
I	0-20	76.3	4.5
II	20-100	16.2	9.6
III	100-1000	6.5	23.7
IV	more than 1000	1.0	62.2

Agrarian structure



Agrarian reforms

To correct the unjust agrarian structure and the concentration of ownership in a few hands, the governments of Latin America have attempted to carry out agrarian reforms. We are of course familiar with the oldest, the Mexican reforms, which at the moment are a failure. In Bolivia, the National Revolutionary Movement (MNR) carried out one of the most progressive land reforms in the continent, but gradually it was betrayed by its leaders. In general, we may say that the agrarian reforms do not conform to the straightforward pressure of popular demand for land. They correspond, rather, to the pressure of capitalist forces on the landowners in order to enable the penetration of capital into agriculture, modernization of the agricultural industries and creation of a market outlet for industrial products. Furthermore, agrarian reforms have been carried out not because the national middle classes have been weakened, but rather because their political power has been consolidated either directly or through the military governments.

The following table shows dramatically the situation of agrarian reforms in the continent, and the illusion of achieving 'genuine agrarian reforms' within the capitalist system that dominates the continent.

Rural poverty and agrarian reforms 1960-1970

– Increase in families without land or less than 5 hectares	2,360,000
– Number of families benefitting from the agrarian reform	160,000
– Number of years needed only to help additional families by agrarian reform	147.5
– Number of families with small-holdings or without land not affected by the agrarian reforms	14,840,000
– Number of years necessary to benefit the poor families of 1970 not benefitting by the agrarian reform	865

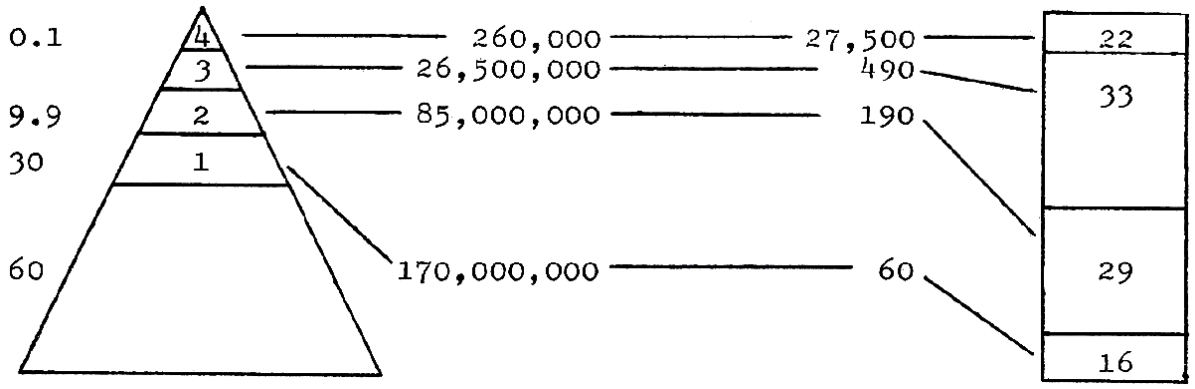
The table speaks for itself about the poverty of the country-side in Latin America, of the constant decay of the peasantry; the destruction of the collective ownership and work of the peasantry has encouraged migration from the country to the towns.

Incomes

We said at the beginning that an accumulation and concentration of incomes from capital is perceptible in Latin America. Various figures have been given, such as that 5 per cent of the population control 33 per cent of the GNP, 45 per cent control 51 per cent and 50 per cent control the remaining 16 per cent of the GNP.

In 1971, the workers' organization in Chile, the Central Unica de Trabajadores (CUT), with the help of data from CEPAL, prepared a study on the distribution of income in Latin America:

The fourth group receives 460 times more per month than the first. If we superimpose these tables on that of the agrarian structure, we shall have to accept Ander-Egg's calculation that in 1970-71, 140 million persons were obliged to live on 40 cents a day.



140 millions obliged to live on $ 0.40 a day

To jolt our conscience and that of the church even more, we have the following table which sums up the number of years that a peasant small-holder would have to work to earn what the owner of a large estate acquires in a year from only one of his states:

Number of years the small-holder would have to work	Country
66	Argentina
61	Brazil
72	Chile
36	Colombia
165	Ecuador
399	Guatemala

Moreover, in Brazil, where there has been so much talk of the economic miracle, the Brazilian Economic Institute of the Getulio Vargas Foundation, a body which specializes in social, economic and statistical matters, has stated that 'about 30 million Brazilians of the total of 110 million live in conditions of absolute poverty'. For them the term 'absolute poverty', applies to persons unable with half their income to obtain the cheapest minimum diet physically necessary, calculated at 40 dollars a year, and to have the other half for expenses other than food. The story of the Brazilian woman, Iracema da Silva, may exemplify for us the life of the slums and of these 30 millions; it was published in Christian Century in November 1975. Iracema says: "Sometimes I think that if I die, I shall not have to see my children suffering in the way they do. Sometimes I think of killing myself. Then often I see the children weeping and hungry, and there I am without a cent to buy a bit of bread for these children. These examples demonstrate the fallacies of so-called development in Latin America.

On the world-wide plane, the figure for income of the population in the developed countries in 1972 was 120 dollars a head, whereas for the peripheral countries, the Third World, it was rather less than 7 dollars.

Transnational companies

In the escalation of imperialism on the world level, the multinational companies are playing one of the chief parts by capturing the economic resources, raw materials and other products of the Third World. These companies practically control the economy on the world level. This means that the wealth that has been produced and accumulated at the cost of sacrifice by the peripheral countries, belongs to or is controlled by the multinational corporations.

It is well known that in 1945 there were 93 principal companies in Latin America and 452 subsidiaries; in 1977 there were 182 principals and 1,954 subsidiaries (a single transnational, of course, controls various companies). As regards profits and investments, the following data are available: up to 1950, the transnationals invested 13,708 million dollars; by 1961 they had received in profits 23,204 million dollars; that is to say, in eleven years of investment they recovered their entire capital and gained 9,500 million dollars.

In the last ten years the United Nations Organization has shown great concern about the exorbitant profits made by the multinationals. In 1973, for example, it published a document

in English 'Multinational Corporations World Development' in which it is said that 'the general conclusion that many multinational firms are bigger than many national economies, continues to be valid. Thus the assets accumulated by each of the ten chief multinational companies in 1971 was more than 3,000 million dollars, that is to say, it was bigger than the gross national product of more than 80 nations'. It then adds that this amounts to a fifth of the GNP of the whole world if the central economies are excluded.

It is well known that the profits obtained by the. transnationals are not distributed to the working class which produces them. These profits go to increase the capital of the banks in the developed countries. The greater the wealth of the multinationals, the greater the poverty of the Latin American people. Moreover, the transnationals by their irrational systems of production are causing pollution, contamination of rivers, destruction of the environment and of the ecosystems. They are producing a new world phenomenon, the 'socialization of diseases'.

The housing problem

It is worth recalling that Article 25 of the Universal Declaration of Human Rights mentions the right to housing. In practice, however, this right is not implemented. Capitalism is not interested in solving the problem of housing the people. On the contrary, it generates a series of crises in order to speculate in land, building materials and the workers' labour.

In Latin America, the housing problem is alarming. For 1950, the deficit was calculated at 20 million dwellings; for 1966 the deficit was said to be 31 million, for 1975, 45 million dwellings. It is not only a matter of housing; other services and utilities are bound up with it. For example, in Ecuador in 1974, 29.4 per cent of urban dwellings had safe water; 45 per cent of rural dwellings were overcrowded; only 7.2 per cent of rural dwellings had safe water and 82 per cent were without sanitation; in urban zones, 51.8 per cent were with sewerage and 90 per cent were without electric light. In rural areas, 1.4 per cent had sewerage.

Enrique Penalosa, Minister of Agriculture of Colombia and Secretary General of the Housing Conference held in Vancouver in 1976, declared that '70 per cent of the poor in the world cannot even pay for the cheapest dwellings built by public authorities'. And yet with the

billions that governments spend on the arms-race, it would be possible to solve a large part of the housing problem.

Armaments

More help for life and less for death: this could he the thought prompted by the all over the world, including, of course, our continent. Instead of devoting national reserves to the development of the poor sectors, a considerable part of these resources is invested in so-called national defence, which moans arms purchases and maintenance of armed forces for repression rather than for defence. In 1976, Ms. Inga Thorsson, Swedish Secretary of State and chairperson of one of the UN committees for disarmament, reminded us that 'world military expenditures have multiplied at least 20 times; about 40 per cent of the total world resources are directed to research and development and 50 per cent of the world's human scientific and technological potential are devoted to the military sphere'. She gave another example of the distortion that affects the allotment of resources. The WHO received about 83 million dollars to eradicate smallpox from the world, while the estimated cost today of a single strategic bomber is 88 million dollars.

In view of the distress in the world and the expenditure on armaments. Pope Paul had reason to say in *Populorum progressio*, that 'these are an intolerable scandal which we must denounce'. The cost of a supersonic aircraft including studies, research, tests, etc. is 6,500 million dollars. With this money in 1970 in the Third World it would have been possible to have:

- built 2 million houses for 7 million people;
- paid the salaries of 250,000 teachers for a year;
- built 70 science faculties of a thousand students each;
- 75 hospitals of 100 beds with full equipment;
- 50,000 tractors or 15,000 reapers and binders;
- 130,000 rural pharmacies.

This trade in death involves not only the transfer of arms as such but also the exchange or merchandise and assets, participation in joint projects of an economic-military character, the involvement of the services and technology generally employed in the military economy, even if this itself is not specifically military (for example, strategic raw materials). The other

situation is that the imperialist countries who provide the arms, establish activities or pacts of a politico-military nature which ensure the imperial economic interests in the region. In view of the magnitude of this problem in the Third World, the World Council of Churches has been concerned to study the consequences of the arms-race with its member churches. Several consultations, both international and local, have been held. This shows that the churches are conscious of the gravity of the situation and realize that it is necessary to take concrete steps to halt the programmes of war and destruction caused by wars, which are usually economic in character. This is, then, 'an intolerable scandal' in view of the distress and hunger of the peoples of our continent.

On this problem of hunger, we might recall what Josué de Castro once wrote in '*Hunger, Fear, War*' (After his personal experience in the north-east of Brazil): 'Most of my patients had no definite illness. The employers said these people were lazy. At that time, it began to be said that laziness was not simply a fault but that it had a cause. I looked for a cause and finally realized that the workers were suffering from a definite disease, which was hunger. In the long run, they became ulcerous, tubercular, anemic, but this was only a result of hunger. Then I told the employers: "I know now what your workmen are ill with, but I cannot cure them because I am only a physician, not a director-general. They are ill with hunger." Then they asked me to resign. I already knew that the problem was social in nature. But I thought it was found only in very poor areas. When I looked more closely, I realized with a sort of vertigo that it was not a problem peculiar to my district or to the town or to the north-east of Brazil. The frontiers of hunger receded the further I looked, and I finally realized that it was a universal drama.' Ezekiel Ander-Egg in his book, 'The World in Which We Live', says that we are in one of the cruelest ironies of the century – 'The paradox of a world where people die of hunger knee-deep in foodstuffs'. In fact, while in some imperialist countries, vast agricultural surpluses accumulate without any possible commercial outlet and millions are dying of hunger, we must believe the statement of the Assembly of Evangelical Churches, which we have already mentioned, that there really are diabolical powers in existence, entrenched in economic and social structures. The *New York Times* published an article stating that even if the exports of USA agricultural surpluses were increased by 50 per cent, it would take nine years or more to use up the surpluses of cereals and cheese, six years for cotton, four years for rice and eighteen months for soya.

The other paradox in our continent is that more than half population live in rural areas, yet are ill-nourished; a full stomach does not necessarily mean a proper diet. Thus, 35 million indigenous people on the average fill their stomachs with potatoes, beans, maize; the Brazilian peasants' basic diet is bananas, beans, rice and maize; in the West Indies, rice and beans, in Guatemala, maize and beans. In cities, conditions are sometimes even more dramatic. Recently, on the occasion of the Pope's visit to Mexico. European television showed a documentary in which a number of children and old people were seen looking for food on the public rubbish dumps. The Assembly of Evangelical Churches, speaking of the 'forgotten sectors', declared that 'the marginalization suffered by large sectors of society, such as children, young people, old folk and women, is an assault on the dignity of human beings created in the image and likeness of God. The Church has the duty of promoting the full self-realization of every member of society'. We hope that this request of the Assembly of Churches will be heeded by local churches so that concrete steps may be taken to help to solve the problems of hunger, want and disease. Of the whole series of factors that cause them, we note only a few here.

As regards disease, we see that the types of diseases prevalent among the poor of the continent are parasitic, gastrointestinal, diarrhetic syndromes, and tuberculosis. Is this mere chance? Certainly not! It has causes, and these are objectively to be found in the economic and social framework of our continent. In this connection too, we shall briefly speak of the effect of the multinational companies that are producing medicines.

Serious studies are in progress on this matter. The WCC, the Christian Medical Commission and other organizations are taking part in a series of seminars and consultations on the manufacture of pharmaceutical products and their effects on the international plane. A British newspaper, the Guardian, points out that in 1974 alone, Third World countries imported drugs to the value of 2,000 million dollars, which represents a third of the total imports of the developed countries. This figure has doubled in the last five years. It is calculated that by 1981 the imports will amount to 6,000 million dollars. The Third World debt on account of drugs will exceed 1,500 million dollars in 1983.

The WHO has been studying the consumption of medicinal drugs in an attempt to select those that are. indispensable for the needs of the Third World. Germany puts on the market 24,000

products, Italy 21,000, France 8,500. The WHO considers that basic medicinal needs could be met by 200 'essential' and 30 'supplementary' medicaments; in developed industrial countries, 80-85 ailments could be treated with a list of 500-800 medical products. It is said that in Brazil there are about 20,000 pharmaceutical products, whereas Cuba has solved its problem with 300.

We are vastly over-supplied with medicines, which are sold to consumers by massive use of propaganda. Those who suffer from dandruff are even threatened with death if they do not use these products. It is said there are new 'iatrogenic' diseases caused by this kind of use of medicinal drugs and medical saturation.

To this problem we could add that of the marketing of infant food. The issue of the role of expensive, imported commercial milk formulae has focused attention on the many ill effects of their use. For many families in developing countries, they bring the risk of diarrheal disease, undernutrition and rapid depletion of the families' resources. An appropriate concern in this respect should be the development of locally grown grain and food mixtures which can fill this role even better. It is important to create a spirit of struggle for social justice which will enable mother, children and other members of the community to enjoy a proper diet.

The facts presented indicate that conditions of living and of health/disease depend on economic, social and environmental conditions. This brings me to my own concept of health. For my part, I believe that health and disease are the result of processes of knowledge and control of the elements and forces that operate in nature, and the laws of economic and social development placed at the service of man and his community.

In this concept, human beings have an active part to play. The passive and abstract attitude toward health disappears. We consider that the health disease contradiction is posited in the social context in which men live: The people themselves participate actively, consciously and on an equal footing in the gathering and dissemination of knowledge and in the attainment and distribution of goods and services. Traditionally, health/disease is considered as an exclusive patrimony of medical practice; the hospital, clinic and patient are its field of action. Types of disease and alternative forms of treatment can be distinguished, but we cannot accept on this account that practice belongs exclusively to the medical sector. In fact, however, in our class and elitist societies, health/disease is one of the exclusive, dominating activities

of medical practice which turns into a strict and verticalized Institution. There is a monopoly of medical practice and health services. Like any other, this monopoly does not serve the interests of the majority of people. The classical model of the physician set up in the middle of the 19th century, has been mythologized, both as science and as profession. To this effect, strict laws have been established to defend medical practice as a professional class and very severe sanctions laid down against anyone practicing medicine without academic qualifications. This has meant war to the death against traditional medicine, popular healers and traditional midwives who have continued to work even to the present day despite the persecution of the so-called associations or federations of medical practitioners, etc. It would not be a rare thing to find that some of our doctors came into the world with the help of a 'midwife' or that kind.

It is well known that the characteristics of the model physician are his biological focus, his ahistorical outlook, individualism and mercantilism. His emphasis on biology does not lead him to ask the cause of disease. His therapeutic procedures deny the socio-economic elements in historical factors which affect the quality of health. By this we do not underestimate the biological aspects, but consider they are only one of the various elements that affect health/disease. With his individualism the model physician appropriates the individual and the disease. Consequently his action will be directed to the disease and the individual, and as a result the medical services and their various specialized departments will be developed to the extent that that individual pays for medical treatment. As a result of this, in fact, people who cannot even afford to get enough to eat can hardly be able to pay for expensive consultations. The model physician, with his ahistorical approach, does not realize that disease has a history and is a process that occurs in the life of society, in the social relations of the economic, cultural and spiritual production of the people. That model of medical practice remains subject to particular and chance causes. By its mercantilism, medical practice has become a means of enrichment of one sector of professional people and has even loot the sense of pragmatism it originally had as a social service. Present day medical practice is a business like any other in society, only a more dangerous one because of the human lives at stake.

The universities have been one of the key elements for promoting class medicine. Doctors and medical students and nurses learn in the universities that the aim of medicine is the treatment

of disease. University teaching in most cases is divorced from people's real needs. Its sophisticated, specialized science and technology serve the rich and dominant classes of society.

Hospitals and clinics really have little to do with health and may not represent the best response to incidents of illness.

In our continent, the conquests of social security and social services, among them health, housing, holidays, maternity allowances, that are available on a public or private basis show that they have been won by the struggle of the working class and the people, through political processes. This leads us to say that the struggle for health is a struggle of social classes, and that, at present, that struggle is one for total health. In the objectives of the quest for total health, our action will have to be devoted to transforming everything that prevents the full realization of 'the whole person and all people'. The church cannot dodge the problems of wholeness, but must seriously reflect on the basis of its own theological and biblical standpoints that uphold the ministry of healing. It must find its role in vital interaction with the community.

Within the role of the church in regard to health, we must see the Gospel as the good news, namely, that health is good news for the people, that this good news means life in its fullness and therefore total health. It is very clear that the Good News is announced and given to the poor. In practice, however, the poor have been cut off from the elementary conditions needed for a worthy, decent human life. We have seen that health is deteriorating among the majority of the Latin American people. It is understandable that there are particular diseases due to trade or occupation, and others, perhaps even more serious, created by unemployment. Is then the Gospel that announces that the Kingdom belongs to the poor, intended for those who suffer and lack the most elementary requirements of good health? Liberating evangelization goes by way of the poor. It is they who, by liberating themselves from the oppressions of society, will liberate their oppressors. This means that we cannot attain health totally without the participation of these poor in the comprehensive, total process of society – economic, social, cultural and spiritual. It is therefore important for the Church to ask itself what part it has played in the past, what is its role in face of Latin American reality as it is lived

at present, what it really understands by health, healing, salvation and integral development of the person, the community, society, in view of the Gospel and of the poor.

The Church must also ask whether there really is a programme of Christian health as well as other programmes that are not Christian, and if so, what fundamental differences there are between them.

It is necessary to frame the question not merely in moralizing terms, but to seriously examine the ethical aspects of our Christian institutions such as hospitals and clinics, in view of situations of injustice, oppression, want, exploitation. It must be seriously asked whether hospitals, clinics, etc. are the right answers to this state of affairs. I am not going to disown the missionary health work that the Church did in the past. But I think this was a response to an important moment in the history of our continent, and that the founders created hospitals, clinics, etc. without taking them to be sacred or eternal institutions, but rather that they might be transformed at a certain moment.

We must also think out how the churches' organizations can be placed creatively at the service of the poor. In their case, too, it must be asked whether their programmes aim at supporting the prevailing system or are helping in some way towards social change.

Another question has to do with stewardship. We need to know whether human, material, economic resources are being used for the benefit of the whole health of the people. We need to know too how these resources might be used for the service of integral development which is. firmly rooted in the people's own history. It is also necessary to think how to coordinate efforts, unify criteria and share responsibilities in the quest for total health. It has to be considered how to demythologize the role of doctors and medical sciences so that the latter may really be accessible to the people. We must also ask ourselves as churches whether the doctor is indispensable, essential for health, or whether other gifts as well have been given us to proclaim the Gospel of healing, holiness and liberation, both by word and deed.

I am confident that, we shall all be strengthened in faith and hope, and with the firm intention of working more closely and profoundly with the poor, learning from them, living and sharing with them the harsh realities of their lives.

> Go to the people, live among them, learn from them, love them, start with what they know, build on what they have. (old Chinese poem)

EXTENSION NEWS

ALET + ALISTE = ALIET

More than a year ago a combined meeting of ALET-ALISTE was planned. This meeting took place May 25-28 at the former Methodist Seminary in Alajuela, Costa Rica. The main purpose of this meeting was to unite into one group the two entities that concern themselves with theological education in Latin America. During the past two years the Executive Secretary of ALET, Dr. Enrique Guang, who was also serving as Rector of the Nazarene Seminary of the Americas, has traveled throughout of the Caribbean, Central and South America in his ministry of bringing about union and harmony where there had been disagreement. In Costa Rica the results of his work were clearly evident.

In the first day of the meetings both ALET and ALISTE held separate meetings in order formally to dissolve and unite into a new organization with the name ALIET – Latin American Association of Theological Institutions. This formality completed, the representatives of the 22 institutions attending the sessions and the other 22 institutions wishing to enter the new organization, named Ruben Lores and Daniel Rodriguez President and Recording Secretary of ALET for the duration of the meetings.

The work that occupied the better part of the three days of meetings was the revision of a previously drafted constitution and the writing and approval of the internal procedures of ALIET. Members of ALIET will soon be receiving copies of both documents. In the afternoons of the meeting days four people representing different areas of theological education made presentations to the assembly. Dr. George Patterson of the Biblical Institute of Extension of La Ceiba, Honduras, led a mini-workshop about "Theological Education and Church Growth." During another afternoon, Dr. Gonzalo Baez-Camargo the dean of Latin American Bible translators, spoke on "The Role of the Bible in Latin America Today." The presentations that provoked the greatest discussion, both in and outside the sessions, were the two by Professors

Roy Acosta García of the Baptist Theological Seminary of Cuba, and Francisco Juarez Z., of the Baptist Theological Seminary of Managua, Nicaragua. Both men spoke about their experiences as they reflected on "Theological Education in Unsettled Times." We hope in the future to publish the presentations of Rev. Acosta and Dr. Patterson in this bulletin.

The final official act of the first assembly of ALIET was to elect a new Executive Secretary and the Board of Directors. The following persons were elected to the Directorate of ALIET:

Executive Secretary:	Jorge Maldonado, Covenant Church, Ecuador.
Vice-President:	Moises Méndez, Baptist Seminary, Mexico.
Recording Secretary:	Daniel Rodríguez, Theological Community of Mexico.
Treasurer:	Luis Fidel Mercado, Evangelical Seminary, Puerto Rico.
Pro-Secretary-Treasurer:	Yolanda Bertozzi de Flores, Methodist Education Program, Costa Rica.

We wish God's blessing on the new Directorate of ALIET so that they will be able to carry on their task effectively for the new organization.

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PROGRESS, PROBLEMS AND PERSPECTIVES IN THEOLOGICAL EDUCATION IN GUATEMALA

Emilio Antonio Núñez C.

(Editor's Note: The present lecture was given by Dr. Emilio Antonio Nunez, at the First Theological Symposium held at the Pan American Hotel, on Monday April, 28, 1980, in Guatemala City. A total of 33 teachers of theology representing 11 different theological schools and other organizations such as ALET, ALFALIT and Church World Service attended the meeting. This meeting represented the first steps of a project of cooperation among the many Guatemala Protestant denominations and their theological schools. Dr. Núñez was the Principal of the Central American Seminary and is currently professor of Systematic Theology at that institution. Núñez referred to TEE saying: "The extension seminary movement has opened the gates of Biblical theological education to a great many Protestant both in the capital and in the interior of Guatemala. It is impossible to measure the potential of the extension education. The spread of Theological Education by Extension has made the name of Guatemala echo through mission circles the world over." In this bulletin we want to challenge all theological educators in each country to meet together in order to share, discuss and look for better ways of theological education that it might respond to the needs of our people today. We appreciate the work of our colleague, Professor Jaime Dekker in the translation of this and different other papers.)

The purpose of this paper is to evaluate Guatemalan Protestant theological education. This is therefore, not the fruits of a research project that has consulted various sources and studied other opinions in order to form a consensus of Protestant opinion in Guatemala regarding this theme. On the contrary, it is a personal opinion that I am perfectly willing to amend if someone should confront me with other ways of analyzing theological education in Guatemala.

The goal of this evaluation is simply to begin a dialogue on theological education that I hope will bear fruit, both very soon and in the years to come. This will take into consideration, therefore, the progress, problems and various perspectives of this important ministry.

PROGRESS

No one can deny that during the last three decades, interest in formal theological education has been burgeoning among Guatemalan Protestants and among the various foreign missions working in Guatemala. Today the churches are much more aware than before about the importance of having well-trained pastors and leaders who have studied in the various biblical and theological institutes.

In the now distant past, Bible institutes were nothing more than the "mission station" where the various "natives" studied at the feet of the revered white missionary. Such a description of the romantic era in mission work has been changing and the change has benefited the Lord's work here.

The number of theological schools of all sorts has in fact multiplied, with now more than twenty throughout the country. Of course, the number of theology students has also been growing and in the capital city, many Protestants are taking advantage of the opportunity to study in the several evening schools and seminaries available there.

The extension seminary movement has opened the gates of Biblical theological education to a great many Protestants, both in the capital and in the interior of Guatemala. It is impossible to measure the potential of extension education. The spread of Theological Education by Extension has made the name of Guatemala echo through mission circles the world over.

Furthermore, at present we have a good number of well-trained Guatemalans who are now teaching theology. It is no exaggeration to say that on the Bible Institute level not a few centers

could continue to function well if all the foreign professors should have to leave the country. At least this is the case in my own church.

I find it very exciting to see that many young men and women who are ninth grade graduates (and some high school graduates) are also interested in taking Biblical and theological courses in order to better serve their churches. Twenty years ago many Protestants seriously doubted that trained schoolteachers, people with Bachelor's Degrees, trained accountants and university students would ever apply to a theological school. The happy truth has dispelled such doubts.

We must not forget to mention also the correspondence courses and the workshops designed especially for Christian camps and local churches. Both in Protestant broadcasting stations and in Protestant programs broadcast on commercial frequencies, the correspondence courses offered there have struck a responsive chord among the listeners. We can confidently say that today all literate Guatemalan Protestants at last have the opportunity to study the Bible systematically. Beginning with correspondence courses and going to the university level of Biblical-theological study, the doors are wide open to anyone who wants to study.

Theological education has also progressed in the purely academic field. Those of us who knew what the libraries were like in Biblical institutes more than thirty years ago can do nothing but leap for joy when we see the number of books that the professors and students now have at their disposal. Nevertheless, there still exists a large deficiency both in the libraries themselves and in the kinds of books available in all of the theological schools.

Furthermore, we have noticed significant progress both in the methodology and philosophy of theological education withing our classrooms. The constructive and negative criticisms that have been lodged against traditional methods have resulted in a new concern to overcome their deficiencies and to subject the programs to the needs of today's world. Although some elements on Biblical education never lose their validity in training men and women to serve God in Christian mission, it is evident that current educational and social demands are not the same as they were some forty or fifty years ago. It is said that the train of progress has come and that we have three choices: 1) we can stand off to one side and let the train pass us by; 2) we can get on the train; 3) we can let the train roll us over. We can thank the Lord that Guatemalan theological education seems to have boarded the train, although not without

considerable reluctance from some Protestant leaders. Among other things, we are now seeing modest but serious attempts at theological research among us. Still, the road we see ahead is long and arduous.

PROBLEMS

We will be focusing here especially on some problems that are related to theological education at the seminary level. But we must not forget that these problems also affect other levels of Biblical-theological education.

In the first place it is worth mentioning the underdevelopment of education in Guatemala. According to an atlas prepared by the Department of Education of the Organization of American States, and based on various census taken between 1970 and 1976, Guatemala currently has a 51.8% rate of illiteracy. One of the preparatory documents for the third Latin American Bishops' Conference (CELAM, held in Puebla, Mexico, in 1979) gave statistics for Latin American countries. According to that report the illiteracy rate for Guatemalans fifteen years and older is 53.8%; for Guatemalans twenty-five years and more it is 58%. Of this last group 50.6% are men and 66.6% are women.

The October 5, 1979, editorial in the *Prensa Libre* states that "in the last four years we have noticed a dramatic decrease in the number of people who have learned how to read – apart from the fact that the worldwide number is low in any case. More than 40,000 Guatemalans learned to read in 1974; 38,000 in 1975; 36,000 in 1976; 31,000 in 1977; and less than 30,000 in 1978." It is up to public education authorities to confirm or deny this data. But what is certain is that the problem of illiteracy in Guatemala has assumed alarming proportions. The causes for this great educational gap are numerous, among those which is the existence of more than twenty languages throughout the country.

To this already high rate of illiteracy we must also add that not all those who know how to read in fact do so, not all those who *do* read, can understand what they are reading. Furthermore, thousands upon thousands of Guatemalans simply cannot afford the luxury of buying a daily newspaper. Of course we cannot begin to hope that such people are going to buy books that cost so much now. Speaking in general terms we can say that Guatemalans are not readers, if we compare them with those in other countries. The problem of illiteracy

continues to grow now with the presence of radio, television and other publications whose products are of low cultural quality. With some honorable exceptions, means of mass communication contribute very little to raising Guatemalan educational and intellectual levels.

Neither do Guatemalan Protestants read as they ought. Many Protestants do not even bother to read the Bible. Someone has said that we suffer from "Biblical illiteracy". The Bible is a closed book in hands of thousands of Protestants here and throughout Latin America. Serious theological works do not enjoy any kind of a large market here, as one look at our Protestant book stores will show. One of my Salvadorian colleagues said not long ago that there are only three themes that can guarantee any kind of a big sale in Latin American Protestant communities: sex, occultism and "fictional prophecy".

Although it may be painful to do this, we simply must mention the low quality of teaching in the majority of educational institutions throughout the country. We were deluding ourselves two or three decades ago when we assumed that merely graduating from ninth grade would guarantee a good academic output on the part of seminarians in the classroom and in their own personal theology. Many of the students graduating from the ninth grade are by no means prepared to undertake university studies. They have no experience in formal research and cannot develop a theme even on the bachelor's level.

Our educational underdevelopment in general, and the fact that the majority of us Protestants come from the working class also produces our theological underdevelopment. This is a vicious circle in the lives of many of our Protestant congregation and results in greater theological underdevelopment. That is, the pastor cannot dig deeply into theological teachings because the congregation cannot follow him; and the congregation is not capable of understanding theology because the pastor has not received proper instruction in the Word of God. The majority of seminarians come from churches where they have never seriously and systematically studied the scriptures. When they do graduate from seminary, they rarely are encouraged to continue developing their theological knowledge.

Because of the educational underdevelopment in the majority of Guatemalan Protestant churches, we have seen some Protestants who do not think it necessary to raise the academic level in their schools. They ask themselves, "Why should men and women receive even more

education when no one will be able to understand them?" Such mentality is current even now in some areas.

No small contribution to our theological underdevelopment was the missionary focus given to the work by the pioneer Protestants who came from the northern part of our continent. Their emphasis was pragmatic and pietistic. They were greatly interested in speeding up evangelism before the Lord's imminent return. They had come in order to establish churches, not to develop theological schools. They were here primarily to evangelize, not to teach. When they began to concentrate primarily on evangelizing workers, peasants and the Natives, they never realized the need to delve deeply into theological studies. They were satisfied with simple, superficial and practical preaching of the way of salvation and with the basics of the Christian life. For such a task formal theological education was not in the least necessary. Most of the North American missionaries themselves had no more than a Bible Institute diploma. Furthermore, those pioneers did not want to fall into the snare of Liberalism. They were behaving according to the mentality of their times, and besides they came here in very, very difficult circumstances.

I do not have the least intention here to deprecate the work of faith and love that those men and women carried out here. We still feel an immense debt of gratitude to them, but since the great majority of Guatemalan Protestants are somehow or other the product of the missionary focus that I have described, we should not be surprised that we suffer from a lack of leadership in our churches. Our leaders have not contributed significantly to developing Evangelical thought in Latin America, even though the Guatemalan Protestant Church has been one of the most vigorous ones on the continent, at least in as far as numbers are concerned.

Another great problem of theological education in Guatemala has been its dependence on outside resources. We suffer from a four-fold dependence in theological, financial methodological and personnel areas. In the past there was a conscious or unconscious effort to reproduce here in Guatemala the same thing that typified North American theological education. Theology was merely a translation of the original English. Most, if not all, the teachers were Anglo-Saxons. Money came from the North and the methodology used came from there too.

Borrowing the illustration of a foreign missiologist in respect to mission work in the Third World, we can say that traditional theological education has been a transplant – lock, stock and barrel – and to a large extent we continue to be dependent. If we are not dependent for money arid people, we surely are dependent both in our theology and our methodology. Some are trying to break out of this methodological dependence in their schools, but we must not forget that foreign methodology continues to rule in most of our liturgy, most of our preaching and especially in most of our evangelistic campaigns.

Furthermore, we remain theologically dependent to the extent that few Latin theologians are developing who explain the unchangeable truths of God's Word in our own language and according to our own Latin peculiarities. This does not mean, by any means, that we are going to deprecate the doctrinal treasure that the Holy Spirit has bequeathed us through nearly twenty centuries of Church history. Neither does it mean that we are going to deprecate the valuable contribution that our foreign brothers still can make to the development of theological education in Guatemala and throughout Latin America. But if there are indigenous theologies in other cultures, why can we not have such a theology here in our own Latin American countries?

The phenomenon of dependence is closely related to the lack of cultural contextualization. I understand "contextualization" to mean the attempt to let the Biblical text speak in an appropriate and relevant manner to the needs of our fellow men and women within their own culture. We are not dealing here with an attempt to impose some kind of a determined cultural pattern on the scriptures. On the contrary, it is to be understood more as interaction between the Sacred Text and the cultural context, without distorting the words of Scripture and without reducing its authority.

To proclaim the Word of God is to challenge and to judge our culture by always taking into account our culture's 'pluses' and 'minuses.' No culture is in itself perfect, sacred or exempt from the judgement that God's written revelation lodges against it. Whether we like it or not the Gospel, when it is faithfully proclaimed, becomes a counter-culture among all cultures, including our own. For example, "the word of the cross" will always be a stone of stumbling for natural man, whether he be Jew or Gentile.

The person who is interpreting the Scripture is immersed in a culture, but his hermeneutical task must always be subject to the authority of God's Word. To contextualize does not mean to manipulate the Scriptures in order to submit them to the demands of the culture from which the interpreter is speaking. To contextualize does mean to let the Bible respond to the questions our own culture asks.

We cannot deny that much of the Biblical teaching that we have learned had been wrapped up in a culture that is foreign to us. Without a doubt, our preaching has emphasized doctrines adopted from outside of our culture, with the extreme result that some of our compatriots have easily identified the Gospel with the economic, political and social system ordained by the United States.

We simply have not preached the whole counsel of God. We have not applied God's Word to all of the problems and necessities of our own people. We have not preached the whole Bible to the whole man.

We have limited ourselves to some favorite Bible passages and to some very common themes. Our preaching has really been topical, in the sense that the dictionary gives for that word. Still worse, all those themes and all those emphases have been imported with the result that we have completely ignored the socio-cultural atmosphere in which we live.

It is simply imperative that we contextualize, that is that we bring the **Text** to our **context** without violating the Text and its authority. Contextualization has to begin in our theological schools. For this to happen, we simply must make our national Church know how important it is to assume more and more responsibility for all levels of theological education. This will mean, at the same time, that we will have to bring about some profound changes in our schools and possibly that will require some sacrifices from those of us in theological education. The sacrifice that is part of Christian discipleship will have to be evident first among those of us who are privileged to train others in the sacred ministry of the Gospel.

Another problem that we simply cannot ignore in evaluating theological education is the phenomenon of isolation of which Protestant Biblical institutes and theological seminaries have been participants and victims. We share the same basic task but we have not come together to share our experiences, to explore the problems that are common to all of us, and

to search for the solutions that could benefit the Lord's work here, without having to sacrifice our institutional and denominational identity. This meeting that we are in today is for me a sign of hope for theological education in Guatemala.

Undoubtedly, all of us will be able to benefit from fraternal meetings such as this one where it is possible to swap ideas and to encourage each other in order better to carry out the task that the Lord of the Church has called us to do. What we are experiencing here today can be, in God's providence, the beginning of better days for fellowship and cooperation among Guatemalan Protestant theological schools.

PERSPECTIVES

We have various reasons to think optimistically about the future. The mere fact that the Protestant Church of Guatemala is still young in comparison with its sisters in Europe and in North America, gives us hope that there will be greater openness to the changes that are indispensable in the methodology of theological education in this country.

The progress that I mentioned at the beginning of this evaluation can serve to guarantee even greater progress in the future. A new generation of leaders is coming to the fore-front in the Protestant Church and they recognize that they will be forced to think in terms of the social problematics among our people. If these leaders set their roots firmly in the Word of God in order to answer from the pages of Scripture the questions and doubts in our own time, we will be able to hope for renewal in theological education in Guatemala.

Right now, we have more human resources than we had thirty or forty years ago in order to carry out the task of Biblically educating God's people. The number of Guatemalans who have the academic credentials to teach Biblical and theological courses is growing all the time. Furthermore, there is also an ever growing number of Protestants who wish to educate themselves formally for Christian service.

Another hopeful sign is that the National Church has begun to awake within itself the awareness to resume greater responsibility in educating people for the ministry of theological education. The problems of excessive dependence on foreign resources and the subsequent lack of contextualization are emphasized when theological education takes place on the

margin of the national Church – that is, when schools become para-ecclesiastical enterprises in the widest sense of this term.

Right now, we have buildings, libraries, equipment and teaching material that we were only dreaming about forty years ago in our hopes to usher in a better era of theological education in Guatemala. At the same time, it is a sign of hope that we see here today that many people have come to take new steps in regard to Biblical and theological education in this country. We hope that this will be a happy first step toward a more and more cordial relationship for the glory of the Lord and for the progress of His work in Guatemala.

EXTENSION NEWS

Guatemala

Several Symposiums on Theological Education have been held in Guatemala City. These meetings started at the birth of ALET (now ALIET) and the Nazarene Theological Seminary of Guatemala. We can not measure the value of such meetings, We have had the privilege to listen to more than 8 lectures and we have spent some time with reflections on the lectures. The lecture we are publishing here, by Dr. Emilio Antonio Núñez, underlines the problems that confront us especially in Guatemala. Illiteracy is the most obvious of these problems, especially among Guatemala's many Mayan tribes. For the theological schools themselves, Dr. Núñez considers the phenomenon of isolation the most serious problem. Whether intentionally or not such isolation surely exists among many theological schools in Guatemala. He encourages us to develop a spirit of cooperation based on mutual respect and to toss aside either the pride or fear – or both – that currently typify relations among brothers and sisters in Christ. The third acute problem – something that affects the second also – is the fact of dependency on a foreign culture for the growth of a theology supposedly Guatemalan or Latin. Núñez challenged us to dare to contextualize our own theologies, without deprecating the theological contributions of the past.

Another lecture we had the privilege to listen to and to discuss was given by Dr. Enrique Guang, ex-Executive Secretary of ALET. Dr. Guang tried to suggest various causes for the

isolation felt among theological schools. Additionally he emphasized that such "isolationism" not merely separates schools from each other, but more importantly that it eventually prohibits fellowship among Christians. The final result of that is dehumanization, something even worse than sectarianism. He strongly suggested that we be in tune with the changes that are coming in the future, because the only thing possible is to slow down the measured effects on those changes – but they cannot be avoided. He concluded his presentation by distributing four questions to discussion groups. The four questions are the following:

1. What effective plans can we make immediately in order to break down this isolation?

2. What curricular changes should we propose in order to ensure that our graduates are in touch with Latin American reality?

3. What will we do to stimulate sensitivity to change?

4. What resources do we have to redirect our methodology so that it produces persons who are agents of change? (Here "methodology" is to be understood as something that implicitly contains a philosophy or ideology.)

The various groups talked about these questions and proposed some responses, but they are more of interest to the participants from Guatemala. For this reason, we need only report that we, the group of teachers, are planning to continue meeting and that we also hope to publish some of the. other lectures in our future issue of this bulletin.

Colombia

The National Union of Biblical Institutes of Colombia (UNICO), after a long period of recess, met again on July 13-15, 1980. This meeting was held at Medellin, Colombia and it had two purposes: a) the re-structuring the organization and b) to hold a Fourth Workshop on Theological Education by Extension. The participants represented seven different extension programs. Some of the issues discussed at the meeting were: a) each program gave information on its various activities; b) materials, goals, curriculum and the levels of each program were presented; c) the training of Extension teachers and evaluation were discussed; and d) the re-structuring of UNICO. The new executive committee of UNICO is; President

Alonso Ramírez; Secretary Mardonio Ricardo; Treasurer Lee Stewart; and Vocal Tomás Lambis. The goals set by the new executive committee are: a) to celebrate workshops for Extension teachers and writers; b) to elaborate the status and internal governing of UNICO and also to elect legal trustees; c) to achieve the recognition of the extension programs among the residential programs. (For more information you can write to: Sr. Mardonio Ricardo, Apartado Aéreo 001, Montería, Colombia, S.A.)

Costa Rica

A book has been published*, A Theological Lecture on the Latin American Times*, (only in Spanish) in honor of Dr. Wilton Nelson, who for many years, was the Principal of the Latin American Biblical Seminary and who continues to be a faithful professor in that same institution. Some of the main chapters of the book are: "The Manifest Destiny and the Missionary Task" by Rubén Lores; "Critical Aspects of Theological Education in Latin America" by Hugo Zorrilla, "Isaac and the Lamb Which Taketh Away the Sin of the World" by Ricardo Foulkes, and "The Protestant Missions in Puerto Rico" by Carmelo Alvarez. Its price is ₡ 3,00 and you may order it from Seminario Bíblico Latinoamericano, Apartado 901, San José, Costa Rica, C.A.

Burma

Our T.E.E. program has just started, and we are still in the experimental stage. The program is sponsored by the Theological Education Committee of the Burma Council of Churches, and is ecumenical in nature. Our program aims at promoting ministerial practitioners in this (our) Socialist context. The Program is being conducted in Rangoon and Pegu (50 miles from Rangoon). We now have 57 candidates in total, coming from 5 major denominations. (Peter Joseph, T.E.E. Co-ordinator, Burma Council of Churches, P.O. Box 1400, Rangoon, Burma).

Colorado, U.S.A.

A new program for lay leaders is being developed and registered in the State of Colorado with the name of Lay Action Ministry Program (LAMP). This program recognizes the important place of lay people in God's plan for evangelism and church planting. Ephesians 4:12 clearly teaches that God's gifts to His church (including the pastor-teacher) are "for the equipment of

the saints, for the work of ministry, for the building up of the Body of Christ." This, it is believed, is a neglected concept in many of our churches today. We may also look at this picture from the viewpoint of the great spiritual needs of our nations today. Never in our history have we been brought to such a level of moral, economic and political crises – with each problem having at its roots the deep spiritual decay of our nations. Truly today is a day of 'crisis opportunity.' A day when the total forces of the Church – including thousands of called, motivated, equipped and channeled lay leaders (men and women) are needed to minister in today's world. It is anticipated that books and other materials will be sold both directly by LAMP, and through other Christian bookstores. (Robert L. Sams, Executive Director, 2897 E. Weaver Place, Littleton, CO. 80121.)

Arizona, U.S.A.

"Since the extension program began, 850 persons have enrolled in 72 locations in 22 states or Canadian provinces. The students have been taught by 68 seminar leaders representing 10 denominations. Current enrollment stands at 318 students. Spring 1980 gives cause for celebration at the Christian Cook School. At the beginning of our sixth year in Theological Education by Extension we continue to see progress and expansion of the program as we enroll our 1000th student".

North East India

A Consultation was held on Theological Extension Education with two members of TAFTEE and one from UBS, in Shillong, June 3-5. It was an exploratory consultation to feel the pulse of the church in North East India which is an established one, mainly consisting of two major denominational blocs – the Baptists and the Presbyterians. There are other denominations too, but they are much smaller in size. To every trained pastor there are, on the average, eight congregations! In some extreme cases, the ratio is 1:16. And as ministers retire and new ones are not found to take their place, the gap widens. Several months often lapse between the pastors' visits to each of their congregations. However, there is very strong leadership given by elders in these churches. But, once again, they are untrained. So there is a two-fold need: to have more trained pastors on the one hand, and to train the present lay leadership on the other. It was in this connection that the consultation was arranged, to make the church leaders

there aware of a possible way in which they might start meeting the need – through theological extension education – taking education to where the people are. And this is specially relevant in the context of the terrain that makes up N. E. India. There were many enthusiastic responses to the idea, and not a few questions. The church in N.E. India is a missionary church, and is a powerhouse for missionary activity in other parts of India. And training can enhance this potential. Please pray that fruit will emerge from this consultation, and all the efforts being put in, in God's good time.

Australia

The Council of Australia and New Zealand Association of Theological Schools met 27-28 May, 1980 in Melbourne for regular business and for a one-day seminar on theological education by extension. At least 8 extension programs have been initiated in the 2 countries, and the theological colleges are asking what role they should play in future developments of this kind – for theological education of the laity, ministerial training of minorities, continuing education of the clergy, and perhaps as part of the regular college programs. Important factors are the need to provide ministries among poorer urban and remote rural congregations, the rising cost of residential training, the increasing number of mature candidates for ordained ministry, the widespread interest among laypersons in serious theological studies, and the fact that the universities have demonstrated the relevance and effectiveness of external studies for 25 years. A network of persons interested in TEE has been proposed. Patricia Harrison and Ray Smith who worked with the New England TEE program of Armidade Diocese (Anglican), have directed several TEE workshops (Box 40, South Tamworth, N.S.W. 2340, Australia).

Tanzania

The Rev. J.F.S. Hogarth, who is working on the T.E.E. programme of the Anglican Diocese of Morogoro, is engaged in a project of collecting information about T.E.E. programmes in Africa. He writes about this project as follows: "Recently at the East African Consultation on Theological Education by Extension in Limuru, Kenya, at which delegates from seven African countries were present, it was seen that there is a great need for publication of material that not only shows those involved in T.E.E. the scope of the movement they are involved in, but also addresses the African Church explaining this movement within the church. It is felt that

this will excite confidence in T.E.E. in which we are all sharing as we serve the Lord". If you have not already sent information about, the T.E.E. programmes you are involved with, please let him know as soon as possible, so that the information compiled can be as complete as possible. Rev. Jonathan Hogarth, Berega, P.O. Morogoro, Tanzania.

Honduras

The Guatemalan Center for Studies on Theological Education and Ministry has initiated plans to hold a Workshop on Theological Education by Extension during the latter part of June 1981. Mainly this workshop will be for three countries of Central America: Guatemala, El Salvador and Honduras, but the door will be open for some few participants from Nicaragua, Costa Rica or Panama. Rev. Eriberto Soto, now working for his M.A. in Christian Education in the United States has been invited to be the director of the workshop. Look for more information in our next bulletin. (Or write to Apt. 3, San Felipe, Reu. Guatemala).

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FAITHFULNESS BEYOND DUALISM: Toward an Integrated Christian position for mission

James C. Dekker.

(Editor's Note: James C. Dekker is a professor of the Presbyterian Evangelical Seminary of Guatemala. He is the Coordinator of the Extension Centers in the Capital and the North area of the country. He is also contributing editor to our quarterly bulletin. This paper was also published in English in the *Reformed Journal Magazine*, (Volume 30, Issue 2, February 1980, and was translated into Spanish for this issue.).

Naiveté and youthful idealism – these are two of the terms that have been used to dismiss the missionary stance I would like to set forth in this paper. "You'll get over it," I've been told, "I felt that way too when I was younger." Or worse, "With more experience you'll learn to live with those feelings."

In fact, after several years of teaching and working in different situations and cultures I do not feel particularly naive; and for that matter I do not consider myself especially young anymore either. I have been trying to develop what I would call an integrated Christian position in relationship to my work as a missionary.

To talk about such a position, however, I want to begin by saying a few things about what I think is a real disease from which all of us suffer to some degree. I would call this contagious

disease 'dualism,' and it is that, as I see it, which leads people to mistake an integrated Christian position for naiveté or youthful idealism.

By dualism I do not mean the classic philosophical or theological view of the universe as a battlefield for the struggle between the powers of light and darkness. I am talking about a dualism which is sociological, exhibiting its symptoms in many areas of life, including the theological. This dualism is so widespread that we often miss its effect on ourselves and see it more dearly in others. (That is a warning to be taken seriously in reading this essay; just because I shoot at some targets does not mean that someone should not shoot at me!)

Dualism is dangerous because, although no one likes to admit having it, it is a respectable disease. No denomination, seminary, or Bible college would report in its general assembly minutes or advertise in the annual catalog.

> We heartily endorse a theological position that is based on Dualism. We consciously confess that our belief in Jesus Christ as Lord limits our area of competence to discuss issues only of personal, individual and narrowly understood spiritual problems.

Of course not. That would be deliberately to betray and blaspheme the basic Christian confession that Jesus is Lord. But dualism has developed many subtle mutations to keep itself alive. It has won enough respectability to do in effect what that fictional platform would have done if it were part of a confessional standard.

Dualism does its dirty work while leaving Christians and churches convinced of their faithfulness to their confession. It never attacks Christianity head-on, for deeply dedicated Christians – whose integrity is simply not to be impugned – end up defending dualistic positions.

Let us look at several examples of the sacred-secular dualism. A recent example within the Roman Catholic Church arose in connection with the meeting of Latin American bishops in Puebla, Mexico, in January and February 1979. In Medellin, Colombia, in 1968, the Latin American Bishops' Conference (CELAM) produced papers and statements calling for the Roman Catholic Church to side with the poor against repressive governments, dishonest and monopolistic practices by multinational corporations, and a host of other social evils which

the bishops said compromise one's commitment to Jesus Christ as Lord and Savior. The agenda at Puebla promised to deal afresh with many of those same topics.

Understandably there was dissatisfaction among both clergy and laypeople. In Mexico today an organization exists called *El Consejo Coordinador Empresarial* (The Businessmen's Coordinating Council), to which many Christian businessmen belong. The Council's goal is to "prevent the church from being used 'for political ends which have much to do with the guerrillas, the Latin American revolutions, the attackers of privated property and management"' (Christian Century, Oct. 4, 1978). The businessmen's response typifies a dualistic position since it attempts to separate the vast Latin American Roman Catholic Church from the ugly realities of poverty, dictatorships and economic dependence in Latin America. What their position comes down to is that there are two worlds: (1) the secular world of business, economics, and politics, in which businessmen, economists, and politicians ought to have free rein, unhindered by meddlesome papers, statements, and actions by priests; and (2) the sacred world of ethereal religion, which reaches into the individual Christian's soul only, but has nothing to do with the society in which that person lives in wealth or poverty or somewhere in between.

Within the Roman Catholic Church of Latin American many voices expose this dualism for what it is. One is Dom Helder Camara, archbishop of Recife and Olinda, Brazil. He calls the Roman Catholic Church's historical position one of best – intentioned complicity with the rich and the governors. Dom Helder bemoans the passive form of Christianity which the Roman Catholic Church has presented to its people over the years and criticizes the reactions of "the governments and privileged groups" of Latin America, who view themselves as the saviors of the Roman Catholic Church from Communism.

Dom Helder is no Communist; he has both championed and criticized Liberation Theology. Yet he has been labeled subversive and Communist for his attempt to support the poor and oppressed people of Brazil's Northeast. He says in defense of his support for his parishioners: "We are not pastors of souls, but pastors of people who have souls and bodies" (*Sojourners*, Oct 1978). He recognizes the dualistic attitude that prevents other well-to-do Christians from supporting the poor of Latin America in a fully spiritual mission.

If were to label, then, I would say that Dom Helder represents an integrated Christian position – after I give latitude for differences in geography and social situations. The position of the *Consejo Empresarial* is dualistic. But we need not go to Latin America to find evidences of the sacred-secular division. We can point our diagnostic fingers at our churches, at our missions, and at our own conceptions of mission and find that the sacred-secular dualism is alive and well – if one can say that of a disease.

In general terms we can see dualism in any kind of religion which calls for or practices flight from the evil world. We see evidences of this in churches that form tightly knit, impenetrable communities. Or we can see it in the congregations that move to respectable suburbs in order to find a place to worship in safety rather than deal with the terrors and problems of living and working in a changing city neighborhood.

In more familiar terms we can find dualistic attitudes in many favorite hymns. One of the more famous hymns of the church, "Jesus, Lover of My Soul," highlights personal escape to Jesus as the most sought after goal of life in its first verse:

Jesus, lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high.

Hide me, O my Savior, hide,
Till the storm of life is past.
Safe into the haven guide;
O receive my soul at last.

The message of that first stanza does not correspond to the message of the three other stanzas of the hymn. Here the attitude of escape from the problems of life differs from the attitude of God, who sent Jesus into the muck that man had made of life to reclaim and remake God's creation.

To recognize the body-soul and heaven-earth dualism in the first stanza of this beloved hymn does not mean that we should not sing it. The song does minister to people, because of course rest and refuge in God and personal closeness to Jesus Christ are crucial to the Christian life.

However, if we so severely separate living with Jesus Christ today from living with him eternally, we will be succumbing to dualism's effects.

We also find dualism manifested in the box which we put around the range of themes we permit the gospel to address. A couple years ago I preached a sermon on Genesis 1:28 – the "cultural mandate" – and Colossians 1:15-20 – Paul's christological hymn about Christ's reconciliation of all things to himself. Good Reformed practice demands that we take into account the continuing effect of sin, both on the cultural mandate and on the very things that Christ was reconciling.

Where I ran into trouble was not in my exegesis, but in the application. The council members later told me they could not remember receiving so much reaction to a sermon – and what they heard was not complimentary. My mistake had been that in trying to draw out current responsibilities to God's creation I had suggested that Christians ought to be working personally and communally to clean up and conserve the environment God had once entrusted to Adam and Eve and now re-entrusts to people in a special way once they appropriate God's saving grace. That is, living ecologically responsible lives is a consistent response to God for saving us.

The complaints to the council questioned my orthodoxy and my fitness for the ministry. Strangely enough, however, few people actually disagreed with my suggestions. They did disagree with me on the place where I had made them. What I said had "nothing to do with salvation." I was told, "That kind of thing is good for a midweek lecture or discussion group, but I'd never call it a sermon." These Christians of the tradition which has brought us such socially and theologically committed movements as John Calvin's Geneva and Abraham Kuyper's widespread political movement in the Netherlands were complaining that the topic of Christian responsibility had no place in the exposition of God's sacred revelation.

The attitude that provoked this reaction is the legacy of a dualism which limits the gospel's range. It is akin to the attitude that the world of church is for Sundays and revival meetings, when people hear Bible stories and make decisions for Christ. They are saved, but it is not crucial that a complete change of mind (metanoia) and life occur so as to equip the saved person to deal with the world. In the words of Eugene Rubingh, God is tacitly asked to remain

the "Outsider" (*The Banner*, Oct. 13, 1978), to be allowed into our lives and societies at our convenience.

Not only is such an attitude destructive of Christian mission and spiritual health, it is at base unbiblical. The source of this disease of dualism has been placed variously by theologians and philosophers. Its first outbreak occurred as a result of the Greek philosophical hierarchy, which assigned the spiritual a higher place than the material; hence the mind strove to escape from the body.

In the eighteenth century, this appeared in a virulent mutation called the Enlightenment. The result of Immanuel Kant's famous dualism of the noumenal and the phenomenal realms was even worse than that of Greek dualism. Biblical faith, as part of the noumenal or spiritual realm, was empirically unsupportable. Christian faith was kicked upstairs, just like the manager of a losing baseball team, who gets a job in the front office for the same pay, but with less respect and with little to do. In brief, it became intellectually insupportable to be a Christian, much less to try to formulate a life-style which viewed everything as subject to God.

Friedrich Schleiermacher restored some respectability to Christianity, but his desperate rearguard action heightened dualism by accepting the limited competence of biblical faith. Faith was for an individual's comfort, but for nothing more than personal ethics. The effects of this remain with us today in any attitude of world-flight Christianity or in the acknowledgment of certain "spiritual" areas in which the church or its representatives are allowed to work.

Whenever meddlesome Christians cross those boundaries of the church's, the Bible's, or their own supposed competence, dualism fights against what I have called the integrated Christian position. In the United States today the doctrine of the separation of church and state is injected as an antidote to Christians who mess with business other than saving souls or offering shallow comfort. This misinterpretation of the First Amendment to the American Constitution claims that the church and politics must remain separate. But all the First Amendment was meant to do is insure the exercise of religious practices free from governmental influence. It does not protect the government from the social influence of the church. Many otherwise dualistic Christians tacitly acknowledge this by participating in the

struggle against abortion-on-demand laws, a work that draws little critical fire from the church because it so obviously appears to be an area in which Christians ought to work.

To agree with Jesus' words that his "kingship is not of this world" is not to advocate world-flight nor limit the church's mission to saving souls. Among other meanings, "world" in the Bible is the place to which people are limited or the wider area of the universe where "powers" have their play. Christ is the head of all such powers and is not limited by them – hence Jesus in John's gospel (18:33-38) was not intimidated by Pilate's questions about his kingship.

Such crucial New Testament passages as Colossians 1:19-21 and Ephesians 1:7-14 show us the extent of God's kingdom. Because it is surely broader than Christ's church and its mission, we cannot ignore any area of life as though it were beyond the reach of Christ's reconciling influence. And our reading of Leviticus, Ruth, Amos, or Jeremiah must convince us that God closely connected Israel's social and economic life with the religious practice of individual Israelites. God's prophets – his missionaries in one sense – repeatedly pointed to the hypocrisy of tithes and worship offered by those who thought social and economic oppression of the poor had nothing to do with personal or national obedience to God.

Similarly, before we read our Lord's Great Commission in Matthew 28:19, we do well to read the preceding verse as a preface: "All authority in heaven and earth has been given to me. Go therefore and make disciples of all nations..." In John Stott's words, "not only the consequences of the commission but the actual commission itself must be understood to include social as well as evangelistic responsibility, unless we are to be guilty of distorting the words of Jesus" (*Christian Mission in the Modern World*, p.23).

Jesus claims all authority, and in that is included discipling. Our discipling must follow Jesus' model, and Jesus would have no part of being put in a box. He claimed all authority; he is Lord of all powers, principalities, structures, and people, whether that is recognized or not. Discipling is the hard part of mission. If we intend to disciple people in Jesus' name, we may have to leave ourselves open to practices we are not comfortable with. It is no problem to pay lip service to the slogan of dealing with the "whole person," but I think that in our world that can never again mean presenting the gospel of Jesus Christ in a form only we are familiar or happy with.

Gabriel Fackre calls for "involvement evangelism" in which doing and telling the gospel are distinguishable but not separable. He does not mean that missionaries should ever engage in exclusively social or political activity. To do that would rob the church of its unique function of bringing people to Christ so that they can act as Christians in their societies, in their politics, in their economic systems. What Fackre does mean is that missionaries must recognize the depth of the Christian message as pertaining to private as well as public concerns, to persons as well as societies.

To work in mission that way means not coming with a pre-packaged bill of goods to unload on poor, weak people. In Latin America today, where most people manage to survive on less than $200 annual per capita income, it will be hard to avoid the temptation of coming with our gospel package. It will be hard to avoid having people we work with carry out our plans for rural electrification, develop our water projects, and build our church buildings. That has been called involvement and ministering to the whole man. But it has also led to making Christians in our image instead of letting them become Christians in God's image by responding to their social, political, and economic environment once they have accepted Christ as their Savior. All these areas – and more – are included in the spiritual lives of people in Latin America today.

To avoid the patronizing pitfalls of helping people too much or preventing them from becoming Christians in their situations, John Stott says that we must get to know and respect the people we work with and that we must avoid "shouting at them from a distance" (*Christian Mission*, p. 25). Distance can express itself in different ways. Some years ago I canvassed near our home with a helper from the World Home Bible League. At one door we met a nineteen-year-old mother whose husband had left her. As she blurted out her fears and troubles, the fellow I was with told her that the Bible had the answer – and did she want one? She tried again, but the man did not understand her despair enough to try honestly to help her know how the Bible and the Lord really can make life worth living. His problem was that the only language he knew was one that ministered to him and to fellow Christians. It was the language of common religious talk but it did not help him communicate with that young woman.

Alfred Krass writes of a situation in which he had to learn some new words for the old story of Jesus Christ. Invited to address a group of North American Communists, he found an atmosphere of deep distrust. They told him that none of the Christian intellectuals they had

met had ever respected them as persons. Instead they had prejudged them, never talking without attacking. Krass worked hard that weekend to forge a new language. He learned to talk with non-Christians about Christianity – and after that some of those who had despised Christianity for decades were ready to hear more of Christianity's uniqueness (*The Other Side*, Oct. 1978).

Both Stott and Krass point to the need to respect people, to give them room to find out and to live the Christian gospel. Though we should not be out pounding lecterns at political rallies wherever we work, neither should we forbid people to explore the gospel for ways to act politically that we might not practice in our own countries. If we proclaim freedom in Christ, involved evangelism and an integrated Christian position require that we allow Christians to develop and adapt the gospel to their lives without our strings attached. Allowing Christians to find their personal relationship to Christ is risky and frightening. But faithfulness to Christ's gospel produces changed persons who will act in changing their societies.

It is not enough – even though it is a great deal – to change a drunken, unbelieving, unemployed, philandering husband and father into a sober, believing, hardworking, faithful family head and provider, if thereafter that person never thinks beyond that first radical change in his Christian life. In Latin America the gospel surely means preaching faithfulness, sobriety, and dependability. But at the same time it means that the new person in Christ must have all the equipment that Christ's gospel does offer, in order to respond not in dualistic but in integrated Christian terms to the full environment where God has placed him or her.

EXTENSION NEWS

Guatemala

This Bulletin, Theology Extension Seminary, with regret requests our readers' pardon for not having published Bulletin No. 4 of 1980. This was for many reasons, the greatest reason was because we lacked sufficient personnel to do so and as you can imagine, we were limited by time, administration, and changes at the Seminary during these last months. We hope that you will understand the circumstances.

Guatemala:

We are pleased to inform you of a list of important articles on TEE which were published in back issues of our Bulletin and that you can order at a price of $0.50 each. These articles will be of interest to those who are investigating

Bulletin #	Article	Author
3/1970	Definitions: What extension is not.	
3/72	The Spanish intertext project.	F. Ross Kinsler
4/72	Modifications of the extension method for areas of limited education opportunity.	Jorge Patterson
	Training God's men in rural Colombia.	Chuck Derr
1/73	The case for voluntary clergy.	Roland Allen
	Development of professors and materials for theological education in Latin America.	F. Ross Kinsler
3/73	Extension: An alternative model for theological education.	F. Ross Kinsler
4/73	Combining Extension with Residence.	John E. Huegel
1/74	The ALISTE project for training extension specialists.	F. Ross Kinsler
2/74	Village ministries and T.E.E. in India: a case of unfulfilled potential?	James A. Bergquist
3/74	Let's multiply churches through extension education chains.	George Patterson
4/74	Open theological education and ministry: A preliminary proposal.	F. Ross Kinsler
2/75	National study consultation on theological training of the whole church and new patterns of training.	Yeotmal, India
3/75	Consultation on theological education churches and Institutions of southern Africa.	Johannesburg

	Production of elementary theological text Anglican extension Seminary.	The SEAN team
4/75	Concordia, Hong Kong: A case study in transition toward a non-traditional theological training program.	Manfred Berndt
1/76	Guatemala Center for studies in theological education and ministry.	F. Ross Kinsler
2/76	The challenge of the extension movement.	F. Ross Kinsler
3/76	A working definition of theological education by extension.	F. Ross Kinsler
4/76	The preparation of leadership for the pastoral ministry: an historical resume.	James H. Emery
1/77	Brazil's internship program for preparing extension writers.	Lois McKinney
	Network: Forming indigenous ministry in Alaska.	David Keller
2/77	TEE in its Teens.	Wayne C. Weld
3/77	Case study methodology.	Kenneth Mulholland and Ruben Lores
	Prodiadis: Continent-wide extension program for Latin America.	Ruben Lores
4/77	Theological education by extension: Service or Subversion?	F. Ross Kinsler
1/78	Proposal: A network for the study of ministry and theological education by extension in North America.	David Keller
	Reaching out ... into Communities.	Cecil Corbett
2/78	Moving toward the contextualization of theological education – Extension Development at the Indonesian Baptist Theological Seminary.	Avery Willis
3/78	Presbyterian ministerial preparation in Brazil – A Sociological – Historical case study	Ronald Frase

	Commission on non-traditional study. Association of theological schools of southeast Asia.	Manfred H. Berndt
4/78	Bases for change in theological education.	F. Ross Kinsler
1/79	Biblical bases for an integral ministry.	Eriberto Soto
	Brief report on the first Central American workshop on theological education by extension.	Nelly de Jacobs
2/79	Primary health care and primary ministries.	F. Ross Kinsler
	Five challenges to the churches in health work.	John H. Bryant
3/79	Prodiadis: A new way of doing theological education in Latin America.	Dr. Irene W. Foulkes
	Christians are called to overcome malnutrition, hunger must be defeated today.	Jim McDowell
4/79	Mission by the people.	F. Ross Kinsler
1/80	Mission undeniable: Pastoring children.	Jose Luis Velasco M.
2/80	The social and economic context in which the Latin American churches live.	Rev. Victor H. Vaca
3/80	Progress, problems and perspectives in theological education in Guatemala.	Emilio A. Núñez C.

Honduras:

In our last Bulletin we announced that the next workshop on Theological Education by Extension will be held during the days of July 21st to 30th, 1981. This workshop will be held at the Honduran Biblical Institute, located in the suburb Altiplano of San Pedro Sula. The director will be the Rev. Eriberto Soto, who is now working on a master's degree in Theology in the United States. He has received special instruction on Theological Education by Extension in Guatemala. The themes that will be discussed are: the definition of theological education by extension; the biblical and theological bases for a change; the program planning of theological education by extension; and alternatives for Latin America. The quoted price of $30.00 for participation includes room, board and the workshop. Each institution is responsible for their costs in travelling to and from the workshop.

Oaxtepec 1978:

We have just received a copy of the book Oaxtepec 1978 published by the Editorial Committee of CLAI (now forming) (Latin American Council of Churches). This book studies the Christian unity of the Latin American Protestants from 1976-1978, it includes the documents of the Assembly of Christian Churches of Oaxtepec, 1978. This book cites that: "From the beginning of the century there are signs on the Latin American continent of intense persistence of the diverse and numerous Protestant groups to unite. The effect of these forces and the results that they produced, if not spectacular, manifested a nearness to the everyday life of the church in these days when we are getting closer to the final days of this century. Oaxtepec 1978: Unity and Mission in Latin America is a document that is faithful and indispensable for all those Christians who want to make a serious analysis of unity among Protestants. In this book the most important details and the landmarks of the Oaxtepec meeting are highlighted – whose only comparison is Puebla – and in whose united works are referred to in the volume. You may order this work by writing to: Apartado 133, San Pedro de Montes de Oca, San José, Costa Rica.

Paraguay:

A group of close to 500 official participants plus more observers representing more than 25 institutions of theological education in the southern part of South America met at a Regional Consultation on Theology outside of the city of Asunción, Paraguay during the days of September 6-8, 1979. Some of the themes that were brought forth were: the methodology of theological education in general; an analysis of the Latin American situation; the methodology of theological education in Latin America; and, workshops and laboratory work. A book on this was published by the Executive Secretary of ASIT in 1980. (Camacuá 282 – 1406 Buenos Aires, Argentina, S. A.).

United States:

The League of Women For Conservative Judaism, with 210 affiliates, has voted in favor of the ordination of women Rabbis. The ordination of women has the support of the important conservative Jewish groups of North America. At the National Convention of the League the ordination of women was voted unanimously. The final decision was wrought by the Jewish

Theological Seminary of North America, Kiamesha Lake, U.S.A. (Taken from "Rápidas", November 1980).

Canada:

A document in English about the participation of women in theological education was prepared by Glenys Huws as a result of a mandate from P.T.E. (Programme on Theological Education) who named a Commission to study this topic in Geneva in November, 1979. The goal of this report is to amplify the information about participation of women in theological education during the period of 1976-1979. This document will be very valuable for groups, associations, institutions and churches who are interested in evocating the ministry of women. You can write for more information to: 85 St. Clair Ave. E., Toronto, Ontario, M4T 1M8, Canada.

P.T.E. OPENS OFFICE IN NEW YORK:

Following decisions made at the June meeting of the P.T.E. Executive Committee, Assistant Director Ross Kinsler has moved to the New York City area and opened an office of the P.T.E. at Union Seminary, 3041 Broadway, N.Y., N.Y. 10027 – telephone: 212-866-0090 – Cable: OIKOUMENE New York). He will continue to carry P.T.E. concerns for North America and Africa, alternative patterns of theological education, and the newsletter, *Ministerial Formation*, which is now being edited and published in New York. The new administrative secretary for this office is Ms. Teresa Brooks. (Taken from "*Ministerial Formation*" No. 12-1980).

U.S.A.

The 7 seminaries of the United Presbyterian Church have undergone major changes in the decade of the 70's. From 1970 to 1980 the total number of students increased from 2139 to 3255 (the fulltime equivalency increased from 1610 to 1978), while the membership of the denomination fell from 3,095,791 to 2,477,364. The number of pastors increased from 13,151 to 14,164, while the number of members per pastor fell from 235 to 175. The cost per fulltime student increased from $5638 to $8972 per year, and the overall annual operation cost of the 7 institutions increased from $9,077,000 to $17,747,40 7. Today only 39% of the students in these seminaries are new candidates for ordination; 61% are clergy who have returned for additional training or are laity. 29% of the M. Div. students (candidates for ordination) are

women; only 2 1/2% of those studying for a D. Min. are women. (Dr. John H. Galbrenth, Director of the Council of Theological Seminaries, UPCUSA, 475 Riverside Drive, N.Y., N.Y. 10115). (Taken from "*Ministerial Formation*" No. 12 – 1980).

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THEOLOGICAL EDUCATION AND THE HISTORICAL SITUATION

By Osvaldo Mottesi

(translated by James C. Dekker)

(Editor's Note: This paper was presented by Dr. Osvaldo Luis Mottesi at the First Latin America. Consultation on Theological Education which was held at Sao Paulo, Brazil, in August 1970. It was also published in the magazine "En Marcha Internacional", No. 18, 1971 of the Latin American Mission. In 1979 it was included as a chapter of the book *Lectura Teológica del Tiempo Latinoamericano*, published by the Latin America Biblical Seminary, San José, Costa Rica. We publish it now in Spanish and English considering its value on the 3 main points of its proposal: Theological Education and Secularization, Theological Education and Proletarization and Theological Education and Liberation. Dr. Osvaldo Luis Mottesi, author of this proposal, served as Secretary of Publicity of Evangelism in Depth; as Professor of the Latin America Biblical Seminary and is currently Director of Spanish Studies and Professor of Religion and Society in the Northern Baptist Theological Seminary of Lombard, Illinois).

As the title indicates, this short essay will focus on what Latin America's current historical situation implies for theological education, both now and in the future, by doing a sociological analysis. Therefore, our methodological approach will emphasize some basic elements that create our continent's social pathology. Finally, we will try to describe what such phenomena imply for theological education.

Because of personal and space limitations, the following thoughts intend only to set the compass for creative dialog on this subject. The short conclusions that this essay offers do not claim to be definitive solutions; instead they are merely provisional attempts at answers. These are the first fruits of personal reflection that will continue to develop and mature.

Although it might seem platitudinous to sketch Latin America's present situation, we must do that to find our bearings. Our society is clearly moving from an agricultural, feudal structure to an urban, industrial structure. In this complex and multifaceted process of social change, many other forces abound that constitute Latin America's pathology as a society in revolution. Presently, many different scientific disciplines are subjecting these forces to detailed analysis. From social psychology to economics to the political sciences, nearly every branch of scientific investigation is bending over backwards in order to develop a typology of social change. I do not claim here to add anything original to the great amount of good research already done in this field. I hope merely to emphasize the contributions most relevant to our theme.

Basic Structures of the Latin American Revolution

Here we would like to consider three phenomena that we will call "basic structures of the Latin American Revolution": 1) secularization; 2) growing proletarization; and 3) the budding desire for liberation.

1. Development of Secularization – or the desacralization of the status quo

For centuries humanity and the world have been understood and articulated in terms of theological propositions. Human and social life fit into a highly-structured and unified religious system. Nevertheless, the Constantinian Era has come to an end. In attempting to understand itself, humanity has rejected the theological groundwork that it earlier took for granted. Both religion and the Church have been and are currently topics in question. Such a process is born of the demythologizing impact of Biblical faith. For this writer, the entire process of secularization has resulted from the influence within history of God's written revelation. Three names mark decisive moments on the clock of the West's history of ideas. Nietzsche, Freud and Marx presupposed the need to question anything religious when it came to expression in philosophy, psychology and politics. After them, secularization became the avalanche of

inescapable power that whips us along today, although perhaps the process has not assumed such marked contours among us as it has in other places.

Today we are panicky witnesses to a developing historical-universal worldview that springs from the critique and erosion of the traditional religious base with which our society's ruling power structures once justified their existence. Because we Christians are not taking part in any renewing changes, we become more and more marginated every day in this continent or marginization *par excellence.*

We see only two well-defined alternatives: 1) Either our fear of God's world will continue to lock us in our ghettoes of futuristic, otherworldly spiritualizations or 2) we will try to live our mission as prophetic Christians by taking risks and by working to serve in the middle of the environment that questions our very existence.

2. Growing Proletarization – or social class awareness

The more or less accelerated development of Latin American industrialization and its resulting internal migration has bred a virulent form of the world-wide process of urbanization. More than 38% of the world's people live in cities. Between 1950 and 1968 urban population world-wide doubled. If this rate of growth continues, 50% of the earth's inhabitants will live in cities by 1985. Currently, urbanization is most pronounced in under-developed areas. In Latin America where the demographic growth is nearly 3% annually, urban population grows by 5% with almost 50% of Latin Americans living in cities.[1] To use a recently coined phrase, we are marching toward the "ecumenopolis." The planet will be transformed into a world city – one result of our present technological revolution.

In Latin America the related processes of expulsion from agrarian life and the attraction to urban life are unleashing this urbanization. In our under-developed context, such a movement comes to expression in the so-called internal migrations, a phenomenon that is nothing more than the transfer of poverty from the country to the city. The growing "misery belts" around our cities pathetically testify to this reality.

[1] I have taken these statistics from Ricardo Chartier's article "El Hombre y la Ciudad," *Revista Educación Cristiana* (Buenos Aires: Consejo Central Metodista de Educación Cristiana en América Latina con la colaboración de otras denominaciones, Yr. 24, #96, April – June, 1969), pp. 35-37.

Urbanization does not merely describe certain human groups by formal characteristics; instead it involves a way of life. This exquisitely complex lifestyle demands and at the same time provokes the "proletarization" of the lower social strata that comprise most cities' populations.[2] In other words, proletarization is the gradual realization by the working masses living in industrial slums that they are an exploited class. Such a phenomenon is not the exclusive property of city dwellers.

We can talk also in this sociological sense of subtle and slow, though growing, proletarization of the peasants. Rural proletarization is just one way in which urbanization as a lifestyle has influenced the rural environment.

Although it normally alienates the masses, communications media produced and administered by capitalist society's power groups themselves boomerang by proletarizing the peasants. The transistor radio that the smuggler sells to the peasant puts him in contact with a hitherto unknown world of technology and comfort – an abundance that stands in marked contrast to his own situation.

3. Newborn desire for liberation-or the revolutionary ferment

Behind the pre-revolutionary phenomenon or the Latin American revolutionary project no other element is more explosive than our peoples' yearning for complete and genuine revolution.

The generalized dissatisfaction with the status quo that is visible to a greater or lesser extent among most groups sets the stage for such a yearning for revolution. Even the small minorities who are trying to pile up 1th live in fear. A dissatisfaction is springing up among the urban middle class, university students, urban masses and now also among peasants. Despite the different origins of this dissatisfaction, it is producing a growing spirit of questioning the social order – more accurately the *disorder* – in which these groups of people live. The revolutionary

[2] I am using the term "proletariat" in the commonly accepted sociological sense as the social stratum that is characterized in the following ways:

a. It is aware of being a societal group that has,
b. The potential to win concessions by threatening to provoke social unrest.
c. It has the legal status of a free people, although its social situation is insecure because it does not have the private property on which the economic system is founded.
d. It is one of the "masses" of society that stands at the base of the hierarchical social pyramid of classes in a stratified society.

ferment that is pulsing through all sectors of Latin American society expresses itself not only in the negative dissatisfaction just mentioned, but also in a positive project of liberation. We are talking about liberation from alienating and dehumanizing circumstances created by current structures of social injustice; about liberation from a system that turns man into an exploited object, making him a tool, a thing for someone to use; about liberation in order to become a person, a subject who can create a new tomorrow.

This new-born desire for liberation is a subjective element that expresses itself in objective historical action when it reacts against concrete obstacles that prevent the liberation project from coming together. When this occurs, the desire becomes action – which is the same thing as revolution. That is, in brief, the critical element of contemporary Latin American society.

THEOLOGICAL EDUCATION AND THE HISTORICAL SITUATION

Let us now look at what Latin America's current historical situation implies for the church's life and mission, and therefore what theological education, the Church's necessary servant, ought to be in renewing Christ's Church on our continent. At this point I will go on record and say that some of the following ideas have been inspired by the following previously published articles: 1) "*La Forma de la Iglesia en la Nueva Diáspora*" by Dr. Richard Schaull,[3] and 2) "*La Educación Teológica en una Sociedad en Revolución*" by Professor Hiber Conteris.[4] I am grateful to each of these scholars. Furthermore it is necessary to emphasize the predictive character of most of my conclusions. These conclusions, as I mentioned earlier, claim only to be a Springboard for discussion. As such they point to what the current situation implies for the Church and particularly for the, ministry of theological education. We must keep this in mind in order objectively to evaluate those conclusions.

1. Secularization and Theological Education

a) Regarding the Church: How would the Church and its structures manifest themselves in order to be present and to act in ways relevant to a secular society? Secondly, the megapolis, with its growing and complex social networks is transforming the classic patterns of

[3] Richard Schaull, "La Forma de la Iglesia en la Nueva Diáspora," Christianisme y Sociedad (Montevideo: ISAL, Yr. 2, #6, 1964), pp. 3-17.

[4] Hiber Conteris, "La Educación Teológica en una Sociedad en Revolución", *... por la renovación del entendimiento...*, Justo González, ed. (Río Piedras, La Reforma 1965), pp. 95-125.

interrelationships. Future relationships are no longer face-to-face encounters within the same neighborhood. Instead they are becoming multiple relationships, divided according to particular functions. In the place of the community in which everyone knew everyone else and where mere existence required interdependence, we see social relationships multiplying themselves centrifugally: from the small communal group in the barrio outward. Therefore the secular city dweller tends more and more to associations based not on geographical nearness, but rather in functional similarities and relationships. The binding element in society becomes a person's role as student, worker, professional or athlete.

This opens up new horizons for the Church's life, strategy and action. "Dispersion" becomes the watchword for mission in the middle of this new situation. The parish transforms itself from its traditional structure into numerous groups, centers, communities or functioning cells. Nuclei of industrial workers, of professionals, of students in universities and colleges and also of neighborhood groups spring up wherever possible. All this carries with it a series of results that will merit extensive specialized analysis. We will only mention some that bear particularly on theological education.

In the first place, denominational patterns will cease to be the Christian communities' binding element. To recognize such communities as the "Church of Christ" would not be to consider them first of all as denominational structures, but to consider instead the believers' need to express themselves in communal form as a church through worship, prayer, study of God's Word and public testimony. Any formal characteristics, strategy and action programs would become a natural outgrowth of the context in which a given group lives. The foregoing would also transform the classic style of Christian ministry, at least in its pastoral dimension.

The growth of "functional communities" would make totally unnecessary what is traditionally called "separate ministry" which connotes one person working full time in each group. This full-time pastoral concept would be replaced by a multi-pastoral ministry in each cell. Thus we would see a change from a professional ministry for all believers to the universal ministry *of all* believers.

To simplify such an ecclesiastical structure would nullify the importance of the paid pastor who directs the congregation's business. We would follow the Pauline pattern of a ministry that supports the Church – not the Church that supports the ministry. The financial relief this

would bring in Latin America is obvious, since we are facing under-development both inside and outside the Church.

b) Regarding theological education: How would these ecclesiastical changes influence the philosophy and the place of theological education in the Church's life? Some substantial changes which the Christian community would have to experience in a secularized society with flexible structures and centrifugal movement would open it up to a new social context. Those changing contexts would necessarily stimulate profound and continuing theological reflection on the Church's new society. This would in itself guarantee a responsible and necessary role for theological education as a servant for the Church's renewal. Furthermore this would also make us see that the theological profession – whether in research, writing or teaching – would continue to occupy a vital place in the Church's life, despite the historical forms that the Church might assume.

The relativization of the classical form of ministry would not at all detract from the importance of theological education. A new, more secular kind of ministry would require changes in candidates' preparation for the ministry. Theological education would have to characterize itself as being:

1) Education for all of the Church and not merely for a minority, as is presently the case with the emphasis on education for full-time pastors. The universalization of ministerial functions in these "functional communities" would make this kind of new education necessary.

2) Theological education would take part in a living dialogue with the social sciences. Thus such an education would be the product of a bipolar perspective: "world-centered" and "Christ-centered." Thus the "students" ministries would result in a Christian response to the contemporary world.

3) As a result of 1) and 2), theological education could in many cases complement professional liberal education. Thus it would consist in a curriculum of basic materials to prepare a person on a high level of Biblical-theological specialization. This kind of education would be for those who would minister in a context of their "functional world" alluded to previously.

2. Proletarization and Theological Education

Latin America manifests itself, as Jose Ortega y Gassett well-discerned, as a society of elites and masses. The pyramid with which we can chart the reality of these social strata in Latin America shows us the groups that currently occupy the upper reaches of the pyramid. These are the small minorities that illegally hold the power in our continent. Meanwhile a great majority of Latin Americans would be situated in the pyramid's base. The intervening strata which we currently call Latin America's "middle class" is not generally that at all – although in Argentina and Uruguay it is relatively large, making up 39.7% and 31% of the populations respectively. Furthermore, although in the past some Latin American specialists have been given it great importance as the element that would carry out social change, presently quite the opposite opinion is gaining acceptance. For example, Victor Alba, well-known Latin American political scientist who fifteen years ago considered the middle class the instrument of change, has recently turned completely about by affirming that these strata are now the forces that impede the changes so necessary in Latin America.

In the middle of this situation, the Church manifests itself as a social group with a typical middle class attitude. Even when sociologically the great majority of our Protestant churches are "proletarian" churches, psychologically they behave with middle class values. It is not possible for us here to develop the various reasons for this phenomenon, but one of the most evident has been the drive always to maintain among converted people high standards of conduct and lifestyles imported from the developed countries from which missionaries of sending churches first came and from which they continue to come.

With respect to theological education, this has produced an artificial situation inconsistent with the reality of poverty and underdevelopment that our continent is experiencing both in and outside the church. Our theological students are uprooted more often than not from their contexts and isolated for three, four and five years in theological institutions. Although such a system does have relative academic advantages because it offers the possibility of students dedicating their energies exclusively to their studies, it also occasions a dangerous divorce from the very society to which the student one day hopes to return. When and if the student returns, he finds that he is alien both to his people and to his society. This is one of the major

reasons why we Latin Americans live the drama of having "masses without leaders and leaders without masses.[5]

Our aristocratic and expensive system of ivory tower theological education with it. concept of a hyperactive ministry has turned out ministers with "religious values of consumerism." For example, in Brazil it cost $4,000,000 in 1969 to train about 3800 theological students. We must popularize theological education, not just in terms of reaching the people – "universalizing" – but in terms of its "proletarization." In other words, theological education should produce in the students an awareness of the realities in which they will carry out their ministries.

We will have to develop a "people's theology." In order to do that our theological institutions will have to fit more closely within their environments than they now do. The scandalous cost of theological education in poverty-stricken Latin America ought to force us to revise our strategies. Possibly the influential theological schools of the future will be those whose students and professors work part-time "outside the vineyard" to earn their daily bread, while they do their academic work at night. In that way they will be able existentially to identify with the people and live realistically the divine witness of the incarnation.

3. Liberation and Theological Education

The desire for liberation that articulates our revolutionary atmosphere expresses itself in various ways, the most pronounced of which is an exaggerated nationalism. Such a spirit often is characterized by national egotism and self-centeredness that ignores the legitimate needs and rights of other peoples. Though the world's political experience of the last few centuries surely helps explain such a phenomenon, that hyper-nationalism is no less revolting and as such is an aberration. Nevertheless the Latin American situation is producing a healthy nationalism that is indispensable for progress and development.

Justice, equality and peace cannot be merely praiseworthy universal ideals and abstract sermon topics. They must come to bear on every concrete situation. The desire to see the fruit of these ideals in Latin America's twenty-plus nations and the fervor to protect those rights form an authentically nationalistic task to which the peoples of Latin America have dedicated

[5] The phrase is Samuel Escobar's, who used it during the "Enrique Strachan Chair Lectures" which he presented in San José, Costa Rica at the Latin American Biblical Seminary in 1969.

themselves. This is one of the most important occurrences that we are witnessing in our lands. Nationalism expresses the desire to cast off the alienation of colonialism. As such it can affirm what it means to be and act as Latin Americans.

In the face of this psycho-social reality, most of our theological schools look like cultural transplants in our countries. Most of the teachers and administrators are foreigners; most economic support comes from outside the area. My historical awareness convinces me that it is absolutely necessary, wisely and with prophetic vision, to *indigenize our theological schools*.

I hope that it is clear that more than mere nationalism moves us to defend the previous point. God is speaking to the Church through the growing nationalism and is calling it to liberate the Gospel so that it can produce its own fruits in every human community by using the values unique to its culture. The Gospel is universal because it comes to expression individually and locally; because it is able to set down roots and produce fruit in every culture and people.

Today nationalism has its place in the Church's agenda by challenging it to fulfill itself by doing its mission in the world. The Church and the Gospel become universal, their scope and meaning become complete through the historical processes of incarnating themselves in one more person and in one more culture.

For these reasons it is absolutely indispensable to indigenize the Church and thereby carry out the Great Commission. As a well-known theologian would say, the Church is "the incomplete Church." Therefore we members of the Church find our missionary duty in indigenizing it. This is our historical imperative so that the Gospel becomes a real, relevant and abiding presence in every place and circumstance. Thus in Latin America the Church must find its own identity, be itself and indigenize itself to its core. Only as a result of the Church's being itself in the Holy Spirit and for the Lord's glory will it do what the Lord and history require of it for the sake of the continent that cries out both for liberation and its encounter with itself.

If we are convinced of the above, indigenized theological education will be the foundation stone of that goal. Where else but in theological schools can a genuine "Latin American Theology" be born? Where else could such a theology be nurtured that would stimulate the Church to indigenize? For those reasons I believe that the process of freeing the Church from

every influence foreign to being Latin American ought to begin where theological reflection happens.

The foregoing by no means deprecates the contribution that teachers from outside our culture have made to theological education. Such an attitude would reduce to hyper-nationalistic terms the immensely rich historical treasure that the Church is currently delivering to youthful Latin American theology. Whenever economic help from other churches or instruction by foreign teachers are the products of brotherly cooperation – and no more than that – they express the Church's living universality.

In conclusion, therefore, I believe that to indigenize theological education in an underdeveloped continent requires the following strategic norms. We need:

a. An efficient, growing and cooperative program that springs from a unified witness. The fragmented theological education that results from the constant multiplication of schools is an ecclesiastical scandal that shows how divided we are. Besides, such useless duplication of efforts results in shameful financial waste.

b. An integrated and progressive preparatory course for Latin American teachers and administrators. The goal of such a program would be to fill our schools' personnel needs with nationals.

c. An integrated and progressive program of self-support. We must be realistic in facing our context of poverty within the proletarian ecclesiastical sector. Any promotional plan ought to unite with a functional strategy proper to each situation. A program that would help students earn money outside the seminary atmosphere would in some cases be the most realistic starting point in this process of indigenization, in addition to providing the previously – mentioned advantages.

At this time when Brown America cries out for liberation, theological education finds itself challenged to be a liberating education. It must be an education that molds liberated servants of Jesus Christ for the liberation of Latin America and Latin Americans; an education that forms priests and prophets with twenty-first century minds for the continent of the future.

EPILOGUE

Latin America's current historical situation calls us seriously to revise the presuppositions that have for so long formed the foundation of theological education. It is possible that we will determine that much needs revision. As we begin such a task, let us place ourselves in the hands of Him "who makes all things new."

EXTENSION NEWS

Mexico

The Augsburg Lutheran Seminary closed its doors on June 30, 1981. Churches from Central America, Venezuela and Colombia who used the ALS as their theological institution are now lacking an international seminary, but they have already begun to search for some form of theological education for the future. Perhaps new programs of extension or other types of bible schools or centers for congregational training will emerge – programs that will be an authentic expression of the needs of the Latin American churches and which are adapted to the local economic situation so that they no longer need to be dependent on outside entities. Now it the time for national churches and their leaders to construct their own system of theological education – one that is economic, practical, and self-supporting. The Rev. Neemías Díaz, Co-Extension Director of ALS, writes: "I believe that the best alternative for the moment is Theological Education by Extension – a form of practical, inexpensive teaching which does not force the student to leave his country, his work, or his family. All that's needed is some creativity, good will, and faith in the Lord of the Harvest."

Ecuador

An Ecuadorian Pastors Association was formed three years ago with the proposition, among others, of raising the educational level of its pastors. In the Ecuadorian churches, the leaders are at different academic levels: very few have university training; some have finished high school, but the majority have not had the opportunity to complete 6th grade. The Pastors Association is based in Quito with the goal of providing access to study programs and experiences in such a way that the leaders will be capable of "developing their own theology"

and applying the Gospel message to the local context. For more information, write to: Washington Padilla, Casilla 8404, Quito, Ecuador, S.A.

Colombia:

In order to assure a successful Constituent Assembly in 1982, the CLAI (Latin American Council of Churches, in formation) is preparing 6 mini-assemblies that will be held from October 1981 through March 1982. These mini-assemblies, to be led by the regional secretaries and local committees, will be of 3-days duration. Church delegates who attended at Oaxtepec and those churches and groups who have shown interest in the formation of the CLAI are welcome to participate. The areas for the mini-assemblies are the following: Rio de la Plata region, Andes region, Brazil, Caribbean, Central America, Panama, and Mexico. More information may be requested from: Apartado 2663, Bogotá D.E., Colombia, S.A.

Chile

The office of the Ecumenical Association of Third World Theologians was transferred to Santiago, Chile, 1 December 1980. This Association was founded in 1976 with the purpose of helping the development of contextual theologies in the Third World. The EATWOT has published the procedures of several conferences which have been held on international levels on ecumenical dialogue of Third World theologians. The Association also publishes a semi-annual Bulletin. For more information write to: Casilla 3303, Santiago, Chile or P.O. Box 314, Corenhills P.O., Metro Manila, Philippines 3113.

Kenya

The organization of African Independent Churches has initiated plans for theological education by extension. Rev. Agustin Batlle, who developed the large TEE program in Chile, moved to Nairobi in August 1980 to serve as a special consultant. Various churches in Kenya have been visited and workshops are being held with a view to exploring needs and initiating a pilot scheme. Background documents and study materials are being prepared in English, Swahili, and French for wider use in Africa. The general goal is to provide biblical teaching and ministerial training, by correspondence and by extension, for the 6,000 or 7,000 independently-founded churches, most of which have charismatic leaders with very little

formal education of any kind. Interested persons and groups may contact the OAIC/TEE, P.O. Box 11570, Nairobi, Kenya. (From Ministerial Formation)

Zaire

The Communauté Evangelique au Centre d'Afrique, a Theological Education by Extension program which started in 1975 in Ceca, Zaire has by now (May 19 81) 525 students at the certificate level, 116 students who have completed six or more courses in 30 T.E.E. centers, and 22 active T.E.E. teachers of whom 18 are Zairian. During the months of January to March teacher seminars were held at Blukwa, Bogoro and Rethy. They were attended by the majority of the TEE teachers. The theme of the 3-day seminars was "The Role of the Teacher in the Weekly Seminar"; theory was accompanied by actual practice classes. Their goal is to have 5000 students in ten years. They would like to have a functioning center within one hours walk of any potential student. (David Langford, P.O. Box 21285, Nairobi, Kenya).

We would like to advise our readers that as of last year (1980) this bulletin will be published only three times a year. We have been obligated to take this step because of inflationary costs. Also, to date the bulletin has supported itself through donations and offerings, but now we will be charging a regular subscription rate from all on the mailing list. Many of you are already doing so. For Latin America the rate is $2.00/year and for all other countries, $5.00/year.

Extension Seminary 1981:3

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SEVEN EDUCATIONAL STEPS TOWARD CHURCH GROWTH: Theological Education and Church Growth – a Case Study

Dr. George Patterson

(translated by James C. Dekker)

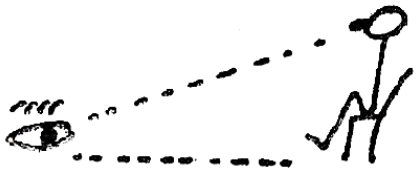
(Editor's Notes We are pleased to be able to offer you this article by Dr. George Patterson, a veteran Baptist missionary in La Ceiba, Honduras. Dr. Patterson's work has been characterized by a forthright independence from traditional methods of theological education, as the bulk of the following clearly shows. Nevertheless this independence has done among campesino communities in northern Honduras what traditional methods had not been able to do: reach thousands of people with the gospel of Christ and at the same time train those very people not to depend on expensive, imported methods and faculty. Patterson's article speaks for itself as it clearly outlines basic general methodological steps that every Biblical/Theological training institution must take into account in order faithfully to fulfill its part of Christ's Great Commission. This is the first time this article appears in English (translation by James C. Dekker of the Seminario Evangélico Presbiteriano faculty), although Dr. Patterson has presented the paper frequently over the past several years at numerous workshops and conferences of church growth and theological education.)

For several years now the Instituto Bíblico de Extensión de Honduras (IBEH) has been following biblical principles of extension education that have resulted in spontaneous growth and

multiplication within the churches that use its pastoral courses. The IBEH works primarily with peasants on a "Certificate B" level, that is, with people who cannot read well at the beginning of the course. Without now going into all the principles for extension education we will detail the specific changes we made in the pastoral course in order to be able to follow those principles. These changes consist in *seven educational steps towards church growth*. They are steps intended to move the student and his church toward spontaneous growth and multiplication through the power of the Spirit of God.

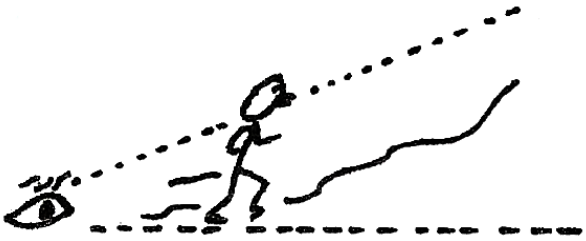
First Step: Agree on pastoral and evangelistic objectives (the leaders of the educational institution together with the church pastors and elders). Our churches' pastoral and evangelistic objectives should take priority also in our educational objectives. Therefore we consider the students not as passive objects who sit and listen to us teachers, but instead as active agents who are at the vanguard of the ministry that corresponds to the pastoral and evangelistic objectives:

Traditional way of looking at Students



Teacher Passive Student

The Student-Woker who is involved in the course based on biblical principles



Christ's work in the local church

Teacher Active Student

In order to explain the seven educational steps, we begin with this basic sketch of the worker-student who is taking steps in a ministry that conforms to the pastoral and evangelistic objective that have been defined:

Worker-Student (Active In A Local Church)

By thinking of the student in this way our first objective will not be "to educate the student" but instead to "build up his church." This educational dynamic is lost if we educators sit on one side of a wall to put together our educational objectives while at the same time pastors, elders and evangelists sit on the other side of the wall to draw up their pastoral objectives. Let's get rid of this wall. Are we not supposed to be training the students to pastor and evangelize? If that is the case, our objectives should coincide and thus be the basis for our course.

Someone might ask: "Where does the learning of the Old Testament, the doctrines and so on come in here?" Such theoretic content is added afterwards, when it will better contribute to the student's ministry with his church. In an old church that already has enough workers, the students might limit his work to a new group that he wins for Christ, but all the time within the same church. He will always work together with the pastor or with the person primarily responsible. Thus the student has his own "congregation."

We must often review these pastoral and evangelistic objectives so that our course answers the present needs within the churches and communities. It is advisable to review them once a year on a regional level, while at the local church level we should constantly be reviewing them.

The list of objectives should begin with specific commands taken from the New Testament, from the Lord Jesus Christ and from his apostles. Our supreme King has commissioned us to make disciples who obey all the things that he has commanded. What does the New Testament command? The theological teacher must know them in order to be able to prepare pastors and disciples of Jesus Christ.

The list of objectives should also highlight the "fields white unto harvest" and the plans needed to reach them. The teacher should take the first step in this direction by, for example, using an area map. His is the first responsibility of the Great Commission, that is, the theological education of God's people in all parts of the world.

Once we have found our bearings in relation to the evangelistic and pastoral objectives, we can develop a pastoral course in order to deal with, both in theory and in practice, the churches' needs, pastoral work, the Lord's commands for his churches and the plans to brings

those commands to fruition. Only gradually are theoretical elements added to the bourse, and then in functional or pragmatic order.

Second Step: Write the objectives in the form of congregational activities. The student is to accomplish these activities with his church or group. The first step showed the sketch of an active student-worker who was walking on a path of obedience to Jesus Christ. The second step adds the congregation (or group) where the student performs his practical work:

Any dynamic educational process must embrace two things: the student and the group with which he works. Only a theological professor who keeps his eye fixed on both while he teaches can relate theory practically with the community and the church where the student works. The professor takes responsibility for the student's effective ministry. He is not satisfied merely with high quality notes and good grades earned.

In elaborating a list of activities, it is a good practice to write each one in the form of a verb: "We will witness...," "we will baptize...," "we will celebrate the Lord's Supper," "we will organize a Session or Consistory," "we will start a daughter church," "we will fulfill our biblical social duties," "we will mobilize each consistory/session member for his respective work," etc.

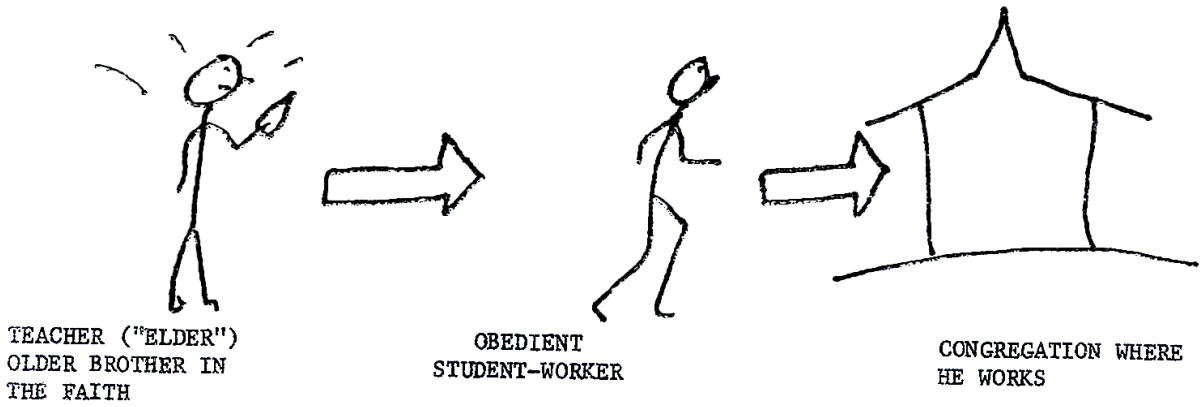
You may receive a copy of the "Register of Activities Completed by the Church" that the Institute Bíblico de Extensión uses (Apartado 164, La Ceiba, Honduras), a booklet that lists 49 suggested church activities. You should not use this without changing it, since each church or field has its peculiar needs. Both the teacher and the pastors should develop their lists of activities in order to be able to measure the progress of each congregation within their areas of responsibility. The list will serve as a guide for the course. Underneath each activity the theory and the practice that applies there is to be added. That is, here we add the doctrine, that biblical and historical data that best relate to the work of the given congregation. In this way the course improves the work of the church. The traditional course, whether in residence

or extension, does little to relate theoretical content with what the student-worker and the congregation are doing.

A resident theological institution will also be able to relate all the materials it uses to the practical work of its students. It is a good idea to deal with the *Logbook of Activities* ("Registro de Actividades") during the class sessions of just one subject – that which deals with student's work in the local church. The professor of this class in practical theology should teach this in cooperation with the local church's pastors. He will try to help the student relate his other subjects to the needs of the people in his field of work.

It is not necessary to follow the order of activities as if the list were a law. You may begin with activity #1, jump to #7, return to #2, etc., according to need.

Third Step: Establish a chain of authority. Here we add the sketch of the professor in whose hands is the authority, according to the Bible, over the student by virtue of having more experience in pastoral work:



The following three elements are necessary for a theological institution to grow along with the churches that it serves:

1. Teachers who watch over the practical work of the student;
2. Students who obey their elders in the faith;
3. Congregations that cooperate.
    a. The worker with the most experience accepts the responsibility for the effective ministry of his "Timothy."
    b. This student must respect the authority of his elder in the faith (1 Peter 5:5; Hebrews 13:17).

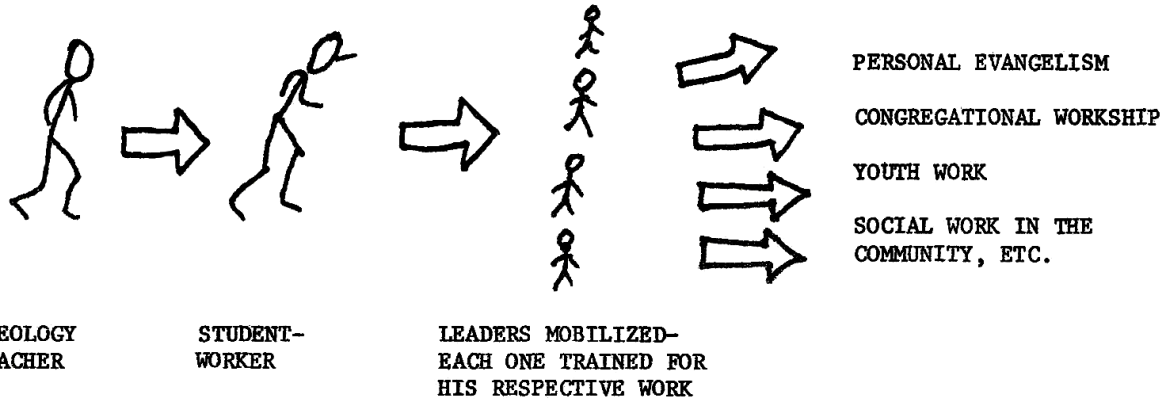
c. There must exist an intimate relationship of deep love between the two, as there was between the Apostle Paul and Timothy If not, the educational process will suffer. It will become a purely academic and cold relationship; the educational chain breaks in two, resulting with a passive student.

Up to what point can the chain of authority extend? Every brother and friend should be discipled by an older brother or sister in the faith. We begin with the most experienced elders. They teach those with less experience. They in turn disciple those with even less experience and so on down the line (Titus 1:5-9; Acts 14:23; 2 Timothy 2:2). Among churches the chain extends only to "elders," adult male leaders. A worker with more experience in a church teachers another with less experience in a daughter church in a program of pastoral education. The young people, women and men who are not elders who desire to study do so with another elder in a separate class under the supervision of the local church's ministry. Do not confuse a program for laypeople with the program of theological education. An extension program for laypersons will have larger classes than a pastoral program that normally has only one, two or perhaps three students in a congregation. In this program only elders (actual or in training) are enrolled in the course and approved by the local congregation. Young single men are not normally accepted into the program of the IBEH except in unusual cases of an exceptional young man who has been long active in his church's ministry. Generally the young single man does not yet have the respect needed in order to exercise the necessary authority to mobilize a congregation. Later the chain of authority stops with him; the process of multiplying workers stagnates. But by establishing the authority, the group of church can be mobilized for virtually any kind of Christian labor. Thus the "teaching chain" can be extended to the community and to daughter churches.

Fourth Step: Always teach theory and practice together: Theory and practice are the two rails that make up one complete railroad track; they've got to remain parallel. The "ties" that maintain this balance between theory and practice are the theology classes – by extension or in residence – for the people who lead the church's work. When we deal only with theory, the student takes this error back to his church; he stagnates right there. A train cannot run on one rail. And if we deal with practice only, the student becomes a blind fanatic and his church will sink with him. We educators all too often commit the error of separating theory and practice. That is, we just talk about the Word but James tells us, "Be doers of the Word and not just

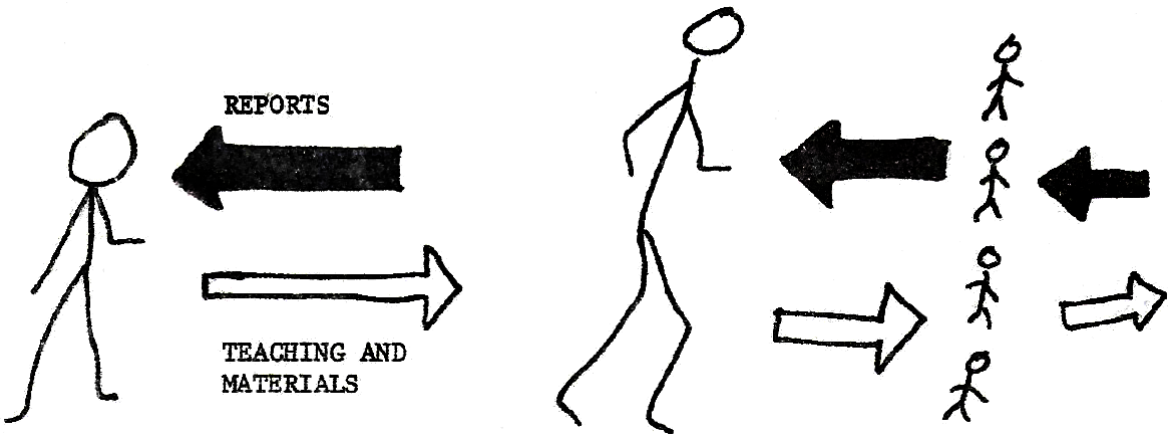
hearers who deceive yourselves" (James 1:22). The Word of God forbids us the luxury of only teaching passive students who learn theory without putting that into practice at the same time.

In order to combine theory and practice, we must know what the workers in a church or the group of students are doing. Then we will be able to help the student to mobilize each elder of leader of a group in order to perform his respective ministry. This then adds another necessary element to the drawing of the educational process:



It requires much work to combine theory and practice so that the student will be able to motivate his people to work as one body, with each person in his/her own ministry. But it is an enjoyable work that bears fruit. Doctrine and the Bible come to have a new and surprising meaning for the student when he can apply them to the life of his growing congregation. A residence seminary that has many students will not offer the teacher enough time to work so intensively with each student. So we recommend that a teacher teaches only a group of various "captains" of teams of students. This "captain" ought to have enough experience to be able to counsel the rest of the members of his team. This team in turn is to work under the supervision of experienced elders in the churches.

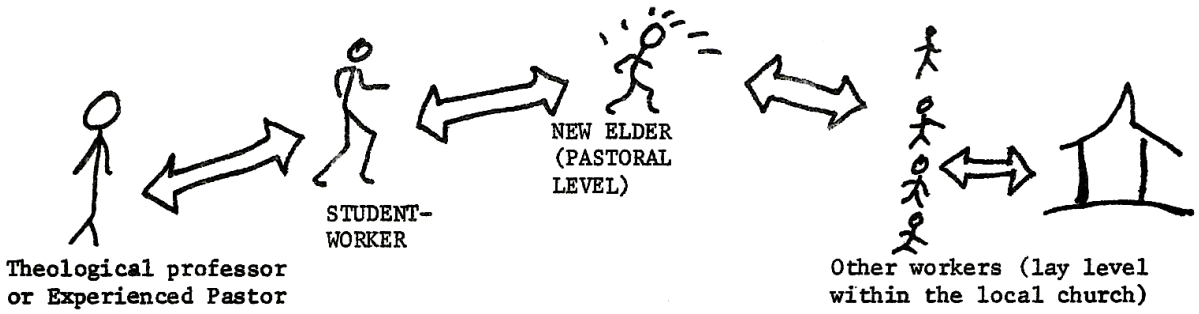
Fifth Step: Discover needs before beginning to teach. Communication moves in two directions: first the students lets the teacher know about his progress and his problems; then the teacher responds according to the needs. The arrows in the following sketch demonstrate this two-way communication:



During the classes in the IBEH, the student takes up about half the class time in order to tell the teacher about the progress and problems within his congregation. They note the progress in the *Logbook of Activities*. We use a form entitled "Recommended Plans," in which we note the "theory" assignments (studies) and the practical activities the student hopes to carry out during the next two weeks. The teacher keeps a carbon copy of this in order to test out the students work during the next class. Whenever the student tells his teacher about his problem, he asks, "What's your plan to solve this problem?" and then proceeds to help him draw up a plan – but always allowing the students to take the initiative. The plan is noted as "practical" work which accompanies the "theory" work; the student then takes the original of this.

If we are to write texts, we must first discover the needs. The IBEH frequently prepares pocket-sized booklets, each of which deals with some common, demonstrated need in our work. In order to better respond to the needs of the people, we do not need so much to prepare materials on the student's level, but instead on the level of his congregation. The student is almost always more highly trained than the members of the church that he pastors. If he is trained on too high a level, his vocabulary and way of thinking will cut him off from his people. How many TEE programs in Latin America (editor's note: or in the world, for that matter?) have failed because they have begun on too high a level? They began on the level of the first students who were looking for an education. However, we must discover the level of the people whom the students wish to pastor.

Sixth Step: From the very start make each student into a teacher. The student ought to disciple someone right from the start of his studies – someone from his family, a friend, another elder. That is the way that workers multiply:

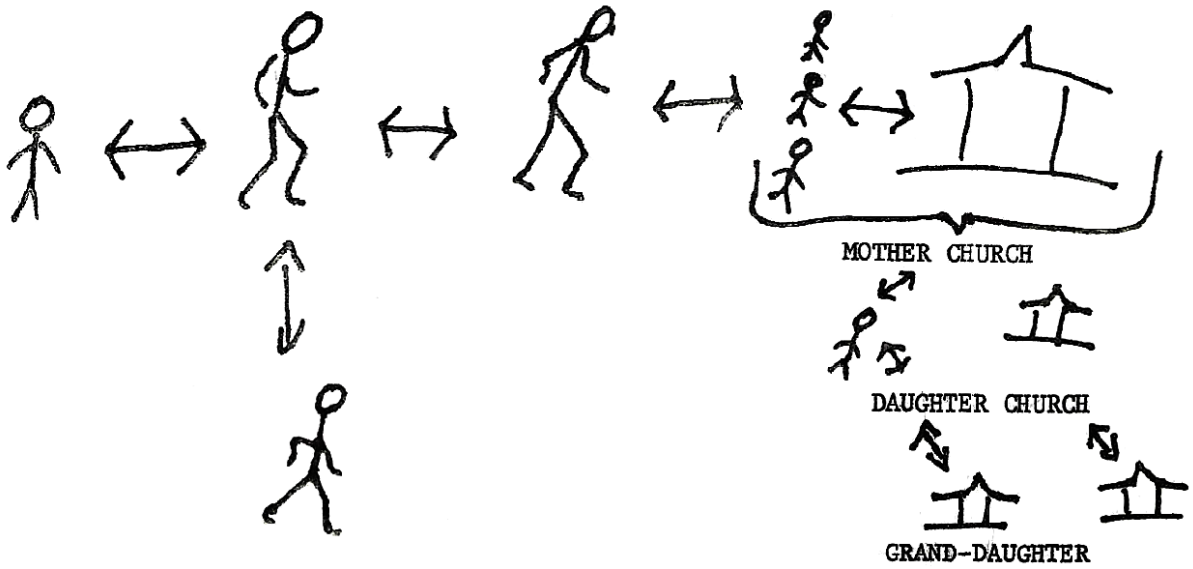


When the student-worker has his own student, he must respect that person's ministry. A common error committed by teachers is to lead and preach in the place of the new student-teacher but that clearly weakens the ministry of the student. By all means let the student begin his own groups. In that way the teacher is free to continue in his own ministry. For several years now the Director of the IBEH has been teaching three students, one at a time. These three teach in the several daughter churches that have grown up. Their students, in turn, teach in other extension centers and thus reach more than one hundred theological students in the daughter, niece, grand-daughter churches and so on.

The new student can easily become a teacher also if only he repeats the same steps that his own teacher took. The impact of the students does not lessen, as the instruction passes from one student-teacher to another and so on down the links in the chain. At times, however, communication breaks down, the chain breaks and it is necessary to repair a link in the chain. At times it is necessary to reorganize the chain and shorten a student-teacher chain that has grown too long. Each "link" in the chain is an active member of a congregation – or in other words each student works in a church that is functioning as an extension center. The Holy Spirit is working within this local Body of Christ and in that way the teaching receives a new spurt of strength as it passes through each church in the chain. (The first teacher, by the way must send study materials to each student – according to his need – all the way down the line.)

In a chain of this sort one teaches another who in turn teaches another and so on, as in 2 Timothy 2:2. This will succeed if we teach by means of our examples with the goal that the student watches and imitates us (1 Corinthians 11:1). Jesus Christ ordered his disciples to do only the things that they had first seen him do. We ought to use only the methods and equipment that are within the reach of our students so that they can imitate us. In that way the chain will not end with our students; they will continue adding links to it.

Seventh Step: Extend the chain to a new congregation or group. Each church ought to start up a daughter church without delay:



The students in the IBEH carry on evangelization in a new area until they win and baptize three or four men serious about their commitment. These men receive this message: "If you wish to have an evangelical church in your community, you. will have to start it up and pastor it. We will not send you a pastor. We will only give you extension classes in order to train you gradually while you are starting up your own church." The worker from the mother congregation arrives at least once every two weeks in order to give the extension classes. The teacher must provide a pastoral course whose structure and content will further growth and multiplication.

Let's let the church grow spontaneously through the work of the Holy Spirit. At times we educators limit this extension of the Kingdom of God to our academic rules. Why do we wish to bind the work of the Spirit of God to our rules? Every congregation that is obedient to Christ has an almost unlimited capacity to grow and multiply by the work of the Holy Spirit if we don't tie it down with human rules. The IBEH began several years ago with three congregations. These congregations have grown to eighty congregations by means of the chains just described. The IBEH provided a kind of theological education that permitted spontaneous growth.

We hope that you and your theological institution will be able to take the same steps, making the necessary changes in order to fit the needs of your area so that the churches in your area can carry out normal and spontaneous growth.

A LIFE GOES BY

by José G. Carrera (translated by Dennis Smith)

(Editor's Note: September 18 of this year, our beloved sister Nelly de Jacobs lost her life in an automobile accident. In the following pages we present a brief homage to her life and ministry. Nelly was director of the Center, editor of this Bulletin, professor at the Presbyterian Seminary of Guatemala, and was very active serving the Guatemalan Presbyterian Church. With Nelly's death, Guatemala and the Church as a whole has lost a special woman; a woman raised up by God with a valiant and prophetic voice. These are the testimonies of various people who were near her and who were inspired by her ministry.)

On October 19, 1932 in Quetzaltenango a daughter was born to Eurípides Castillo and his wife, Eluvia Ralda de Castillo. They named her Nelly Graciela. She studied in Quetzaltenango graduating as an accountant. Her Biblical studies were realized at the Dallas Bible Institute and at the Latin American Biblical Seminary in Costa Rica. She was just two chapters short of completing her thesis for her "licenciatura" in Theology. On December 18, 1959, Nelly was married to Benjamin Jacobs. They moved to Honduras and lived there for several years. While in Honduras, their three sons were born: Nelson, Cecil and Marlon. The Jacobs arrived at the Presbyterian Seminary of Guatemala in San Felipe, Reu. in 1965. Ever since she returned from Honduras Nelly's time was dedicated to the Seminary. For this institution and for the national church, Nelly's death is a great loss. This is an hour of grief. This is very hard for us. We can't comprehend a situation like this. But we look with hope to the Lord of Glory. He knows the answers to these questions that we do not understand.

Nelly was a woman of many virtues. We will not soon find another person like her. She was a faithful Christian and this consoles us in this hour of pain. She was a woman full of the Lord's peace. She had an extraordinary spiritual maturity. The Lord who received her in this tragic

way also blessed her by letting her suffer only a few seconds. "Esteemed in the eyes of Jehovah is the death of His saints." We feel deeply the sorrow felt by Nelly's three sons today. We hope that this trial will strengthen, not weaken, their faith. We lift our hearts to God asking His help and strength for them in this painful hour.

We remember great promises in the Bible: "Light dawns for the righteous and joy for the upright in heart." (Ps. 9 7:11) "Thou dost guide me with thy counsel and afterward thou wilt receive me to glory." (Ps. 73:24).

The Seminary will have to reshuffle work loads for the rest of the year. We finish this year with a sadness the days will not erase. We don't understand all this. We receive this experience in the hope claimed in the hymns we have sung. The future will become clear to us that day when we meet our loved ones face to face.

It seems like a dream. Wasn't it just yesterday that Nelly was born in this town? It seems like yesterday that she went to school. Just yesterday it was when she was married. It seems like yesterday that her sons were born.

Just yesterday she participated in our programs. Just yesterday she showed her friendship, her enthusiasm in action, her profound commitment to her family.

Your death, Nelly, is like a dream. We don't understand this harsh reality. We keep believing that you are here with us. And so you are. For your body goes to its tomb, but your spirit lives among those of us who love you.

You left a star of light. You left a concern for the well-being of others. You left a seed of love which will germinate in many hearts. We do not doubt that the Lord has received you in His Glory.

You leave wounded hearts. You leave your sons orphans. You leave your husband still walking the road of life. You leave many things done. But these are seeds which will grow. This is power that will not be detained.

We do not say good-by, but till we meet again. For soon we too shall take the road you, without thinking, have taken. God took you with little suffering. We do not understand the reason for your leaving, but we accept it in the faith that God knows why.

You have heard the call of your Master: "Well done, good and faithful servant. You have been faithful over a little. I will set you over much. Enter into the joy of your Master."

Why did you leave us so young? We don't understand. You didn't even reach 50 years of age. Why did you leave your family? We don't understand. We won't try to explain. All remains a mystery; one of God's mysteries.

by Jacinto Ordoñez (translated by Dennis Smith)

The Lord raised up Nelly with a message for His people, people who don't always listen. This message calls us to a life of Christian testimony which does not evade the challenges of our time. I have in my hands a speech she gave in Indiana a few years ago. It was and is a prudent but valiant message; evangelical but prophetic; kind and loving but challenging. This is the way we remember her. This was her testimony. And we pray that this testimony will guide the life of her family. Do not anguish, brothers and sisters, for: "God is our refuge and strength, a very present help in trouble" (Ps. 46:1). Keep on in this ministry. Days will come in which the seed you have planted will rise up as a blessing to our people.

by Kenneth Mulholland (translated by Dennis Smith)

The loss of Nelly is also our loss. And not ours only, but of the whole evangelical work. Few women have achieved so much in barely 50 years' time. We don't know why the Lord permitted this accident to happen, but we believe that He is working His will in all things. We also are certain that Nelly now is in the presence of the Lord.

WHY NELLY DE JACOBS?

by Edgardo García (translated by Dennis Smith)

The facets of Nelly's ministry were innumerable:

a. She was a faithful, self-effacing WIFE, animator of her home.

b. As a MOTHER she gave life and love to her sons. She taught them from childhood in her ways.

c. As a STUDENT she distinguished herself by setting aside the necessary time and consecrating her capacities.
   1. She gained the title of accountant at the end of her secondary schooling.
   2. She earned a "Bachillerato" degree in Theology.
   3. At the moment she was called she had begun the third draft of her thesis for the "Licenciatura" degree in Theology.
   4. Books, magazines, documents and other written materials paraded constantly before her eyes.

d. Many of us knew her as the TEACHER who knew how to prepare for her classes. Much of her life was dedicated to teaching at the Evangelical Presbyterian Seminary of Guatemala. She sacrificed time from her rest and her responsibilities to prepare her classes and look for the best methods to communicate with her students. In class she explained with love, questioned with affection and demanded with firmness. When they sought her outside of class, her students found in her a companion willing to join them in a quest for excellence.

e. She was also hard-working and punctual ADMINISTRATOR. She fulfilled her obligations joyfully, more because of her personal motivation and self-respect than in response to the demands of her superiors. Her work left little to be desired.

f. She was a faithful MEMBER of her church. Her participation in church services was never just decorative. She participated with enthusiasm.

g. She still found time to be an excellent FRIEND. Her frank and familiar smile. Her untiring hospitality and her kindness generated closeness. Few were the times that a friend left her side without having received a word of encouragement, consolation or challenge.

h. Many of us found in her a PASTOR who heard, understood, consoled, shared, exhorted, guided and accompanied those whose paths crossed hers. Her intercession before our

heavenly Father for the problems and opportunities of her companions was known throughout the church.

i. She worked hard to be a THEOLOGIAN. Not one who sought high-sounding words to enthrall "important" audiences. Her theology grew out of the knowledge of the daily problems facing the people of the church and her students. She sought theology, not just in foreign books, but also in reflection upon the Christian life as it is lived out in the problems facing the Guatemalan community. She sought information from Latin American authors to help elaborate a theology which is ours. Evangelical Latin American theology was her motivation. Not enclosed in ivory towers or theological institutions, but in the simple circles of pastors, students or lay people who participated in her extension classes.

j. In addition to the above and many other facets of her ministry, Nelly took seriously her vocation as a WOMAN. To her being a woman was a way of ministry, not grim fate. Little by little as she confronted the devaluation of that which is feminine, both within and without the church, she bore testimony to her vocation as a woman. She tried to explain to those who chose not to understand the worth and import of feminine participation in decision-making and in the work place without discrimination or diminution.

   Most of Nelly's troubles is her last years originated in the incomprehension by many of her immense and creative vision of the role of women. Now that she is gone, some who before rejected her now laud her virtues. We hope to hear in these words the humble recognition, never too late, that the worth of women's participation has not been fully recognized.

Nelly de Jacobs struggled to dignify the ministry of women in the church. We must continue this struggle. The seed Nelly planted must grow into the edification and theological training of the many women serving our Lord. This seed must root out the prejudices which hinder the missiological task of the Guatemalan woman.

EXTENSION NEWS

Guatemala

The Guatemalan Center for the Study of Theological Education and Ministry held its third Central American regional workshop on theological education by extension (T.E.E.) July 20-31 of this year. Emphasis was placed on training professors for T.E.E. The workshop was held at the Assembly of God Bible Institute in San Pedro Sula, Honduras. The 25 participants represented El Salvador, Guatemala, Uruguay, the U.S., and Honduras. Nine denominations and 14 institutions were represented. Topics discussed included Biblical Concepts of Ministry; Needs for Change in Theological Education; Needs in Latin America; Biblical Bases for an Integral Ministry; Methodology and Pedagogy for the Conscientization of God's People; and Practical and Administrative Aspects of a T.E.E. Program.

Most of the participants had previous experience in the teaching ministry. This provided an atmosphere of maturity and profound interest. The intensive workshop lasted two weeks with sessions from 7:00 a.m. to 9:00 p.m. Devotions were led by Dr. Roy Seibel of North American Baptist Seminary. His theme was "Acts: Our Model for Ministry." Six areas were covered: Proclamation, Teaching, Communion, Service, Adoration, and Equipping and Sending the Saints. These messages were in accord with T.E.E.'s goal of preparing God's people to minister to the world. The workshop was directed by Rev. Eriberto Soto and Prof. Benjamin Jacobs. Group dynamics methodology was employed. Various groups were organized to read and study documents and these groups then joined to share and discuss in a plenary session.

The participants concluded that T.E.E. is one of the most appropriate ways to train God's people in Latin America. They left committed to promoting and working with T.E.E. programs in their respective churches. The discussions were marked by Christian maturity and unity. The workshop concluded as everyone participated in the celebration of Holy Communion.

The participants expressed the need for another workshop to elaborate certain themes that on this occasion could only be treated superficially. Another workshop would also serve the purpose of evaluating the work being realized in their respective institutions.

Guatemala

The Board of Directors of the Guatemalan Center for the Study of Theological Education and Ministry met on Oct. 30, 1981 to discuss the loss of the Director, Nelly de Jacobs. The Board decided that provisionally a team of persons coordinated by Benjamín Jacobs will continue the Center's functions. The Board will meet again on January 30, 1982 to plan and implement a more permanent administrative arrangement.

In January 1982 the Center will establish offices that are separate and independent from the Evangelical Presbyterian Seminary of Guatemala. The Center continues to be funded by the Programme for Theological Education in Switzerland and is a member of ALIET (Latin American Association of Institutions of Theological Education). The Center also has a Board of Directors with Rev. José G. Carrera presently serving as president. Due to this strategic reorganization the Center has had to borrow money to purchase office and printing equipment to continue publishing our Occasional Documents and this Bulletin. We would appreciate your special offering so that we can continue this vital educational ministry.

Colombia

''Buena Semilla" Publishers of Bogota, Colombia has published a self-teaching text entitled, *El Hogar Cristiano Felíz* by Margaret Ediger. This book is written for use in leadership training in either extension or residence programs and is also useful for correspondence courses or youth or adult Sunday School classes in the local church. The book is directed to those with a High School education but can be adapted for people with only a primary education. The book includes 15 chapters including: God's Plan for Marriage; Choosing a Companion; Mutual Responsibilities of Spouses; Communication and Dialog; etc. Price $5.00. For more information write: George R. Ediger, La Mesa, Cundinamarca, Colombia, South America.

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INTRODUCTORY NOTE

The following article, written by our late Director and Editor, Nelly Castillo de Jacobs, and Kenneth R. Mulholland, focuses on the Guatemalan Presbyterian Seminary [[(GPS)]] as the theological institution which gave birth to a theological education program that became a model copied, modified and admired all over the world. The co-authors briefly trace the GPS's history, its problems and some proposed solutions. Besides this, they do not hesitate to bring to light some powerful tensions that have developed in the nearly twenty years of TEE in the school. Rather they try to analyze the tensions and to find new and proper solutions precisely because the tensions threaten to destroy not only the system of TEE, but also (and more importantly) the philosophy and mentality needed to be able to continue developing a truly popular theological educational program for the Guatemalan Presbyterian Church. In our next issue we hope to be able to offer our readers another article that continues treating this theme within the GPS.

We are grateful to the Program for Theological Education for the permission to publish this article which will later appear together with other articles on TEE throughout the world in a book to be entitled *Ministry by the People*, edited by F. Ross Kinsler.

PRESBYTERIAN SEMINARY OF GUATEMALA: A MODEST EXPERIMENT BECOMES A MODEL FOR CHANGE

by Kenneth B. Mulholland and Nelly Castillo de Jacobs

Destined to become a global model for change, theological education by extension originally arose in 1963 at the Evangelical Presbyterian Seminary of Guatemala as a modest experiment. It did not result from the implantation of a carefully pre-designed theoretical model with a fully developed theology of ministry or philosophy of education, but rather in response to the needs of a church faithfully engaged in mission in an obscure corner of a small Central American republic.

It is the contention of both this writer and of the late Professor Nelly C. de Jacobs that theological education by extension is truest to its original intent when it is seen as a renewal movement aimed at the integral growth of the church through ministry by the whole people of God. As such, theological education by extension is a change agent capable of promoting the positive transformation of both church and society. This is not to deny the distinction between clergy and laity, nor the need to "equip the equippers". It is simply to affirm the essential oneness of God's people in their common calling.

The Presbyterian Church of Guatemala was founded in 1882 by missionaries who entered the country in response to an invitation extended by President Justo Rufino Barrios. Throughout most of the succeeding century work was confined to a 100 by 300 mile rectangle in the southwestern quadrant of that nation. In this zone, which includes both steaming tropical plains and cold, windswept highlands, one finds the entire spectrum of Guatemalan society: urban professionals; the rising middle class, rural Latins; both progressive and isolated Indian tribes.

Theological education by extension took shape in the Presbyterian Seminary as a series of responses to a series of problems encountered in the ongoing task of ministerial formation among the sectors of society represented in the Presbyterian Church:

Problem: The numerical growth of the church led to the need for trained national leadership.

Solution: In 1935, a seminary was founded in the city of Guatemala, the nation's capital, to train leadership for the entire denomination.

Problem: Most of the graduates trained by the seminary either never entered the specific ministry for which they were trained or else left it in order to enter non-church related occupations. In fact, a 1962 inventory disclosed that after 25 years, only ten of the more than 200 students who enrolled in the seminary were still functioning as pastors. Once accustomed to urban life, many students of rural background did not return to the agriculturally rich, but unhealthy and economically depressed areas from which they had come.

Solution: In 1962 the seminary was moved from the capital city to a rural area closer to the majority of churches and more geographically accessible to the leaders of local congregations. By now the denomination numbered 10,000 communicant members with a total community estimated between 30,000 and 40,000 members. A network of 65 organized congregations included ten in the major cities of Quetzaltenango and Guatemala City. In addition there were 140 unorganized preaching points.

Problem: The genuine leaders in the rural areas could not go even a few miles to attend a residence program because of job and family responsibilities.

Solution: In 1963, the seminary leaders took the daring step of minimizing the residence program in order to begin an extension system. They organized several regional centers located so that nearly all who desired could attend. These professors met for a three-hour seminar each week with students. The seminary paid student travel expenses. Periodically during the school year – once a month at first – meetings were held at the central campus for all the students from all the centers. Thus, the extension movement was born.

Problem: "Take home" studies used by the extension students included lengthy reading assignments. These, however, were simply not being digested, especially by the more non-academically-oriented rural students.

Solution: To meet this challenge, the faculty developed a series of workbooks utilizing inductive methodology for the study of the Bible and traditional theological

textbooks. They geared them especially for individual study. As time passed, elements of programmed instruction and open education were incorporated into the program.

Problem: Immense diversity in the educational and socio-economic levels of the students was evident. Persons of equally keen leadership and spiritual qualifications possessed radically different cultural heritages, social levels, and academic backgrounds.

Solution: The very flexibility of a decentralized pattern allowed "breathing room" for multi-cultural and multi-social diversity. However, academic differences made it necessary to build a multi-level structure into the curriculum design itself. This enabled students to build their theological studies upon the highest level of secular education previously attained, whether at the level of primary, secondary, or university education. Thus, while all students covered the same basic assignments together, the more advanced students were expected to go "a second and third mile" in reading assignments, reports and projects.

Problem: Particularly in the rural areas, many gifted leaders with innate intelligence had such meager academic training that they could not even do the sixth grade level work required for the most basic courses.

Solution: To meet this need for "pre-theological education", a second extension program was established on a nationwide basis to help not only prospective seminary candidates but also other interested persons complete their primary schooling and receive their government-recognized primary school diploma. With the passing of time, similar government programs have been initiated making this second system unnecessary.

Nearly all of the above steps met with opposition from one segment or another of the Presbyterian Church of Guatemala. However, by 1966 not only had a coherent extension program emerged, but it was beginning to attract continent-wide attention. With no increase in funds, the student body of the Presbyterian Seminary had increased from 7 to 200, taught by 3 full-time and 12 part-time faculty members. And many of the evident needs of the churches were being met.

By training persons where they lived, the seminary was able to reach into various Sub-cultures without uprooting persons from their environments. Thus, it was able to enlist and equip for ministry those persons best suited and gifted for such ministry. The extension study proved more difficult than expected, because it placed a great demand for personal discipline on the student, yet it also proved to be valuable as a vast screening process. It filtered out unequipped or unmotivated candidates without exposing them to the trauma of re-entry into their previous environment. Although the average age of the student body climbed into the thirties, the number of younger students also increased. The quality of academic work improved over that of the residence program, due largely to the greater maturity of students and the consistency resulting from the development of life-long personal study habits. In addition, a full theological education was made available to many lay leaders in the congregations who wanted to deepen their faith and understanding without committing themselves to candidacy for ordination.

The Guatemalan model had now assumed definitive form: self-instructional home study materials for daily preparations; decentralized weekly seminars of students and teachers, periodic extended meetings at a central location of students from any or all centers.

As the extension movement developed beyond its Guatemalan base, too often it was promoted as a set formula. The product was elevated and the process was ignored. Too often a clone of the creature born in Guatemala was adopted as a panacea for the ills of theological education.

Meanwhile in Guatemala, the next decade was one of consolidation, "plateauing", even stagnation. The time and energy of the missionary and national personnel who had produced a major breakthrough was absorbed in editing and producing the quarterly *Extension Seminary*, writing numerous articles expounding and defending TEE, leading many workshops around the world, directing a training program for Latin American theological educators on the site of the Guatemalan campus. Needed developments were postponed. Few additional professors were trained specifically for the Presbyterian Seminary. As a result, too much of the teaching remained in the hands of overworked expatriate missionary personnel and their national colleagues. They were forced to range over wide areas to cover their centers each week. The needed revision of courses hurriedly constructed in the early and mid-1960's was

put off for lack of time to do final editing or proofreading. The incorporation of Indian leaders with limited Spanish language fluency into the seminary program was also delayed and serious re-thinking of the place of residence education within the Presbyterian Church was resisted.

In the mid-1970's the administration and faculty faced squarely a number of issues:

1) Adjunct Professors: The geographical expansion of the Presbyterian Church, which generated the need for increasingly far flung centers, and the world energy crisis, which made the cost of servicing those centers formidable, combined to bring about the expansion of the teaching staff to include adjunct professors. These are teachers – certified by the seminary – who teach a course or two in the area in which they live. Many are pastors of local congregations who have graduated from the seminary. As teaching elders (in the Presbyterian tradition) they receive no economic remuneration for teaching in one center, but are paid if they attend to a second center. These adjunct professors are trained and supervised by the full-time staff of the seminary. Their incorporation into the extension program has allowed the seminary enrollment to nearly double and has brought the training program into even closer conjunction with the churches at the grass roots level.

2) Additional extension: Although extension did succeed in incorporating "Spanish fluent" Indians into the seminary program, it excluded not only those without a primary education, but also those with limited Spanish fluency. Finally, a process was devised in 1975 to meet this problem. An extension program for Mam-speaking Indian leaders was developed. With the help of a specially devised Mam-Spanish theological glossary, the Indian leaders studied the famous six volume SEAN compendium of Pastoral Theology based on the life of Jesus in the Gospel of Saint Matthew. While lessons were prepared in Spanish, the seminar meetings were conducted in the Mam language. Completion of the entire course led to a certificate and met the academic qualifications for ordination set by the newly-formed Mam Presbytery. In addition, the certificate was recognized by the seminary as equivalent to five of the fifteen courses required for graduation. Now the Indian leaders had access to theological training which incorporated them in the mainstream of ecclesiastical and national life

3) Accelerated advancement: While theological education by extension did extend the resources of theological education to the people, at the same time it usually extended the time necessary to complete the requirements for a diploma or degree. Slower assimilation of

content coupled with more immediate application probably provided more efficient education and effective ministry. However, the expanded length of time needed to complete the total course sequence also produced impatience, frustration, and even discouragement, particularly to those who were candidates for ordination vows. To meet this problem, intensive courses are offered at the seminary campus or even occasionally in strategic urban centers. This allows students to be exposed to visiting or guest professors, thus broadening the horizons of the students who because of their rootedness may be in danger of parochialism. Students are also permitted to study in residence at the seminary campus. This has always been true, but until recently no money was available from the Synod to subsidize students. Recently, the emphasis on residence study has intensified as a concentrated effort has been made to accelerate the education of selected students by subsidizing their full-time study. The original purpose of extension was the training of mature leaders for ministry in the growing, but scattered, Presbyterian congregations of Guatemala. With the passing of time, it became apparent that TEE carried powerful side effects of a liberating nature. Professor Jacobs maintained that TEE has demonstrated that it is not only a vehicle for leadership development and. the subsequent growth of existing church structures, but that it is also a vehicle for the renewal and beneficial change of both ecclesiastical and social structures.

First, in regard to educational methodology, TEE tends to free students from intellectual domestication. Rather than limiting the student to the role of a passive receptacle of information imparted by an authoritative teacher, it permits and encourages active participation and stimulates theological reflection on the part of each student. "There is communication and the interchange of ideas in which each person both learns and contributes new knowledge," wrote Professor Jacobs. The very fact that TEE opens theological education to students who are actively involved in ministry transforms many centers into gatherings of colleagues in ministry. Each of them, with roots deep in the social reality of Guatemala, has something unique and of value to contribute to the others.

Second, in regard to theological content, TEE tends toward a holistic approach. It overcomes the dichotomy that results when the categories of traditional evangelical pietism are divorced from concrete, earthly realities. Professor Jacobs pointed out that TEE keeps students in contact with "people in their misery". In fact, many of the students themselves are immersed in the poverty and are victims of the oppression which wracks Guatemala. They also adhere

to traditional evangelical theology. "We are not saying that we ought to discard spiritual, abstract, traditional language in order to be mastered by a purely material language," wrote Professor Jacobs. "No, what we want to say is that TEE does not divorce these two factors, rather, it combines them." She argued that it was impossible for the Christian to become involved with the concrete, material reality of people in their misery without being aware of the nature of neighbor love. It is dynamically spiritual in its origin, yet expresses itself in specific action. She writes:

> It is impossible to speak of the multiple problems of people in their misery – their hunger, their sickness – without need of a gigantic faith that, although abstract, is capable of saying to this mountain "Be taken up and cast into the sea" (Mt. 17:20) ... and it is impossible to speak of service, to struggle against earthly evils, without believing in the existence of a just and all-powerful God, who is ready to execute the promise of literation and capable of sending plagues to do it.

TEE is also an agent of change in that it challenges the divisions that splinter and compartmentalize the people of God. Two of these divisions, in particular, are being confronted by TEE in Guatemala:

First, the geographical extension to communities where actual and potential church leaders live has opened theological education to many married women active in Sunday School teaching and women's societies, but previously unable to attend the residence school because of family responsibilities. Married women had usually only studied if their husbands were enrolled full-time as residence students, TEE has produced a flowering of increasingly-capable female leadership in a denomination which excludes women from ordination as elders or pastors, while at the same time allowing them to teach in the denomination's theological schools.

Second, TEE has opened up theological education to the laity. In fact, about 80 percent of the students thus far have not been candidates for ordination. Thus, those who have been ordained have been educated not in isolation from the lay leaders of their church, but among them. This has lessened the distance between clergy and laity, activated the laity, and made the candidates for ordination intensely aware of the issues faced by lay persons. In fact, recently the president of the board of the seminary, a distinguished elder and prominent local

businessman, was at the same time an extension student who had completed about a third of the entire study program.

Reviewing the impact of the extension movement on the Presbyterian Church in Guatemala, it is apparent that it has succeeded in its initial goal. It has produced trained leaders for large numbers of congregations previously packing such leadership and in so doing has accelerated the numerical growth, cultural extension, and geographical expansion of the Church. It has enriched the lives of countless persons. It has provided a model for a world-wide movement.

At the same time, because TEE has been an agent for change, it has created tensions within its own denomination. Instead of simply strengthening the educational, theological, and structural status quo, it has called that status quo into question at those points where it is a hindrance to ministry by the people:

1) The educational methodology has produced a dialogical and collegial style of leadership which questions the efficacy of authoritarian and hierarchical leadership patterns.

2) The interaction of evangelical pietism with the concrete realities of the Guatemala situation as the students experience it has brought into focus new concerns: the meaning of God's justice and righteousness; the nature of salvation as liberation; the apolitical stance of the church amid pervasive corruption and violence; the place of human rights in the witness of the Church; faith and ideology; the relationship of church and kingdom; the ordination of women; historic Presbyterianism vis-a-vis renewed Roman Catholicism and maturing Pentecostalism. More traditional sectors of the church remain unready to grapple with these concerns, and at times unwilling.

3) The extension of theological education to minority groups, women, and laity has raised the competency level of these persons to the point where they constitute a threat to the automatic, passive acceptance of the pronouncements handed down by theologically trained males of the predominant socio-cultural group within the church leadership.

At the time of this writing the extension movement within the Presbyterian Church stands in jeopardy. The ascendancy of parochial and rigid traditionalists to denominational leadership threatens the existence of theological education by extension at the very seminary which gave it birth. The new wine of TEE has stretched old skins to the point where they can be kept from

bursting only by setting them in cement. The loss of top-notch leadership due to death, transfer, and retirement, plus the change of other strategic leadership posts at national and international levels weakens the vanguard leadership that the seminary has characteristically enjoyed. The cruel guerrilla warfare plays havoc with the coordination of transportation and communication systems upon which TEE depends. A deteriorating economy drives up the price of paper, books and gasoline while diminishing the power of the church and its students to support a far-reaching extension system.

It has been characteristic of the leadership of the Presbyterian Seminary to find new and creative solutions to pressing problems. Those solutions have been an incalculable blessing to the World Christian Movement. Once again the challenge is before them.

EDITOR'S NOTE

As our readers have noticed, more than six months have passed since we published the last issue of *Extension Seminary*. We apologize for the delay between issues of what we hope soon will become a quarterly bulletin once again. For now we offer you this double issue in order partially to make up for the delays. We feel that we owe you a brief explanation.

In the first place, with the sudden accidental death of our Director and Editor Nelly Castillo de Jacobs, the Guatemalan Center for Theological Studies and Ministry was left without a guiding spirit. Nelly had prepared the quarterly bulletin an organized the TEE workshops, requesting help from one or more of us as she needed. Since her death it has taken us some time to hit our stride. Currently Benjamin Jacobs is the Director of the Center, with James Dekker serving as Editor of *Extension Seminary*. Betty Carrera de Paz has promised to keep us organized from her post as Secretary.

Secondly, in a previous issue we pointed out that the Center was undergoing some changes in its relationship with the Guatemalan Presbyterian Seminary, from which it first sprang. Now it appears that the Center will operate, for the time being at least, independently of the seminary.

Please notice that we have a new address. God willing, we will continue to publish the bulletin, featuring articles, news and other issues of interest, we hope, to people involved in TEE. We solicit your comments and prayers.

NEWS OF EXTENSION

from Tamilnadu Theological Seminary ...

Recently we received a letter and a booklet from Dr. Gnana Robinson, Principal of the Tamilnadu Theological Seminary in India. Dr. Robinson asked us to announce to our readers the publication of the first in the "Sociological Series" that the seminary has begun to publish. We happily pass the word on to our readers that you can obtain information about the pamphlet Solidarity of the Oppressed by writing Dr. Robinson at: Tamilnadu Theological Seminary Publications, Arasaradi, Madurai 625 001, INDIA.

This booklet, which appeared in mid-1981, contains four articles entitled: "Money Power & Muscle Strength Challenged", "The Yoke of Bondage Broken", "Solidarity of the Oppressed" and "In Solidarity with the Oppressed". Gnana Robinson and Dhyanchand Carr each authored two of the articles. Far from being academically-oriented, analytical articles, the first two describe some pressing social situations to which the Tamilnadu Theological Seminary is trying to minister. The closing articles branch out from the Indian milieu, focusing more generally on biblical literature dealing with oppression and poverty.

We Look forward to seeing more such booklets in this series and recommend this pioneering issue to our readers. We also take this opportunity to list the titles of some other publications of the Tamilnadu Theological Seminary that may be of interest to our readers: Grace in Saiva Siddanta, A. Frenz, ed.; Where is Justice?, A. Frenz; Influence of Hinduism on Christianity, Gnana Robinson, ed.; For the Sake of the Gospel, Gnana Robinson, ed.; Long Road to Freedom, Bas Wielenga; A German Critique on the Church Union Movement on South India, Florence Robinson; and What Do Others Think of Us?, Samuel Amirtham. Please write the seminary at the above-listed address for information and prices.

FROM THE NAZARENE SEMINARY OF THE AMERICAS (SENDAS) ...

In a letter from Alberto Guang Tapia, Vice Rector of Sendas, we have received the following update: "We currently have a total of 100 resident students (from Costa Rica and Guatemala) and more than 400 in extension programs distributed throughout 12 centers.

We have received official authorization to extend our program to South America (e.g. Brazil) and we look forward to increased growth. This has motivated us to make some changes, one of which is the creation of a Department of Ministerial Education by Extension, to which I was also named Vice Rector.

THE GUATEMALAN CENTER FOR STUDIES OF THEOLOGICAL EDUCATION AND MINISTRY …

held its first National Workshop for writers of programmed manuals and texts for Theological Education By Extension on January 25-29, 1982. The workshop was held at the Guatemalan Presbyterian Seminary in San Felipe Reu. Fifteen people were in attendance, representing seven theological institutions from seven different denominations. Emphasis was placed on needs of the Church. From this same base, the objectives, elaboration, and evaluation of any textbook must grow.

The workshop was led by the Rev. Paul Bergsma, Coordinator of Tee and Programmed Texts of the Reformed Church. Rev. Bergsma, who has much experience in this area, previously had served as an extension professor for several years at the Calvin Seminary in Mexico.

Additional talks and intensive practical classes on technique were given by the Rev. José G. Carrera, the Rev. James Dekker and the Rev. David Scotchmer, all professors at GPS. Devotional periods were led by the participants, who demonstrated profound interest in this ministry.

At the end of the workshop, the participants expressed their desire to continue this type of study. Another workshop was requested for August. The Guatemalan Center will attempt to organize another such workshop during that time.

"THE EXTENSION MOVEMENT IN THEOLOGICAL EDUCATION: A Call to the Renewal of Ministry"

has just been released in a revised edition which contains 5 new chapters arising out of the author's experience during the past 4 years as Assistant Director of the Program on Theological Education.

The remarkable growth of this alternative approach to theological education continues unabated in Latin America, Africa, and North America and also in parts of Asia and Europe. "TEE has come of age, having gained the recognition and support of so many theological institutions and churches. It must therefore take its full share of responsibility for the challenges of our time, not only within the church but also in the struggle for human rights, peace, and the unity of all peoples."

The extension movement has been instrumental in focusing our attention on dimensions of ministerial formation which have too long been neglected, and it is reaching out to congregational leaders, both lay and ordained, who have heretofore been excluded from formal theological studies. We believe this book will be useful not only for those who are specifically interested in this innovative model, but for everyone concerned with the reform of theological education and the renewal of the church.

The publisher has agreed to make the following offer for prepaid multiple orders to be mailed to one address:

1 – 4	copies at $6.95;
5 – 25	copies at $6.50;
26 – 50	copies at $6.25;
51 – 99	copies at $5.90;
100 – plus	copies at $5.50;

The normal price in $7.95 plus $1.00 handling and postage. Orders should be sent to William Carey Library, P. O. Box 128-C, Pasadena California 91104 U.S.A.

THE BIRTH OF THE "MAYA QUICHE PRESBYTERIAN BIBLE INSTITUTE"

What was formerly known as the Quiché Bible Institute in San Cristobal, Totonicapan is once again operation but under this new name, which was picked because the studies are biblical; because it pertains to the National Presbyterian Church of Guatemala; and because it focuses specifically on the. Maya Quiché people.

The main objective of the Maya Quiché Presbyterian Bible Institute (IBPMQ) is the preparation of interdenominational pastors and lay people to do evangelization among the Quiché. The study program has been totally renovated, updating its system and methodology. Although the main emphasis remains on the study of the Bible and related material it is hoped that in the future practical instruction in agriculture, arts and industry can also be offered. In Addition, for those who have not completed sixth grade, an adult Education Center was opened to help those interested in doing so.

During 1982 all instruction is being given through the extension program, with eight centers (including the site in San Cristobal) currently in operation throughout the western part of the country. Seven bilingual teachers are donating their time, receiving only travel expenses.

CENTENNIAL ACTIVITIES OF THE GUATEMALA PRESBYTERIAN CHURCH

The National Presbyterian Synod of Guatemala's principal activities for the Centennial year are as follows:

1. Music Festivals in the principal cities of the country.
2. Bible Reading competition patronized by the different youth districts of the church.
3. Work assignments patronized by the Women's Synodic Union which serves to coordinate all activities for the women of the churches.
4. National general poem competition.
5. The writing of a history book with the title: *Apuntes de la Iglesia Presbiteriana de Guatemala*. This book we hope to have ready for sale by October.
6. Torch running of the youth groups on a determined day.
7. General prayer, Bible studies and evangelization July 12-13.
8. Home Bible study during the month of August which is "Bible month" in Guatemala.
9. Fasting and midnight prayer vigil on the 11th of September.

10. Week of prayer in all churches from October 24-31 beginning the actual activities for the Centennial.
11. Local church Centennial activities the first week of November.
12. Presbyterian Centennial activities the second week of November.
13. Synod Centennial activities November 16-18.
14. National Synod Centennial activities the fourth week of November.
15. Marching parade of all believers on Sunday, Nov. 28.
16. Vigil prayer the night of December 4, thanking God for the 100 years of evangelical testimony in Guatemala.

Because of all this planning we know this year is very important in Guatemala. Being the Centennial year we believe and hope all the churches from different denominations will participate.

For the Synod activities we hope to have the visit of very important persons like former missionaries (retired) who worked in Guatemala. One of the speakers will be the Rev. Cecilio Arrastía from Cuba, who now lives in the USA. For the week of national celebration we will also have the presence of Dr. Luis Palau and some of the members of his team.

The committee of united churches from Quezaltenango will also have their own activities with the purpose of giving major attention to the Centennial event.

COORDINATOR NEEMIAS DIAZ LEAVES EXTENSION WORK

Professor Neemías Díaz Mazariegos will leave his position as Coordinator of Co-Extension for the Lutheran Church in Latin America during the month of July. Prof. Díaz has worked with Co-Extension for six years and a total of nine years in activities related to theological education by extension. During June 1-2 Co-Extension held plenary sessions in Lima, Peru and discussed the form in which their program would continue, but as of yet no word has been received oh that meeting.

COURSE IN AUGSBURG LUTHERAN SEMINARY (Ex)

July 12-23, 1982 the Mexico City Seminary is offering a 2 – week course which covers the following four themes: Evangelism and study of one of the prophets, led by the Rev. Rubén Domínguez; and catechism and study of one of the Epistles, led by the Rev. Juan Rosas.

For those interested in attending there is free lodging plus a daily food charge for three meals of $185.00 Mexican pesos (approx. $4). It is necessary to bring a recommendation from one's pastor or congregation and to be 18 years or older. For more information, contact:

Rev. Alvaro Lopez
Dr. Atl No. 187 (antes Pino 189)
Mexico, D. F. 06400

Extension Seminary 1982:3

[[Editor's note: 1982:3 is a double issue covering 1982:2 and 1982:3]]

Θεολογία; EXTENSION SEMINARY

INFORMATION BULLETIN OF THE GUATEMALAN CENTER FOR STUDIES ABOUT THEOLOGICAL EDUCATION AND THE MINISTRY

Informative Bulletin
Number – 3 – 1982

Apartado 1
Quetzaltenango
Guatemala, C.A.

INTRODUCTORY NOTE

We must apologize for the delay of the bulletins during this year. This backwardness has been out of our control. Since now we hope to be punctual in the next numbers.

THE GUATEMALAN PRESBYTERIAN SEMINARY: Update from Inside

Rev. James Dekker

1. INTRODUCTION

This history of the Guatemalan Presbyterian Seminary (GPS) has been told often before.[1] F. Ross Kinsler's writings on Theological Education by Extension (TEE) never would have appeared were it not for the virtual invention of TEE in Guatemala in the early of 1963 at that

[1] Kinsler, F. Ross, *The Extension Movement in Theological Education: A Call to the Renewal of the Ministry*. South Pasadena: William Carey Library, no date. This book tells the story of the GPS and also articulates TEE philosophy. As such it is the starting point for this paper.

seminary. Kinsler,[2] Ralph Winter[3] and James Emery[4] were, with their wives who also wrote and taught courses, the guiding missionary spirits behind the hopeful experiment that blossomed into a worldwide movement. Had TEE been only a missionary pipedream, TEE within the GPS would have died with the departure from Guatemala of the last foreign founders six years ago. However, an article[5] has been published by Kenneth Mulholland[6] and the late Nelly de Jacobs[7] shows, TEE in the GPS – if originally another missionary import – has set down deep roots within the National Evangelical Presbyterian Church of Guatemala (NEPCG).

TEE has run into unending problems – because of opposition, fast growth, some carelessness, and political and economic factors. Mulholland's and Jacobs' article relates and analyzes those problems and the series of solutions applied as they arose. Although as I write this, that article has appeared, in some ways the rapid changes occurring in Guatemala, both in the society as a whole and in the NEPCG, already date it. I propose in the following article to focus closely once again on the GPS, building all the time on the history and insights developed by Kinsler and Mulholland and Jacobs.

As one daily involved with the operation of the GPS, party to the struggles and tensions within the NEPCG, the sometimes reluctant mother to the school, to claim complete objectivity would be dishonest. I work in TEE and am an advocate for it. However, I recognize many difficulties that we continue to encounter in Guatemala now that TEE has entered its third generation. I hope that the following description and analysis of problems along with the new twists for TEE in the GPS will contribute to the understanding and improvement of any kind of theological education.

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[2] Dr. F. Ross Kinsler, professor of the GPS since 1965 to 1976.

[3] Rev. Ralph Winter, a missionary with the NEPCG and member of the GPS Board, one of the persons for which TEE program was started, later he became a professor of the GPS, 1963-1967.

[4] Rev. James Emery, a missionary with the NEPCG and professor of the GPS before and after the initiation of the Extension program, 1963-1976. Another one of the founder of TEE.

[5] Mulholland, Kenneth B. and Nelly Castillo de Jacobs, "Presbyterian Seminary of Guatemala: A Modest Experiment Becomes a Model for Change." This article that I have in mimeographed form will soon be published in an anthology of reports from TEE programs around the world. This collection will bear the title *Ministry by the People*, F. Ross Kinsler, editor.

[6] Dr. Kenneth Mulholland, has worked with various theological institutions. He worked for 6 month with the GPS on the Extension program

[7]. Nelly Castillo de Jacobs, professor and secretary of the GPS for many years. She died in a car accident in 1981.

2. RESIDUAL AND NAGGING PROBLEMS

A. Establishment Opposition

Nearly two decades after TEE was born in Guatemala this opposition continues as the most serious impediment to TEE in the GPS. Opposition takes the form of distrust and cynicism on the part both of some pastors and leaders who knew only the residence program before 1963 and, surprisingly, on the part of some people who took most or all of their training by extension. They complain by focusing on statistics: "Despite TEE the NEPCG does not have enough pastors for its churches and its missions."

No one can deny that statistic, yet it hides a more serious defect in the church's life that TEE cannot solve alone. In fact, it makes TEE a scapegoat for a serious ecclesiological problem.

Such a complaint bespeaks a top-down conception of leadership with the local congregation considered subordinate to its pastor. The people are reluctant to move without the initiative coming from the ordained pastor; a congregation is considered a reflection of the pastor's leadership abilities and personal charisma. Both the congregation and pastor are graded according to the pastor's success in a given place. Exceptions to this leadership style are not difficult to find outside the official NEPCG leadership. Still, these exceptions have yet to find wide-based support among a reluctant and uninformed membership to be able consistently to challenge old patterns. When challenges do arise, they do not often come from the key Presbyterian Synod or Seminary Board positions. Rather they are slowly beginning to come from the places throughout the country where TEE has produced many trained people, though not necessarily ordained pastors.

Thus, for example, the NEPCG's currently active Centennial and Evangelism Committee is made up mostly of laypeople, many of whom have been GPS students in extension centers over the past years. Its ambitious plans for denominational-wide discipleship are going forward with the Synod's approval, but without directly enlisting already overloaded pastors.

In another presbytery with especially strict requirement for its pastors and layworkers, most of the current and past seminary extension students do not aspire to the ordained pastorate. Some of them are, however, indirectly challenging leadership patterns by becoming involved with specific ministries such as youth work, teaching Christian Education courses, or by doing

promotional and consultant work in agricultural projects. They do this, though, without entirely delivering themselves to the presbytery. Several have told me that presbyterial approval traps them in unwanted and time-consuming committee assignments, while at the same time forcing them into an oppressive system of leadership selection. This kind of passive-oppressive tactic is not, I emphasize, a conscious organized attack on the old leadership. Yet it is a *de facto* attempt to develop what one seminary teacher has called an "unofficial parallel leadership" in that place – a leadership more flexible, more able to deal with the rapid changes occurring in Guatemalan society, more willing to broaden the presbytery's ministry.

B. Nostalgia and Envy for "Lost Prestige"

Since its inception TEE in the NEPCG has had to butt up against this bugaboo. Closely related to the first problem, the shibboleth of "lost prestige" crops up whenever methods and philosophies of training pastors and lay people are debated – whether in Synod sessions. Seminary Board meetings or consistory meetings in the churches where the TEE centers meet.

The trouble with this problem is that it is largely a phantasm and hence impossible to answer. It is difficult to find what concrete prestige the Presbyterian Seminary ever had between its founding in 1935 in Guatemala City and its sudden bursting in full flower on the international theological education scene in 1967 at the TEE workshop in Armenia, Colombia. From 1935 until 1962 only 15 of the two hundred students at one time enrolled in the Seminary remained pastors.

What appears to be in back of this constant complaint is that the Seminary has its headquarters near the largest concentration of its members – some 180 kilometers from the capital – and that its remote headquarters do not have the high visibility of the school in whose shadow the GPS supposedly lies, namely the Central American Theological Seminary (CATS). Ironically the staff at CATS profess to have learned a great deal from the GPS[8], as their own popular night Bible Institute shows. Furthermore, CATS attracts students to its residence program from many countries other than Guatemalan, whereas the GPS has from its beginning intended to train only its own church members, although it accepts students from

[8] Núñez, Emilio Antonio, "Progress, Problems and Perspectives in Theological Education in Guatemala," translated by James Dekker, *Extension Seminary*, No. 3, 1980, pp. 2,3. Núñez, the former rector of CATS, credits Guatemala as the birthplace of TEE in this brief overview without directly mentioning the GPS by name.

other denominations. CATS and GPS are institutions of two different kinds, not intended to compete with each other. We must look for the substance of this complaint elsewhere.

"Prestige" in this sense has little to do with faithfulness in training church members. It has rather to do with the unstated but operative desire to continue creating a pastoral elite such as the one alluded to indirectly in the previous section. The assumption that simply does not die, despite 239 ex-students who did not continue in the pastorate, is: "What's good for the few churches in the capital is good for the large majority of members who are peasants."

This point has been batted back and forth for as long as the 20 years since TEE has existed. One could cynically claim that its longevity is rivalled screen. The complaint about loss of prestige does largely focus on the desire for an imported model of theological residential education. Still, this second complaint that has traditionally come from the opponents to TEE in Guatemala (and elsewhere, according to the literature) does have some basis in fact. That fact brings us to the also related, residual problem.

C. Rapid; Unchanneled Growth

In the NEPCG (and I suspect wherever TEE has tried to replace another system of the theological education) the popularity of TEE among the local congregations has been enormous. The rate of growth measured by numbers of students that had leveled off in the 1970's has begun to climb once again in several presbyteries – the Northern, Central and Western – while decreasing in the areas served by the center at the GPS's headquarters in San Felipe, Retalhuleu.[9] The average number of TEE students has held at 240 students a year – some taking one, others taking up to five courses.

[9] This difference in growth is directly attributable to the effort that several seminary teachers have been making in developing the GPS program within these presbyteries. The decrease at headquarters results from lack of direction and enthusiasm for universal TEE on the part of key members of the current staff. A case in point nicely illustrates this. In planning for TEE centers during 1982, two teachers took the initiative of offering five courses to a local congregation. The congregation in point nicely illustrates this. In planning for TEE centers during 1982, two teachers took the initiative of offering five courses to a local congregation. The congregation signed up fourteen members as potential students. All that was needed to start this new branch was official approval from the GPS Administration. But without consulting the teachers originally involved, the Administration declared that those signed up 14 members as potential students. All that was needed to start this new branch was official approval from the GPS Administration. But without consulting the teachers originally involved, the Administration declared that those two would not be able to teach due to other commitments. Thus one person was left to teach three courses and the congregation's students have less opportunity to take GPS courses.

That growth has levelled off does not indicate that TEE is not doing its job. It continues to reach church members with individual course. Most of the students never complete a degree program, since that is not their purpose. They take courses geared to their specific ministries, such as Church Administration or Preaching for elders; Christian Education and Inductive Bible Study courses for Sunday School teachers, mission workers or laypeople who wish better to face the challenge of 1 Peter 3:15.

This growth often caused problems because of haphazard administrative practices from the GPS itself. For example, in the excitement of the moment, seminary teachers traveled to widely-scattered presbyteries and centers. There they promoted the possibility of a center to the churches (sometimes with, sometimes without presbyterial knowledge). Often they found themselves suddenly saddled with enthusiastic but ingenuous students in several different and distant centers. This is a difficult problem to deal with even today. Unless the persons promoting TEE carefully explain what being a seminary student entails, it is just a matter of time before the accusations against TEE are going to come.

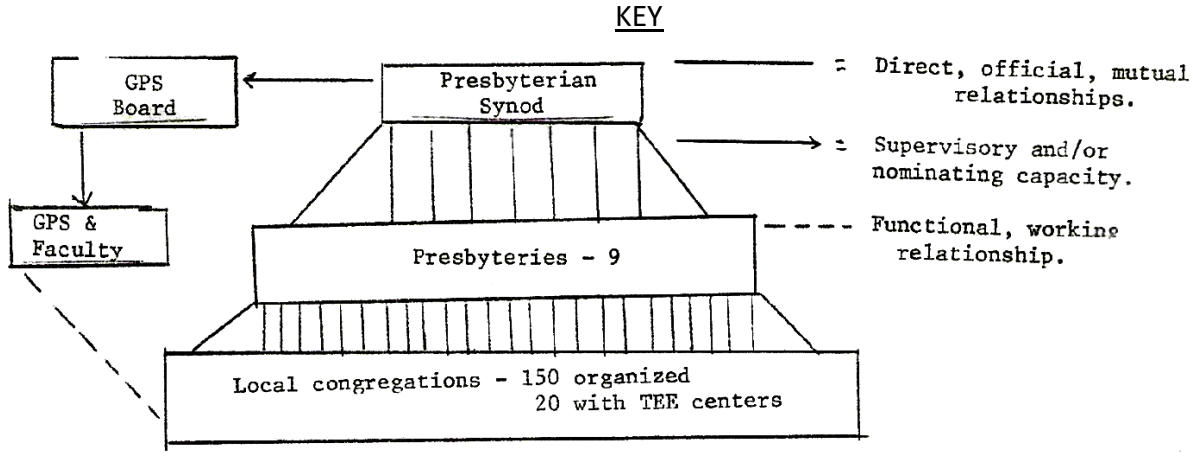
First of all, in their eagerness to study, as long as they were baptized and had their consistory's recommendation, many people signed up not realizing the time and effort required to complete even one course. Thus a high dropout rate became endemic in places where the teacher did not adequately counsel beforehand and motivate students once the course began. (Of course, the materials used contributed to needless difficulty, but that point is discussed in Mulholland's and Jacobs' essay.) In some areas three or four centers with ten students of more each would open. Then with growing disillusionment on the part of students and teacher, the system would break down in a matter of months.

Other examples of faulty administration or lack of accountability occurred when students who had proven themselves in a given course would be given responsibility of a center and various students. This high-risk situation could be expected to succeed provided that the current teacher-student received support and counsel from his or her mentor. But often the reason for employing students as teachers was precisely the full-time teachers' overloads. Constant supervisory contact often suffered, while local leadership may have been ignored. As a result there was an unevenness in scholastic standards that arose in some areas of the GPS's reach.

Here, I believe, is where the real focus of the complaints about loss of prestige should be found. Those who complain about that do have a legitimate gripe, but that does warrant an overthrow of TEE. Rather, close attention to details of administration, promotion and continued motivation – the pastoral element of TEE – could have avoided the damage regrettably done in those places where centers opened and then folded several years running.

D. Lack of Broadly-Based Ecclesiastical-Denominational Support

No one ever accuses TEE within the NEPCG of not being accepted by large numbers of people. The enrollment statistics testify to its popularity and efficacy. However, perhaps those large pockets of local and regional popularity that contributed to TEE's wildfire growth in its first decade brought along with it the roots of a more serious ecclesiological problem. The GPS is not an independent institution; it is a dependency of the NEPCG with its Board of Directors named by the Presbyterian Synod. An organizational chart would show the Seminary's relationship to the denomination and the churches in the following graphic form:



This does not appear to harbor any problems, but within the NEPCG, with its widely scattered presbyteries and local congregations this kind of set-up perforce virtually ignores the presbytery's machinery, with the exception of the Western Presbytery's Ministerial Credentials Committee which directly supervises its workers, pastors and seminary students' educational program. GPS takes into account the local congregations only insofar as they provide students – later to benefit those churches, it is hoped – and provide places for class sessions.

One intent of TEE was, of course, precisely to develop deeper working relationships between all church organisms and the GPS. Any relationship that does exist is owing in large part to the

connections made possible by TEE with more local churches and their students. Nevertheless, the mechanics of TEE, with one teacher traveling far and wide to different presbyteries, has resulted in a perceived divorce between the GPS and the Presbyterian Synod on the one hand, and the GPS and the presbyteries on the other – intentions notwithstanding.

Quite obviously that is not true. Nevertheless while students were faithfully working in their churches and presbyteries as seminary students, they often developed deeper loyalty to one or two teachers and to the seminary than to the daily life within their churches. Also there was little regular contact between GPS and presbyteries and local pastors except during annual promotion and organization. Once a center was organized, contact understandably focused on the local congregation where the center was and whose members were students. As a result, most people within the GPS, when questioned about the GPS will answer that it is in San Felipe. Regrettably not everybody associates it with one part of their denominations' ministry immediately within their grasp. That is often the case even if classes have been held in their presbytery or local church for years on end. (This does not contradict the point made about popularity; it is father an element of that.)

Thus, in good public relations terms, the GPS had developed something of an "image problem" over the years. This problem resulted in part from a perfectly sensible (in other contexts) church polity set-up, but one that did indeed bring problems given the geography of the NEPCG. Secondly, this problem also resulted from some of the accepted and proven mechanics of TEE: it decentralized the teaching and delivered the product to where it was needed economically and efficiently. At the same time it centralized all administrative and faculty decisions in a place far distant from some of the churches and presbyteries being served.

E. Lack of Government Accreditation

This final problem is not new and is closely related to the hydra-headed "loss of prestige" dealt with previously. I must treat it apart from the rest, since this problem has not surfaced frequently as a complaint. However, it is a problem shared by most if not all Protestant seminaries and institutes in Guatemala; so it is not a result of TEE. Nevertheless, the lack of governmental accreditation for any of the GPS's programs – Certificate, Diploma (6th grade to high school) and "Bachillerato" (high school and beyond) has made it impossible for GPS

graduates who do aspire to "Licenciatura" (A.B. to Th.M.) level work to enroll in any of the several universities in Guatemala. Official accreditation does not guarantee competency, although lack of it prohibits capable people from gaining entrance to the programs. Thus any number of pastors and other graduates who completed their primary education in government schools and their secondary education only at the seminary are adequately trained and capable – but they cannot enter into advanced programs in any field without first obtaining the government accredited diploma.

Since it has long been a valid argument of the TEE and its advocates within GPS that the school is intended to serve the many and not the few, we could dismiss the problem that way. However, the fact remains that proven leaders do suddenly find themselves up against an educational dead-end unless they take some two years for the "Bachillerato por Madurez" (high school equivalency) courses – a time consuming and repetitious undertaking for GPS graduates. Furthermore people can now take advanced theological training programs at the government accredited Mariano Gálvez University's Theological School (MGU), both in the capital and in extension centers. Opportunities are turning up for those interested in studying theology, albeit in a more traditional way.

Currently, MGU offers no permanent official solution to this abiding problem, but it is the only university that even provisionally accepts GPS graduates. Each student is evaluated on an individual basis if that person has graduated from an institution (such as GPS) without government accreditation. The student may take "open courses" outside of MGU's "Licenciatura" program. Upon proving him/herself, the student takes equivalency exams in a number of areas. After passing them, the student may enter the degree program. For the time being such arrangements work for the relatively few people interested in pursuing a degree. As long as MGU's door remains open in that way, there is no real need to go through a lengthy accreditation process for the benefit of a few. However, this is an area of greater potential difficulty should MGU's ad hoc policy suddenly change.

3. NEW TWISTS IN TEE AT THE GPS – OR TRYING TO TUNE UP THE SYSTEM

A. Official and Broader Ecclesiastical Ties

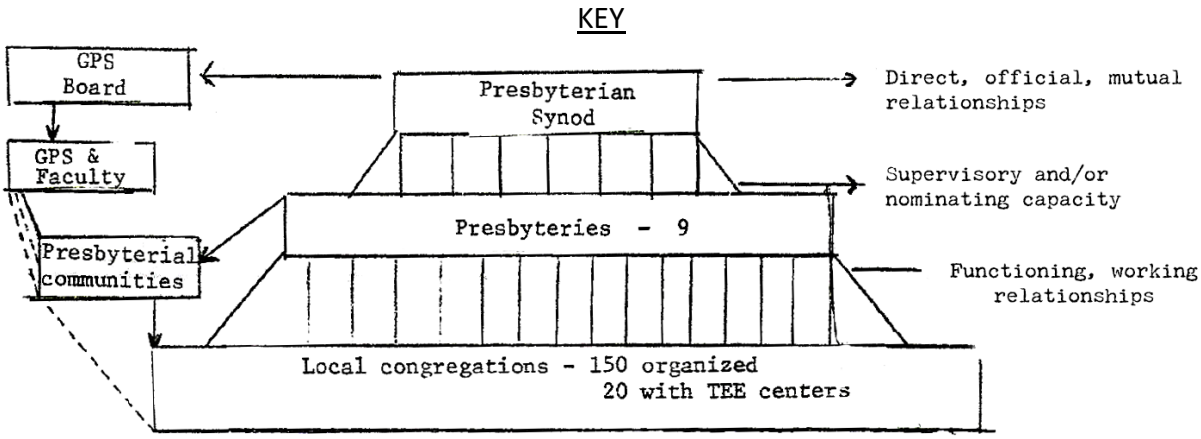
As I pointed out often in section 2, many of the problems of TEE can be traced to some lack of official acceptance despite much popular support. What I will describe in this section is not something new, but is does propose to use old structures in new ways in order to garner official support and confidence needed to complement the popular support.

Beginning two year ago some GPS teachers began to work with the Christian Education Committee of the Northern Presbytery so that committee would first supervise and later organize all TEE activities in its churches. At the time of writing that committee has tossed the ball to the Presbytery's Executive Committee. This year for the first time, therefore, a presbyterial committee has had a direct hand in planning and organizing the several TEE centers operating within the Northern Presbytery. The presbytery's plenary session has also taken the first steps to place one member from the North on the GPS Board of Directors. Furthermore three of the four teachers of TEE classes in the Northern Presbytery this year are members of the presbytery with the GPS sending a teacher from Guatemala City (two hours away) only once a month.

The preceding arrangement that is just beginning to take effect is still fragile and tenuous. Its survival depends on the Northern Presbytery's own dedication and seriousness; the GPS's willingness and flexibility to accept presbyterial supervision of GPS classes and direct participation in areas where previously the GPS worked more or less independent of presbyterial collaboration.

A similar program is beginning to take hold in the Central Presbytery also. There the Presbytery's Ministerial Credentials Committee has begun to take a direct hand in choosing teachers; advising about course offerings; encouraging pastors; authorizing a well-promoted and better attended worship service for the TEE program; and supervising the day to day operation of the centers. In part this is due to an overture from the administration in order to promote the seminary offerings; but the Credentials Committee is going farther than the GPS had thought it would.

There have been some rumblings in faculty meetings that these two committees from different presbyteries are assuming responsibilities properly those of the administration, faculty, or board. In traditional and normal situations that would likely be the case. But TEE within Guatemala is anything but normal, partly due to the great distances and the difficulty in travel in a semi-war situation. Precisely here I believe that presbyterial participation is the new twist needed to fine-tune TEE within the GPS. We can amend the organization chart in section 2. D. in the following way in order to represent what the Northern and Central Presbyteries are now trying to accomplish with their initiatives:



* 2 or 3 such supervisory committees are currently functioning.

In this way we are beginning to see some official regional participation in TEE in areas other than the Western Presbytery that had carried on theological education even before the GPS's founding in 1935.

Of course there are dangers inherent in such directions just described. For example, the presbyterial committees in charge of TEE in their regions could conceivably use their power to put a tight clamp on students and teachers and force them to hue to locally demanded content. However, the supervision of the courses is mutual: both the presbyteries and the seminary are responsible. Thus uniformity (not identical with sameness!) throughout the TEE system is vouched safe.

There is also the continuing danger of some pettiness or newly defined search for prestige. For example, one center in the Central Presbytery could nicely accommodate more students than it currently serves. However, another congregation within two kilometers of that center is insisting on having its own center, because it has enlisted more than the required minimum of ten students. Ironically one of the persons in back of this has spoken against TEE in the past

for all the reasons listed in the second section. However, given the newfound participation by the presbytery in TEE, to have a center in one's own church looks attractive. Despite the shortage of acceptable teachers to staff all centers, the GPS and the presbytery are permitting the church to open even this poorly motivated center provided that it can staff it with acceptable and qualified teachers.

B. Closer Work with Local Leaders

Obviously this second point follows from the preceding. Here we are dealing with persons instead of structures. In brief, the second new twist being tried out is to use local leaders as teachers instead of relying completely on itinerant GPS staff. Something like this has gone on before as the GPS has long used "Adjunct Professors" on a part-time basis. What GPS is doing now is simply to extend this practice, with the greatest difference being that in several cases current "Adjunct Professors" are those who in the past had been opponents of TEE. The idea behind inviting former opponents to teach was to risk the possibility of their undermining TEE philosophy and methodology in the hope that they would become convinced advocates of TEE by taking part in the process.

It is too early to judge the long-term effects of this newly adapted practice: Will those former opponents really embrace TEE philosophy? Will they use this chance as away merely to use thrifty TEE methods while maintaining a traditional philosophy? Have, perhaps TEE and former opponents grown together in nearly two decades so that faithful and prophetic education can take place in a spirit of cooperation? We do not know yet, but I am personally encouraged by the new interest shown in TEE by former pockets of resistance. Furthermore, no plan of theological education can be expected to succeed or – most importantly – faithfully to prepare God's people unless it has the support, both official and popular, of the church whose members those people are. I hope that the steps just described are steps taken not merely for the sake of acceptance, but rather in order to help all "grow into Him who is the Head" (Eph. 4:15).

C. More Intensive TEE

At first blush this step looks like a cop-out: TEE garb over a traditional philosophy and methodology. Again, this danger could occur, but this year for the first time in the Central

Presbytery the GPS has one full-time student who is taking seven courses. In that way he will be able to finish his "Bachillerato" program in three years instead of the usual four to six years.

We were reluctant to accept a full-time student because we have in the past had an enormous drop-out rate among students who took even four courses, not to mention seven. However, the student's consistory recommended him highly as to ability, dedication and calling. Furthermore that consistory is underwriting all his educational costs – while requiring that he take part also in the congregation's evangelistic program for further remuneration.

We have yet to see how this arrangement will work out, but this student will be involved in his congregation's work and life while studying – a mayor goal of TEE – living at his home, thus saving his sponsoring congregation room and board expense (at least $1100 annually).

This case will be especially interesting and important to study since it comes about at a time when some members of the GPS Board have continued to press for more emphasis on the residential program. Despite several years of pressure, for one reason or other no new resident student has begun to study at the GPS headquarters since 1980. This year only two third-year students remain in residence while TEE has entered a new stage of growth with new problems in the GPS.

4. CONCLUSION

The problem and "tune-ups" described in the foregoing article are all part of an ongoing TEE process in the GPS. Guatemala in particular is going through some monumental, and as yet in many ways undefined, social changes. Communication and travel are uncertain; the congregations and presbyteries that make up the NEPCG have long existed in varying degrees of isolation from each other. From its beginning TEE helped break up that regrettable isolation and at the same time open up new perspectives of theological education whereby that training became not merely indoctrination but liberating education. Much remains to be done in this process. Some of the adaptations and new wrinkles described in this article clearly take the risk of jeopardizing TEE within the GPS. Powerful people in key positions within the NEPCG, power brokers (from without) or mistakes (from within) could doom TEE. It is hoped that TEE, and whatever changes, adaptations and advances accompany it, will continue to be an

instrument to lead God's people from Darkness to Light, from war to peace, from repression to justice in their church and in their country.

NEWS OF EXTENSION

BIBLICAL SEMINARY ALIANZA OF COLOMBIA – SEBAC –

This is an Institution of Ministerial formation, founded in 1933; today it has structured four programs for the formation of various leaders. These programs are:

Residential System:

– Bachelor's degree on Theology – 6 semester duration

– Diploma on Theology – 3 semester duration

Distance System:

– Bachelor's degree on Theology – After finishing 40 modules

– Diploma on Theology – After finishing 40 modules

It has 278 students in it different programs. The 74.5% of the students is working in some aspect of the Christian ministry. For next year this institution is planning to incorporate vocational intensive courses for distance students, and pastors who wish to update. Persons interested in any of these ministerial program can write to: Seminario Bíblico Alianza de Colombia, al Apartado Aéreo No. 516, Armenia, Colombia, S. A.

TWO NEW GRASSROOTS THEOLOGICAL INSTITUTIONS IN NICARAGUA:

As is true in many Latin American countries, the Protestant witness in Nicaragua is far from unified. This owing to a long history of independentism and denominationalism, at times imported along with the original mission work, at times resulting from internal schisms. Such fractured witness has in the past made it impossible even to think about any kind of unified means of preparing pastors and theological workers.

This situation has begun slowly to change in Nicaragua with the recent organization of two closely related institutions of theological education. CEPAD (Evangelical Committee for Aid and

Development). An interdenominational organization born during the 1972 earthquake relief, has for several years sponsored continuing education workshops for pastors. Since the defeat of Anastasio Somoza in 1979, CEPAD has been able to expand its work many times among the pastors who have given that organization wide and firmly based credibility among Nicaraguan protestants.

Nearly two years ago CEPAD's pastoral education department headed by Albino Melendez, recognized two great needs in the country for more basic and formalized pastoral education. This was especially so among the many small Nicaraguan denominations too small to maintain their own seminaries or Bible Institutes.

For that reason CEPAD set out to coordinate efforts that would permit the various denominations to come together under one institutional umbrella, yet maintain their denominational and doctrinal distinctiveness. With that in mind the Theological Workers' Community (COT) was organized using teachers from the denominations that had come together in this innovative TEE effort. Currently 14 denominations and 11 regional CEPAD Pastors' groups are sending some 200 students to ten centers throughout the country, COT, as a basic tool to train pastors, offers courses on the Diploma level and subsidizes the courses to make them accessible to more candidates for study.

A related ambitious project also initiated by CEPAD's pastoral department is the Evangelical Faculty for Theological Study (FEET). CEPAD's Program Director Benjamin Cortes and Albino Meléndez envision FEET as a school for more advanced theological studies that COT offers. FEET is in its first year of operation with some 60 students who take courses in intensive workshops lasting from two to five days each. These are conducted at least quarterly though often once a month. COT is one of the "feeder" organizations for FEET, along with many of the denominational institutions in Nicaragua.

Instead of setting up an expensive and overly complicated system of studies with a full-time faculty, FEET itself is like COT, a cooperative venture that uses the faculties and personnel of Managua's Baptist Seminary, the Latin American Biblical Seminary of San José, Costa Rica, the Baptist Seminary of Mexico, CELEP (Latin American Center for Pastoral Studies) of San José, Costa Rica, among others. Each center has a basic library which students much use for research work during the extended periods between class sessions.

In order to give FEET widespread denominational support FEET is administered by an eleven number Board of Directors including representatives from Baptist, Moravian, and Assemblies of God seminaries and CEPAD itself. In this way FEET students and graduates will help the organization obtain and maintain self-accreditation among the Protestant community in Nicaragua. Beginning on a pre-university level, FEET offers courses on a "Bachelor's degree" level with hopes of in the future offering "licenciatura" courses as well.

However, handing out certificates is not FEET's main business. Its stated objective is to "point the way to a theological and pastoral renewal and make an in-depth contribution to constructing Nicaraguan Biblical Theology, a process already underway." For more information about both these programs that are trying to unify, improve, contextualize and make theological education accessible to pastors and pastor trainees, write to Rev. Albino Meléndez, c/o CEPAD, Apartado No. 3091, Managua, Nicaragua, C. A.

BIBLIOGRAFIA TEOLOGICA COMENTADA:

The Protestant Institute of Higher Theological Studies (ISEDET) publishes annually Bibliografía Teológica Comentada. This 600 page publication lists some 5000 publications from Ibero-American theological literature. It covers both Spanish and Portuguese journals. Included in the cataloguing are indices for authors, the Bible and topics. Currently the Bibliografía classifies 350 journals and as such in an indispensable resource for theological libraries. For more information write to: ISEDET, Camacua 282, 1406 Buenos Aires, Argentina, S. A. (Information adapted from Ministerial Formation, No. 16, p. 22).

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Guatemala, C.A.

GUYANA EXTENSION SEMINARY: A RESPONSE TO LOCAL NEEDS FOR LAY TRAINING

Dale A. Bisnauth

The need for a programme of lay training was felt to be urgent. There were just not enough trained persons to provide leadership in Christian communities which were almost isolated from one another by the fact of geography. This was particularly so in the interior areas. Poor and irregular transportation facilities exacerbated the problem.

Almost every denomination suffered from the lack of trained pastors and priests to serve the scores of denominational parishes, districts and pastoral charges. Even if priests and pastors were readily available, smaller parishes would have experienced grave difficulties in maintaining them at an adequate level. Some congregations were too small for this and some parishes too poor. Meanwhile, many pastors and priests were itinerants who serviced congregations as best and as often as they could.

Clearly, this was not good enough in a situation in which Christians needed the kind of understanding of the faith that would help them to respond creatively to the needs of a

developing society and to the need for a new sense of independence from metropolitan links and inter-dependence among sister churches within the region.

The task of equipping the Church (the laos) to be the church in a newly politically independent and developing nation and to do so against a background of denominationalism and pietism was urgent. How were Christians to understand the implications of interfaith dialogue when they had not yet learned to distinguish between evangelism and proselytism? How were they to respond responsibly to economic development and matters relating to Church-State relationships when they had not worked out the implications of the faith for social, economic and political demands?

LAND, PEOPLE, HISTORY

Guyana is situated on the northeast coast of South America with the Atlantic Ocean on the north, Suriname on the east, Brazil on the south and southwest and Venezuela on the west.

The country sprawls over 83,000 square miles. Its population of about three quarters of a million is concentrated mainly on the Guyanese coast, in pockets on the banks of the country's main rivers, and in the Rupununi savannahs in the far south.

Guyana boasts a national mix of some six races. Its people are of Amerindian, European, African, Indian, Portuguese and Chinese origins. Except for the indigenous Amerindians, the forebears of the Guyanese people came or were brought to these parts from the early seventeenth century onwards.

Guyana's economy is heavily agricultural. Sugar and rice are the pillars of the export trade. Bauxite is the major mineral resource industry and forestry comprises another significant dimension of the export market. While there is no question that many Guyanese live in poverty, relatively speaking, the people as a whole are better off than many in the Third World. The development of the hinterland both for its natural resources as well as for resettlement of people is a continuing thrust of the present government.

The country has a rich heritage of cultural traditions. How to put them together into what one writer calls a "mosaic" rather than into a "melting pot" is an important matter. In recent years, there has been a strong move to collect and preserve the folklore and music of the ancestral

fathers of Guyana. The arts – poetry, music, dance, handcraft, graphic arts and architecture – have been fostered with a view to pulling out the essence of the Guyanese spirit using the talents and abilities of the Guyanese people. The steelband, the calypso, the sitar and tablah, and Indian dance and song have all become an integral part of the socio-cultural life of the nation. The church is now awakening to the possibilities inherent in using Guyanese art, music, poetry and literature in the worship and teaching life of the church.

Guyana faces a series of difficult social problems which include family disintegration, racial disharmony, rising crime incidence, religious intolerance, alcoholism, and a general feeling among many of uncertainty about the future and or a lack of faith and hope that Guyana can indeed be self-reliant. A renewed church with a trained laity can be an essential reconciling agent in Guyana.

Guyana is also multi-religious. The dominant religious groups are Christian and Hindu, with Muslims forming a somewhat smaller, but active group. The traditional Christian approach to Hindus or Muslims has been to see them as "pagan." Recently, there has been an attempt in Guyana to deal with this attitude and to foster religious understanding and common concerns for human need under the umbrella of the Guyana Inter-Religious Council formed early in 1976. Whether this body will be able to accomplish its avowed task, without division, remains to be seen.

THE CHURCHES

The Christians are also a many-faceted group. Fourteen of the more mainline denominations are members of the Guyana Council of Churches. They include African Methodist Episcopal, African Methodist Episcopal Zion, Anglican, Church of God, Congregational Union, Guyana Missionary Baptist, Guyana Presbyterian (former Canadian Mission), Lutheran, Methodist, Moravian, Nazarene, Presbytery of Guyana (former Scots Mission), Roman Catholic and Salvation Army. In addition, the Council received and indigenous Amerindian group known as the Alleluia Church as an affiliate member of the Council of Churches. There are significant church groups that are not members of the Guyana Council of Churches; Assemblies of God, Church of Christ, ELIM Church, Pilgrim Holiness (now called Wesleyan), New Testament Church of God, Regular Baptist, Seventh Day Adventist, Southern Baptist, plus many smaller groups.

Most of the churches in Guyana have experienced a similar pattern of development in which the church was established by means of missionary enterprise. This also entailed expatriate control of leadership and funds. Most of the churches have now become independent or autonomous, with little or no reliance on expatriate funds for the ongoing operations of the church. Training for the full-time ministry has developed in the Caribbean with Anglican, Roman Catholic and Presbyterian theological schools in Trinidad and Barbados, as well as an ecumenically-supported seminary for many of the Protestant bodies – the United Theological College of the West Indies in Jamaica.

GUYANA EXTENSION SEMINARY

The various Christians denominations in Guyana had been carrying on training programmes for diverse forms of ministry for many years. Catechists, deacons, lay readers, lay preachers, parish workers and the like had been the focus of training programmes, but the intention, in many cases, was to provide a semi-professional and sometimes salaried personnel. When overseas funds began to be withdrawn, some of these programmes withered either because of a lack of persons to do the training or because there was resistance to a ministry of the laity in the true sense of the word.

The concept of training the laity as lay persons for significant ministry in the church had its roots in the 1970s when training and enrichment courses were provided for pastors and lay leaders through the then Extra-Mural Department of the United Theological College of the West Indies in Jamaica. By early 1972 it was decided on an informal basis that an ecumenical programme should begin and that it should be called Guyana Extension Seminary. This was held in New Amsterdam, 60 miles from the capital, Georgetown, largely because the prime movers of the programme at that time (Lutheran, Presbyterian and Roman Catholic among them) were resident in that area.

For about two years, until late 1974, the Guyana Extension Seminary in New Amsterdam offered about a dozen courses in Bible study, church history and preaching. Courses were taught by an ecumenical team of pastors on a one-per-week basis. After the programme ceased to function in late 1974, an evaluation revealed that a beginning had been made in developing a consciousness of the need for lay training on an ecumenical basis; that this need was being fulfilled; that while the other programme met with good response from students

from some denominations, other students did not maintain an adequate level of interest in the programme; that the study material was on an academic level that was unrealistic for many of the persons involved; that there was not a real consensus among the churches as to what sort of programme was desired or needed.

The Guyana Council of Churches, at the suggestion of the Lutheran Church in Guyana, agreed to call a person with skills in lay leadership training to work in Guyana to see what needs might be met. The Rev. Paul A. Tidemann, a pastor of the Lutheran Church in America, came to Guyana in September 1974 to fill this post on a part-time basis. Permission was given by the Council of Churches to form an ad hoc committee of representatives from every members denomination to work with Tidemann to determine what steps to take and make recommendations to the Council.

For a period of about six months, through June 1975, the Committee conducted a series of "research soundings" including written surveys from denominational heads, evaluations and discussions with representative lay persons from various parts of the country, contact: with seminaries and extension programmes in the Caribbean and Central America, and conversations with representatives of the Caribbean Conference of Churches through its newly formed Agency for Renewal of the Church (ARC).

The 14-member Guyana Council of Churches decided in early 1976 that the establishment of the Extension Seminary to train lay persons was a matter of urgent priority.

Unlike many programmes of theological education by extension, the Guyana Extension Seminary is not an "extended arm" of a formal, residential theological school. Experiences in the 1970s indicated that such an approach would be impracticable because the seminaries in the Caribbean are too far removed from Guyana to be able to extend themselves on a week-to-week basis. "Extension" in the Guyanese context means, therefore, that the CHURCHES in Guyana have extended their considerable resources of trained personnel, experience, and finances to train lay leaders as close to their places of work and residence as possible.

"Extension" in Guyana also means that the 14 churches that form the Guyana Extension Seminary have extended themselves to one another. They appreciate the need of working cooperatively in such a venture. Some churches had not been able to train their people for

years because of a dearth of personnel to do the work, while other denominations had been able to carry on rather sophisticated programmes for their lay leaders. A sharing of financial and personnel resources and experience in this manner enables the richness of Christian life and church work to be shared by all and for all.

In this sense the Guyana Extension Seminary has experimented in an area which few extension programmes have – in an ecumenical approach. In the early stages of development there had to be serious grappling with the issues of what kind of training could be done together. Now, in the actual experience of teaching and learning, it has been discovered that lay persons are tremendously excited about their ecumenical contacts – a first experience for many persons – and their sharing of traditions and ways of thinking. It is clear that in the approach to teaching and participation there must be an attitude of openness and understanding of the various emphases among the churches. The ecumenical dimension, far from weakening denominational loyalties, seems to foster greater appreciation for one's own Christian heritage. It also offers a practical demonstration of ways in which the churches can cooperate for the common good of the entire Christian community and for the nation and its people.

OBJECTIVES

The following objectives form a basis upon which the present and future programme of the Guyana Extension Seminary is carried out:

- To train lay persons to be effective leaders in congregations of the Christian churches which are without resident, full-time pastoral leaders. Such lay persons will be used in leadership as the denominations individually decide.
- To train lay persons to fulfill specific types of leadership in any congregation such as teacher, counsellor, worship leader, administrator, community organiser.
- To train lay persons to supplement the full-time ministry in a local congregation in order to free the pastor for supervisory activities among a cluster of congregations.
- To provide the training resource for all denominations that can be drawn upon for the basic training of persons in any aspect of ministry desired by the denomination.
- To make courses available to individual lay persons for personal enrichment in Christian faith or the development of specific skills.

- To be a touchstone for all clergy in Guyana where they can come for in-service training and enrichment.
- To conduct practical research into new forms of ministry to various aspects of the developing Guyanese society such as National Service, hinterland development programmes, agricultural agricultural development schemes and to train persons to administer to these non-traditional gatherings of people.
- To be an influence in enabling the church to assume the forms and styles that it needs in order to communicate the Gospel in this Guyanese Caribbean society.
- To be a leaven within the entire church, ecumenically, to enable a more common understanding of the particular mission that the Christian church has to Guyanese society.
- To maintain relationships through the Guyana Council of Churches with the various theological seminaries in the Caribbean and with the Agency for Renewal of the Church of the Caribbean Conference of Churches in order both to provide data from our experience and to receive guidance and resource assistance.

RESULTS

The GES operates on a regular basis through 10 centres, 9 of which are located on the coastlands, with the tenth at Linden on the Demerara River. Courses are also offered on the Berboce River. Here, the tutor-coordinator operates out of St. Lust but travels by motor-boat to villages scattered on the river banks to hold classes with students. Special programmes are conducted in the Rupununi savannahs for Amerindian lay leaders of the Roman Catholic and Anglican churches.

Some 500 students from across 14 denominations have attended courses organised by the Guyana Extension Seminary. These come with the recommendation and blessing of their priests and pastors. Many of them are artisans, farmers, housewives, schoolteachers, and businessmen. Their common motive is to equip themselves for more effective service in the churches.

The tutors coordinators are all persons who have had formal training in theological colleges. One is involved in the development of agriculture on church lands; the others are all pastors or priests.

It is difficult to assess the effectiveness of the work of the Guyana Extension Seminary. What is very evident is that there is a growing ecumenical spirit among those who share in GES courses. This spirit manifests itself in a willingness to promote and participate in ecumenical ventures sponsored by the Guyana Council of Churches and the Caribbean Conference of Churches. Given our history of narrow denominationalism this is no mean development.

The churches are making increasing use of those who attend the GES. The Anglican and Catholics lead in this regard. The African Methodist Episcopal Church has given recognition to some of its leaders who have been trained by the GES to the extent of giving them responsibility fc directing parishes. Anglican and Presbyterian students have been ordained to the deaconate. But, what is more important, the consensus is that those who attend the GES are much more alive as to what Christian discipleship entails. They bring this new sensitivity to whatever they do within the church, as well as to their witness at the workplace and elsewhere as Christian citizens in a developing country.

(Dr. Dale A. Bisnauth is the Director of the Guyana Extension Seminary, 71 Murray Street, Georgetown, Guyana.)

NEWS OF EXTENSION

ACKNOWLEDGEMENT and THANKS

Acknowledgement and thanks to Gunther Joaquin Lottmann and his wife Veronica for the collaboration with the Center in the translation of articles for this bulletin. Gunther, a member of Cristo Rey Lutheran Church in Guatemala City administers a rubber processing plant in Río Bravo, Suchitepéquez. We are thankful to God for the Lottmann's gift of languages and willing spirit of service which continue to make possible our English edition of the Bulletin.

TEE WORKSHOP HELD BY LUTHERANS IN CENTRAL AMERICA

The Lutheran Churches working in Central America and Panama (Missouri-Synod missions), sponsored a workshop on TEE in the Lutheran Center in Antigua, Guatemala from the 18-21 of April, 1983. Invited speakers were Dr. George Patterson from La Ceiba, Honduras, Prof. Mark Kempff, from Maturín, Venezuela, and Benjamín Jacobs, from Quetzaltenango, Guatemala. Lutheran pastors and missionaries attended from Guatemala, El Salvador, Honduras and Panama, and two special guests working in Mexico. Rev. John G. Durkovic was named coordinator for TEE for this Lutheran work by the Council of Lutheran Churches in Central America and Panama (CONCAP). Durkovic presently works as missionary opening new churches and training pastoral leadership in Guatemala City, where he has been since 1969.

2nd ASSEMBLY OF ALIET

The 2nd Assembly of ALIET (Asociación Latinoamericana de Instituciones de Educación Teológica) will take place May 24-28 at the Methodist Center, in Alajuela, Costa Rica, C.A. All the Institutions members of ALIET can send their representative and the Institutions no members can send their observers.

KHANYA TEE NEWSLETTER No. 14, Autumn 1982

From the *Editorial Khanya Mission and Evangelism Newsletter*. "This will be the last issue of the Khanya TEE Newsletter." As they pointed out in the previous issues the editors all have already, or were about to move on to new work which is no longer directly involved in TEE. No one has offered to take over the editing and publishing, and so they believe that the time has come to end or change it. A suggestion was made that Khanya should change to a Mission and Evangelism newsletter. We hope to get news from them.

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CENTRE FOR APPLIED RELIGION AND EDUCATION THEOLOGICAL EDUCATION AND HUMAN DEVELOPMENT

Adeolu Adegbola

A RENEWAL COURSE

The Centre for Applied Religion and Education (CARE), Ibadan, Nigeria, has planned a Renewal Course for African Pastors (RECAP) and for other Christian men and women. In a number of senses, it is an alternative educational approach. First, it is deliberately a re-newal course. It is based upon the conviction that the educational system itself needs to be renewed. The individual student himself or herself needs a renewal from the pervading cynicism, indifference and fatalism which seem to turn many workers into human robots, and from the self-centredness, materialism and triumphalist belief in progress which turns service into social oppression in modern society. The renewal course affirms that the end of education is to enable the beneficiary to become an agent of change for church renewal and social transformation.

In most African countries, the traditional system of education in theological colleges caters mainly to the socially and economically privileged sections of society and can make those colleges to be termed "elite institutions." Students who come into them from the poorest

background hope to pass out as part of the "educated elite" and expect to be regarded as belonging to that elite class even by the rural peasants among whom they may serve. We are in search of an alternative approach geared directly towards the interests of the less privileged. For the sake of convenience we focus first on rural 'areas where about 80% of our people live.

In Africa today we do not have many pastors who are able to transform the rural areas and make them a healthier, more enlightened and more comfortable place to live in. The training provided by the theological colleges does not make them capable to render such a service. Indeed, the rate of social change has been so rapid and its nature so complex as to make possible change ever so difficult in any case. It has been easy to concentrate on "saving souls" and to leave social change to the politicians. With political independence being just about 20 years old in the various countries the politician himself sometimes throws up his hands in horror and asks: Where on earth can we go from here? This is the background for the cases of political dictatorship experienced in various African countries of late.

Our basic theological response to this situation starts from the Pauline concept that the Holy Spirit gas given various gifts to all, for the building up of the Church and of the social communities. The pastor has a role to "draw out" (educate) these gifts for the community to profit therefrom. The work of the ministry is to bring the members of the Body unto "a perfect man, unto the measure of the stature of the fullness of Christ." God's purpose for the ministry, as for the coming of Christ, can be stated in human terms, "that they might have life and have it abundantly." This gives a focus to a development education emphasis in RECAP.

PRINCIPLES OF DEVELOPMENT EDUCATION

We have had to clarify our minds on the operational assumptions of the development process and the educational implications of the same. A few of them may be stated here serially:

1. Development is primarily and finally the development of the people. National development planning has frequently devoted attention to economic growth which has been denoted variously as GNP, GDP, income per capita, industrialization, and so forth. Recent calls to change gears to providing basic human needs and raising the quality of life have no ready local

advocates. Could churches see and bring out the correlation between "souls" and "quality of life" and help to identify and widen the practical categories of the latter?

2. As an extension of the independence movement, Africa needs to move towards people's control of the development goals and methods on the village level. The alternative is to demand that the villagers, who in any case have controlled their own development until the recent whirlwind of change, should now fold their arms, to advocate that a new era of colonialism be swept in with the people's connivance or active cooperation.

3. The new emphasis of the churches in Africa on programs of integral development will flounder unless it is related from the start to leadership training based on concepts of authentic participation, appropriate methodology, people's empowerment, requisite skills, and so forth. The principle of "The Bible and the Plough" formed the basis of the work of the earlier evangelical missionaries to Africa in the nineteenth century. Why was it abandoned? Has it any relevance today? How can it be revived? Is there any possibility of making new missionaries, this time from among African Christians themselves, for an appropriately modified "The Bible and the Plough"? What is the training response to Pope Paul VI's challenge: "Africans, be missionaries to yourselves"?

4. Churches, as national coalitions of voluntary development agents, need to mobilize and coordinate the disparate efforts of their younger members engaging in development projects of various kinds. Churches should consciously organize themselves and work as voluntary associations for the development of local initiatives.

5. Young people and the educated elite in African communities should play a redemptive role in development, but so far this has been subverted by a corrupt exploitative neo-colonialist mentality. Their role can be fulfilled only by establishing a relationship more consciously between the young people and the peasants in the villages and the urban slums.

6. The educational system and the employment patterns of African youth need to be better correlated with the problems of urban and rural development. The patterns of village polytechnics in Kenya and the ongoing Tanzanian experimentation with schools for the communities need to be more widely known and tried. There are other experiments on this correlation all over Africa. Information about these perspectives and programs can be passed

on through a system of extension education, which at the same time might encourage replication.

7. The contribution of the churches to education today is to be seen, not so much as a transmission of accumulated knowledge to produce the cultured person of the grammar school tradition, but rather as a process of equipping persons as in individuals and as groups to become agents of social change, active participants with God in the historic struggles of modern societies.

8. Our generation has at its disposal an accumulation of knowledge that can enable us to transform our societies, if only the knowledge is adequately passed on to those who require it for change in their own societies. As such, arrangements need to be made for a massive transfer of appropriate technology and scientific attitudes to rural people for the maintenance of primary health care, production of food, and improved water supply.

9. Nonformal methods in education now demand to be explored up through, university level, combining work with study, enabling theory to grow out of practice, using the facilities of correspondence courses, programmed instruction, study guides, peer learning, and so forth with special reference to an experimental operation of the principles of a "university without walls" for high level leadership development for both volunteer and career services in the Christian mission for a new society.

10. In connection with these there should be planned application of available research results and an intensification of high competency applied-research aimed at the solution of practical and concrete social problems in relation to church renewal, educational reforms, and eventual social transformation.

In practice, our philosophy of education as stated above has itself become the curriculum of education. What is steadily emerging is massive development education, operating first on a nonresidential basis, using the perspective of "another development" which has emerged in recent years and which has quickly accumulated its own literature, interrelating Economics, Sociology, Social Anthropology, Psychology, Theology and Biblical Studies with the professional disciplines of Agriculture, Education, Social Services, Town Planning, and technological skills

We have not had the time to write the appropriate textbooks. We simply hunt around for available texts, sort them out somehow, write appropriate study guides or study notes on them, and encourage discussion groups to be formed.

Among the resources available which must be mentioned are documents from the World Council of Churches' Commission on the Churches' participation in Development and Christian Medical Commission; the World Health Organization; departments of development education of "charitable" organizations in the First World; periodicals like *New Internationalist* and *Development Dialogue* (Dag Hammarskjold Foundation); Orbis Books; publications of university institutes for development studies for example, Sussex, East Anglia, Nairobi, Dar Es Salaam; and the writings of individual authors like Presidents Nyerere and Kaunda, Professors Charles Elliot, Dennis Goulet, and Samir Amir.

CATEGORIES OF LEARNERS

Four categories of people engage our attention for the time being. First are village men and women, who are considered to be the primary agents for meaningful and lasting change in the rural areas. Next are technology students in polytechnics and universities; this reflects our understanding of the significance of science and technology in rural change today. Theological education in Africa today suffers from the lack of at least a modicum of science, and the whole church in Africa is the poorer by the blindness of pastors to scientific perspectives. While this can be corrected to a measure in the extension education of church workers, efforts are also being made to enable technology students to relate their faith and its moral challenges to their academic specialization.

The rest of this paper will deal with the education of the next category of people, viz. working pastors, The training or retraining of church catechists comes fourth, but definitely not because it is considered to be of the least importance. Since catechists who live in the village are closest to the villagers and enjoy their confidence, they are strategically important for the role of the church in rural development. But, since the work of the catechist is under the direction and supervision of the ordained pastors, the reorientation of the pastors needs to take some precedence.

Courses for pastors or other church-related workers are oriented towards motivating, mobilizing and sustaining those who carry primary responsibility for development, that is, the "grass-roots people" themselves, the villagers, peasant farmers and slum-dwellers who need development most and who must personally and directly spearhead it. "Another development" means that the filter-down theory has not worked. The purpose of these courses is to reeducate those who have direct professional relationship with peoples and convince them in the name of the Gospel to "let my people grow."

OBJECTIVES

The development education of working pastors is specifically designed to meet the professional needs of persons ministering in a church facing the demands of a changing social order. The objectives of the course are clearly related to this. They are to investigate with others:

- *how to develop one's pastoral sensitivity to the changes in contemporary African society;*
- *how to create a new sense of Christan mission;*
- *how to facilitate the witness of the church among people who are going through cultural change, political growth, and economic development accompanied by social stress;*
- *how to develop the necessary management skills by which the church may effectively bear its evangelistic and social witness in the spirit of self-reliance and international collaboration.*

These objectives assume that the pastor is willing and anxious to do more than carry on a tradition. To be ordered by the bishop or synod to take the course is not good enough. Also, the number of participants is likely to be affected by how many pastors are preoccupied with the vision of studying for the recognized qualifications of the traditional educational system. This gives us a clue right from the start that we may not be able to play the numbers game for the periodic evaluation exercise.

So far, we are satisfied with those engaged in church work in rural areas, who have demonstrated an interest in rural development and who can afterwards influence the life and

mission of the church in such areas. The trend of the course is closely related to the hope for a more massive result-oriented programme for church renewal and integrated rural development.

PROCESSES AND METHODOLOGY

Participants in each vicinity are encouraged to form themselves into a Collegium Learning Group (CLG). Members of the collegium will evaluate one another's practical experience in rural ministry and work as a team to outline an appropriate plan to guide their future ministry for church renewal and social development in rural areas.

An early part of the course consists of a guided self-study programme within the work experience of the pastor in his home service context, assisted as may be possible by local colleagues or members of the congregation.

Another part, which follows soon after, is woven around a number of real life experiences towards personal renewal, church renewal and social awareness. The methodology consists of a judicious combination of formal and informal approaches on a participatory basis. Emphasis is laid on the new lifestyle essential for the church in Africa today. The result of the previous self-study programme is brought to bear on this. Course enablers are drawn from the community of the learner, including neighbouring theological colleges, the local university, other specialist laymen and women and others. A guide is provided for this process.

Through the use of case-studies an effort is made to analyse the basic interrelationship between the economic structures and the social forces active in Africa today to identify the Gospel for the liberation of the people, and to plan how to translate these insights into action. The participants are encouraged to take due account of the experience already available in church rural development practice and also through sensitive world organizations like the Christian Medical Commission and the World Health Organization.

The plan we have undertaken is an extension education which has various methodological and institutional components, including:

1. Periodic, attendance at a local centre with a mentor for peer learning. Where possible, organized seminars led by specialists from different fields on Theology for Rural Ministry,

Sociology of Religion in Rural Areas, Rural Church Growth, Rural Sociology, Rural Economics, New Process in Agricultural Development, Methods of Rural Development will be arranged.

2. A correspondence course, study guide, or programmed instruction based on a learning contract possibly congregation-related.

3. Educative study contacts with selected village projects related to congregations in the area and farther field in selected communities. In selected cases, this will be operated as a supervised internship or professional attachment to a project.

4. Annual participation in a short residential course in a theological college or other centre. In some cases, it may be necessary to spend a limited period in a research institution or any other place which has a facility relevant. to the adult student's programme. The International Institute for Tropical Agriculture (Ibadan, Nigeria) is one such possibility. What the planners of this programme are slowly learning themselves is how to relate short courses taken at home or abroad (for example, at the Caady Institute in Canada or the Ecumenical Institute, Bossey, Switzerland) to a systematic continuing education programme which combines formal and informal methods of education.

5. Workshop preparation of a basic step-by-step model plan for effective rural ministry in Africa.

6. Individual or team projects, *either* using available resource materials to produce written aids needed for implementing the model plan, or producing a "scientific" report on a home-base undertaking involving a wider circle of change-agents in evaluation, implementation and improvement of the methods and resource materials from the workshop in no. 5 above. This is to be undertaken as a practical project during the terminal period of the defined study programme.

At the time of writing this, the course is in its early stages of growth. One thing is clear; our task is the promotion of continuing education for all, and its meaningful relation to national development and to desirable social change.

(Dr. Adeolu Adegbola created CARE in 1979 after serving for many years as Principal of Immanuel Theological College and Director of the Institute for Church and Society in Ibadan. His current address is P.O. Box 9270, Ibadan, Nigeria.)

NEWS OF EXTENSION

CEPITA (Centro Ecumenico de Promoción e Investigación de Teología Andina)

For your information this is a new organization with the purpose of relating to all the native leaders Andean of the region, especially promoting the unity of the Quechuas, Aimaras and Tupiguaranies. This Center also maintains current information, about the work, promotes leaders through workshops and courses, and conducts study into the social, historical, political, economic, and religious problems of the aboriginal cultures of the Andean region. For more information, write to: CEPITA, Casilla 20831, La Paz, Bolivia.

MINISTRY BY THE PEOPLE

This is the name of the book which we received recently, edited by Dr F. Ross Kinsler. This is an anthology of reports of 29 theological education by extension programs in different parts of the world. It is published for the Programme on Theological Education by WCC Publications, Geneva. For information and orders write to Dr. F. Ross Kinsler, Director of the Southern California Extension Center, San Francisco Theological Seminary: 100 North Hillcrest Blvd., Inglewood, Calif., 90301, U.S.A.

EIRENE (A Ministry for the Families of Latin America)

This is a Greek word which means peace, harmony, well being, health and reconciliation. It is very close to the Old Testament word Shalom which has as it primary fruit the true reconciliation with God in Christ. Purpose of the Program: EIRENE has as it's objective the orientation, rest ration and reorganization of the family according to principals set force in God's word within the Latin America context. For this reason EIRENE seeks to promote a movement of families and of professionals who work with families and who out of their personal encounter with God, with themselves, and with others are trying to multiply His gifts

and resources according to the reconciling message of the Gospel. This goal is to be carried out within the church community and with the commitment to furthering God's Kingdom in today's world. For more information write to: Dr. Jorge Maldonado, Casilla 85-58 Quito, Ecuador, S. A.

COURSE OFFERING (Historia del Protestantismo en América Latina)

History of Latin American Protestantism. The Commission of Latin America Church History (CEHILA), The Interamerican Association of Latin America Theological Institutions (ALIET), The Evangelical Federation of Mexico, and the Theological Community of Mexico invite students, and historians of the Latin continent to participate in a course which will investigate and study the history of Protestantism in Latin America. The course will be held between February 6 and March 10 of 1984 in Mexico City where the participants will take advantage of the resources of the Theological Community, academic Centers like the Autonomous National University of Mexico and the General Archive of Mexico. Course objectives include the following: create a teaching faculty on the history of Latin America Protestantism, develop specific themes for specific investigation, became familiar with the scientific, critical, historical methods, as well as write a contextual history of Latin America Protestantism, The faculty will include Dr. Daniel R. Rodriguez, Dr. Enrique Dussel, and Dr. Jean-Pierre Bastían along with others still to be invited. Approximately cost $ 300.00 dollars, includes tuition, room and board, some scholarships will be provided to those who apply early. For more information write Profesor Alberto Moises Méndez, Comunidad Teológica de Mexico, Ave. San Jerónimo No. 137, Mexico, D. F. 01000.

PROGRAM OF THEOLOGICAL EXTENTION New York

For more than two years now the Programme on Theological Education (PTE) of the World Council of Churches has maintained an office in New York City. Dr. F. Ross Kinsler, former teacher at the Guatemalan Presbyterian Seminary and one of the founders of the Guatemala Center for Studies in Theological Education and Ministry, headed the New York office. This office maintains close contact with the PTE headquarters office in Geneva, Switzerland, where Rev. Samuel Amirtham is the current PTE Director. We take this opportunity to re-aquaint our readers with the PTE and to at the same time publicize the present address: 475 Riverside

Drive, Room 770, New York, NY. 10115, USA. Among the services performed by the PTE perhaps the one most useful to those working in theological education is Ministerial Formation. This quarterly newsletter purpose is to encourage sharing and cooperation among all who are working for the renewal of churches through programmes of ministerial formation.

LATIN AMERICAN EVANGELICAL CENTER FOR PASTORAL STUDIES – CELEP

As its name indicates, CELEP's ministry is to study, but its studies take place in community with pastors and others leaders of Protestant churches, throughout Latin America. CELEP "studies" by sponsoring workshops with elders, deacons, Sunday School teachers, women leaders and pastors in interdenominational settings. Currently CELEP staff members work in Mexico, Guatemala, Costa Rica, Ecuador, Peru and Brazil, but they regularly travel to other countries as well. As current Executive Director Dr. William Cook said, "CELEP's effectiveness in ministry largely depends to the extent that its staff people are working with the local denominations in the countries where they work. If we don't work with the churches, no one knows us and by that token we have less to offer."

CELEP also publishes two semi-annual journals, Pastoralia (Spanish) and Occasional Essays (English). The journals generally follow one theme per issue and include besides a number of book reviews. Thus, for example, some issues have treated the Latin American Council of Churches (CLAI) meeting in 1978: evangelism and contextualization; the 1980 mission conferences in Edinburgh, Melbourne and Pattaya; and a special issue commemorating the ministry and retirement of Dutch missiologist Dr. Johannes Verkuyl. Continuing in this trend of timely contemporary theological issues, the June, 1982, number of Occasional Essays is dedicated to Theological Education by Extension. An article on the Guatemala Presbyterian Seminary appears in the issue. For further information write: CELEP, Apartado 1307, San José, Costa Rica, A. C. CELEP, was founded in the mid 1970's by Dr. Orlando E. Costas, currently Professor of Missions at Eastern Baptist Seminary in Philadelphia, Pennsylvania, USA.

Extension Seminary 1983:3

Θεολογία SEMINARIO DE EXTENSION

INFORMATION BULLETIN OF THE GUATEMALAN CENTER FOR STUDIES ABOUT THEOLOGICAL EDUCATION AND THE MINISTRY

Informative Bulletin
Number – 3 – 1983

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ECUMENICAL PERSPECTIVES AND THEOLOGICAL EDUCATION BY EXTENSION

F. Ross Kinsler

Central to the work of theological education is the ecumenical agenda of our day. That agenda has been summarized by the World Council of Churches under four broad headings:

- The Expression and Communication of our Faith in the Triune God
- The Search for a Just, Participatory, and Sustainable Society
- The Unity of the Church and its Relation to the Unity of Humankind
- Education and Renewal in Search of True Community

Many would say not only that this agenda is central to the work of theological education but also that theological education plays a central role in the pursuit of this agenda.

Both assumptions could be tested by examining what actually happens at theological examination would have to go beyond the avowed goals of these institutions and look at the curriculum and course content, the attitudes and involvements of professors and students, and relationships between all these and the real world and church. Certainly theological education offers unparalleled potential for ecumenical endeavor.

The following paragraphs will focus on theological education by extension as a channel for ecumenical work in the church. This model of alternative theological education is not even 20 years old, but already there is considerable evidence that at least some extension programs are taking seriously the major concerns of the ecumenical movement Because TEE reaches and builds on the leadership of the church at the parish and basic community level, its significance for the pursuit of the ecumenical agenda calls for special attention.

While on the one hand contemporary history seems to be controlled and manipulated by fewer people with greater concentration of power, there is on the other hand growing evidence that God's Good News is being proclaimed, justice pursued, unity achieved, and human community renewed primarily by the common people in local situations. It should come as no surprise that the followers of Jesus, who served, witnessed, and died "outside the camp?" are also fulfilling their minis try today "on the periphery." Those of us who are engaged in the ecumenical movement and in theological education are invited to discover in new and concrete ways the meaning of evangelism, justice, unity, and community by joining hands with God's people on the periphery and to make their faith and witness the central focus of the church.

1. THE EXPRESSION AND COMMUNICATION OF OUR FAITH IN THE TRIUNE GOD

The 1980 Melbourne Conference on World Mission and Evangelism was an exhilarating experience. The agenda was tough: Good News to the poor, the Kingdom of God and human struggles, the Church witnesses to the Kingdom, and Christ-Crucified and risen – challenges human power. The central theme was overpowering: "Your Kingdom Come." The world's agenda was dramatically present in the joyful witness of the delegations from Zimbabwe and Nicaragua and in the painful stories of participants from El Salvador, Chile, Namibia, South Africa, Korea, Taiwan, etc. It was the most widely representative gathering of this kind ever held: 600 people from 100 countries; substantial numbers of Orthodox, Roman Catholics, and conservative evangelicals; many from local urban and rural mission projects: some from independent, Pentecostal, and smaller churches.

For those two attended and for those who observed from a distance, Melbourne demonstrated the underlying, long expected shift of the tectonic plates of the world Christian movement. It became clear to all who had eyes to see that the balance of the world church,

not only in numbers but even more in dynamic witness, had moved from Europe and North America to Africa, Asia, Latin America, the Caribbean, and the Pacific, from the so-called First and Second World churches to the churches of the so-called Third World. The shift was evident in the work and mood of the conference, and it was exemplified by the leadership, which included WCC General Secretary, Philip Potter (Caribbean), Director of the Commission on World Mission and Evangelism, Emilio Castro (Latin America), and Moderator of CWME, Soritua Nababan (Asia).

This seismic shift of the world Christian movement is evident in the secularization of faith and the decline of transforming witness in the North Atlantic and the massive growth of the churches in Africa, the re-evangelization of Latin America (by Catholics, Pentecostals, and Protestants), and the deepening contextualization of the churches' witness and service in all parts of the Third World. I would like to take Kenya as an example of evangelism and church growth, then look at some recent developments in theological education by extension there and elsewhere.

David Barratt, who recently published the World Christian Encyclopedia, has for many years studied the African Independent Churches and the churches of Kenya from his tiny office in Nairobi. He helped edit the Kenya Churches Handbook of 1973, which contains massive statistical data and many descriptive articles and essays. His observation on those churches: "During the twentieth century the Christian faith has been expanding in Kenya at a meteoric rate and is still expanding faster than in almost all other countries of the world."

In 1900 there were 5,000 Christians among Kenya's 2,900,000 people. By 1972 there were 8 million Kenyan Christians, 66% of the total population, which had grown to 12 million. Current statistics indicate that by the year 2000 there will be 28 million Christians, 83.4% of the total population (34 million). The Christian community is currently growing twice as fast as the general population, Barratt notes that this extraordinary growth is not the result of foreign missions or of a foreign transplant but of indigenous Kenyan Christianity. It cannot be the work of church hierarchies or professional clergy, for it far outstrips their resources and their control. Like the tiny mustard seed, it is "a sign of the arrival of the Kingdom of God in genuinely indigenous form" among the common people.

Some would object that the Christians of Kenya do not adequately express the understanding of mission articulated at Melbourne. And it could well be that most of the Kenyan congregations – Catholic, Protestant, Independent, and Orthodox – would have great difficulty understanding the Melbourne documents. But these people are the church of the poor, engaged in the most basic human struggles, witnessing by their life and by their fervent worship to God's presence and power.

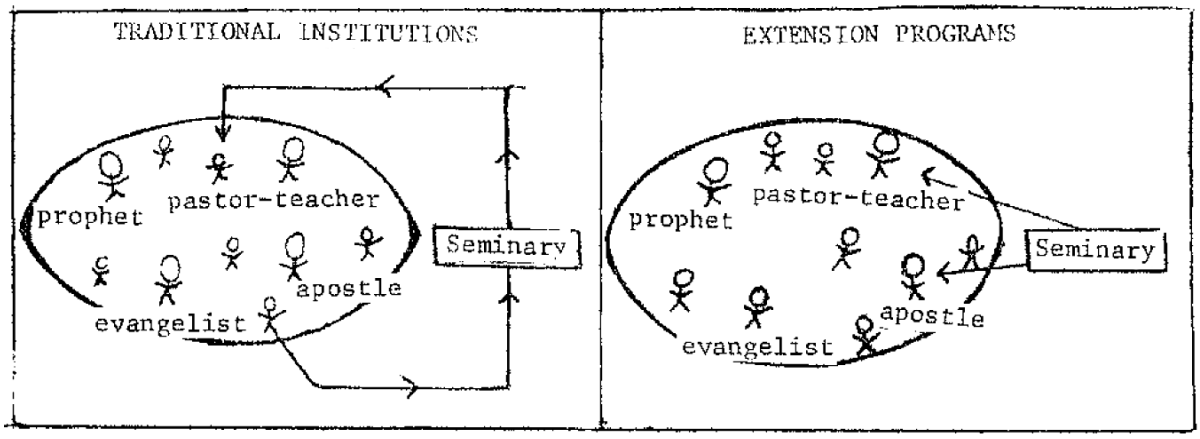
The question is rather, how can theological education relate effectively to the dynamic Christian movement in Kenya. The theological colleges, seminaries, and Bible schools play a strategic role in the training of pastors, priests, and bishops. But they are bursting at the seams, and the ratio of clergy to members is diminishing. Most of the preaching, teaching, and pastoral care is carried out by men and women who will never enter a theological institution.

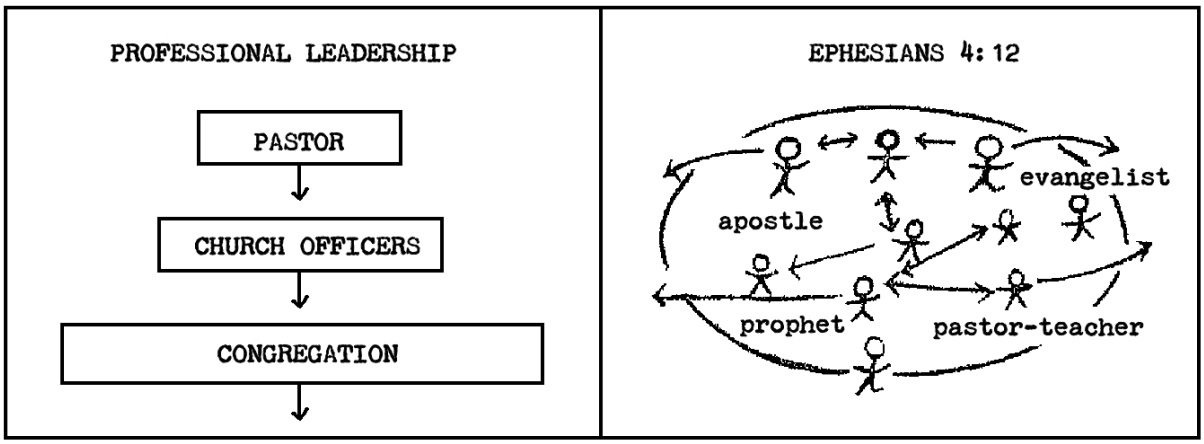
One by one the dioceses of the Church of the Province of Kenya (Anglican), which is the largest Protestant denomination, have initiated TEE programs in order to provide theological and pastoral training for congregational leaders. In May 1981 the Provincial Board of Theological Education urged all the dioceses to start TEE programs. The African Inland Church, of which the President of Kenya is a member and preacher, operates a TEE network throughout the country and projects a total enrollment of several thousand. In 1980 the Organization of African Independent Churches initiated a pilot scheme in Kenya, and already 1,484 people have applied for courses. There are perhaps 20 extension programs in Kenya, some at the university level and others at very elementary levels, representing a wide theological and ecclesiastical spectrum. Each in its own way provides tools for the understanding and communication of the Gospel in the local context.

The experience of TEE in Kenya and elsewhere has been illuminating and liberating. Not only are many more people given access to training; the churches' more qualified, gifted, and proven natural leadership is able to take its rightful place in ministry. Theological reflection and pastoral training become more relevant and dynamic because the students bring to the process a wealth of experience, meaningful questions to be dealt with, and daily involvements that test what is studied. Ministry and theological reflection become far more participatory, and the universal tendency to elitism is constantly challenged. TEE not only builds on but

contributes to the growth and witness of the whole church. Even if the material resources were available, it is evident that Western-style professional and academic training would not be appropriate for most of Kenya's indigenous church leadership.

At this point it may be useful to turn to the USA, where decline rather than growth is predominant in the mainline churches, and to ask what is happening in theological education by extension. The Southern Baptist denomination, which is the largest in that country with over 11 million members, initiated its Seminary Extension Department in 1951; courses are offered for preachers who have risen from the ranks, for interested laypeople, as continuing education of clergy, and most recently as a substitute for basic seminary education; over 1,000 people are currently enrolled. San Francisco Theological Seminary (Presbyterian) began exploring the possibilities of off-campus theological education in the early 1960's by developing continuing education degree programs (Sc.T.D. and D.Min.) for clergy that focus on and are undertaken within the practice of ministry; later an extension Master of Arts in Values was added for laypeople serious about their Christian vacation in society; that seminary now has about 150 students on campus and 800 off campus all across the country and overseas; a network of extension centers is being established throughout the western states to undergird these programs and to offer various additional options for clergy and laity. About 80 US theological institutions now have D.Min. programs; many serve large numbers of clergy and laity through decentralized non-degree programs; a few are beginning to offer the basic M.Div. (formerly called B.D.) degree by extension.





Those involved in TEE in the US are experiencing results similar to those in Kenya, though the context is radically different. When theological education is made accessible to mature, experienced clergy and laity, it becomes more relevant, dynamic, and participatory. Such developments can be largely self-supporting, which means that they can expand throughout their constituencies. As the base for theological reflections and ministry is broadened, the whole church grows and extends its witness.

2. THE SEARCH FOR A JUST, PARTICIPATORY, AND SUSTAINABLE SOCIETY

JPSS gathers many aspects of the ecumenical agenda and holds them in tension around the concepts of justice, participation, and sustainability. Because the church is deeply rooted in the North Atlantic countries and in the regions of the Third World, it must be deeply involved in both the local and international dimensions of these concerns. Because the church's mission is defined by the Kingdom, God's sovereign and redemptive Rule over history and creation, these concerns are not marginal but central to the Gospel and to the work of theological education.

It would not be possible to enter here into the wider debates surrounding JPSS. Rather, we shall select one sector of human need, health and health care, and use it as a paradigm. There are obvious parallels in other sectors.

In 1979 E. Richard Brown published a fascinating article, "Exporting Medical Education: Professionalism, Modernization and Imperialism," in the British journal, *Social Science and Medicine*. His thesis is that the US pattern of medical modernization and professionalism exemplified first by Peking Union Medical College (beginning in 1914), was intentionally exported to "underdeveloped" countries in order "to shape the recipient country's cultural,

political and economic development to meet the needs of Western nations." Records of the Rockefeller philanthropies show that they were aware that China had about 400,000 traditional medical practitioners; that they chose to ignore and discredit this tremendous resource for public health and rather to introduce "scientific" medicine through the Peking medical school following the highest American standards; that the medical elite produced in this way (166 physicians in the first 22 years) would best serve the interests of America's expanding economic empire – through the formation of and service to a professional, managerial class with industrial world views. Furthermore, they realized that "of all forms of foreign intervention, medicine was irresistible to peoples the world over." In 1917 Rockefeller Foundation President George Vincent wrote that dispensaries and physicians were peacefully penetrating many places extremely dangerous for soldiers, demonstrating that "for purposes of placating primitive and suspicious people *medicine has some advantages over machine guns.*" This model was emulated and adapted around the world for 50 years by the Rockefeller Foundation, foreign aid programs, missionaries, and international health organizations.

There is ample evidence that tills approach to health care, whether it was in any specific instance intentionally motivated by Western imperialism or not, has had disastrous results for the peoples of the Third World – as noted even in more recent studies by the Rockefeller Foundation. Brown notes that, while medical schools and hospitals consume an enormous portion of the funds available, high-technology curative medicine has little or no impact on the major causes of disease and death, i.e. malnutrition, infectious disease, poor sanitation, and contaminated water.

During the 1960's and 70's the Christian Medical Commission of the WCC and the World Health Organization of the UN took steps to reverse this process and set as their top priority the development of health care systems that would be just and sustainable among the majority populations of the world, who are poor and largely excluded from current approved medical services. They affirmed that there is no greater injustice than that which allows a few to monopolize the world's health care resources for their own needs, white the vast majority suffer needlessly and watch their children die from illnesses that could be prevented.

The new approach, which is called primary health care or community-based health care, begins with the assumption that local communities, no matter how poor or "Primitive," must

determine their own needs and take responsibility for their own health care. Local health promoters, selected by their communities and given access to appropriate training can provide the basic leadership for health education and health care. Most of the health problems in poor regions cannot be solved by medical treatment; they require land reform, agricultural improvements, change in diet and customs, etc. Health is not simply the eradication of disease but the establishment of psychological, social, and spiritual wholeness. This approach does not deny the value of professional doctors, hospitals, and drugs, but it does suggest that the medical health care pyramid should be overturned. The primary agents for health are the village health promoters and their local committees; the others, including doctors and nurses, should be seen as auxiliary. Elementary as it may seem, this approach may be able to achieve, in the words of WHO, "health for all by the year 2000."

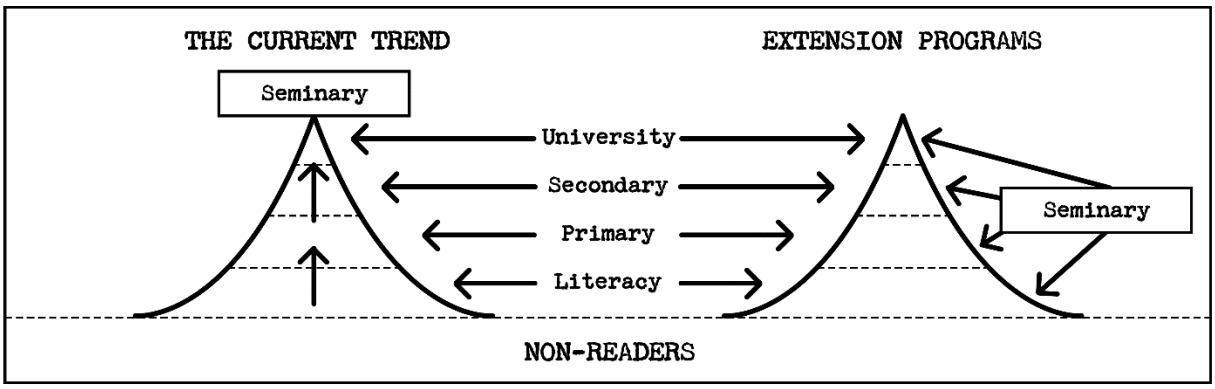
The parallels to primary health care in other sectors of human development are easy to find. The similarity of this approach to theological education by extension is striking. Some of those involved In TEE have begun to see not only a parallel but a convergence, i.e. an avenue for the pursuit of primary, holistic health care and primary, holistic ministry through the same networks and congregations.

Many TEE programs have been initiated simply because existing theological institutions cannot provide enough trained ministers, but some are now convinced that TEE is necessary to maintain a ministry that is just, participatory and sustainable in all societies. The danger is that the pattern of ministry and theological education exported from the North Atlantic is highly professional and expensive. Even in rich countries, where cost is not a major factor, the appropriateness of the professional model can be questioned, for ministry is fundamentally the calling of the whole church.

The United Methodist Church and the United Church of Christ in the Philippines in cooperation with Union Seminary (Manila) launched an extension program in 1974 with two objectives:

> First, to provide theological education for the many church workers who are already serving in the field, and for the ever-increasing recruits to the ministry.
>
> Second, to design appropriate theological education for church workers for leadership in the ministry of liberation, justice, and development

Studies revealed that the majority of the existing pastors had not studied at the Seminary, that the need for pastors was growing faster than the number of graduates, and that most congregations could not afford to pay professional salaries for their pastors. Moreover, it was evident that the churches' ministry of liberation and justice could not be entrusted to a privileged elite but must be directed by local leaders in the congregations. 700 of these leaders now carry on independent studies and meet regularly in local groups to discuss the Christian tradition, the Christian vocation, and the contemporary Philippine society, which is characterized by exploitation and oppression.



Similar needs are evident among minority constituencies in First World countries. Cook Christian Training School in Arizona now provides resources for TEE programs among Native American peoples all across the US, and New York Theological Seminary offers all its programs in the evenings and on the weekends in order to serve the leadership of the Black, Hispanic, and Oriental churches of that metropolitan area. Central to their programs are the concerns for justice, participation and sustainability.

Equally important is the need to carry these concerns to Christians at all levels of the social structures. Because they occupy the front line of the church's witness and service in the world, the School of Theology of the University of the South affirms that laypeople must develop essential theological tools. Approximately 5,00 are now enrolled in small groups all across the country and overseas studying a rigorous, four-year curriculum intended to enable them to discern, own and implement the processes by which God's Kingdom is being manifested in their lives and in their world.

3. THE UNITY OF THE CHURCH AND ITS RELATION TO THE UNITY OF HUMANKIND

Reports of the Lima meeting of the Faith and Order Commission (January 1982) indicate that the delegates signalled the consensus achieved or baptism eucharist, and ministry with a unanimous ovation. Also completed at that meeting was the Community of Women and Men in the Church Study. The results of these two programs, which are of great potential significance for the unity of the church and the unity of humankind, will be high on the agenda of the Vancouver Assembly (1983) and of the churches that make up the WCC.

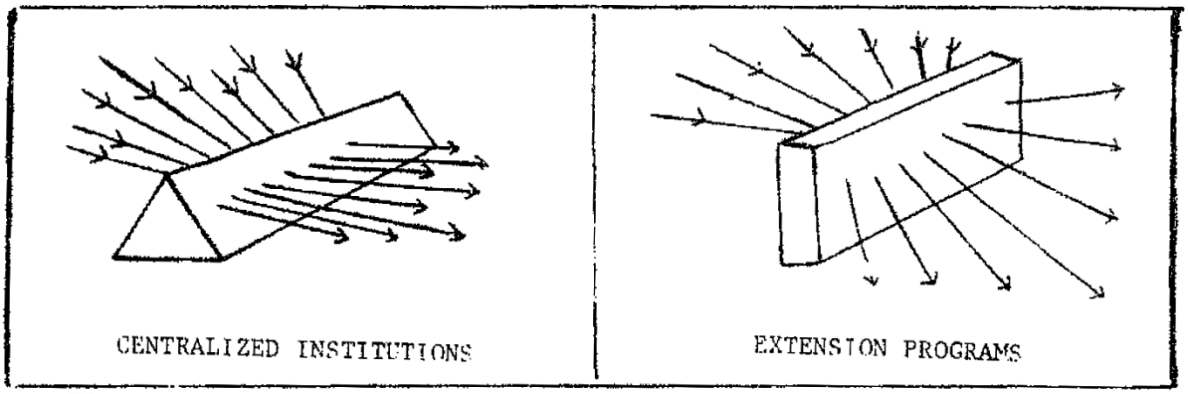
Since the first world Conference on Faith and Order (Lausanne 1927) numerous meetings and studies have contributed to a growing understanding of the differences that divide and the faith that unites the major Christian traditions. Since the Louvain meeting (1971) the WCC has increasingly related the search for unity in the church with the search for humanity on the wider human community. We have had to recognize that the great divisions and conflicts in the human community are also found in the church. The church must therefore deal with sexism, racism, classism, and with cultural, national, and ideological differences both for its own health and for the sake of the world under the mandate of the Gospel. Our calling in Christ, in whom there is neither Jew nor Greek, male nor female. slave nor free, is to be a sign and a paradigm of the unity of humankind.

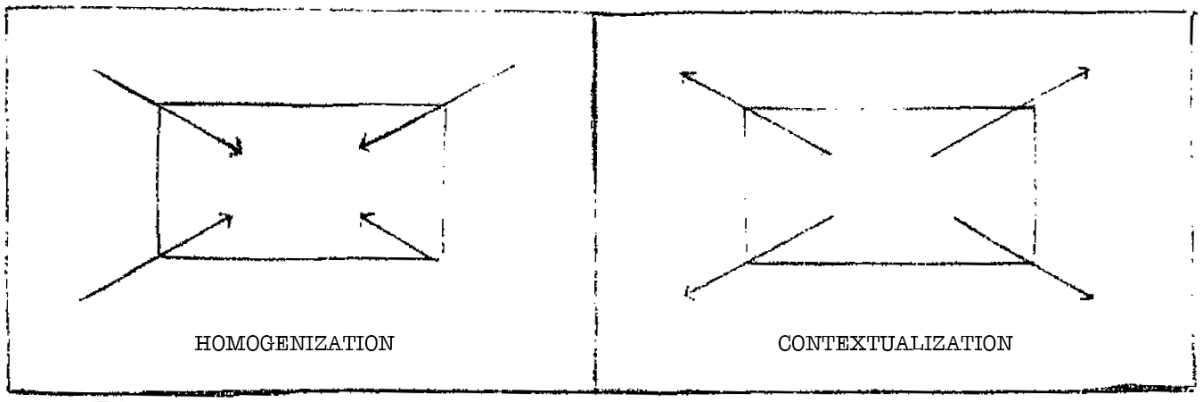
The challenge to theological education is to take up the new ecumenical achievements and to make them a reality in the life of the churches at the local level All too often the studies, statements, and recommendations made by ecumenical bodies and church hierarchies remain unknown or Inoperative in the life of the members. Even documents studied in the theological curriculum are filed and forgotten long before the students reach positions of ministry where they could do anything about them.

Theological education by extension is in some places – South Africa, Guyana, Tanzania – organized as a joint venture of Roman Catholics and Protestants, in many other places several Protestant denominations are working together. Moreover the decentralized pattern reaches across race, ethnic, class, sex, age, and occupational barriers much more prominently than do residential schools. This means that course content dealing with disunity in the church or in the human community is immediately placed in the hands of local leaders who are able to deal effectively with it. In fact there are many instances where local congregations, basic

communities, and other groups arc far ahead of the denominational and ecumenical statements.

The extension program of the Presbyterian Seminary of Guatemala is sponsored only by that denomination, but it has contributed to ecumenical advance in several directions. Pentecostalism was considered by most to be a threat in terms of charismatic excess, doctrinal soundness, proselytism, and divisiveness, but the presence of several outstanding Pentecostals and of prominent Presbyterian leaders among the students led to serious reflection and action in the denomination. Similarly when the church faced a major crisis concerning its attitude toward the Roman Catholic Church, protagonists of the conflicting positions were among the students, whose studies dealt with that very' issue. The denomination does not ordain women as elders or pastors, but the effective participation of many women in the program and graduation of several has repeatedly raised questions about the role and perspectives of in the church, The Mayan Indian peoples of Guatemala, who make up 60% of the general population and perhaps 50% of the church's membership, have in the past been treated as second-class citizens in the society and in the church, but the inclusion of a course on anthropology, the participation of Indian leaders as students, and special adaptation of the program have enabled many Indian churches and two new Indian presbyteries to organize.





The Ecumenical Theology Workshop of Geneva is an important experiment directed jointly by Protestant and Roman Catholic theologians for laypeople who enroll for two years of theological instruction and experiment with a new kind of community. Each course is jointly taught by theologians of both traditions, so dialogue is constantly assured and their disunity is constantly confronted. The participants bring their disaffection with traditional religion and the problems of the secular world, which assures that their theological work deals with the real problems of their world. Drawn together out of a secular diaspora these Christians are creating a new ecumenical community, a dwelling place where they can experience small-scale unity as they work for the wider unity of the Kingdom.

4. EDUCATION AND RENEWAL IN SEARCH OF TRUE COMMUNITY

Since the Nairobi Assembly of the WCC (1975) and before, we have had to take seriously the radical critique of our education, systems, particularly as they are developing in the Third World, Ivan Illich's little book, *En America Latina Para Qué Sirve La Escuela?,* is a devastating attack on the structure and ideology' of public schooling which poses as "a panacea for social integration" and actually undergirds and facilitates the formation of fascist elites. The schooling mentality" enjoys unqualified support from the masses because it creates the myth of open, upward mobility for all. Schools grade and consequently degrade the population according to the school levels attained, inculcating willing submission to the steep socio-economic pyramid. In Bolivia, for example, half of the total budget for education is spent on that 10/0 of the population which passes through university, and only 20/0 of the rural people have reached fifth grade. "This discrimination was legalized in 1967 by declaring primary education obligatory for all, a law which made de facto criminals of the majority and immoral exploiters of the others by decree." The pursuit of diplomas and privileges does not prepare

students to question and change the terrible injustices in which they live – as the rhetoric of student demonstrations would suggest – but rather to alienate them from their own people and culture.

Paulo Freire gives a simple analysis of the psychodynamics of traditional education in Latin America – and elsewhere. It is a process of domestication. The teacher, the source of all knowledge, deposits that knowledge into the submissive, empty minds of the students, who store it up for future use. The latter thus abandon their natural curiosity, initiative, knowledge, and culture to become willing servants of the dominant culture, social class, and exploitative economic system.

Obviously these educational structures and methods must be altered radically in order to pursue real education and renewal for true community. Discriminatory grading should be replaced by providing open access to learning centers. People of all schooling "levels'' should begin by recovering their genuine cultural identity, their personal dignity and potential, their right to write their own history, their duty to transform their world.

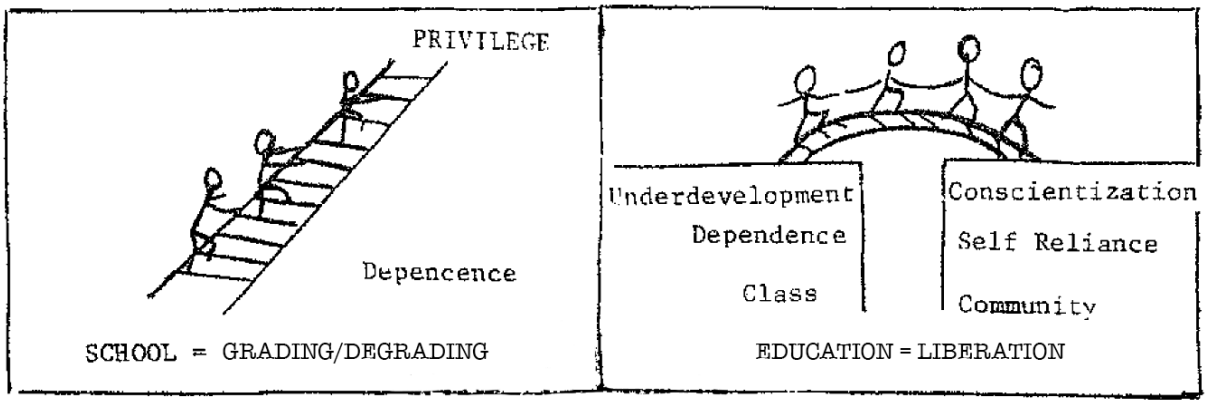
It is easy to see how theological education has been caught in the schooling mentality, emulating the socio-educational structures and psychodynamics, seeking to move itself and its students up the illusory ladder of schooling that produces privilege and dependency in the church. It Is also easy to see how theological education by extension offers radical, new possibilities by providing classes, ethnic and racial groups, sexes, age and schooling levels. By taking theological education to local congregations and communities, it is now possible not only to relate more effectively to widely divergent contexts but also to build partnerships in the learning process because it takes place in those contexts where the "students" are the leaders.

Adeolu Adegbola, a leading African theologian, ecumenist, and theological educator, began in the 70's a similar radical critique of schooling in Africa and a search for educational means for authentic, holistic response of the church to Africa's enormous development needs. Having served for many years first as Principal of Immanuel Theological College and then as Director of the Institute for Church and Society of the Christian Council of Nigeria, he founded the Center for Applied Religion and Education in 1979. Extension methods are now being prepared and tested among four kinds of people: village men and women, who are considered to be

the primary agents of meaningful and lasting change in rural areas; polytechnic and university students, who are being challenged to find and introduce appropriate science and technology; working pastors and catechists, who need theological, interdisciplinary, and practical retraining for a new understanding of the church's mission. Utilizing a wide range of methods and resources as a university without walls, this "renewal course for African pastors and other Christians" will operate at several "levels" and offer specializations for pastoral, educational, rural, urban, and public ministries.

The Latin American Biblical Seminary, one of the largest and most respected Protestant institutions in that region, has launched an international extension program at the university "level" as a priority response to their context. Having taken a prophetic stand on the issues of poverty, development, and exploitation, the faculty have prepared an open curriculum that includes a wide range of modules for guided study, certain basic requirements in terms of background studies and basic tools for doing theology, and maximum freedom as to entry point and area of concentration. Each student is required to design and carry out action /reflection projects based on analysis of particular needs in their own churches and communities. The work is finalized through reflection papers that integrate theological, ideological, and strategic insights gained by the experience.

It is now becoming clear that theological education by extension can function credibly on any academic level and that it can avoid or mitigate the enormous dangers of elitism and dependence. It can be an effective tool of education for liberation and authentic development.



One of the most important alternative theological education programs is the International Institute of Theology at a Distance which was inaugurated in 1973 in the Roman Catholic Archdiocese of Madrid and now has 6,700 students all over the world but especially in Spain

and Latin America. Its purposes are to provide continuing education for priests and to provide more basic theological and practical training for religious and laity on these assumptions: "that theological formation is a fundamental Christian right rather than a privilege for a few, that the participation of laypeople requires preparation appropriate for their various ministries and pastoral responsibilities, that modern technical resources offer the possibility of reducing the cost of higher education and extending it to a large number of people with a high level of achievement, and that new pastoral needs arise daily in urban and rural dioceses requiring continual formation of all who are responsible at all levels and in all sectors of the ministry."

There are, of course, many examples of TEE programs that are narrow, manipulative, or just infantile. Such programs should challenge us not to reject the whole concept but rather to look for better ways to respond to the tremendous interest among people in many places throughout the world. The examples cited in this paper, when set over against the narrow confines of traditional institutions, make us realize that far more can be done through theological education for the renewal and equipping of the whole church in search of true community.

Extension Seminary 1984:1

Θεολογία SEMINARIO DE EXTENSION

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EQUIPPING GOD'S PEOPLE FOR MISSION

Dr. F. Ross Kinsler

In recent decades the churches have increasingly affirmed that theological education is central to their life and witness. It is assumed that theological education, in whatever ways it is conceived and practiced, is necessary for the training of those who in turn are called to mobilize and equip the people of God for ministry and mission. Though theologies and structures of ministry vary widely between and within the various ecclesiastical traditions and cultural contexts, there is a significant move from what might be called "ministry to the people" and "ministry for the people" to "ministry with the people" and "ministry by the people".

In 1972 the Theological Education Fund enumerated several types of alternative theological education; study centres, lay training centres, centres for urban mission and training, theological education by extension, various decentralized programmes, clinical pastoral education, community-based theological learning, cell groups for study and mutual care and team ministry, theological reflection in liberation movements, and ad hoc educational events (workshops, conferences, short courses, etc.). While many elements and insights from these alternatives have now been integrated into the ongoing work of residential theological

schools, our focus here is on the remarkable expansion and escalation of theological education by extension (TEE), which not only complements residential training but offers an alternative way of approaching the whole range of theological education tasks.

Theological education by extension is for a growing number of people both a vision and a movement, a philosophy of theological education and an instrument for change, a new conceptualization and a new methodology of ministerial formation. The purpose of this issue is to gather together reports on the experiences of major extension programmes in order to enable IRM[1] readers, many of whom are engaged in mission activity, in church leadership or theological education, to examine for themselves the educational and theological components of these programmes, to explore the early results and to foresee possibilities for effective use of this approach in meeting needs in their churches and societies. It is altogether evident that the whole people of God are called, by the Gospel and by the massive human needs that surround us, to enter fully into Jesus' ministry. Theological education by extension is one way to respond to the challenge to equip God's people for mission.

BASIC SHIFTS IN THE CHRISTIAN MOVEMENT

The significance and potential of theological education by extension lie not primarily in the movement itself but in the spiritual and social dynamics to which it relates. Our first consideration will therefore be a brief resume of important developments in the Christian movement that provide perspectives from which the present experience and future potential of TEE should be viewed.

THE WORLD CHURCH

Years ago, William Temple spoke eloquently of "the great new fact of our time" the fact that by the early decades of this century Christian churches had been firmly planted in all corners of the globe. The striking fact of the last two decades of the twentieth century is that the whole base of the Christian movement is shifting from North to South, i.e., from the so-called First World and Second World to the Third World. In sheer numbers, there will be more Christians in Africa, Asia, and Latin America than in Europe and North America by the year

[1] [[This article was also published in the *International Review of Mission* (IRM), Volume71, Issue 282 (1982), p. 133-144.]]

2000. In terms of active, meaningful participation, a large majority are already Third World Christians. In terms of missionary engagement in active evangelism and discipleship, in the struggle for human rights and liberation, in bringing Good News to the poor it is especially in the Third World that we see signs of hope and the movement of God's Spirit today.

The second shift, which accompanies the first, is from hierarchies and institutions to the basic, grassroots church of the people. This is most notable among the Pentecostal churches of Latin America, whose dynamic life and witness have been generated almost without formal theological education; among the African independent churches, which have incorporated African tradition values and leadership patterns; and among indigenous churches in other Third World regions. Historic Protestant churches in these regions have experienced dynamic growth partly through their theologically trained leaders, but probably far more through the leadership of untrained, local leaders and the witness of ordinary members who have taken full responsibility for the ministries of their congregations. Similarly, the Roman Catholic Church has been facing an enormous shortage of priests in much of the Third World, and it is experiencing an unprecedented flourishing of basic ecclesial communities, small local groups that meet for biblical reflection, share common concerns, and work together to build a more human society.

These two shifts in the world church suggest that theological educators and church authorities may need to reevaluate their assumptions and redirect their efforts. The institutions and structures that have evolved in Europe and North America can no longer presume to hold the keys to theological understanding, prophetic insight, or spiritual vitality. Genuine spiritual, prophetic, and theological life emerges from the basic church as "ordinary" Christians engage in their daily vocation. The task of theological education is to release, not bypass or supplant, that source of life and power. Theological education by extension affords a unique opportunity to recognize and strengthen local congregations and their leaders as the primary agents of mission, unity, and renewal.

MISSION PRIORITIES

The old debate about evangelism and social action has perhaps been necessary; it has served to focus attention on two dimensions of sin and salvation. But it has always been in danger of polarization and distortion; these are inseparable aspects of the same reality. Today there is a

growing recognition among Christians of all kind that the human predicament and the Gospel must be understood in a wholistic way. The mission that Jesus himself incarnated is the mission of God's redemptive kingdom, which transforms human life in all its relationships. This is becoming increasingly clear to rural Christians in Africa as they discuss the causes of underdevelopment, to urban Christians in Asia who are engaged in struggles for human rights, to Christians involved in popular liberation movements in Latin America, and to Christians in North America and Europe who are challenging the unjust structures of political and economic power that continue to exploit the world's human and material resources. The message we proclaim and live by must be prophetic and pastoral, social and personal, global and local.

Another important development is the growing commitment to "a church of the poor". It is now becoming evident in a new way that the kingdom of God must not only be proclaimed as Good News to the poor but that his Church must be a church of the poor. From the first century until now the poor have always responded to the Gospel, but the churches' structures and leadership patterns have usually reflected the elitism of their societies. A recent survey of the lay representatives in the Church of England's General Synod indicated that only one per cent are from the working classes while the clergy are all highly educated. In Africa, Asia, and Latin America there is an increasing tendency for Christians leaders to move up the schooling ladder into successive levels of social and economic privilege. One of the most serious and difficult questions we all face is how to be a church that not only serves the poor but remains a church of the poor.

Both of these mission priorities have fundamental implications for theological education, and theological education by extension is peculiarly equipped to take up these challenges. As long as theological education is preoccupied with the full-time training of a few candidates for ordained ministry, it is destined to be narrow and elitist. In contrast, the growing extension networks are able to include all kinds of people, whether they hope to be ordained or not, whatever may be their social, ethnic, racial, and educational background. More specifically, it is now possible to develop effective resources for theological reflection and education among the poor themselves.

UNDERSTANDING OF HUMAN DEVELOPMENT

In spite of the vast resources that governments, churches, and other agencies have invested in programmes for development during the last twenty years the plight of the poor around the world is becoming more and more desperate. Much of the blame for this failure is placed on the top-down or trickle-down approach. The process of development has generally been tied to the dominant patterns of modernization and economic growth which retain initiative, know-how, and decision-making in the hands of a few. The poor remain powerless and continue to be exploited and marginalized. The primary lesson from this tragic experience is that the poor must be the primary agents of their own development.

One sector of human need that is now being faced through a remarkable new approach is health care. No field of service has become more specialized and expensive and thus inaccessible to the majority of the world's population. As scientific medicine was exported to the Third World, it discredited and even outlawed the traditional remedies and practitioners that were available to all and replaced them, with professional physician, drugs and hospitals which only the rich could afford. As alternatives were considered, it became evident that scientific medicine is in any case all equipped to meet the basic health needs of the poor – or even of the rich. The only effective road to health is for local communities to identify their own needs and take responsibility for meeting those needs – through sanitation and clean water supply, agricultural development and improved nutrition, land reform and community organization, and community-based, public health care programmes. The empirically trained village health promotor who lives among his or her peers at their level may in fact be a more effective agent for health and development than the typical M. D.

The churches need to learn these same lessons concerning their own development, particularly with regard to theological education. In the past it was assumed that the churches' "health" and "development" depended upon professional clergy trained at the highest academic levels possible. It is now evident that the vast majority of congregations in Africa, Asia and Latin America will not be able to hire seminary graduates for a long time to come. Moreover, dependence upon professional clergy, particularly as it has developed in western Christianity, alienates the people from their own ministries and from their own spiritual health. Theological education by extension encourages and enables all kind of congregations

– poor and rich, western and non–western – to develop their own ministries from among their own members. It may also become a channel for the transformation of those ministries to embrace the concerns of the kingdom, wholistic evangelism, and community health.

THE FOCUS OF THEOLOGICAL EDUCATION

When the Theological Education Fund came to a close in July 1977, Dr. Shoki Coe summarized the TEF's twenty years' work in the regions of the Third World as a progressive search for quality, authenticity, and creativity. The first step was to build strong institutions for academic excellence, largely following the assumptions and patterns of Europe and North America. The second was to examine critically the relevance of these institutions for the various socio-cultural and ecclesial contexts of the Third World. The third was to encourage new methods and approaches that would respond more flexibly, more widely, and more effectively to the ecumenical demands and global needs of our time.

It was also in July 1977 that the Programme of Theological Education (PTE) was created to carry on the work of the TEF within a wider, six-continent perspective. The PTE chose to focus its mandate upon "ministerial formation", which was interpreted in the broadest sense to include all the people of God and in the particular sense to be concerned with "enabling the enablers". By choosing this focus the PTE affirmed clearly that theological education is not an end in itself, that is not simply and academic or professional enterprise, that it is not even bound to institutions. Ministerial formation is a concerned with personal growth and maturity as it is with theological knowledge, with spiritual gifts and commitment for service as well as pastoral skills. These qualities and aspects of leadership can perhaps best be identified and fostered within the practice of ministry in congregations and communities. They are as important for ministry in Europe and North America as they are in other regions.

The principal model for ministerial formation is Jesus himself, who continues to call his followers into his ministry and mission, and the classic text is Mark 10: 42-45, which speaks of service and self-giving. One of the enigmas we face is that theological education, along with all other kinds of education, leads to privilege and power, whereas ministerial formation is fundamentally concerned with servanthood.

One again it appears that theological education by extension is a significant alternative response to the spiritual and social dynamics at work in the churches and in the world. By placing the academic as well as the practical aspects of training in the normal context of life and ministry, it may be possible to integrate them more effectively in relation to real human problems. By taking theological education to those who are already serving in their congregations, supporting themselves and their families, and making their contribution in society, it may be able to avoid the professionalization and elitization of the ministry. The challenge to the extension movement, which is the mandate of all theological education, is to motivate, equip, and enable the people of God to develop their gifts and give their lives in meaningful service for others.

MAJOR QUESTIONS, ISSUES, NEEDS

Many questions about alternative theological education have emerged in recent years. This section gathers major issues and needs into four areas which must be dealt with by all who are concerned about the renewal of the church for ministry and mission.

Theological education by extension is a new movement, which explains in part both its vitality and its shortcomings. But the tremendous growth noted in the following article suggests that it has come of age and that these shortcomings can no longer be overlooked. TEE must submit to the same rigorous critique that has been applied to other forms of theological education. Furthermore, insofar as theological education by extension is, as we have suggested, in a favourable position vis-a-vis the social and spiritual dynamics at work in the churches and in the world, it must fall under greater condemnation if it does not carry out faithfully its mandate.

MINISTERIAL FORMATION

We must ask, first, for more adequate definition or conceptualization of TEE as an alternative form of ministerial formation. What are the essential ingredients or processes whereby men and women are motivated and equipped for witness and service? How does TEE incorporate or provide these ingredients? Many of the reports that have been published simply record the numbers and levels of students and describe the mechanics of these programmes without any analysis of the various dimensions of the learning process. It seems as if some TEE

programmes are engaged only in the simplification, packaging, and diffusion of elementary theological knowledge and pastoral skills.

Secondly, we must question the educational philosophy underlying these extension programmes. There has been considerable talk of conscientization and contextualization but little demonstration of what these concepts mean in practice. Many extension programmes appear to combine the worst of traditional schooling (memorization of a predetermined body of information) with new programming techniques. Extension students are generally more capable of meaningful participation in the learning process because of their maturity and involvement in congregations and communities, but some TEE programmes may in fact be manipulative and domesticating, imposing irrelevant information, legalistic doctrinal formulae, and narrow pastoral stereotypes.

Third, we must consider the methods, materials, and personnel that are being utilized. There is talk of action and reflection, of materials that pose open questions for discussion, and of teachers who are tutors and co-learners; but what takes place in the thousands of extension groups that are now meeting weekly or bi-weekly? Are the students in fact the subjects rather that the objects or receptacles of TEE; do the extension tutors actually go through the necessary "pedagogical conversion" in order to become co-learners; is real communication and critical analysis taking place?

Who are the students? How are they selected? What is their motivation? These questions are as important as the goals and content of any programme. Some extension promotors seem to be excited simply by the growing numbers of students, but others have noted the danger that this phenomenon may simply reflect the widespread social pressure for certification. In some cases TEE is perceived as a back door into the ordained ministry, a cheap way to provide or do obtain theological studies.

These points indicate that there is a very basic need for guidelines and procedures for evaluation. It may be that traditional criteria are not appropriate for alternative programmes; in that case new approaches to evaluation must be adopted. Some extension programmes are in fact preparing students to take established examinations for certificates of various kinds; other have developed their own systems but tend to focus exclusively on cognitive learning.

TEE is merely an instrument, like other approaches to theological education, and it can be used to pursue very diverse goals. The content and purpose of these programmes should be determined by raising further questions about ministry, the church, and mission.

MINISTRY

It is certainly true that TEE is now reaching grassroots leaders and in many cases is qualifying them for ordination, but it is still not clear how this affects the structures, style, and dynamics of ministry. Do the newly ordained pastors easily assume the prerogatives and perquisites of other seminary graduates, or are they reshaping the ministry to make it less hierarchical and more community-based, less professional and more indigenous?

TEE brings new possibilities not only for training indigenous pastors but also for the theological education of the "laity" for Christian vocation in society. How is this task perceived and pursued? Are these lay leaders simply becoming clergy assistants or clergy substitutes oriented primarily to the churches' inward focus, or are they discovering meaningful ways to minister within the social structures, to challenge those structures prophetically, and to turn the church's vision outward?

Ultimately, the effectiveness of all programmes of theological education must be evaluated in terms of the graduates' ability to motivate and equip their congregations for witness and service. Are the new extension graduates, those who become pastors and those who minister in other ways, motivating and equipping others for their ministries? Are they building up a sense of and commitment to ministering communities that value and support the various gifts and talents among all the members?

THE CHURCH

Probably most extension programmes have been initiated in order to meet evident needs of established churches. As theological education and the ministry engage more and more people at the local, congregational level, it becomes possible not only to fill gaps but to explore new visions or even, as some Latin Americans are saying, to recreate the church. As extension teachers and students begin to permeate their churches, they must ask themselves whether their task is to carry on existing patterns of church life or to transforms them, to shore up the

old structures of leadership and ministry or to change them, to promote the accepted understanding of the churches' life and mission or to challenge it.

Since extension students are fully involved in their local communities, are employed and hold responsible positions in society, and share all the vicissitudes of their fellow citizens, they are ideally situated to develop new understanding of the Gospel, of the church, and of theology in terms of human realities and human transformation. Is this in fact happening, or are they simply falling back into the age-old traps of theoretical theology, institutionalized religion, and pious jargon? Are they grappling seriously with both the living, biblical text and the living contemporary context so that students and teachers are challenged to reinterpret their own daily, ecclesial, and theological vocation?

Because extension students do not leave their local contexts, the question is often raised whether they therefore remain provincial and parochial in outlook. Do they perpetuate the prejudices and narrowness of their own people, or do they gain new perspectives and attitudes that enable them to lead their people into an ecumenical global understanding of reality and of the church? Do they take up for themselves and encourage among their congregations' new paths of discipleship and life style, new approaches to witness and service?

The involvement of many local leaders in critical theological reflection, in rethinking the nature and mission of the church, and in relevant discipleship should in turn generate new spiritual dynamics in their congregations. As more and more members participate in this process, the vitality of their ministry should be felt not only in their congregations but also in their homes and in their communities.

MISSION

If genuine progress is being made in the ways suggested above, then theological education by extension should be a significant instrument for mobilizing the people of God for mission in the perspective of the kingdom. But we must ask whether in fact these programmes enable the participants to perceive and pursue the mission of the church in terms of the whole range of human needs, to which they bring a wealth of experience, perspectives, talents, and gifts. This challenge is for challenge is for those who are at the bottom on society and for those who

are at the top, for those who live in Europe and North America and for those who live in Third World countries.

Civilization has change enormously since the first century, especially in our own generation; the human predicament has become tremendously complex; recent developments in geo-politics, the economic crises, science and technology, and militarism have seemingly got totally beyond solution. Yet Christians cannot abandon hope nor renounce their responsibility as agents of peace, reconciliation, justice, and human development. In this context theological education cannot be confined to the preparation of clergy, nor can it be considered a minor avocation for lay people. It must challenge the churches' total human and spiritual resources to face the tragic needs all around us, to struggle against every form of evil, to work for a more human society, and to give our lives for the salvation of many. Is TEE doing this?

Ultimately, we face an ideological problem – not in terms of particular political ideologies but in terms of commitment to people and to human development. In the past Christians have been naive about social structures, and even persons with the best intentions have inadvertently supported interests alien to the people they serve. Therefore, it is essential to include social-historical analysis as an essential component of theological education. We must ask what is the ideological content, commitment, and effect of theological education by extension? Do TEE students engage in critical social and theological analysis of their own churches, communities, and societies? Are they concerned about and involved in the struggle for human rights locally and globally? Are they challenging sexism, racism, economic exploitation, superstition, and corruption where they live and work? Are their local congregations becoming healing communities and signs of liberation?

PROSPECTS FOR THE FUTURE

The reports that follow in this issue provide some of the flesh and blood of the extension movement as it is now developing in all the regions, among most of the church families, in many different cultural contexts. These stories are tentative responses to the questions raised here. They suggest that the extension movement will indeed pursue the major challenges set forth at the beginning of this article concerning basic shifts in the world church, mission priorities, understanding of human development, and ministerial formation. They are signs of

hope as they mobilize their various constituencies for ministry and mission by the people of God.

Any assessment of the significance of theological education by extension must weigh these initial efforts, most of them less than ten years old, over against the Gospel mandates and global realities, and also project the goals and experience of these programmes into the future. The examples that follow suggest that existing extension programmes have much to learn from one another, that they are embarking on paths that will lead to deeper understanding and commitment, and that the process of change – for them and for their churches – has barely begun.

It is difficult to imagine what the extension movement will look like even ten years from now. In some regions TEE will probably become the means for training the majority of the churches' actual and potential leadership. In terms of the pre-ministerial preparation of ordinands, extension will increasingly complement full-time training schemes, and in terms of continuing education of clergy and theological formation of the laity, extension will continue to expand rapidly to fill age-old needs and to explore new possibilities. Priorities for future development vary from one region to another, but expansion and new initiatives can be expected at many different levels in order to serve specific, diverse constituencies.

In many places a quiet revolution is occurring as simple structural changes open up new relationships between institutions and churches, teachers and students, theory and experience, theology and context. These new relationships will generate progressive change in the shape and content of curricula and in the models for teaching and learning. They will increasingly bring new perspectives to all fields of theological studies, ministerial practice, and mission endeavour.

The long-term impact of these changes is still largely a matter of conjecture, but the potential of the extension movement for change and renewal must be considered. Writing from the perspective of evangelical pietism in a situation where many of the extension students are victims of extreme poverty and inhuman oppression, a Guatemalan teacher affirms her faith in "a just and powerful God who is ready to execute the promise of liberation". In Nigeria, a new centre provides resources, models, and training not only for pastors and evangelists, but also for professionals and peasant farmers, not only for church growth but also for rural

development, urban renewal, community health, and basic social change. An enormous network of centres spreading across North America and into other regions affirms that lay people must be equipped for serious theological reflection because they must play the decisive role in understanding and pursuing the kingdom of God in a world less and less conscious of the Gospel of Jesus.

The Pentecostals of Latin America, who have written an extraordinary chapter of contemporary church history through their tremendous evangelistic zeal and vibrant worship life, are gaining access to essential tools for biblical reflection, theological expression and social analysis. Similarly, the African Independent churches, whose leadership is formed empirically and charismatically, are hungry for training opportunities in tune with their cultural and spiritual dynamics. North American seminaries have during the past decade created a whole new concept of continuing education of clergy that is based on the practice of ministry in parishes and communities.

The report from Botswana indicates that new insights are coming forth that no one had foreseen; extraordinary leadership is emerging in remote places; "a slow but very significant revolution is in the making". The introduction of extension training has not only reversed the gloomy prognosis for Native American church leadership; it has introduced theological reflection on traditional beliefs and Indian rights among Native communities across the USA and Canada. A seminary in Costa Rica affirms that "the experience of poverty, dependence, and exploitation that prevails in Latin America imposes on theological institutions a new agenda and a new way of doing theology".

An ecumenical team provides orientation, materials, and training for pastoral agents who work among the vast number of basic communities in Brazil as they read the Bible from the perspective of the life issues of the people, relate their hopes to the promises of the Gospel, and engage in concrete joint action with the wider human community. A medical missionary couple in India are training local pastors and congregational leaders for wholistic ministry; they have proposed a comprehensive strategy for the mobilization of the world's health resources in their book. Here's How: Health Education by Extension; the largest TEE scheme in India has added a course on community health. One of the principal goals of the large extension

programmes in the Philippines is to prepare local church workers and pastors "for leadership in the ministry of liberation, justice, and development in the context of Philippines society".

As reported in these pages, theological education by extension refers specifically to programmes of ministerial formation that combine organized individual studies, involvement in some form of ongoing ministry and regular seminar meeting with peers and tutors. To say that theological education by extension has come of age is not only to recognize the rapid growth and acceptance it has experienced in recent years but also to place upon it heavy responsibilities for the years to come. These responsibilities must be defined in terms not only of the church but of the kingdom of God. The challenge of the extension movement is to take up the mission that Jesus pursued and that the world of the 1980s requires – to prepare all God's people for the work of Christian service, to build up the body of Christ (Ephesians 4:12).

NEWS NEWS

Workshop for Mayan Theological Writers

The Guatemalan Center for the Study of Theological Education and Ministry held this Workshop at the Maya Quiché Presbyterian Bible Institute, from the 26 to the 30 of September, 1983, with the cooperation of Rev. Paul Bergsma, from the Reformed Church of Costa Rica. This workshop was held particularly for indigenous leaders who work in their communities and with their own people.

Regional Workshops for Pastor

The Guatemalan Center also helped to hold these Regional Workshops for all the Pastors of the Presbyterian Church in Guatemala, in collaboration with the National Presbyterian Church and CELEP (Latin American Evangelical Center for Pastoral Studies), from October 17 to November 22, 1983. These workshops were held by Dr. John Stam a member of CELEP, from Costa Rica.

P.T.E. Executive Committee Meets

The Executive Committee of the P.T.E. Commission met at the site of the Vancouver Assembly 19-20 July 1983 in order to consider requests for funding for theological education in Third World regions, to attend to various administrative matters, and to review P.T. E's final report to the Assembly. The following two days, 21-22 July, they met with directors of nine associations of theological education from Africa, Asia, Latin America and North America to discuss their concerns and priorities for ecumenical cooperation after Vancouver. The following day the WCC Executive Committee approved the names of Professor John Pobee of the University of Ghana and Ms. Joann Nash Eakin of San Francisco Theological Seminary to become the new Assistant Directors of the P.T.E. (from *Ministerial Formation*, No. 24).

New PTE Staff Person

The new P.T.E. staff person is Ms. Joann Nash Eakin, who replaces the Rev. Aharon Sapsezian with responsibilities for Latin America. She was awarded the "Woman of the Decade" honour for her creativity and initiative in concerns related to the ministry of women. (From a Circular of the PTE Director.).

WCC Publications

Some publications which particularly relate to the VI Assembly of the WCC and its theme are:

1. *Nairobi To Vancouver 1975-198.*
   The report of the Central Committee to the Sixth Assembly of the WCC.268pp., US$.9.50, Available in English, French, German and Spanish.

2. Acting in Faith: *The World Council of Churches since 1975 by Leon Howell.*
   128pp., US$.4.95,available in English, French, German and Spanish.

3. *Jesus Christ – The Life of the World:* A Worship Book.
   Illustrated worship book in four languages, created for Vancouver. 160pp., US$.6.25.

4. The Feast of Life: *A Theological Reflection on the Theme Jesus Christ the Life of the World,* by John Poulton. (Risk Book Series), 80pp., US$.3.95. Available in four languages.

The Official Report of the Sixth Assembly is now being edited and will be available soon.

Other important recent publications include

1. Baptism, Eucharist and Ministry (The Lima Text)
   44pp., US$.3.50, available in four languages.

2. Growing Together in Baptism, Eucharist and Ministry: A Study Guide by William H. Lazareth.
   108pp., US$.3.95., available in English and German.

For more information and orders write to WCC publications Office, 150 Route de Ferney, 1211 Geneva 20, Switzerland.

As a subscription to this Bulletin, we remind our readers to please send their donations. The Bulletin sustains itself by voluntary gifts from their readers. We appreciate them very much. Thank You!

Extension Seminary 1984:2

Θεολογία SEMINARIO DE EXTENSION

ORGANO INFORMATIVO DEL CENTRO GUATEMALTECO PARA ESTUDIOS SOBRE LA EDUCACION TEOLOGICA Y EL MINISTERIO

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THE GOSPEL OF MARK AND CONFLICTS WITH EVIL TODAY

James C. Dekker

Introduction: An Intensive Course on The Gospel of Mark.

(Editor's Note; James C. Dekker worked as a professor in the Extension Program of the Presbyterian Seminary of Guatemala for several years and here he explains one of his many experiences in an Intensive course which he held in one of the indigenous presbyteries of the National Presbyterian Church. He is from USA nationality, member of the Christian Reformed Church collaborating with the National Presbyterian Church of Guatemala. He has written other articles for this bulletin in back issues. This experience was taken before March 23, 1982.)

Flexibility, surprise, variety, challenges and risk describe theological education by extension (TEE). I know of no better way to say "amen" to those words to describe an intensive TEE class I taught recently. Although conventional TEE demands a lot of flexibility to begin with, this six-hour class on the Gospel of Mark pulled the students and myself in directions that surprised, sometimes frightened and always challenged us.

First of all, as any self-respecting North American missionary, I might have been celebrating U.S. Thanksgiving Day with my family and friends instead of spending three days with Indian

pastors from the denomination I work with. Alas, the pastors had planned this session without taking into consideration my designs on a turkey dinner. Secondly, this workshop, while not part of an established TEE program was an intensive course for pastoral enrichment and Biblical orientation to some pressing social and political issues confronting these pastors' denomination. They were all pastors from one of the many tribal groups in their country, member of a church whose majority is Indian, but whose powerful minority is Spanish. Thirdly, to deal with such issues as racism, majority rights, political freedom and so on in their country and church invites misunderstanding at best and accusations of wrenching the gospel into categories alien to it at worst. Fourthly, most of the fifteen pastors at the workshop had no more than a fourth-grade education. Finally, we had to communicate in Spanish, a second language for both the pastors and myself. Such was the framework within which we worked for three exciting, challenging and even threatening days.

THE TEMPTATION EPISODE AS KEY TO THE GOSPEL'S CONFLICT MOTIF

I arrived at the workshop armed with a sheaf of printed Bible study guidelines that gave an overview of the Gospel of Mark by listing forty-one passages from the book.[1] I introduced the passages by chaming that all had the central common element of Jesus taking part in some kind of conflict.[2] In order to help the pastors focus on the core of the conflict and unify the Bible study, I listed the following questions to answer when studying each passage:

1) Who are the characters here?
2) What does Jesus do here?
3) Is there a representative of evil here?
4) If so, what or who is that representative?
5) What does the representative of evil do?

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[1] Here follows the list of passages: 1:12, 13; 1:21-28; 1:29-31; 1:32-34; 1:40-45; 2:1-12; 2:13-17; 2:18-22; 2:23-28; 3:1-6; 3:20-25; 5:1-20; 5:21-43; 6:1-6; 7:1-13; 7:24-30; 7:31-37; 8:11-13; 8:22-26; 8:31-33; 9:14-28; 10:1-10; 10:17-22; 10:35-45; 10:46-52; 11:15-19; 11:27-33; 12:1-12; 12:13-17; 12:18-27; 12:28-34; 12:35-40; 14:1, 2; 14:10-11; 14:34-42; 14:43-50; 14:53-65; 15:1-20; 15:21-32; 15:33-41; 16:1-8.

[2] The idea of elucidating a conflict in Jesus' ministry is by no means original with me or with this group Bible I am describing. Especially helpful in broaching the subject and suggesting some possible paths to follow are these sources: Rubén R. Dri, "La Conflictividad en la vida de Jeus, " Iglesias, 1980, Mexico City: CENCOS; pp. 7-17. F. Ross Kinsler, Estudio Inductivo de Marcos, San Felipe, Retalhuleu, Guatemala: Seminario Evangelico Presbiteriano, n.d. William B. Eerdmans Publishing Company, 1974, pp59-62; 91-120, et al. Helmut Thielicke (Between God and Satan, C.C. Barker, tr., Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1973) deals extensively with the temptation episode in Matthew and vies it there as a cosmic struggle. Some of Thielicke's general insights apply equally to Mark's Gospel-long conflict motif.

6) How do Jesus and that representative struggle against each other?
7) What is the outcome of the struggle in this episode?

Since we had only three two-hour sessions to work through these passages, the pastors divided into five small groups, each taking eight passages. In that way we covered all the passages in the small groups, we came together to share results and to study in the full group selected passages that I considered key links in the long chain of Jesus' conflicts.

Although this was an inductive Bible study, my role as a teacher here was to help the group discover for itself an important theme in Mark. Here "to help" required that in the first steps of the process I direct the study by following a strict method applicable to all the passages under consideration. One might, I suppose, complain that my direction forced the group into a hermeneutic straitjacket. I think, however, that the following results speak for themselves. Once the pastors grasped the system, they went off on their own, using the guidelines freely to raise perplexing questions and point to some answers.

Our first full group session began by dealing with Mark's brief temptation account, 1:12, 13, As we followed the prepared questions, I asked one person about the temptations Jesus endured. He listed the three from Matthew's and Luke's accounts, and noted that for some reason Mark does not mention them. I thought that was a sophisticated insight into Synoptic studies, so I asked him why he thought that Matthew and Luke detail the temptations while Mark does not.

That question led nowhere until I ask the pastors <u>where</u> Matthew and Luke place the temptation episode and <u>how</u> that differs from Mark. Someone responded that Mark leads off with the temptation whereas Matthew and Luke relate the story as part of Jesus' life. To reinforce that, I pointed out how Mark's temptation report – hardly an episode – concludes the introduction to Mark's gospel. Matthew and Luke tell a longer story about the temptation itself as part of their own narratives, outside the respective introductions.

When the pastors agreed that Satan himself was the representative of evil in this passage, I told them that I considered Mark 1:12, 13 a key to the entire book of Mark and that the other forty passages related directly to the temptation report. After that the Bible study flowed in some expected and some surprising directions. I will summarize some highlights that show

how the pastors began both to come to grips with the Gospel of Mark as a unit and to see themselves as contemporary participants in the struggle against evil that forms just one motif in Mark.

FOCUSING THE FIRST CONFLICTS IN EXORCISMS AND HEALINGS

Our group discussions on succeeding passages introduced us to Jesus, fresh from the difficult first encounter with Satan in the wilderness. The pastors were not sure of the outcome there (question 7). We reached a consensus that Jesus won the first round of an extended match, helped along by the ministering angels, much as by seconds in a boxing match. Two people protested that of course we knew that Jesus won that first encounter with Satan himself because he beat death in the last chapter; He simply could not lose because He was God's Son. Others put a stop to such hasty conclusions. The victory was yet to come. For now, all we knew was that a crucial fight was on, one that could not be won simply by declaring a priori that God's Son would win automatically before the battle was fought. To do that would not take seriously either why Jesus came to earth or the struggle in which he was involved.

In the first and second chapters the succeeding rounds in the struggle give Jesus no time to rest. Without help from the angels, Jesus hits the various representatives of evil head-on, although Satan himself does not appear in person. Jesus casts out demons, heals Peter's mother-in-law, a leper and a paralytic. One pastor pointed out that the way Mark tells this, Satan was able to rest at times, letting his subalterns carry on while Jesus never got a break. Everyone clearly saw Satan at the root of the struggle. One person made a timely reference to the experience of all the pastors by pointing to the way in which many village medicine men still treated all sickness as coming from evil spirits. The spirit world, I thought, is much closer to these people than it is to me.

With the opposition gathering in the spirit world, the jump to the realm of civil and religious authorities as a second focus in Jesus' struggles was harder to make. No one had difficulty identifying the Pharisees as Jesus' opponents in Mark 2:18-22 and 23-27. Still they were not ready to lump them together with Satan's forces. Our study of Mark 3:1-6 proved the turning point.

INCLUDING POLITICAL-RELIGIOUS AUTHORITIES IN THE CONFLICT

When the group answered the seven questions in reference to Mark 3:1-6, they disagreed about who represented the powers of evil here. Some thought that it was the disease that had withered the man's hand, while others said that the Pharisees and Herodians were the culprits. When they discussed what the agent of evil was doing, they decided that this was a struggle on two fronts. Here both disease and people were fighting against Jesus. Here too they appreciated that the final outcome of the struggle appeared to be in doubt. Whereas Jesus could handle himself against sickness, powerful people were another matter.

The meaning of Jesus' struggles grew for the participants here because not everyone was certain who the Herodians were nor how they related to the Pharisees. Two pastors rightly suggested that Herodians supported Herod. Still, they were surprised that the Herodians and Pharisees joined forces against Jesus. That was precisely the point, I emphasized, since normally the Pharisees wanted nothing to do with the compromising political games that the Herodians played. According to the Pharisees, they were trying to get the best of two irreconcilable worlds – Hellenism and Judaism – as they supported Herod, a scion of dubious lineage, while dismissing unconditional allegiance to Jewish law. Under all other circumstances the Pharisees and Herodians were enemies, but common opposition to Jesus made them pragmatic allies during Jesus' ministry.

LINKING BIBLICAL NARRATIVE AND CONTEMPORARY POLITICAL ISSUES

There it was: the normally taboo question of Jesus' association with political forces was broached. To appreciate how dangerous this particular conclusion was, one must recall that in much of Latin American Protestantism, any attempt to relate Biblical teachings and Christian political responses meets with stunned silence or fearful rejection. Additionally, in the area from which these pastors came, numerous Roman Catholic priests and catechists had been forced to leave their parishes or kidnapped and killed because local governmental military authorities had accused them of doing the very thing we had just begun to do in the workshop: relate Biblical narrative to contemporary political conditions. In such a situation, large sectors of the area's Protestant churches reinforce their traditional anti-Catholic identity by

emphasizing the physical safety that their own supposed apolitical stance offers, in contrast with the daring stance taken by some of their Roman Catholic counterparts.

I had two choices: either ignore the issue and accept the traditional division between spiritual and political struggles or try to see Jesus' struggle including these elements as part of a much wider spiritual warfare. One pastor's question did permit me to take the first choice. Apropos of the context and related to a question that had been nagging the entire pastors' group due to one member's political activity, he asked me: "Can Christians be members of political parties and actively campaign for candidates?" I knew he was baiting a fellow participant since the two men's political leanings represented opposite ends of the limited spectrum recognized in their country. Regardless, there was no escaping the implications of the question. Unwilling to play along with personal disagreements, I decided to take a tack that I hoped would bring us back on Mark's course by briefly touching on related Pauline territory.

We concluded the session by reading and reflecting on Paul's summary of spiritual warfare in Ephesians 6:10-20. I asked the pastors how the principalities and powers took on concrete forms in their lives. All were ready to reply that they had seen enough corruption in their political leaders and witnessed enough oppression from the military to identify at least some of Paul's message with those sad parts of their own lives. With that step our Bible study began going in a direction that I was sure was following lines of Biblical political thought. It was precisely where I had hoped the pastors would want to go with Mark's Gospel. Nevertheless, given the political climate that the men had just talked about, I was uncomfortable. Our Bible study was touching on risky ground.

SHIFTING THE FOCUS TO DISCOVER POLITICAL GUIDELINES FROM MARK

Following sessions of our Bible study on Mark left out many elements of Jesus' conflicts. The pastors were convinced by that time that Jesus was almost always in conflict with someone or other of Satan's team. They felt that they had sufficiently treated in their small groups the conflicts as represented in the many healing episodes opposition from family and disciples.[3] They were particularly interested in focusing on this political element.

[3] Although we did not treat this in detail, Satanic opposition from within the disciples' ranks helped us see how pervasive were attempts to thwart Jesus' ministry and task. Nowhere was that more dramatic than in 8:31-33

Dealing with homegrown politics as a result of Bible study was something entirely new, strangely attractive and risky to them. All had seen previously some political struggle within the Gospel narrative, but only a few had ever before thought of looking for principles for their own political activity from Bible study. They felt that for the first time they were able to deal with something that was a fiery issue among themselves as pastors who were reflecting on the Bible, their source of spiritual strength, and not merely arguing political differences without some common base. Here they saw a way to discuss their differences using some elements from the Gospel as a guide. Thus, they chose to focus on something they had not dealt with in this way before and let other elements of Mark's Gospel (e.g., healing, exorcisms) that were more or less common, coin among them pass for the time being.

MARCAN VOCABULARY HIGHLIGHTING AUTHORITIES AS SATAN'S REPRESENTATIVES

Thus it was natural that we spent more time on Mark 8:11-13, 10:1-10 and 12:13-17 than on other passages in the conflict motif. These three passages share elements crucial to a full understanding of Mark's conflict theme. These are the familiar episodes in which some Pharisees come to Jesus asking him a sign (8:11-21). They later question him about divorce (10:2-12), and finally about paying taxes to Caesar (12:13-17). Mark's treatment of these episodes differs significantly from Matthew's and Luke's.[4] Because of this, they form indispensable links in the chain of conflicts that Mark presents.

First of all, the passages depict the Pharisees trying to ensnare Jesus with questions relating to application of Jewish law or accommodation to an occupying political power's demands. Secondly, the Herodians again team up with the Pharisees in the tax question episode.[5] As we have seen, Mark introduces them early in the book (3:6) and then again in this episode that

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where Jesus lashes out at Peter's well-meaning rebuke when Jesus' predicted his own death, "Get behind me, Satan."

[4] Of the Synoptic reports, only Mark's treatment permits us to make a Gospel-long thematic relation between the temptation episode and the three episodes that highlight the Pharisees' opposition because Mark uses peiradzō (to tempt, try, test) only in those four passages, (see below for more detailed explanation).
Additionally, the Marcan temptation episode governs all other conflicts as Mark places it in the introduction to his Gospel and not as a part of the general flow of narrative as do Matthew and Luke. As part of the introduction, the temptation episode carries more thematic weight than it can as part of the narrative.

[5] Hrōdianoi appears only three times in the New Testament: one in Matthew 22:16: twice in Mark – 3:6 and 12:13.

occurred by all Synoptic accounts during the last week of Jesus' life. Together the accounts give us the picture of a surveillance operation that had possibly hounded Jesus throughout this ministry. Thirdly, Mark unites these three episodes with the temptation episode (1:12, 13) we mentioned earlier by stating that the Pharisee (and in chapter 12 the Herodians also) were following Jesus to "tempt" (peiradzo) him.[6] The result of this vocabulary unity among the four episodes is that the activity that characterizes Satan – i.e., tempting Jesus to do wrong – in 1:12,13 is what the Pharisees, and later the Herodians, do three times in rapid succession. Thus, Mark unmistakably portrays the Pharisees as Satan's personal representatives in the all-out struggle against Jesus.

As one could expect, our careful examination of these three passages took more than a full two-hour session. Nevertheless, the pastors were able not merely to follow what I suggested; they also contributed several points that had earlier escaped my notice. As they were using the 1960 of the Spanish Reina-Valera Bible translation, they readily picked up Mark's use of the temptation motif that links the Pharisees with Satan.[7] Furthermore, one pastor pointed out the by now long alliance between the Pharisees and the Herodians.

Finally, not contented only with this complex, other pastors noted that the tax; question (12:13-17) was tied closely to Mark's description of Sadducees (12:13-17) and Scribes (12:28-34) in the two episodes immediately following. One person ventured the solid opinion that in this triple complex of episodes in chapter 12, along with those from chapters 8 and 10, all the ruling classes in Jesus' Jewish society came together against him. Besides that, in chapter 12, they attack Jesus on a political issue (Pharisees and Herodians on taxes to an occupying power); a religio-doctrinal issue (Sadducees on the resurrection); and an ethical-legislative issue (Scribes on the greatest commandment).

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[6] Here we must note that Matthew and Luke also use this word in the parallel episodes included in their gospels. However, given the almost unanimously presumed priority of Mark, we must assume that Mark 'invented' the literary motif that Matthew and Luke later borrowed through used differently. For example, Mark is more chary about using peiradzō or the derivative peirasmos, employing the words only five times in all. Matthew and Luke, however, less choosy because their purposes differ, use the words eight and nine times respectively.

[7] Instead of attempting to broaden the idea of peiradzō by rendering it "tenderle a Jesús una trampa" ("entrap Jesus") or something similar, as both the Versión Popular in Spanish and modern English versions do, the I960 revision (and the King James Version in English) maintains the simple and accurate, if limited translation of "to tempt."

SEEING THE CONFLICT IN CONTEMPORARY TERMS

By that time for some pastors, the conflict in which Jesus found himself was fully developed. They had read all of Mark together and arrived at some conclusions that were new to them. Other members of the group were not satisfied to stop with those conclusions. They insisted that we deal with some elements of obvious conflict in the arrest, trial and crucifixion of Jesus. Again in this series of discussions, by now familiar points were made, with the added feature that Jesus' conflict with political authorities broadened beyond his relatively narrow circle of the Jews and reached to Herod and Pilate – the representatives of compromising Judaism and the occupying forces of Rome respectively.

The pastors who carried our discussion in this direction prevented a sectarian, and thus at root unbiblical, interpretation from carrying the day. Besides emphasising the political opposition, they connected that with the ultimate opposition that death brought. However, instead of leaving it there, the group was then able to integrate the varied complex of opposition and draw some implications from it that began to sound like a traditionally Reformed ethical teaching of transforming their society.

THE CONTEMPORARY ISSUE FINDING SOME CONCRETE SUGGESTIONS

The risks inherent in dealing with Mark's Gospel in a way that focused so closely on Jesus' conflict were that pastors would again revert to a merely moralistic and individualistic interpretation. Regardless of that danger, the pastors as a group were willing to come to some tentative conclusions that avoided that pitfall. For example, despite the constant institutionalized political repression in which half the men at the workshop lived, the group was willing again to look at its own society in order to try to identify concrete manifestations of the "powers of this dark world" (Ephesians 6:12), as well as manifestations of the other side. The physical risk of doing this is obvious, but their commitment overrode the threat.

To make lists and concretize always runs risks of oversimplification. It can encourage more of the lamentable "them-us" mentality so prevalent among evangelicals in Latin America who so strongly separate themselves from "worldly" people or "things of the world", defining those terms in narrow moralistic ways. Or it can readily be manipulated into an equally hideous

aberration, that of considering all authorities connected with rightist dictatorial powers as Satan's puppets, while evaluating any opposition to them as activity uniquely blessed by God.

A third option being taken by some Christian groups in several Latin American countries shares more with the latter position than the former and hence is fraught with the same risks. After analysing their situations, some Christians are forming temporary strategic alliances with groups that follow the second option described above. Yet those who choose a temporary alliance do so precisely because they know they will not bring on God's Kingdom. Still, having chosen to oppose undeniable viciousness and brutality of the powers ruling their countries, these "third option groups" hope to take part in a concrete way in changing the course of their countries' history in a direction giving greater chance for justice than is possible under present systems. By working for justice with revolutionary groups, some of whose ultimate aims they do not share, they will still gain a future right to criticize, to act as spokespersons for the Kingdom and for God's people within the society they help bring on.

Given the limitations we were working with, I am convinced that the pastors chose neither the first nor second options. Most, but not all, shared cautious affinity with the third option, for which reason I sketched it in some detail. Due to their particular situation and the suffering that a large section of the Roman-Catholic Church in their region and some of their own people were undergoing at the hands of the national army, the pastors characterized the ruling authorities as the people who could be expected to subvert the progress of the Kingdom over which Jesus rules and which he will bring. It was precisely that felicitous phrase – the "Kingdom of God" – that prevented the group from caricaturing Mark's message.

Although the pastors had no time to study Mark's concept of the Kingdom of God in detail, the breadth of the term "kingdom" permitted them to envision Jesus' conflict and, mutatis mutandis their own conflicts as Christians, in personal, political and cosmic terms. Perhaps since they are people largely untainted by the extremes of Western individualism, they saw themselves and their people as representatives of God's people today who were experiencing among themselves as a people the conflicts articulated by Mark.

One person identified, for example, the powers of darkness in the agricultural practices of one-family ownership of large land tracts, mechanization that reduced employment, migrant labour that destroyed family stability, limited number of export cash crops at the expense of

basic food crops and so on. His people suffered, he said, because they were the victims of a political force that was ruining the land and the people. Another pastor essentially agreed with him, but warned, "Our people take part on both sides. Some are the owners' agents, others are the workers. Some are agronomists who help mechanize and overload the soil with pesticides and herbicides; others are victims of those practices."

We did not solve that particular complex problem that arose from the mutual analysis the pastors were making of Mark's Gospel and their own lives. But that is not the point. These people were reflecting biblically on the original Marcan motif of Jesus' conflict and trying to incorporate themselves into the struggle. They were trying to live incarnationally as a result of a process of inductive Bible study.

The pastors found more problems than solutions suddenly arising from a new way to study the Bible. What had been to them familiar though disparate passages from Mark, turned into a series of episodes thoroughly unified and integrated into the entire book. Although they were overwhelmed by the complexity of what they were discovering – and a few confessed puzzlements by this time – they were not willing to leave the ultimate outcome between Jesus and Satan in doubt anymore as they had earlier. They triumphantly – not triumphalistically – and joyfully pointed to the eschatological victory in the resurrection. Furthermore, several of them wished aloud that they could move their people in a unified direction to grasp the contemporary challenge they faced in their attempt to be on God's side in the political process in which they had seen, for the first time, that Jesus had also taken part in this day.

CONCLUSION: PROCESS AS IMPORTANT AS THE CONTENT

The examples could go on and on, but the problems discovered and the solutions suggested would go on apace. What we found of immense significance here was not a consensus for a. strategy. We never hoped for that, since to do so in three days would have been pretentious. Rather our workshop produced for a small group of Christians a new way to look at one book of the Bible in reference to other Biblical concepts and in reference to the daily lives of the participants. A process already underway to some extent was given a needed push forward in the workshop, not through outside imposition, but through the dynamics of TEE methods and inductive Bible study. The process and the content were clearly of equal value here, since without the interpersonal dynamics highlighted above, precious little of the contemporary

Biblical reflection could have resulted. As a teacher I clearly directed the study in its initial direction, but I was also part of the process. I was never in total control of where the pastors were going to go with their reflections. By the same token I could never have forced the pastors to follow any lead, even if I had wanted to.

The pastors and myself came together here, worked together, discovered together in circumstances of societal repression and found concrete ministry for our communities and ourselves in reflecting on one part of God's written Word.

EXTENSION NEWS

SECOND WORKSHOP

The Guatemalan Center in collaboration with Rev. Paul Bargains from the Reformed Church had the second workshop on Purpose of the Education for indigenous leadership in one of the Presbyteries of the Evangelical Presbyterian Church of Guatemala. We wish all success.

CONGRESS FOR WOMEN

This will take place from the 2-4 of August 1984, at the Lutheran Center in Antigua, Guatemala, for women of different places of Guatemala and Costa Rica. This is part of the work of the Guatemalan Center and in collaboration with CELEP, (Latin American Center for Pastoral Studies). We hope a good success.

MISSIOLOGY WORKSHOPS

They will take place in November for Pastors and church leaders. We wish these courses and workshops can be accredited for the Presbyterian Seminary students for post-Grade studies.

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Θεολογία SEMINARIO DE EXTENSION

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TEE COME OF AGE: A CANDID ASSESSMENT AFTER TWO DECADES

Kenneth B. Mulholland

This year, 1984, Theological Education by Extension comes of age. Born in an obscure corner of the small Central American republic of Guatemala in 1963, TEE, now 21 years of age, has circled the globe.

Along with the Church Growth Movement and Evangelism-in-Depth, TEE has been judged by many missiologists to be one of the three most significant missiological developments of the 1960's (Hulbert 1982:60). In 1970, Dr. Ted Ward described it as "the largest nongovernmental voluntary educational development in the world," (Winter 1970:15). It was even hailed by one mission executive as "...the most significant development in theological education in the twentieth century," (Winter 1969:139).

TEE bust upon the scene with great promise. It unleashed tremendous creativity. It awakened great enthusiasm. It generated incredible controversy. It spawned countless programs. Ralph D. Winter described it as the "Acorn that exploded" (Winter 1979:15).

What is it?: … TEE … is simply decentralized theological education. It is a field-based approach that does not interrupt the learners' productive relationship to society (Mulholland 1976:65).

This definition allows for an immense range of educational activities which strive minimize the cultural dislocation of the student. A narrower and probably more precise definition links the TEE movement with its Guatemalan prototype:

> TEE is that model of theological education which provides systematic, independent study plus regular supervised seminars in the context of people's varied life and work and ministry (Kinsler 1983: xiv).

Where did it come from? In order to understand the genius of the TEE movement, it is imperative to grasp that the modest experiment at the Evangelical Presbyterian Seminary of Guatemala became a model for change because it responded to the needs of a church faithfully engaged in mission. It did not result from the implementation of a carefully predesigned theoretical model with a fully developed theology of ministry or philosophy of education.

Theological education by extension took shape in the Presbyterian Seminary as a series of responses to a series of problems encountered in the task of ministerial formation among the sectors of society represented in the constituent denomination. The following steps marked its development:

Problem: The numerical growth of the church led to the need for trained national leadership.

Solution: In 1935, a seminary was founded in Guatemala City, the nation's capital, to train leadership for the entire denomination.

Problem: Most of the graduates trained by the Seminary either never entered the specific ministry for which they were trained or else left it in order to enter non-church related occupations. In fact, a 1962 inventory disclosed that after 25 years, only ten of the more than 200 students who had enrolled in the seminary were still functioning as pastors. Once accustomed to urban life, many students of rural background did not return to the agriculturally rich, but unhealthy and economically depressed areas from which they had come.

Solution: In 1962, the Seminary was moved from the capital city to a rural area closer to the majority of churches and thus more geographically accessible to the leaders of local congregations. By now the denomination numbered 10,000 communicant members with a

total community estimated between 30,000 and 40,000 members. A network of 65 organized congregations included ten in the major cities of Quetzaltenango and Guatemala City. In addition, there were 140 unorganized preaching points.

Problem: The genuine leaders in the rural areas could not go even a few miles to attend a residence program because of job and family responsibilities.

Solution: In 1963, the seminary leaders took the daring step of de-emphasizing the residence program in order to begin an extension system. They organized several regional centres so located that nearly all who desired could attend. The professors met with students for a three-hour seminar each week at the centre. The seminary paid student travel expenses. Periodically during the school year, once a month at first, meetings were held at the central campus for all the students from all the centers. Thus, the extension movement was born.

Problem: "Take home" studies used by the extension students included lengthy reading assignments. These, however, were simply not being digested, especially by the less academically oriented rural students.

Solution: To meet this challenge, the faculty developed a series of workbooks utilizing inductive methodology for the study of the Bible and traditional theological textbooks. They geared them especially for individual study. As time passed, elements of programmed instruction and open education were incorporated into the programme.

Problem: Immense diversity in the educational and socio-economic levels of the students was evident. Persons of equally keen leadership and spiritual qualifications possessed radically different cultural heritages, social levels, and academic backgrounds.

Solution: The very flexibility of a decentralized pattern allowed "breathing space" for multi-cultural and multi-social diversity. However, academic differences made it necessary to build a multi-level structure into the curriculum design itself. This enabled students to build their theological studies upon the highest level of secular education previously attained, whether at the primary, secondary or university level. Thus, while all students covered the same basic assignments together, the more advanced students were expected to go "a second and third mile" in reading assignments, reports and projects.

Problem: Particularly in the rural areas, many gifted leaders with great intelligence had such meagre academic training that they could not even do the sixth-grade-level work required for the most basic exercises.

Solution: To meet this need for "pre-theological education," a second extension programme was established on a nationwide basis to help not only prospective seminary candidates but also other interested persons complete their primary schooling and receive a recognized primary school diploma. With the passing of time, similar government programs have been initiated making this second system necessary.

The Guatemalan model had now assumed definitive form: Self-instructional home-study materials for daily preparations, decentralized weekly seminars of students and teachers, periodic extended meetings at a central location for students from any or all centers.

Nearly all of the above steps met with opposition from one segment or another of the Presbyterian Church of Guatemala. However, by 1966, not only had a coherent extension program emerged, but it was beginning to attract continent-wide attention. With no increase in funds, the students' body of the Presbyterian Seminary had increased from 7 to 200 taught by 3 full-time and 12 part-time faculty members. Furthermore, many of the evident needs of the churches for trained leadership were being met.

By training persons where they lived, the seminary was able to reach into various sub-cultures without uprooting persons from their environments. Thus, it was able to enlist and equip for ministry those persons best suited and gifted for such ministry. The extension study proved more difficult than expected, because it placed a great demand for personal discipline on the student. Yet, it also proved to be valuable as a screening process. It filtered out unequipped or unmotivated candidates without exposing them to the trauma of re-entry into their previous environment. Although the average age of the student body climbed into the thirties, the number of younger students also increased. The quality of academic work improved over that of the previous residence program. This was due largely to the greater maturity of students and the development of consistent discipline in personal study habits. In addition, a full theological education was made available to many lay leaders in the congregations who wanted to deepen their faith and understanding without committing themselves to candidacy for ordination.

As the extension movement developed beyond its Guatemalan base, too often it was promoted as a set formula. The product was elevated and the process was ignored. Too often a clone of the creature born in Guatemala was adopted as a panacea for the ills of theological education. Yet in many parts of the world, TEE has displayed remarkable flexibility to adapt and it has generated many highly relevant variants of the original Guatemalan model.

The extension movement has impacted theological education to the extent that it has gained a worldwide hearing in virtually all circles of Protestant Christianity and in some sectors of Roman Catholicism as well. Nevertheless, TEE has not been without its disappointments and deficiencies. Candour demands that these be assessed just as vigorously as its achievements are heralded.

Given the breadth of the subject and the limitations of this paper, I have selected for comment what I consider to be five principal accomplishments and five major disappointments of TEE over the past two decades. This paper is intended to be suggestive rather than exhaustive and will, I trust, generate both thoughtful reflection and concrete action.

First, TEE, by extending theological education in several dimensions, has made formal theological training available to persons to whom it was previously unavailable.

> … geographically to the different areas where the students live; culturally in accordance with the customs and needs of each zone; academically to the different levels of secular education; socially to the various classes; ecclesiastically to all present and potential leaders rather than only candidates for ordination; and chronologically to persons of all ages as well as to individuals who desire a program for continuing education through the years. (Mulholland 1976:66).

Increasingly TEE is also extending beyond gender limitation as an increasing percentage of TEE students are women.

The number of students enrolled in TEE programs has spurted from approximately 14,000 in 1972 (Weld 1973:x) to 25,565 in 1975 (Weld 1976:3) to 55,378 in 1980 (Weld 1980:6). My observation is that the accelerated growth continues unabated. For instance, in 1979, I was involved in launching an extension program in Costa Rica which projected about 60 students in 8 centers within a single denomination. By 1983, the same program, using the SEAN

materials, had become interdenominational (12 denominations), enrolled 4,000 students, and was administered entirely by Costa Ricans. This kind of proliferation is not limited to Latin America. In Africa, as of 1980, Evangel Press had already printed nearly 250,000 TEE texts in English and Swahili, of which 196 translations have been made in 43 languages. (Kinsler 1981:202)

The magnitude of the movement is best grasped when one realizes that programs are in existence in at least 77 nations. Furthermore, there is reason to believe that Weld's estimates are conservative. Kinsler points out:

> In 1977 Wayne Weld's survey indicated that there were fifty-seven extension programs in Africa and Madagascar with a total of 6,869 students. The incompleteness of his data is indicated by a January 1978 report from Nigeria showing ten programs and 5,923 students in that one country (Kinsler 1981; 200)

So rapid has been the expansion of the extension movement that whereas in 1969 the most important survey of theological education published under World Council of Churches auspices did not even mention TEE, the 1976 report of the Theological Education Fund 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 training as the dominant form of training for the ministry (Kinsler:xii).

Second, TEE has raised significant issues of educational methodology. Inherent in TEE is independent study. For most of the week the teacher is distant from the student. Instead of depending on the lecture hall as the predominant teaching model, TEE chose the seminar room. Split rail fences, railroad tracks, and three-legged cooking pots illustrated the educational process which was said to unite cognitive input and field experience through integrative seminars. Discourse about educational technology, instructional objectives, programmed learning, consciousness raising, deschooling, adult education, open classrooms, and case studies received heightened prominence. Traditional educational theories and structures were challenged. TEE has been interested not only in <u>What</u> people learned, but <u>how</u> they learned. The value of the apprenticeship model, so ably employed by numerous sectors of the Pentecostal movement and many African Independent Churches received new

emphases. George Patterson coined the term "obedience-oriented education" to underscore the necessity of building curriculum on Christ's commands (Patterson 1978:1). Fred Holland added the railroad bed to the tracks in order to point out that spiritual formation needs to undergird educational models (Kinsler 1983:106).

Third, TEE has unleashed unparalleled creativity in theological education at all levels. Viewed in its broadest sense, extension seeks to train people without uprooting them from their context. Continuing education programs abound. Individual study programs through media packages of all varieties flourish as do evening and summer courses and weekend or weekday intensive seminars. Extension programs and residence programs function together in a variety of combinations. Even a cursory reading of Kinsler's *Ministry by the People* offers convincing proof of the creative energy unleashed by TEE.

One Pentecostal denomination in Central America maintained a highly creative residence program approximately for 20 students, but also employed the professors as extension teachers imparting the same courses in weekly extension seminars to about 200 students. The extension students then became the extension teachers in their local congregations leading their often illiterate local leaders in classes on discussion guides keyed to tapes prepared-by the denomination's ablest teachers – throughout the continent.

Fourth, in large measure TEE has been accountable to the church. In *Adventures in Training the Ministry* (Mulholland 1976:167), I raised the question: What is the relationship of church growth to theological education by extension? Since its early beginning TEE has been linked with the Church Growth Movement. Lois McKinney has demonstrated that adequate leadership development is an indispensable ingredient in integral church growth (Gerber 1980:179-191).

The extension movement has made it impossible to conceive of theological education as an end in itself. "Theological education ought to be a means for ... growth," comments Victor Monterroso, '' … not only the numerical addition to Christ, but also the deepening of the knowledge of God." (Mulholland 1976:169) However, Ralph Winter and A. Clark Scanlon have pointed out that the employment of extension methodology will not automatically produce church growth unless concern for the propagation of the faith and the multiplication of

churches is built into the thinking of those involved in extension (Gerber 1980:79-80 and Mulholland 1976:170).

In addition to introducing integral church growth as a measuring rod for theological education, TEE has focused attention upon the church as the training ground for ministry. Much has been written about the importance of community in theological education, TEE, as a valid means of ministerial formation, has been and is being questioned because the students do not live and study together in an ongoing community. TEE proponents stress that the appropriate community for ministerial formation is not an artificial semi-monastic community of scholars, but rather the local church and that theological education at its best is training in present ministry rather than training for a future ministry. "TEE suggests that this is the proper place for training – in the ministry, not in isolation from the ministry," insists Fred Holland (Kinsler 1983:107). Extension students are usually deeply rooted in a local congregation and are able to directly communicate and apply what they learn soon after they learn it. On the other hand, to their weekly seminars they bring for reflection experiences arising from the very life of the church and community in which they are rooted.

Writing from his experience in Botswana, Richard Sales describes how TEE builds the church:

> TEE has the image of being for the poor, a kind of second-best-training. My experience with this program over two years is that it does not deserve that image at all. In fact, it is first class, both in terms of what it does through discussion and service as people learn and also in terms of educational method, for its method embodies deep gospel insights. People work together to solve problems. Competition for grades is replaced by a competition to solve problems together. The pastor we fully expect to turn out is one who will, as a matter of course, both consult and work with his congregation and others in the community (Sales 1976-77:61).

Fifth, TEE has brought to the forefront the question of leadership selection. It recognized that in many cultures, leadership patterns were based on maturity, gifts, character, and experience more than on schooling. In these cultures leaders are best formed and selected among their peers in the ongoing life of the church.

The advent of TEE broadened the field from which church leadership might be selected to include mature people who felt a calling, who had experience in their congregations and were accepted by local community, but who by their very rootedness were excluded from prevailing patterns of theological education. It offered to these emerging leaders the resources of ministerial training within their context. TEE has succeeded in providing training for multitudes of gifted leaders who otherwise would have been denied a theological education.

Ralph Winter testifies eloquently to the genius of TEE not primarily as a new method of teaching but rather as a new method of selection.

But the underlying purpose for working by extension is in fact much more important than any of the kaleidoscopic varieties of extension as a method – it is the simple goal of enlisting and equipping for ministry precisely those who are best suited to it. We had told people it would "extend" to almost any person wherever he lived or whatever his schedule. Perhaps we failed to stress why this one trait, this one unusual characteristic, overshadows all others in importance.

Thus, in fifteen-year hindsight, the immense, truly immense significance of extension is the fact that few church movements in the world today operate in such a way as to assimilate to pastoral leadership those members among them most gifted for such ministry. Rather, the churches of the world, especially in the Western world where roots are deep, and where the example to the rest of the world is unfortunately influential, have almost all tended to go over to a professional system that makes pastoral ministry a profession you train for, like medicine or law, rather than a leadership role like that of a mayor or a senator, for which you are elected.

Extension is capable of supplying professional training to "elected" or at least "selected" leaders, thus combining the values of training with the importance of gifts. That is its chief value (Kinsler 1981:x).

Precisely because extension has focused on the training of emerging leaders without separating them from their context, it has in some parts of the world resulted in a genuine contextualization of theological education. Southern Baptist work in Indonesia is a case in point (Gerber 1980:155). There contextualization of theological education extended to the location, students, content and personnel.

Having assessed the positive contributions of the extension movement to the global church in general and theological education in particular, I turn now to a – hopefully – candid evaluation of five particularly significant areas of failure, weakness, and disappointment.

My selection of these areas does not mean that they are the only areas of concern for theological educators committed to the extension model. David Kornfield lists what he perceives to be ten "considerable weaknesses."

> … 1) The failure of students to complete assignments because of involvement in other more pressing matters; 2) Lack of identification of the educator with his students. Because of the brevity of the time spent in each extension center a growing personal relationship is difficult to establish; 3) Lack of time for the educator to be with his family since he is constantly traveling from center to center; 4) Lack of being able to graduate in a relatively short period of time since to cover the same number of courses as a residential seminary would require between two and three times as many years; 5) Too much hinges on one individual teacher and there is lack of exposure to many teachers with varying fields, abilities, and visions; 6) It is too easy to quit since there is little initial sacrifice involved in becoming part of the program; 7) The traveling itinerary could be quite expensive; 8) It would be difficult to be involved in evaluation of non-written assignments and of practical applications of the learner's studies; 9) The role of the educator even more than in the residential setting perhaps, would be that of providing cognitive input in a limited amount of time, so. that affective and behavioural changes would have to occur at the student's initiative; and, 10) The lack of resources in many cases, both written and human, to turn to for help during the interim period between the extension educator's visits (Kornfield 1976:24).

His concerns are legitimate and specific examples illustrating each weakness probably flash into the minds of most extension educators. They are largely concerned with particular problems of method and logistics. I hope to address the larger issues facing TEE as a movement.

First, the TEE movement has not always communicated the missiological vision of its pioneers. While ministering in Africa during the summer of 1982, I discovered that in many extension

programs the acquisition of knowledge had become an end in itself. The goal both in the minds of the students and apparently in the institutions themselves was the mastery of the course content in order to obtain a good grade and eventually a certificate, diploma, or degree. The programs were disconnected from ministry and often from the church. Rather than a means of training those already demonstrating actual leadership ability or potential, TEE had in some cases degenerated into a Christian education program for anyone desiring to learn more about the Bible. At its worst, it had become a competitor to the educational ministry of the local congregation.

Second, TEE has sometimes fixated at a single academic level to the point where in a given region TEE itself is identified with that level of instruction. Because the predominant pattern has been lower-level training, TEE has sometimes been viewed as second class theological education. In Latin America, where early TEE programs were targeted for secondary level education, much was written about the potential of TEE for multi-level theological education. Although it was early realized that effective theological education for people with minimal reading skills demanded a radically different methodology, it was nevertheless held that not only could students from primary school graduates through university graduates effectively study together in a single center, but that TEE was an educationally worthy approach at any level.

However, because the greatest church growth seemed to take place among the masses, the need for leadership among the churches was greatest at the lower levels; primary school and below. This is legitimate strategy and much material was produced at the primary school level. Not only the SEAN materials in South America, but the entire TEXT program in Africa appears to have been aimed at this level. The latter met with such a responsiveness that in the minds of many people TEE became identified in Africa with an inferior educational level and therefore unworthy of serious consideration as a way of training people for or in ministry at an academically superior level. To state in baldly, TEE in some parts of the world is thought of as good for lay training, but certainly not of sufficient quality for ordination candidates. Holland seeks to correct the imbalance when he states: "There is a great need for and a challenge to those in leadership training for the programming of college/seminary level material for use in a pan-African extension seminary" (Kinsler 1983:114).

In other parts of the world, notably some sections of India, TEE has become identified largely with training on a superior academic level and therefore until more recently little attempt has been made to train leaders from among the masses by extension.

Third, TEE has depended too heavily, too often, and for too long on expatriate leadership. Although many early TEE programs involved both missionaries and nationals working together, it was missionaries who were most articulate and who took the initiative in spreading the vision around the world. The expatriate's international experience, resources, and domination of third world theological education made this inevitable.

I recall a national leader telling me about the introduction of TEE in his nation in the early 1970's. The mission, which had long extolled the virtues of its educational institutions, including its Bible schools, finally turned these institutions over to the growing national church. Missionary principals, headmasters, presidents, deans, and directors were replaced by national leadership. At this moment in history, TEE entered the scene with its radical critique of residence education. The mission then launched a TEE program. This left the nationals bewildered. The system of residential training so enthusiastically extolled was now said to have little value while the new missionary dominated TEE was seen to be the wave of the future. Was it any wonder that the national leaders felt tricked and betrayed? Now they were being entrusted with institutions said to be of little value while the missionaries once again dominated that which was held to be truly significant.

Because of the heavy role expatriate leadership has played in its development, at time TEE has even been viewed by the national church as a foreign importation in direct opposition to traditional learning patterns.

Walter Snowa comments on such a problem growing out of the opposition to TEE voiced by the Indonesia church leaders with whom he worked:

> From my vantage points is a positive, dynamic model which would prove extremely useful in our work. Yet, the opposition of Indonesian church leaders must be taken seriously. It is too easy to dismiss their comments as those of the brain-washed status quo who fear for their positions. Their opposition also stems from the fact that TEE is being pushed as God's answer to the mission of the church before Indonesian Christians have defined that mission for themselves.

> An Indonesian professor at a major theological seminary stated, 'Theological education by extension is in direct opposition to our traditional understanding of education.' Surprise! As a foreigner, I had drawn the opposite conclusion: Theological education at a seminary, isolated from village realities, is in opposition to traditional Indonesian learning patterns.
>
> I attended opening ceremonies for the new theological academy in Timor. To an Indonesian colleague, I commented, 'Who would want to leave here? It's too nice a life to give up for a village church.' 'Yes,' he responded with a smile of satisfaction, 'It's like we've left Timor.'
>
> A conference on theological education was held in Java, Indonesia. Excepting two participants, I found only foreigners in the extension education camp.
>
> Wat does these experiences mean?
>
> (1) Many Indonesians trained in the seminaries of Indonesia, Europe, and the United States have adopted the Western academic model. They know no other.
>
> (2) Seminarians in Indonesia are dominated not only by a Western model but also a Western theology. A uniquely Indonesian understanding of Christianity has yet to surface.
>
> (3) An educational model will succeed in the Indonesian context only as the result of the Indonesianization of Christianity – the Indonesianization of both the educational models and the theological assumptions. Indonesians do their own theology; they must develop their own models.
>
> The first step must be a re-discovery or discovery of what it means to be an Indonesian Christian. TEE could be a useful tool in this discovery process, but it is useful only if-people are ready to use it. At present we may have to stumble along with the old academic model, perhaps chastened by the fact that our foreparents thought they had the answer, too (Snowa 1976-77;5).

The expectation of early TEE advocates that it would be eagerly and universally embraced by national church leadership has not been realized. Popular support has not always led to official acceptance. TEE has not always been successful in convincing the church leadership of the value of an extension program for the training of her pastors. In fact, the subversive egalitarian impact of TEE on the hierarchical leadership pattern and the attendant threat they constitute

to present leadership patterns may be partially responsible for the resistance (Kinsler 1981:89-102).

Fourth, TEE programs have not always proven institutionally stable or maintained continuity through the years. Too often they have been started on the initiative of a single missionary with little goal ownership on the part of the national church. Often there has not been sufficient attention paid to the cost of TEE in terms of logistics and administration.

It is not easier, but more difficult, to co-ordinate and administer extension education. Insufficient attention to this reality has resulted in the demise of TEE programs which extend themselves beyond their logistical capacity. In my judgment, the TEE movement has not come to terms sufficiently with the administrative responsibilities and demands inherent in extension education.

In fact, Jim Dekker links the hesitancy of national leaders to enthusiastically endorse TEE to the lack of institutional stability created by haphazard administrative practices (Dekker 1983:2).

A great deal of co-ordination and communication is required due to the geographical scattering of students and often the faculty. The extension teacher himself is not only a teacher, but an administrator. He must not only take attendance, but collect and account for fees, sell and loan books, pay bills, disperse funds, communicate and interpret administrative decisions. Accounts receivable can be collected only periodically by the central office. When we add to this the unreliable nature of the postal system in many nations, deteriorating roads, rising gasoline prices, unpredictable weather, guerrilla warfare and a host of other factors which impede travel and communications, we see the great administrative effort which must be exerted in order to coherently administer an extension program.

My experience leads me to believe that with few exceptions the best run TEE programs are both denominational and regional in scope (perhaps national in smaller nations). These programs are more manageable. One need only witness the collapse of such grandiose schemas as the United Bible Seminary in Colombia or the unrealistic early projections of PRODIADIS.

Dekker points out that administrative instability has often been aggravated by growth.

This growth often caused problems because of haphazard administrative practices from the GPS[1] itself. For example, in the excitement of the moment, seminary teachers travelled to widely-scattered presbyteries and centers. There they promoted the possibility of a center to the churches (sometimes with, some-times without presbyterial knowledge). Often, they found themselves suddenly saddled with enthusiastic but ingenuous students in several different and distant centers. This is a difficult problem to deal with even today. Unless the persons promoting TEE carefully explain what being a seminary student entails, it is just a matter of time before the accusations against TEE are going to come.

First of all, in their eagerness to study, as long as they were baptized and had their consistory's recommendation, many people signed up not realizing the time and effort required to complete even one course. Thus, a high dropout rate became endemic in places where the teacher did not adequately counsel beforehand and motivate students once the course began. ... In some areas three or four centers with 10 students or more each would open. Then with growing disillusionment on the part of students and teacher, the system would break down in a matter of months.

Other examples of faulty administration or lack of accountability occurred when students who had proven themselves in a given course would be given responsibility of a center and various students. This high-risk situation could be expected to succeed provided that the current teacher-student received support and counsel from his or her mentor. But often the reason for employing students as teachers was precisely the full-time teachers' overloads. Constant supervisory contact often suffered, while local leadership may have been ignored. As a result there was an unevenness in scholastic standards that arose in some areas ... Here, I believe, is where the real focus of the complaints about loss of prestige should be found. Those who complain about that do have a legitimate gripe, but that does not-warrant an overthrow of TEE. Rather, close attention to details of administration, promotion and continued motivation – the pastoral element of TEE – could have avoided the damage regrettably done in those places where centers opened and then folded after several years running (Dekker 1983:2).

[1] [[Editor's note: GPS stands for the Guatemalan Presbyterian Seminary.]]

Fifth, the hope of early TEE pioneers to establish a high level of co-ordination in the TEE movement in order to minimize duplication, maximize resources, and establish accreditation standards has been realized only partially and sporadically.

An examination of resources reveals a plethora of locally or regionally produced material of varying quality. Some attempts have been made to classify this material, such as Jorge Maldonado's Th.M. thesis, but there is both much duplication and great gaps. The inability of extension leaders to act in concert in matters of curriculum development has hindered the development of the extension movement.

For instance, in Latin America, soon after the value of programmed instruction for self-study materials became evident. C. Peter Wagner wrote: "By now it has become clear that programmed materials are even more than a cog in the wheel of the extension seminary – they are really the bearings that keep the whole machine running smoothly" (Covell and Wagner 1971:110).

The conviction expressed by Wagner was the motivating force behind the ill-fated inter-text project. This project aimed at the production and distribution of a high-quality standardized curriculum consisting of international and interdenominational self-teaching texts or manuals for use as home study materials in extension education. Each book was to consist of 15 lessons per semester. Each lesson was to be divided into five sections for daily study. Texts were to be written at the secondary level in Spanish. Over the years this project crumbled; only a single: text, Principles of Church Growth, by McGavran and Weld was ever produced.

Fortunately, there have been bright spots also. Soon after the demise of the intertext project, a six-volume series of programmed texts entitled Pastoral Theology Based on the Life of Christ According to the Gospel of St. Matthew, was developed by the Anglican Seminary of Argentina, aimed at primary school level, the course has gained immense popularity throughout Latin América and has been translated into various languages.

In Africa, the TEXT project – also written at the primary school level – has produced more than 40 texts. These are widely used in East and South Africa. Many have been translated into various African tongues as well as other languages. While the African project is perhaps the best example of co-ordination, the material is quite basic.

Associations of Theological Schools, once felt to be the basic network by which such co-ordination and evaluation could take place, have sometimes become sporadic battlegrounds where advocates of residential and extension have too often sought to attack or exclude one another. The work of formulating and applying standards has progressed unevenly even in those associations which include only schools, which maintain extension education.

In Summary, in many parts of the world, TEE, overseen to be an implacable foe of residential theological education, has made its peace – often an uneasy one – with residential schools. Although tensions continue to exist, TEE was recognized by TEE to be "clearly established as the most vigorous alternative form of preparation for the ministry" (Kinsler 1981: xii).

The conversation between advocates of residential and extension education – often polemical and acrimonious – has developed into a dialogue which recognizes the limitations of both residence and extension, is aware of still other patterns and now looks in the future to utilize all available resources to most effectively provide ministerial training for the people of God.

TEE, as a world movement, is maturing. The "storm and stress" of adolescence is abating. Tensions still exist. Problems still remain. Both successes and failures abound.

This critique – hopefully candid – is also a continuing call for both honest assessment of the past and renewed commitment to the future of a movement upon which God has laid His hand in order to build that church against which even the gates of Hell shall not prevail.

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EDITORIAL NOTES:

About Dr. Kenneth B. Mulholland: An expert in extension programs – worked as director of the Bible Institute of the Reformed Church in San Pedro Sula, Honduras, and there introduced the extension program in the 60'. After that he went to Costa Rica to work as a professor in the Biblical Seminary of Latin America an also in PRODIADIS. He was an invited professor for

one semester at the Presbyterian Seminary in San Felipe, Retalhuleu, Guatemala. He has had a lot of experience in the field of TEE.

EXTENSION NEWS

Visit of Dr. F. Ross Kinsler. He visited Guatemala in July, 1984 after spending some days in Mexico. The reason for his visit was to interview leaders of programs of theological education of different churches and become familiar with various projects and fields of the national Presbyterian Church and other organizations in our country. He came with a group of members of various churches from California, USA.

WORKSHOPS HELD

One workshop held by Dr. Paul Bergsma of the Reformed Church who works in INDELA, in Costa Rica. The workshop was for leaders of the churches in the Indian Presbyteries of Guatemala. It was a great blessing for the participants.

The Guatemalan Center together with CELEP was sponsoring various workshops this year. Among them, a workshop for women on an interdenominational level in Antigua, Guatemala during August of this year.

Extension Seminary 1985:1

Θεολογία SEMINARIO DE EXTENSION

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Guatemala, C.A.

THEOLOGY AND DEVELOPMENT IN NORTHWEST COLOMBIA

Alice Winter, Mardomio Ricardo

The theology of the people of the Northwest Presbytery in Colombia has developed through church's program of theological education by extension in dynamic relation with geographic and social characteristics of the region. It is an unwritten theology, never systematically formulated but lived by the people as they seek to understand their Christian commitment in the light of the problems of their daily lives. The people of the presbytery are sometimes surprised to discover that the faith fellow Christians in other areas has no apparent relation to agriculture, health, or general education – all subjects of intense theological interest in the Northwest.

CHURCH IN THE NORTHWEST

An area of some 1,000 square miles including parts of three different departments (states) along the Caribbean coast near the Panama border comprises Colombia's Northwest Presbytery. Part of the area is mountain wilderness; part is tropical rain forest, flat and swampy. When the area was principally uninhabited jungle, the swamps were more extensive, out in the last generation the woods have gradually been replaced by fields and pasture, and the swamps are slowly drying up. It is impossible to understand the theology that has

developed in the Northwest without considering the geography of the area and the factors that have led to its colonization and opened it to the Gospel at the same time.

Until some 20 or 30 years ago this vast expanse was sparsely populated, although coffee cultivation in the mountains and banana plantations along some parts of the coast have a longer history. Gradually the area been brought under cultivation, as landless peasants have come in from other parts of the country burning off the vegetation and planting corn and rice. The colonists lived a primitive existence without roads or other communication, and without schools, health facilities; or public services.

Those settlers who were believers brought their faith with them, and as the process of colonization spread, new congregations sprang up spontaneously throughout the wilderness. There has been a striking freedom among the people of the Northwest to talk about the Gospel, and a newly arrived farmer making friends among his neighbors would soon find himself the center of a regular program of Bible studies for persons eager to find out about the Gospel of which they have heard so much.

The Presbyterian Church had been in Colombia for more than 100 years. Old established churches existed in the city of Barranquilla to the north and in Medellin to the south. The colonists who arrived in the Northwest, midway between the two, were related to one or the other of these churches and began to solicit assistance from them for their evangelistic work in the wilderness. But the mother churches faced the twin difficulties of distance and predominantly urban orientation. Thus it was decided to elaborate a special project on the national level designed especially for this opportunity for rural-evangelism in the Northwest.

The so-called Northwest project sought to respond to four basic needs – not only evangelism and church development as such, but also education, health, and economic needs. Soon a staff of workers, both nationals and American missionaries, were visiting the recently formed congregations, teaching health care, establishing schools, and promoting agricultural projects. Thus, the people of the Northwest from the beginning came to know the gospel in multiple dimensions. However, it was not until the introduction of theological significance for the people of the Northwest.

TEE IN THE NORTHWEST

As more and more of the wilderness came under cultivation, the churches continued to spread, due chiefly to the unselfconscious witness of farmers, woodcutters, and other humble laborers who were pushing back the frontiers of the jungle and taking the Gospel with them. The staff of the Northwest project supported these new congregations but did not take the initiative in founding them. That initiative always belonged to the believers themselves.

Within a few years the number or congregations had increased to the point where a new was ready to be organized, and the functions and staff of the Northwest Project were assumed directly by this presbytery. However, as the number of churches continued to grow and the distances to be covered increased, it became evident that outside support such as the presbytery staff was supplying could not keep up with the needs of the churches. Each congregation needed permanent fulltime leaders.

A highly educated, seminary-trained clergy was never a realistic alternative for the Northwest. Such persons were not willing to live in the primitive conditions of the wilderness, nor could the churches pay the salaries they expected. Indeed, most of the people who took leadership in these new congregations shared the same educational and economic level as the rest of the community, and this fact was one of the reasons for their success. The churches were composed of persons living on the bare edge of existence and could not pay even minimal salaries. The farmer who gave leadership to a church usually dedicated his time to this work as a form of Christian service without thought of salary, and the congregations that did contribute to their pastor's support often paid a significant portion of that support in kind.

It was for this reason chat theological education by extension was initiated in the presbytery. One of the authors (Ricardo), pastor of one of the churches of the Northwest, was sent by the Presbytery to Guatemala to study the techniques of TEE and returned to adapt those techniques to the special situation of the Northwest.

Elementary self-study theological texts, corrected by staff extension workers who visited the congregations on a regular circuit, were a first step in the structuring of TEE in the Northwest. These had the advantage of providing basic Bible study for a broad spectrum of new church members and thus increasing the general level of theological understanding in the churches.

However, they did not meet the needs of leaders who showed a deeper vocation and dedication to theological study. After a time it was decided to bring these leaders together on a monthly basis in regional centers where they could work at a faster pace and progress sufficiently to take charge of the local centers in their own and neighboring congregations.

The regional centers met monthly for four days of intensive study from morning to night. Students brought their hammocks or slept on the benches of host churches. At first, the host churches varied. Later one centrally located church became the permanent home of each regional center. The regular intimate fellowship among church leaders who had worked for years in isolation with few opportunities to relate to their colleagues in other congregations brought unanticipated benefits, and at the same time the centers provided the first dependable means of systematic communication with all of the churches of the presbytery. This new ease of communication, coupled with the emphasis on dialogue in the TEE methodology, helped to expand the thrust and definition of the theology in the Northwest.

THEOLOGY AND GENERAL EDUCATION

It soon became apparent that theological education in the Northwest could not be limited to such matters as Bible, church history and homiletics. Many factors entered into this decision:

- Due to the isolated situation of the churches, many of the students had had only one or two years of formal schooling, a number had never seen the inside of a school and laboriously taught themselves to read and write as best they could.
- The students not only felt handicapped and frustrated in their theological studies, but sensed that their lack of general education hampered their freedom and ability to speak out in the community or in the national church on questions that directly affected their ministry.
- In spite of the difficulties they had all read the Bible assiduously and their lack of education converted basic points of biblical interpretation into burning theological questions. Some wanted to affirm as a point of faith that the sun revolved around the earth and could cite up to a dozen verses that on a literal interpretation would tend to prove their point. "Scientific" explanations were received with the simple question, which should we believe, the scientists or the Bible".

Many of the congregations had started elementary schools to provide learning opportunities for children where no public schools existed, but no adult education program was available, and there were even those who looked askance on such a program, arguing that it tried to substitute the wisdom of man for the work of God's Spirit. Nevertheless, general education subjects were incorporated into the regular TEE Curriculum. As Luther shared time with long division, and science was taught side by with the sacraments, an inquiring concern about the world in general gradually came to be taken for granted as essential to the formation of an adequate theology – the more so as these subjects were taught with the same dialogue methodology used in other TEE courses, so that "secular" discussions covered many aspects of the Bible and the Christian life from a new perspective.

Not only formal academic subjects were included in the TEE program. Time was set to analyze articles in the daily newspapers with sufficient background information provided to help the students comprehend the dynamics involved in current events. And the students themselves designed a round table discussion period where any question on any subject could be anonymously raised and analyzed by the group. These open discussion sessions helped to relate formal studies and current events to the life of the congregations, and a pastor or church leader perplexed by a difficult situation in his home church could consult with others on strategies and alternatives in the light of what they were learning in the centers.

The concern for general education was not limited to students in the regional centers. These church leaders shared what they were learning in their local TEE centers and in the congregation as a whole. More and more people, whether or not related to the church, began to inquire about adult education opportunities, and soon church leaders found themselves teaching not only Romans and the reformation, but reading, writing and arithmetic as well ... and welcoming the opportunity to present the Gospel to persons who would not normally attend a regular service in the church. Those who could not read looked on with a certain envy until soon the churches were adding basic literacy to the original adult education program. Those who preached and those who taught were alike church leaders, and often the same person fulfilled both roles.

The Presbytery acted to obtain teaching materials and state accreditation for the program but the initiative continued to rest with local churches. As individual churches led the way, more

and more responded to the challenge, and the earlier doubts about the need and value of a general education disappeared. As church leaders completed their own elementary education, many expressed the desire to continue studying, and the presbytery began to act as intermediary for an accredited, government-sponsored program of high school by radio or on cassette tapes. General education had become an integral part of the church's mission in the Northwest, and beyond that, every aspect of the world of nature, communications, current events and human inquiry had become a subject of theological reflection among the people the Northwest.

THEOLOGY AND HEALTH

The tropical climate of the Northwest is ideal for mosquitoes carrying malaria and other infectious diseases, while its water abound in parasites. Yet water is essential for life, and the colonists usually make their homes near a river or stream in the forest where they can bathe, wash clothes, do their daily physical necessities, and also obtain water for cooking and drinking in the house. Life in the wilderness is informal, and pigs and chickens usually roam about freely in and out of the house. A balanced diet is a serious problem. Animals are taken to the cities to be killed for meat, and the small forest streams do not harbor fish, so that protein is not easy to obtain in rural areas. The farmers do not ordinarily grow vegetables, and many colonists live with a chronic vitamin deficiency. Each new addition to the family is another mouth to feed, while childbirth is a leading cause of death among women in the Northwest, where 15 to 20 pregnancies are not uncommon for a woman.

Since the area has only recently been populated, there are few hospitals or clinics and all of these are in the larger towns. The Colombian government requires each medical student to serve for a year after graduation in a rural health station, but even these are located in significant population centers and may be left unattended for weeks or even months at a time. When a person becomes ill in an isolated area, the only ambulance service is a hammock strung from a long pole and carried on the shoulders of the patient's friends and neighbors, who may have to walk along steep mountain paths five or six hours to reach the nearest help – perhaps a drugstore with untrained personnel or a local "curandero" whose practice may depend chiefly on witchcraft.

From the beginning the Northwest Project gave special attention to the area's health problems. A team of staff nurses made regular visits to the churches of the presbytery explaining hygiene, nutrition, birth control and other health topics. Yet month after month the students of the regional centers missed class for health reasons or requested prayer for others who were ill. Investigation led to the discovery that most church leaders had yet take seriously the teachings of the presbytery nurses and even had theological reservations about many of them. Was it not a lack of faith in God's protective care to boil one's drinking water, a lack of faith in God's healing power to consult a doctor or use medicines, much less to promote the establishment of new hospitals and community health centers? Was not birth control effectively the same as abortion and even murder? It became clear that theology in the Northwest could not be separated from the pressing health problems of the area.

As part of their TEE curriculum, pastors and church leaders began to study preventive health care. They saw the teaming parasites in a drop of water through the microscope and began to discuss questions of illness and health in terms of the abundant life that Christ had come to give. Was there a qualitative difference between the death caused by drinking liquor and the death caused by drinking parasite-ridden water. They began to analyze the sources of parasites and infections and to understand the importance of using latrines. They began to reflect on their own influence as church leaders in the light of what they had learned about parasites disease, and more and more became convinced that boiled drinking water and a latrine were integral aspects of their pastoral ministry.

Birth control was another touchy question, yet the wives of some students or of their congregations were dying because they continued to become pregnant even after difficult deliveries or when they had passed the childbearing age. Pastors and church leaders studied human anatomy and the human reproductive system as a theological question and learned not only forms of birth control but also the care of pregnant women and newborn infants. And in the process, they came to a greater appreciation of women, as persons, not merely reproductive agents, respecting the need for birth control so that women could make contributions in other areas besides the care of children. And they put into practice what they were learning in their congregations and in their own homes.

But there was increasing concern for the lack of health care facilities in rural areas, and preventive health care become a priority as the students of the regional centers reflected on their situation. They were aware of their influence in the church and community but they could not dedicate their time to be limited to gaining the support of the people by example and by helping them to understand health care as part of the Christian life.

Thus, the regional centers were opened up to persons interested in serving the congregation as community health promotors. The students in the health division concentrated on hygiene, nutrition, and first aid, but just as church leaders were studying health so these health promoters studied theology as part of their curriculum, learning to relate their new knowledge to the gospel. Most of the health promoters were, and it was natural that women's groups in the local churches would be a principal vehicle for carrying their teachings back to their congregations and the community. This new function strengthened the women's groups and even stimulated their organization in newer congregations, especially as the presbytery-wide women's association also began to make nutrition and preventive health care a major concern and took the initiative in carrying these teachings to the newest congregations as part of the overall women's program. Some health promoters set up first aid stations with drugs and equipment financed by the women's group or by the congregation and were often sought out by the members of the community in cases of emergency.

Basic health care and disease prevention were no longer professional concerns limited to the presbytery staff. They were being passed on together with the gospel as part of a holistic theology by enthusiastic believers as they moved further out into the wilderness to establish new churches.

THEOLOGY AND ECONOMIC LIFE

An important question in the theology of the people of the Northwest was the reason believers were moving out into the wilderness in the first place. Many who came into the Northwest had once had farms in other areas, perhaps even in other areas of the Northwest. However, they used the traditional slash-and-burn agriculture techniques which had been handed down through the generations since the time small bands of wandering indigenous people used to cultivate the sparsely settled forest. The trees and vegetation were burned off annually, and the ashes served as fertilizer for the new crop to be sown.

The technique caused no problems for the Indians, since the jungle would close in over the farmed area once the tribe had moved on. But much of the Northwest is hilly terrain, the foothills of the Andes mountains, and the annual burning destroyed the soil when the use of the land became more intense. The rich nutrients present in the ashes were washed in the heavy rains, and, because the burning eliminated all ground cover, the soil built up over hundreds of years was also washed away. Even in relatively flat terrain the continual burning would, in the course of time, destroy the fertility of the soil, and eventually the land was only suitable for pasture. The farmer would say the land was "tired".[1] He himself was generally too poor to own cattle and would have to sell out to the ranchers and landholders for a fraction of what he had invested over the years. Then he would move deeper into regions that were less and less hospitable to begin the process all over again. The land was bought up by the giant cattle ranches and, in effect, the small farmers were enriching the cattlemen as they did the hard work of converting the jungle into pastureland while finding themselves poorer and worse off each time they moved on.

The new churches of the Presbytery owed their existence to this process, for the believers who arrived in a new area would naturally share their faith with friends and neighbors and soon find themselves leading new congregations. Many of the TEE students had moved to their present locations seeking virgin forest to convert into farmland. But when soil conservation was made a part of the TEE curriculum, pastors and church leaders were brought face to face with the inconsistency of their actions: in each new area of the wilderness the good news of the Gospel was accompanied by the bad news of slash-and-burn agriculture. Not only was it a self-defeating process for the farmers, but it was destroying Colombia's valuable forest resources, and soon available forest land would be used up.

It was easier to understand these matters as theological issues than it was to change agricultural habits and traditions that lay behind the problem, but the Presbytery's staff agronomists worked with the people of the presbytery to develop alternatives. They promoted the use of a leguminous vine that served as ground cover, destroying other vegetation and preventing the growth of weeds as well as the damage of erosion. The vine was easily cut up with a machete (long handled knife), and the decaying leaves fertilized the

[1] [[Editor's note, the original word is unreadable, "tired" is a guess based on context and the readable characters.]]

soil as they protected it. When some farmers complained that they could not see through the decaying leaves to plant their corn the agronomists also invented a special corn planting device, easily fabricated by carpenters in the Northwest.

Seeds for the leguminous vine plant were difficult to obtain, but TEE students began see the importance of soil conservation and they themselves set aside land for the cultivation of the vine and made its seeds available to the presbytery for distribution through the program. Gradually the farmers throughout the area became, aware that the soil conservation program not only prevented the destruction of good soil but served to reclaim now infertile land. The TEE students prepared dramas and other teaching materials to help their home congregations understand soil conservation as a matter of Christian stewardship and service.

Once again, however, the TEE students could not themselves function as experts in agriculture and soil conservation in addition to their other responsibilities. Their role would be to support this work theologically and enable the congregations to comprehend its place in the mission of the church, but others in the congregation would have to take the practical leadership. Thus, the Presbytery began giving intensive training to selected church and community leaders in a variety of matters relating to economic life: not only soil conservation, but crop diversification, cultivation of vegetables, animal husbandry and farm administration.

Few farmers cultivated vegetables, not a cash crop, and greens were not widely available in the market, so the people of the Northwest Presbytery began to support the health and nutrition programs by an intensive campaign to promote home vegetable gardens. Seeds were made available on a no-profit basis through the church and a revolving loan fund was set to stimulate church members to establish commercial vegetable gardens. By the same token, presbytery members planned and developed a dairy farm on their own initiative. Although the Northwest was principally a cattle raising region by this time, milk was scarce because beef was raised for export and few ranchers were interested in dairy operations. The dairy farm provided milk for a needy community, opened up new job opportunities and earned funds for the expansion of the presbytery's programs of education, health, economic development and evangelism.

THEOLOGY AND COMMUNITY DEVELOPMENT

The little congregations often represented the first organized activity among the colonists opening up a new area of the wilderness. Church leaders were also, inevitably, community leaders because of the large numbers of people meeting together in the congregation. This undeniable influence was augmented by the Presbytery's programs of education, health, and agriculture, open to the whole community and not limited to church members.

Church influence in the community often took broader dimensions as well. The remote congregations of the presbytery are served by the small planes of the Mission Aviation Fellowship, serving the community at large as well as providing transportation and communication among the churches. Often the first organized community activity is the cooperation among neighbors to clear land for a landing strip for the Presbytery's small planes. This activity often leads to the formation of a community action organization in which church leaders may be among the first officers. This organization is then in a position to press for construction of roads and bridges, health stations and schools, and for water, electricity, and other public services.

It is true that some church officers still wonder whether such activity is compatible with their work in the congregations, but most find it a logical consequence of their commitment to the Gospel and their leadership in the church. The Presbytery itself has support this form of ministry with special workshops in the regional centers on leadership development, planning and evaluation, and human relations. A new concept of ecumenical relations also came into play as church leaders began taking active leadership in the community. Traditionally the Protestant churches of Colombia have been rivals in competition with one another, and all of them have had hostile relations with the established Catholic Church. But community leadership has led the workers of the Presbytery to take the initiative in organizing cooperative projects and new positive relationships among the Protestant churches of the area, including working relationships with the Catholic church on a local basis.

THEOLOGY OF THE PEOPLE

Missionaries were involved in the beginning of the Northwest Project and the Northwest Presbytery program theological education by extension. But within a few years the

missionaries had turned over all leadership responsibilities to Colombians trained, for the most part, in the presbytery TEE program. In the Northwest the words "Theological education" have been dropped from the name of the program, and it is referred to as "the extension program", since the four areas of education, health, agriculture, and church development are considered four aspects of a single program for the extension of the church and its mission. There are fewer presbytery wide programs, and the presbytery has fewer staff workers in the four areas because the local churches have taken, increasing initiative and have their own staff workers or volunteers in these areas. Many mother churches have undertaken projects in health, education, agriculture, and evangelism in the broad area of their influence throughout the surrounding region.

In addition to theological education in regional and local extension centers, the pastors and workers of the Presbytery have organized their own action-reflection organization so that graduates of the TEE program may continue to have the stimulus of dialogue about their mutual problems and concerns. This dialogue still focuses on spiritual and community problems as two sides of the same coin, often expanding now to include reflection on broader social, political and economic dimensions affecting not only the Northwest – but Colombia and Latin America as a whole. The theology of the people is continuing to develop as they work together to understand what it means to be the church of Jesus Christ in the world today.

NOTE PUBLISHER

Reverend Mardomio Ricardo, was pastor of the Colombian's Presbyterian Church of the Northwest. He graduated in Presbytery's Seminary of Guatemala. When he backed to Guatemala, he developed a very good job with his experience.

Reverend Alice Winter, is a missionary of the Colombian's Presbyterian Church. She is theological and nurse with very good experience in both jobs, working in the Northwest Presbytery of Colombia.

The Guatemalan Center of Theological Education and the Ministry, makes you know that we are going to close our offices and let to print these documents, because we don't have budget for this year. We will try send you the two last publications.

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THEOLOGICAL EDUCATION AMONG THE PEOPLE A PERSONAL PILGRIMAGE

F. Ross Kinsler

One of the critical needs of our time and of every era is to encourage, enable, equip and empower the people of God to participate meaningfully and fully in the life and mission of the church. One of the tragic ironies is that the very institutions, structures and resources which were created to facilitate people's participation have so often failed to do so or have even become obstacles. At times it seems as if established patterns of ministry, church order, and theological education conspire with social, cultural and economic factors to produce and perpetuate dependence. The ministry of the church is co-opted by professionals; witness and service lose vitality; worship is performed by a few and observed or abandoned by most; and faith becomes irrelevant or non-existent.

The Spirit of God has never been bound by our institutions and structures, of course. Reform and renewal movements have transformed, by-passed, or rearranged the church's furniture so that great numbers of God's people could participate genuinely in its life and mission. Nevertheless, we are called to mould and adapt our institutions and structures to be channels and not obstacles for God's Spirit.

Over the past 21 years I have been intrigued, challenged and surprised by the possibilities for reform and renewal through theological education by extension. This model of theological education opens up all kinds of questions and establishes many new relationships, which in turn can lead to unexpected changes, opportunities and understandings. It is no panacea; it can cause complex problems; there have been failures. But in many places, it is a useful key to unlock the leadership puzzle and release the dynamics of participation in the church.

My own education about theological education began with 13 years in Guatemala, where I was challenged constantly by opportunities and needs, issues and problems, colleagues and context. We learned on Theological Education, and for 6 years my ecumenical horizons were stretched, particularly with regard to the actual and potential role of theological education. During the last 18 months I have had the opportunity to test these learnings in Southern California.

I would like to share this personal pilgrimage as a case study. I do not intend here to put forward an overall philosophy or scheme for the reform of theological education but rather to reflect on concrete experiences. I shall focus on extension as a model of theological education that encourages, enables, equips and empowers people to participate in ministry, mission and theology. I see the extension model as one way of dealing systemically and not just peripherally with the problem of participation, which is a problem of the whole church. I believe theological education by extension is a vehicle and a movement for change whose potential we have barely begun to realize.

MINISTRY BY THE PEOPLE (The Guatemala Experience)

The story of the Presbyterian Seminary of Guatemala's extension program has been recounted many times. At this time, I would like to focus on the nature and significance of the changes that took place when theological education was made accessible to virtually all the people in that particular context.

1. First, many people enrolled. The former residential program averaged 10 to 20 students mostly young, unmarried and inexperienced. The extension enrollment soon grew to 150, then 250, and even 350, and these students were a cross-section of the whole church. Perhaps

most significant was the way that the natural leaders, who were mostly mature, married, experienced in all realms of life, came to the fore, whereas previously they had been largely excluded. This meant not only that the church could equip and empower its most capable leaders but also that the leadership would represent the people as never before.

2.-Second, our church was able to continue and greatly expand its outreach. According to our Presbyterian polity, only seminary-graduated, ordained pastors may administer the sacraments; in Guatemala very, few local congregations could pay full pastor's salary; most of our congregations had never had a fulltime pastor. On the other hand, we discovered that elders and deacons and young people and "ordinary" members were witnessing and serving so effectively, even where the itinerant pastors visited only occasionally, that the congregations were multiplying by leaps and bounds. By taking theological education to these people, the Seminary strengthened the spontaneous expansion of the church. Many more congregations were established; ordained and unordained leaders were trained for them; new presbyteries were organized.

3. Third, the church grew in diversity and unity. The old Seminary in Guatemala City had for 25 years provided a middle-class, middle-level, schooling experience for ministerial candidates; Bible institutes were established to serve our two major Indian constituencies; the cultural, educational and socio-economic scope of entering students and graduates was very narrow. By contrast the extension program was only limited by the imagination of its leaders and the durability of their vehicles. Centers were organized in the hot coastal planes and cool highlands, among highly educated professional leaders in the capital and equally competent though less schooled or unschooled leaders in the Indian and Latino towns and villages. Different academic "levels" and approaches were necessary but we insisted on the functional parity of our courses and certificates. All the students were enrolled in the same institution; they gathered at the rural headquarters for periodic study conferences; and they marched proudly side by side at the annual graduation celebration.

4. Fourth, the clergy-laity dichotomy began to break down. In our system local church boards interview and recommend candidates for ordained ministry, who are then "taken under care" of presbytery until they complete their preparation and are called to serve a church. Under the new arrangement only about 25% of our students entered theological studies with the

intention of seeking ordination; both candidates and non-candidates carried out many pastoral responsibilities during the entire period of their studies as they progressed, some non-candidates were encouraged to become candidates and vice versa. A few presbytery leaders continued to insist on a sharp distinction between the two groups – with the implication that candidates for ordination were somehow more important and the rightful business of the Seminary. Our concern was to equip people for ministry and to overcome this dichotomy.

5. Fifth, theological studies became relevant as never before not primarily through the skill of the teachers but through the realities of the students. Theological education by extension is preparation in the context of ministry, not just preparation for future ministry. As adult education specialists all over the world have noted, adults bring to learning a wealth of experience and understanding and motivation which can never really be created or simulated by schools. Insensitive teachers and irrelevant texts and inappropriate curricula can, of course, block or distort this new potential for integration of theory and practice, theology and life, but extension teachers and students are constantly challenged to make these connections directly and immediately.

6. Sixth, a natural consequence of the previous factors was that the meetings of students and teachers became more dynamic than anything we had ever experienced in our own schooling. Because extension classes were held at each center just once a week for two or three hours, we eliminated lectures and developed materials and methods that enabled students to acquire the basic course content on their own. They came to class prepared to discuss their lessons and their experiences with each other and with the professor. Dialogue was spontaneous, genuine and serious. The teacher provided additional academic expertise and stimulus; the students provided expertise and relevance and diverse points of view out of their experience as leaders in their congregations and communities.

7. Seventh, the process of learning and equipping did not stop with those who were enrolled in the program. It was inevitable that they should utilize what they were learning in their local situations, not just when assigned to do so but simply because it was the best use of their time. Courses in inductive Bible study provided abundant material for preaching and teaching, and the reports of their experiences added excitement and meaning to the classes. In some

courses we designed the study materials in such a way that the students could use them to teach a group of elders, Sunday school teachers, etc. In other courses we asked them to prepare lesson plans, sermon outlines, etc. This further demonstrated that we were partners, educating the church for ministry.

8. Eighth, we eventually realized that we were developing channels that could enable the whole church to gain new understanding, deal with critical issues, and face new challenges. In the past some church leaders had challenged the Seminary for requiring courses in psychology; then we offered the pastoral psychology course to a group of pastors in that region and, their perspectives changed dramatically. Protestants generally had a closed mind toward the Jehovah's Witnesses, Mormons, Seventh Day Adventists and especially toward Roman Catholics; our course required students not only to read books about these groups but to talk with them, visit their worship services, and make their own evaluations. Only men are ordained as pastors and elders in the Presbyterian Church of Guatemala, but many of the extension students are women, so the ground is being laid for their full participation in leadership.

9. Ninth, perhaps the most important factor was the change and development of relationships which are the key to learning and participation and spiritual life. We have mentioned that theological education by extension in Guatemala opened up new relationships between young candidates and mature leaders, leadership training and the growth of the church, preparation and the diversity of leaders, clergy and laity, teachers and students, learning and experience, learning and teaching others, theological education and the current agenda of the church. Symptomatic of all of these is the new relationship between the Seminary and the church. When student representation on governing bodies became an issue in the US in the late sixties, we looked at the membership of our Seminary's board of directors and discovered, not surprisingly, that half of them were student, simply because our students are leaders at all levels of the church's life. It was not unusual to have moderators and clerks of presbytery or synod in our classes.

10. Finally, these changes represent a movement toward "ministry by the people". One observer suggested that the Presbyterian Seminary of Guatemala committed "institutional suicide" in order to break out of the academic-professional-elitist captivity of traditional

theological education. At one time I proposed the name "open theological education" in order to put the emphasis on access and participation. Our vision was to open up the full range of theological education and ministry to women and men, young and old, candidates and laypersons of all parts of the country, all educational and socio-economic strata and all ethnic groups. This vision began to became a reality as all kinds of people enrolled in the Seminary's extension program. But it continues to face resistance because it runs against so many assumptions about education, leadership, theological education and theology.

CONCLUSIONS

The theological foundation for the Guatemala extension program was the affirmation that ministry is the vocation of the whole people of God. We found ample biblical and historical grounds and ample pragmatic evidence for that affirmation. It follows that our patterns of ministry, church order, and theological education must be critiqued and reformed in order to encourage, enable, equip and empower the people of God to participate meaningfully and fully in ministry.

Our assumption was that theological education can open the door to full participation for all sectors of the church by providing a decentralized program adapted to the realities of people in their diverse situations. This led us into a process that continues to reshape not only our programs but also our understanding of theological education. Opening theological education to the people creates new possibilities for ministry and also for mission and theology.

Others who wish to explore similar possibilities in their own contexts are encouraged not simply to adopt an extension model but rather to ask themselves basic questions such as the ones we have raised here.

- What is your theology of ministry, particularly with regard to people's participation, and how does that theology challenge existing patterns of theological education and elitist tendencies of your church and cultural context?
- Are your churches and their leaders fully representative of the people who live in your local and regional context, especially women, racial-ethnic minorities, the unschooled and less schooled, and the poor?

- Have you examined the current and possible alternative relationships between theological education ordained ministry leadership, and the people in your denomination?
- Does your pattern of ministry and theological education challenge and equip people not only for service to the church out also for outreach into all fields of human need?
- How does/can theological education integrate life experience, academic preparation, and Leadership in ministry most effectively?

MISSION BY THE PEOPLE – THE GENEVA EXPERIENCE

While on the staff of the World Council of Churches' Program on Theological Education (1977-1983). I was able to observe developments in theological education by extension in all regions of the world and also to explore its relevance for various sectors of the church's mission. Following is an enumeration of some of these sectors which offer vast opportunities for the people of God to participate.

1. As I had observed in Guatemala, the church has been expanding rapidly in many Third World countries, and this expansion is unrelated to formal theological education. It was during this time that we began to hear that the majority of Christians are no longer Europeans and North Americans but rather Africans, Asians, Latin Americans and islanders of the Pacific and Caribbean. In Third World regions the work of ministry is mostly carried out by the people and their natural leaders, not by trained professionals. In the other regions the number of active members is falling, even where there is an abundance of ordained pastors and priests. In parts of all regions it seems as if growth is inversely proportional to the level of theological education of the leadership. Theological education by extension is being adopted in Third World countries as an appropriate way to equip the large numbers of natural leaders with much needed theological tools rather than to ignore or by-pass them, and in some First and Second World countries it is being introduced to provide advanced pastoral studies for clergy, theological formation for laity, and basic ministerial training for marginalized people.

2. Our attention has increasingly been directed toward the poor. We now realize as never before that God's concern for the poor will have to become a priority for the church, that the poor not only receive the Good News but become bearers of the Good News, that the church

must not only preach to the poor but also be evangelized by the poor. This is particularly important for theological education, which by utilizing dominate schooling models and levels and standards is moving as rapidly as possible away from the poor, even in the poorest countries. The extension model offers, as we have noted, the possibility of making high quality theological education available to all, including the poor, without extracting or alienating them from their own people and also without imposing on them a hierarchical understanding of education and credentials.

3. For many years the WCC's office of Urban Rural Mission (URM) has been in touch with groups of Christian Workers all over the world who are engaged in struggles for human rights, social and economic improvements, and human dignity. Their guiding principle, which has been confirmed again and again by experience, is that the people themselves must organize, identify their needs, and participate in the decisions that affect their lives. Many theologians have begun to reflect on the relationship between Gods Rule and human struggles, but few theological schools have explored the possibility of utilizing this model of education through action. Since theological education by extension does not remove the students from their life situations, it could incorporate the basic URM approach and also to utilize human struggles as basic material for theological and ministerial formation.

4. Another department of the WCC works on development issues and relates to groups engaged in self-development in different parts of the world. While governments and corporations increase their control over economic and social institutions, the overwhelming evidence is that material, technical, and human resources are not being used for the good of the people, that few benefits trickle down to the majority poor, whose numbers are increasing rapidly and whose plight is becoming even more urgent. Research in global food and hunger reveals that every nation could produce sufficient food for its own people, and community development programs demonstrate that the people of meeting their own needs. Once again, we must ask how the church can equip people for this vital dimension of human need, and once again it appears as if theological education by extension is ideally suited for this task.

5. New developments in the field of health care are closely parallel to emerging concepts of ministry by the people and offer a particularly cogent challenge to theological education. Having examined the inadequacy and injustice of health care systems that depend heavily on

professionals and institutions and exclude large sectors of the population, the Christian Medical Commission and the World Health Organization have given first priority to community-based, primary health care systems. Local committees identify needs and supervise their own programs; local health promoters are trained by extension, apprenticeship, or intensive short courses; emphasis is placed on preventive medicine, health education, and community development. Theological education by extension has the capability of training local health promoters and also of creating a new theological understanding of the church as a healing community, with enormous potential for health care service in industrialized as well as developing countries.

6. In most countries, education is imparted through a closely regimented hierarchy of grades and certificates that lead to corresponding levels of economic benefits and social privileges. Schooling is promoted as the principle cornerstone for democracy, but more careful analysis reveals that schooling often serves to rationalize and reinforce injustice and exploitation. Paulo Freire's approach to education as liberation meets people at the bottom of the socio-economic pyramid and challenges them to discover their autonomy, their rights, and their humanity where they are. Theological education by extension can incarnate this philosophy of education in terms of the church's ministry, and it might also help the church to discover a new vocation, more radical than its traditional institutional approach, in the field of education, for the purpose of building a more just society.

7. In the field of science one finds another parallel in the development of appropriate technology. Edward Schumacher's *Small is Beautiful* exposed many of the myths of the corporate and bureaucratic approaches which have been centralizing power, abusing the environment, and dehumanizing people at an alarming rate in recent years. We now know that alternatives are available, that local people can design and manage agricultural and industrial operations that are more productive, more ecologically sound, and certainly more human, to the benefit of all. The question arises as to the role of the church in this important dimension of life and more specifically the role of theological education. Extension networks could include such issues in their curricula and thus challenge church leaders in relevant occupations to exercise new leadership as an expression of their Christian vocation.

8. World attention has been drawn to the extraordinary growth and witness of the Christian base communities in Latin America, Africa, parts of Europe, and elsewhere. Some churches and many movements have begun as people's movements, but sooner or later they create structures and institutions that result in elitism and dependence. We must ask whether theological education by extension can help to spread and sustain the dynamic participation of the people by keeping open the doors to leadership. The base community movement could then continue to recreate the churches from the bottom up.

9. Theology itself is being recreated around the world as Christians of Africa, Asia, Latin America and elsewhere give verbal and non-verbal expression to their faith in the context of their historical and cultural contexts. Equally significant are the emerging feminist expressions of our common faith. These new contributions have been called liberation theologies because they express the centrality of human liberation and also because they liberate theology itself from the biases and narrowness of inherited formulations of the faith. The incarnation of the Gospel in faithful living and contextual theology is the responsibility of the people of God in every time and place. The challenge to theological education, particularly theological education by extension is to give the people the vision and the tools for this endeavour.

10. Finally, all these observations – and many others that could be added – seem to call for the reordering or recreation of the ecumenical movement from the bottom up. One of the critical issues for every aspect of the ecumenical agenda, every sector of human need, every frontier of the church's mission is people's participation. Even such milestones as the Faith and order convergence statement on "Baptism, Eucharist and Ministry" and the new ecumenical affirmation on "Mission and Evangelism" will be merely symbolic unless and until they are taken up by the community of faith at the local level. Theological education, like other structures and agencies of the church, has usually operated from the top down, but theological education by extension offers the possibility of joining hands with recent developments in other sectors to form a popular base for the ecumenical movement under the banner of "mission by the people".

CONCLUSIONS

This persistent probing of the people's role as the primary agents of mission finds theological roots in such biblical concepts as the body, shalom, and koinonia. The Hebrew-Christian

perspective on human nature emphasises wholeness and corporateness, which are essential for justice and peace. Koinonia means not only community but also sharing and participation. From this perspective all social pyramids and hierarchies must be converted to the service of people's participation.

Our assumption is that theological education, which has generally followed the elitist, hierarchical tendencies of the dominant cultural systems, can in fact be counter-cultural and utilise alternative models in order to pursue its primary goal, i.e. to encourage and equip the people of God for ministry and mission. The case for an extension approach to ministerial formation is strengthened remarkably by the parallels we now see in fields as diverse as evangelism, development, health care, appropriate technology, and liberation theology. Pragmatic concerns and holistic understanding of human needs both suggest that theological education by extension should be utilized to present a full-orbed vision of the church's mission and to equip the people for their ecumenical vocation in all areas of life.

Church leaders and theological educators who wish to explore this challenge may want to grapple with questions such as these.

- What does your theology of mission say about people's participation and about the church's responsibility toward the whole range of human needs?
- Do existing patterns of theological education equip clergy and laity only for ministry in the church, or do they also challenge a wide diversity of people to utilize their gifts and faith for service and witness in their social and occupational worlds?
- What are the critical needs in your communities, and how might local congregations become channels of healing and justice for those communities?
- Is there any realization among your members that they can and should generate their own theologies out of their experience of the Gospel in relation to their struggles for full humanity?
- What does the ecumenical movement look like from the perspective of the members of your churches ... and what might it look like?

THEOLOGY BY THE PEOPLE – The Southern California Experience

By the time I came to Southern California, I had edited a collection of reports of 29 extension programs in different parts of the world under the title *Ministry by The People*, and I had drafted a paper on "Theology by the People" with the intention of pressing colleagues in different places to examine the theological significance and substance of their attempts to do theological education among the people. I had also begun to reflect on the manifold facets of the ecumenical agenda as a Rubik cube of opportunities to engage God's people in mission. I was invited to become the Director of the Southern California Extension Center of San Francisco Theological Seminary and soon discovered that the entire ecumenical agenda was latent in that extraordinary context and that I was being asked to explore the full range of possibilities for theological education there. The following reflections come out of my first 18 months in this new situation.

1. San Francisco Theological Seminary has been developing new patterns of theological education during the last 25 years. In 1961 it introduced a long-term, field-based degree program for practicing pastors, called the Doctor of the Science of Theology, which was the precursor of the shorter Doctor of Ministry, which some 80 US seminaries now offer. In 1974 the Seminary introduced the Master of Arts in Values, a degree program designed to equip laypersons for Christian vocation in their diverse professional and social settings. And in 1979 SFTS, which is the only Presbyterian Seminary west of the Rocky Mountains, began to establish extension centers for the theological renewal of the church among the western states. The Seminary now has approximately 200 resident students on campus, most of them taking Master of Divinity studies in preparation for professional ministry, and about 800 off-campus students in the S.T.D., D. Min., and M.A. V. degree programs, plus a large number of persons who participate in a variety of continuing education programs through the five extension centers. The shape of this institution has changed enormously during this period; the impact that these changes will have on the ministry, mission and theological renewal of the church is not yet clear.

2. The Doctor of Ministry program is administered by the San Francisco office 800 miles to the north, but our Southern California Extension Center helps to recruit new candidates and organize them into local collegium groups. Each group (seven to eleven persons) goes through

30 weeks of weekly seminars, a six-weeks summer intensive on campus, additional two-day seminars close to home, and the dissertation/project (D/P). The latter requires extensive research on some aspect of ministry and often leads to significant experimentation and learnings that benefit not only the candidates themselves but also their congregations and the wider church. One D/P which I evaluated recently was an analysis of the experience of a large influential, but shrinking urban congregation and a new conceptualization of the local church as a confederation of diverse peoples, interests and programs in a pluralistic context – an alternative to the homogeneous principle of church growth advocates and a challenge to the biases of class, race and culture in our denomination. The candidate will present his findings to his congregation and also to a regional consultation on "What Does It Mean to be Faithful? Theologies and Models of Church Growth".

3. The Master of Arts in Values program is entirely decentralized. Local collegium groups (10 to 15 persons) take – on a parttime basis – a series of 11 courses on various aspects of the study of values with a Judeo-Christian Foundation, then go through a values analysis exercise, take four additional courses, and embark on a thesis/project (T/P) on some aspect of their vocational/advocational involvement. As potential values change agents, most participants work on the meaning of their vocation in the world outside the church. One of my students is, however, the unordained minister of music in a large Baptist church, and her T/P hypothesis is "that if the laity are involved in the planning and the implementing of the worship service, the experience will be more significant and relevant to them as they struggle with value issues in their everyday lives". She has tested this hypothesis by forming a lay worship team and holding weekly seminars with them to develop their theological understanding and incorporate their perspectives in the planning, execution and evaluation of Sunday worship over a ten-week period. Now in its second cycle with a second group of laypersons, the model will be presented to the district churches and to a wider audience through a denominational journal.

4. During the past year we completed the first series of intensive seminars for the Certification of Associate Christian Educators. Designed to provide biblical, theological and educational foundations for professional and non-professional church educator who have had no opportunity to take formal studies in this field, this program prepares them for the denominational qualifying examinations for certification. My particular concur has been to

strengthen the recognition of these persons as partners in the theological and ministerial formation of the church. This first group of candidates includes several presbytery-level consultants who have great ability and experience already, so when we came to the seminar on the educational program of the church, they taught each other the course by preparing and presenting case studies on specific areas of educational ministry from their own work. After further refinement of this model with Christian educators I would like to adapt it for church musicians, youth workers, and perhaps church administrators. These are all areas of primary importance for the most basic theological formation of the church.

5. The most intriguing aspect of our work in Southern California is its multicultural and international context. Although this is an Anglo-dominated society, there is now no majority population in Los Angeles Country or City. We estimate that there are about four million Hispanics, one million Blacks, one million Asians, and hundreds of thousands of Samoans, Israelis, Arabs, Iranians, Armenians, and Native Americans. Due to the immigration and evangelistic outreach of non-Anglo Presbyterians, the number of predominantly non-Anglo congregations in our Synod has increased from 2.5% to 30% during the last 12 years. Current reports indicate there are now more Presbyterians in Korea than there are in the US, and there are probably more Korean Presbyterian congregations than Anglo Presbyterian congregations in Southern California – though most of the Korean congregations have not joined our ecclesiastical structures.

Perhaps the greatest opportunity for the theological renewal of our church lies with these racial-ethnic constituencies because they experience the Gospel and view the world from different perspectives. The Black, Hispanic, Japanese, Korean and Taiwanese leaders have already organized theological academies that offer lay courses, lay-clergy seminars and conferences to equip their people within their cultural heritage for service in a pluralistic context. Our Center cooperates in these endeavours and co-sponsors seminars to awaken the wider leadership of our church to the spiritual and theological riches now available in our midst. Some Anglo leaders have already been awakened by witnessing for the first time the power of Black preaching, taking a series of seminars on the Hispanic reality in this country, or by hearing a Japanese-American compare the Asian concept of *wa* with the Hebrew concept of shalom. We can now begin to challenge the Anglo hegemony of our church in order to create a truly multi-cultural church with a global perspective.

6. The main task of the Southern California Extension Center is to provide continuing education opportunities for clergy and laypersons. This functional definition includes a variety of activities – seminars, conferences, lectures, retreats, workshops – that do not carry academic credit. One of the specific foci for our continuing education events during the last 18 months has been "Christians and the Crisis in Central America". The theme of a major report of our denomination that was released, just prior to our arrival in Southern California. The Synod of Southern California and Hawaii endorsed the report in the Fall of 1983 and commended it to all our churches for study, prayer and action. The Following Spring our Center and Synod co-sponsored a regional conference on Central America with the participation of a resource team from Central America. Then, in July we co-sponsored a travel seminar to Mexico, Nicaragua and Guatemala. The 11 participants, who had been deeply moved by the witness of Christians and by the intervention of our government in Central America, gave approximately 100 presentations in our churches and presbyteries during the next six months. In September 1984 we organized Synod's Task Force on Central America, and together we invited Richard Shaull, a former professor at Princeton Seminary who had just spent six months in Nicaragua and had just finished two books based on his experiences there, to be our theologian-in-residence for studies on the crisis in Central America during January, February and March 1985.

During this three-month period Dr. Shaull taught an intensive course on "The Gospel and the Poor: Christian Responses in Central America and the USA" at three locations in Southern California. He made presentations at seven presbytery events, two presbyterials, three meetings with pastors, five clusters of churches for Bible study, and ten presentations at local churches. In addition, he led a Synod retreat, keynoted at nine ecumenical events, made 17 appearances at 11 universities, and visited three seminaries.

There is no doubt that these activities have increased, broadened, and deepened interest in Central America. In fact, the timing could not have been better both in terms of current international and domestic affairs (e.g., threats against Nicaragua and indictments of. sanctuary workers) and in terms of recent resolutions by our church concerning Central America and sanctuary for refugees. Many of our people have learned a great deal not only about the situation but also about the biblical understanding of poverty, oppression and liberation, the experience of Christians in the struggles of Central America, the role of the US

government, and the responsibility of US Christians – with implications that reach far beyond Central America.

The commitment and involvement of some has increased to the point of considering basic changes in life-style, seeking a new kind of community for nurture and support, and taking stands against the dominant cultural values and power structures of our society. If God's preferential option for the poor is the critical Gospel paradigm for our time, then those who choose to join the new reformation may have to make many changes in order to side with the poor, live with the poor, or even become poor. Our exposure to Central American base communities and refugees indicates that people who choose this calling face opposition, suffering, and even death, but they also experience liberation, profound hope, and genuine community.

7. One specific kind of continuing education that we have not yet developed fully is one to two-week programs for clergy study leave. Pastors in our denomination and others are normally expected to spend two weeks per year in some kind of education for their on-going ministry, and they may go to a seminary, conference grounds, etc., for that purpose. In July our Center will co-sponsor with Synod and Occidental College a nationally advertised event called "Worship 85." Intended for pastors, choir directors, musicians, worship committees, and others who design and lead worship, the program will include convocations on preaching and worship, seminars and workshops on prayer, pastoral leadership, organ, handbells, choral techniques, repertoire sessions and choirs.

8. Another major area of concern which we have just begun to explore is the urban context Southern California has become the major cosmopolis of the West, the most influential city in the country. We have initiated conversations with sister institutions and denominations about the educational potential of our context; one proposal is that we create a Center for Urban Theology that will design and coordinate learning and theologizing experiences for all kinds of people on an ecumenical basis. Pastors and lay leaders, seminarians, D.Min. and M.A.V. candidates should be offered a variety of programs that will inform and transform their understanding of life and ministry in this extraordinary urban context.

9. Without a clear strategy in mind the Southern California Extension Center has become a partner of the Synod of Southern California and Hawaii, its several program areas, 10 racial-

ethnic constituencies, eight presbyteries, and 310 churches. Our concern has been to respond to current needs and issues in the life of our church i.e. to find ways to educate the church theologically in response to current needs and issues. Some consider the central task of theological education to-be professional training for new candidates, and we are exploring the possibility of designing an alternative M.Div. program for Southern California. But we are also seeking to establish a new understanding of theological education through which a broad base of the church's clergy and lay leadership can deal more directly with the complex and often controversial problems of church society – as with the Central America issues.

10. When the Operating Committee of the Southern California Extension Center drew up a paper on its vision for theological education in Southern California, we identified five major goal areas: ministry and theology by the people, contextualization of the Gospel, unity of the church, justice and peace, and koinonia all five goals converge in the formation of ministering, caring communities that seek healing and wholeness not only for themselves but for the whole world. We are committed to serve the worldwide Church of Jesus Christ through the formation of those who in turn will equip and lead the local church with a global vision. It is in relation to these two foci, the global community and the local congregation, that the Seminary forms people for ministry, witness, unity, justice and peace.

CONCLUSIONS

In my paper "Theology by the People" I have argued that theology is primarily the work of the church, the people of God, because it is reflection on the incarnation of the Gospel through Christian discipleship in every time and cultural setting, in human life and struggles. This may sound simplistic; it should certainly be self-evident. The tasks of theology are to explore and articulate the faith, to distinguish faithfulness from non-faith and disobedience, and to teach the faith to each new generation. These tasks must necessarily be undertaken by the community of faith.

My very limited experience in Southern. California indicates that there are innumerable opportunities to encourage and equip people for the fundamental and urgent theological tasks that rich and powerful North American Christians must undertake. Some pastors are engaging in the theological education of their congregations, but it appears as if few are willing or able to challenge the cultural, ideological, class and racial captivity of our church. Most of

our people, even within our racial-ethnic constituencies, continue to pursue or submit to the values of individualism, wealth and power that are deepening the poverty and alienation in this country, causing untold suffering and death around the world, and accelerating the expenditure of the world's resources on the tragic illusion of security through armaments. The significance of our work must be measured ultimately not in terms of activities and programs but in terms of human transformation under God's rule.

Those who wish to pursue these concerns may wish to deal with questions such as these.

- What are the critical theological issues that your church must deal with at this time?
- How can the whole church at all levels be challenged to face these theological issues as integral to their faith?
- Do existing theological education programs deal with these issues and equip a wide base of the church's leadership to do so?
- What old and new programs might contribute affectively to this process?
- Is human transformation taking place in response to these issues under God's sovereign rule?

NOTE

For information this is the last bulletin of the Extension Seminary.