

# Theological Education by Extension:

Accounts from the 20th Century

Edited by  
Volker Glissmann  
Patricia J. Harrison



**THEOLOGICAL EDUCATION  
BY EXTENSION:**

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20TH CENTURY*



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**TEEnet Press**

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Particular thanks are also due to Robyne Hobson, an Australian with considerable background in editing, publishing and librarianship, who edited and formatted the contents of this book. Robyne has served for extended periods as a volunteer in the library of the Christian Leaders' Training College in Papua New Guinea, where she became familiar with TEE.

We would also like to thank Dennis Smith for his incredibly generous support and help throughout the project. We are grateful for Shirley's niece Kathy Shanley for expertly conducting numerous interviews and then producing an excellent write up. Additionally, we are grateful for the immeasurable help of John Arnold who helped not only to reestablish an initial contact but also tirelessly invested himself to help in the collection of the Andrews TEE story and provide additional research.

We are deeply indebted to all those contacts we had along the way, who generously contributed their time, skills, contacts, and guidance on individual articles and the broader direction of this collection. Without your invaluable help, we would not have been able to connect with so many former TEE practitioners; your help with interviews, emails, translations, and phone calls this book would not have been possible.

We have chosen to dedicate our book to Dr Lois McKinney Douglas, an American theological teacher, a missionary to Brazil, and an early stalwart of TEE. She worked with Patricia a lot when both served on the Theological Commission of the World Evangelical Fellowship (now World Evangelical Alliance) in the years before ICETE. Lois passed away in 2022 and we are indebted to Priscila Akemi, in São Paulo, Brazil, for her contribution to our dedication and especially for the care she gave to Lois in her later years.



# INTRODUCTION

The early 1960s saw an extension experiment in a Guatemalan theological seminary develop, and slowly take shape, until both a vision and an approach to theological education emerged. Today, the outcome from the experiment is known as Theological Education by Extension (TEE). This book's *Theological Education by Extension: Accounts from the Twentieth Century* is a follow up with a number of early TEE practitioners, who implement, in their own contexts, the idea of theological extension education. The research in this book has involved collecting, preserving, and reflecting on experiences (both positive and negative) by those who have been involved, in one way or another, in implementing TEE in its earlier years. The focus is on developments in the 20th century. The retelling and preservation of local history, as well as TEE history, is an important aspect of this study.

The idea for the book was to allow the experiences of early TEE practitioners to be retold and preserved in a manner with which the contributors are comfortable. Similarly, the idea is not to glorify TEE but, rather, to collect honest accounts of past experiences that may help contemporary TEE practitioners reflect on some of the multiple challenges involved in establishing, running, and developing a successful TEE programme.

The contributors were asked to reflect on:

1. What happened? What was the original dream? What was the context of your TEE Programme, and what were the challenges? How did it go?
2. What can we learn from this? What was done well? What could we have done better? What obstacles did we overcome? What mistakes were made? What happened to the programme over the years? Does your 20th-century programme still exist? Why or why not?

Unfortunately, this book is selective in the accounts which are included in this collection. As editors, we tried to reach out to as many

early TEE practitioners as we could think of, or of whom we knew and perhaps were still in touch with. This book reflects an attempt at least to collect the stories. Future researchers may choose to use them as initial evidence and build them into a cohesive study. But our research was always going to be limited in its completeness. Ted Ward, in the (*Monthly Air Mail*) *Extension Newsletter* for December, 1977, estimated that, globally, there were 300 institutions offering TEE in 60 countries at that time. Wayne Weld also published a book identifying numerous TEE programmes from the same era. Any attempt, in the 21st century, to collect many pioneering stories will fail. A fundamental challenge was that, many times, we had identified names of practitioners in the literature from the 1960s and 1970s, but subsequently, we could not find any further information about them. Women marry and change their names. Even some institutions and agencies could not be traced, and so it was impossible to establish contact. Additionally, many of our attempts ended in the unfortunate realisation that our attempts were too late, either because health issues did not allow individuals to fully participate or because we were just too late. Other early TEE practitioners are still untraced and Patricia and I (Volker) are hopeful that their stories can still be preserved. Also, in a few unfortunate cases, promised contributions were not submitted. We would have loved to include more diverse stories from many more regions, countries, and programmes.

My (Patricia's) own memory of the hundreds of TEE people I met around the world is very incomplete, and others may feel the same. Nevertheless, perhaps this study may open further investigation, if others care to follow up. We might see this as preliminary research for a possible qualitative study of the early years of TEE, initially, perhaps, in particular locations. Early practitioners may have passed away but there could still be many documents available in various languages.

*It seems likely that some readers of this book will have further information about early TEE workers. If so, we would love to hear from you!*

Part of this research project also uncovered a few instances where, in private conversations (not for publication), more light was shed on the reasons some promising TEE programmes failed to thrive. Some

programmes initially faced opposition from local clergy, church authorities, or residential training colleges, both inside a country and outside. Often, the differences can be distilled down to a different vision of theological education that focuses predominantly on clergy formation (and thus may downplay direct lay/grassroots empowerment). In a few cases, denominational sensitivities (including on the issue of ecumenism or the participation of women in ministry) limited the acceptance of TEE programmes within an area.

Today many (most?) TEE programmes focus on teaching basic Christianity to everyone. But this was not the way TEE began. When I (Patricia) visited the original Guatemalan TEE program in the late 1960s, it was not primarily a lay training program. The main goal was to train “functional pastors” – untrained volunteers who had taken on the role of pastors. There were not nearly enough trained pastors to fill vacancies in the growing Presbyterian denomination. (A similar situation existed in many countries and denominations at the time.) There were some TEE courses with only one or two students in some regional centres. This was because teaching the key leaders was more important than numbers in a class.

Many early TEE programmes had a similar pastoral training focus. The method was widely seen as God’s answer to the critical shortage of pastors. But it is important to note that this did not have to mean churches were neglecting lay training. It is probable that this did sometimes occur, but, in other places, it just changed the tutors. Quite often, the TEE-trained pastors were expected to teach key material to the church members, with or without using TEE books. Some programmes required trained pastors to reteach key material as an assignment in their own tutor training. Others, for example the Christian Leaders' Training College in Papua New Guinea, had simpler versions of key TEE courses in a local language. This made it much easier for a pastor to reteach material at an appropriate educational level.

Additionally, keen church members could normally take a TEE course, too, if they wished. But the emphasis on TEE as pastoral education often upset traditional seminaries, whose leaders sometimes saw TEE as a

cheap competitor and TEE graduates as being poorly trained. (TEE is not necessarily cheap. . . .)

Each situation is different, and there certainly are exceptions, but, generally speaking, I (Patricia) tend to prefer to inspire and train church leaders (not solely pastors) to teach their own people. Lay training may proceed alongside pastoral education – they are not mutually exclusive. This pattern fits with 2 Tim 2:2. If pastors are trained, along with everyone else, by a team of outsiders, what does the pastor teach? And who continues teaching if the TEE team has left and started courses elsewhere?

Another key dividing factor was the growing emphasis on theological education as a type of higher education. In many countries, this meant importing into the theological education sector a national education framework – and this came with accreditation demands and multiple regulations. In some locations, implementing such new government requirements probably left little time or effort for establishing – or even continuing – a TEE programme.

VOLKER GLISSMANN  
PATRICIA J. HARRISON

# DEDICATION: IN MEMORY OF DR LOIS MCKINNEY DOUGLAS (1931-2022)

Patricia J. Harrison and Priscila Akemi

Patricia J. Harrison (Sydney, Australia)

**M**Y FONDEST MEMORIES OF Lois relate to her keen intellect, her warm personality, and her disarming sense of humour. For a number of years, we were the only women members of the Theological Commission of the World Evangelical Fellowship (now World Evangelical Alliance). We attended meetings and led seminars on TEE together in various countries, in particular, across Brazil. At the time, it was not unusual for women in theological education to be viewed with some disdain, but Lois could always deflect or defuse this in her own inimitable way with a smile, a joke, or a chuckle.

Lois McKinney was born in Arizona in 1931 and passed away in Brazil on Christmas Eve, 2022. She was well known for her contribution to theological education and to mission, having served for many years with the Conservative Baptist Foreign Mission Society, initially in Portugal, then, for many years, in Brazil. She earned her PhD at Michigan State University, and was, for some years, Professor of Mission at Trinity Evangelical Divinity School. In 2008, she co-authored the book, *Encountering Missionary Life and Work*, with Tom Steffen.



Lois relaxing on a couch

After her marriage late in life to Ross Allan Douglas, who was involved in mission to University students in Brazil, Lois returned with him to Brazil to continue this work.

Of particular interest to us here is the contribution Lois made to TEE. She had a deep desire to make theological education available to church pastors and leaders, wherever they lived, and to any other Christians who wanted to better understand their faith and to serve the Lord. She designed and taught extension courses as well as on-campus subjects and played a key role in establishing networks and partnerships to support TEE. She worked on curriculum and course design, trained facilitators, and helped develop quality control plans.

Her “McKinney Model” of TEE stressed the development and use of local resources, such as, trained facilitators and course materials, along with a participatory and contextual approach.

No history of the early years of TEE would be complete without mention of Dr Lois!

### **PRISCILA AKEMI (SAO PAULO, BRAZIL)**

I had the privilege of walking alongside Lois for 17 years. But I’d have needed no more than a good conversation over coffee to notice her passion for Mission and “Educação Teológica por Extensão” (TEE) – an expression that I still can hear with her unique accent! She was enthusiastic about theological education by extension, and was always sharing vivid accounts of her experiences during her years of dedication to this ministry.



**Lois at Congresso  
Convergencia 2009**

Lois decided to keep living in Brazil, even after the death of her husband, because of her commitment to God and His Mission, which was the guiding star of her whole life. Ross had suggested she keep their house, which was located near the State University of Campinas, to continue supporting their campus ministry. Lois accepted the challenge, which involved sharing her home with student leaders of ABU (an International Fellowship of Evangelical Students affiliate).

*Dedication: in Memory of Dr Lois McKinney Douglas (1931-2022)*

Despite her impressive CV, Lois liked to be called “vovó” (Grandma). It was her last ministry in life, to be a grandmother to so many students like me: praying, counselling, serving, teaching . . . and then letting them take care of her as she faced the final challenge of advancing Alzheimer’s disease.

# THEOLOGICAL EDUCATION BY EXTENSION: EXPERIENCE AND CHALLENGES

**J. Norberto Saracco**

*Throughout his life, Norberto Saracco, Ph.D., has developed two main ministries: as a pastor and as a theological educator in the field of TEE. He considers both ministries to be complementary and mutually serving. As a pastor, he served in the province of Buenos Aires, Costa Rica, and currently in the city of Buenos Aires. He learned about TEE during his stay in Costa Rica in 1973. At that time, he had contacts with Ross Kinsler, Rubén Lores, James Emery, and other TEE pioneers. From them, he took the vision that led him to found what we know today as the International Faculty of Theological Studies (FIET) in 1977. FIET has been the largest Spanish-speaking seminar in the world, and currently offers programmes from Certificates to Ph.D. Norberto opened TEE programmes in more than 20 countries – in Latin America, Europe, Africa, North America, Australia, and Japan. He has produced study manuals that combine the written with the audiovisual. His greatest contribution to TEE has to do with the assembly of the academic and administrative structure of the programmes.*

**I**N 1974, I WAS studying at the Latin American Biblical Seminary in Costa Rica. That year, the seminary's rector, Ruben Lores, returned from a period of study at Fuller. He brought a challenge: "In Latin America, one day, there will be 5,000 pastors,<sup>1</sup> and no formal theological education programme will be able to prepare such a large number of pastors." Given this reality, he proposed to develop a programme following the idea of TEE, which had been born a few years previously. For this he summoned two professors and two students. I was one of those two students. It was the origin of the Diversified Distance Programme (PRODIADIS, in Spanish). There we studied the first manuals produced in Guatemala, and had the privilege of sharing with Jaime Emery and Ross Kinsler, founders of TEE.

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<sup>1</sup> Today there are that many pastors in one country.

This experience (between 1974 and 1977) marked the future of my ministry: How to make theological/ministerial preparation reach where God's people and their leaders are? In 1977, I returned to Argentina. Soon, while I was participating in a youth retreat, 1,000 kilometres from Buenos Aires, one of the leaders approached me and asked me: "What could I do for so many young people?" It was the Macedonian call. Upon my return to Buenos Aires, I began to put together a programme with the scarce resources I had. I only had the course of the Gospel of Mark, produced in Guatemala, and my enthusiasm. We started classes with 22 pastors. Six months later (in 1978), we had 67 students. I travelled 1,000 kilometres every 15 days. No one knew that all I had was just one course and faith.

A few months later, the Association of Seminaries organised a meeting on TEE. It was fashion. At one of the booths was Terrick Barrat, who was showing SEAN materials. It was the course on the Gospel of Matthew called "Compendium of Pastoral Theology", produced in a very artisanal way. I thought these materials could be useful to me and decided to try them, more out of necessity than conviction. To my surprise the situation exploded, and study groups began to open in different parts of the country. It was at this time that we made some decisions that I believe were critical to the success of our programme. Today, after 46 years of having begun the ministry of FIET (International Faculty of Theological Studies), we offer courses from the basic levels to a Ph.D., and we are the most extensive Spanish-speaking theological education programme in the world.

### **WHAT DID WE LEARN AND WHAT DID WE DO?**

One of the biggest problems TEE has faced since its inception is that it has been conceived with a paternalistic missionary mindset. The idea was, and still is in many places, to put materials in the hands of students at very little or no cost, with the minimum of administrative, methodological, and academic demands. The idea of "facilitating" the process implies the idea that the recipient of the studies is neither able, nor able to responsibly assume, the cost and demands of their preparation process. This perception is tragic. From its beginnings, and until today, TEE has been considered as a second-class education – a plan B for those who cannot access plan A,

which is “formal” education. Given this reality, we set out to change this perception, and, from that from the beginning, we tried to raise quality levels. We did it by giving a framework of academic seriousness and demand. We started preparing the tutors, putting a rigid structure in the format of the study groups, and demanding academically, with evaluation of participation and exams. Whoever enters FIET programmes knows that they are entering into a serious institution, which has demands. FIET is flexible in its contextualisation, but aims for the highest quality standards. This has allowed us to be able to offer Ph.D.-level programmes today.

A serious problem has been financial. From day one, we had no choice but to self-finance. We were an Argentine project, born in the context of a small Pentecostal church, without any relation to missionary structures. In other words, students had to pay the full cost, not just for the programme books. This has been done to this day. We haven’t created structures that we can’t sustain with what students pay. On the other hand, this has forced us to make the costs within what a student can afford, even if it is with effort. All of our staff are supported with what students pay. Our country has a disastrous economy, more than 40 percent of the population under the poverty line, 30 percent of children eat only once a day, and annual inflation is 115 percent. However, none of this, or similar situations that we have experienced in the past, has changed our philosophy that what students pay should cover the full cost of the programme. When we have had the opportunity to access extra funds contributed by Foundations or churches, this has been for the development of new programmes, or to cover scholarships for students totally unable to pay, as is the case of prisoners. But there have never been funds for the operation of the programmes. We believe that, if there is no financial independence, there is no freedom, and the programme would depend on the generosity of others and not on the responsibility of those who participate.<sup>2</sup>

Another factor to take into account has to do with the academic structure. We have seen the need for every programme to have clear

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<sup>2</sup> Once there was a great flood, and the inhabitants of the city had to abandon their homes. For six months, they lived in railroad cars. We had students there. They did not interrupt their studies and sold food to those who were with them in the wagons in order to have funds to pay for their studies.

objectives and operating guidelines. That is, clear rules of student participation, assessment of attendance and absences, evaluation instances, grades to pass, and works to evaluate.

One of the advantages that TEE has, and that we have taken advantage of in our educational project, is its ease of adaptation to different contexts, both in its forms and in its contents. Years ago, we had a few tools: programmed texts, reading guides, and study manuals. Of course, all of them were designed to be used where the student was. Today, we not only have the experience of years of work, but also new instruments, such as those offered by digital platforms. Today, we can offer any student the best teachers in any area. This raises the level of the programmes. In addition, it offers an academic quality superior to that offered by a traditional residency programme. Usually, a traditional course has a teacher, and, in the best of cases, an assistant. That is, a student in any seminar will listen only to a professor teaching his subject. In a TEE programme, the student can have the same teacher, but together with others of the same quality and from different contexts and backgrounds. For example, in recent years, we have developed diploma and master's courses, with 12 lessons in each module. Within the module, we have divided the content into six topics, and each of these topics is developed by a teacher. In summary, in 12 weeks, the student participates in a course with six teachers specialised in the subject. This wealth does not exist in any traditional programme. Another widely-recognised value of TEE, and which has been instrumental in the success of our programme, has been closeness to the church. Of course, we can be close, but with our eyes and ears closed. TEE allows us to be sensitive to the church's agenda, its concerns, and challenges. In this way, TEE becomes an essential instrument for the church and its mission. Being sensitive to the needs of the church and mission leads us to produce materials that fit this demand. Today, the production of materials is much simpler than in the past. New technologies and tools allow us to move at a faster pace. The other side of this coin is that much of what we used in the past is now obsolete, and we must put it aside.

The church has changed, and, in the coming years, the changes will be faster. Access to, and preparation for, ministries has also changed. Today, the expectation is not in extensive academic careers of several

years. Today, priority is given to short-term programmes, focused on specific topics, and of immediate usefulness. TEE is in the best position to provide the supply for this demand. This does not mean that more-complete and in-depth studies necessarily lose value, on the contrary, today, they are more necessary than ever. But it would be a mistake to believe that this kind of preparation, as it was in the past, should be for all ministries.

Undoubtedly, theological education is experiencing a time of crisis that forces us to rethink methodologies, contents, and their sustainability. For the majority world, the challenge is greater since models, impossible to sustain, have been imposed on us, with content irrelevant to our situation, and with methodologies that ignore our context. For a while this worked. But not so today. It is true that TEE is philosophically in a better position to take on the new challenges, however, it cannot deny the economic and human resource dependence that, in many cases, it has had from the centres of power. Today is the appropriate time for a truly contextual theological education, adapted to the new times, centred on the church and its mission, and self-sustaining. Both models, the traditional and TEE, have much to contribute. It is time for a creative synthesis that comes out of the old moulds of each other. Those who have participated, and participate today, in TEE have much to contribute for the future. The world changed, the church changed, the ways of learning changed, the ways of teaching changed, the skills for ministries changed. Only a theological education willing to change will survive.

# HISTORY OF THEOLOGICAL EDUCATION BY EXTENSION IN THE ANGLICAN DIOCESE OF ARMIDALE, NSW, AUSTRALIA, 1975 TO 1986

**Ray G. Smith**

*Bishop Rt Revd Ray Smith was the Director of Christian Education in the Anglican Diocese of Armidale, Australia, during 1968 to 1971 and 1976 to 1986. During that time, he founded New England TEE. He was Director of Extension Ministry, Ambridge, Pennsylvania, from 1986 until 1990. While there, he established the Christian Foundations for Christian Ministry TEE programme. He returned to Australia to minister in Canberra, and later served as an Assistant Bishop in the Anglican Diocese of Sydney from 1994 to 2001.*

## **DIOCESAN BOARD OF CHRISTIAN EDUCATION**

**T**HE BOARD OF CHRISTIAN Education was the sponsoring body of TEE in the Anglican Diocese of Armidale, which covers a large rural area of the northeast of the Australian state of New South Wales. The history of the Board can be traced back to a decision in the Diocesan Synod in the late 1940s through the urgings of Ian Stockdale (Stockie) to establish ministry to the youth. He was asked to take charge of the ministry in addition to his being Vicar of Gunnedah and Archdeacon of Moree.

In the early 1950s, a Youth Council was formed with Stockie as chair. In 1952, Effie Sourry, a young woman from Armidale and a graduate of St Christopher's College in Melbourne, was appointed Youth Commissioner. John Chapman, who had been a school teacher in the Diocese and an assistant minister at Moree, was, in 1960, appointed as the Diocesan Youth Director. In 1965, during the time of Bishop Clive Kerle, the name of the Council was changed to the Board of Christian Education, to include adult ministry. Ray Smith was Director from 1968 to 1971. He returned to parish ministry (West Tamworth) because funding for the position was no longer available. The Board continued to function with

Ray Smith and Peter Smart (South Tamworth) involved in an honorary capacity.

Between 1974 and 1976, Ray and Peter were Joint Directors, in a part-time paid capacity. An assistant, Peter Swane, was appointed to South Tamworth to assist Peter Smart. In 1976, Bishop Peter Chiswell appointed Ray Smith as Director and Archdeacon, with oversight of vacant incumbencies.

### **HISTORY OF NEW ENGLAND TEE**

The rural city of Armidale is situated in the New England region of the Diocese, so the TEE programme became known as New England Theological Education by Extension (NETEE). This programme was the outcome of three factors: an emphasis on the importance of lay ministry for the life and growth of congregations, the pressing ministry crisis in small declining parishes, and the availability of an experienced TEE consultant.

In the 1960s, there was a strong emphasis across the churches concerning the ministry of all God's people, not just the clergy. Bishop Kerle (1976) in his final charge urged the Diocese and parishes to take up the challenge. At the same time, a number of smaller parishes were experiencing extreme financial difficulty. There was the likely prospect some would not be able to afford a full-time minister. Before he left, Clive Kerle encouraged the Diocese to look at a "Team Ministry" programme involving trained members of the local congregation. In 1974, he sponsored a tour of the Diocese by Bishop Gordon from Alaska, where there existed small, isolated parishes like Armidale. Bishop Gordon spoke to regional gatherings of clergy and laity about local ministry teams in Alaska, trained through their Diocesan TEE programme. A three-man party from the Diocese (Ken Allen, Ray Smith, and Baden Wynn) responded to an invitation by Bishop Gordon to travel to Alaska to observe their "Team Ministry" and TEE programme. The Board of Christian Education, under the direction of Smith, had already begun to develop a modest TEE programme for the Diocese. Smith had become interested in distance education over his 15 years in the Diocese. The interest began through being a private-study student with the Australian College of Theology and then as an external-study student at the University of New

England. Providently, he met Patricia Harrison, an international TEE specialist in Armidale. She became trainer, mentor, and consultant in the development of TEE in the Diocese. NETEE developed into a substantial and effective programme for lay discipleship and leadership ministry education. A number of larger parishes sponsored courses. Local lay ministry teams were equipped for ministry. A number of isolated parishes also benefited, including some which had lost their ministers in the financial crisis that affected isolated country areas in the 1970s.

The missionary Diocese of the North West in a remote area of Western Australia, sponsored a tour by Ray Smith to introduce the programme to that Diocese. An Evangelical parish in the Diocese of Gippsland, Victoria, also took up the programme, and Air Force Chaplain Jim Doust also ran some TEE courses for members of the Forces.

### **TEE METHOD**

The programme consisted of home-study manuals and, ideally, weekly seminars. Seminar leaders were trained and provided with session guides. Seminars were an integral part of the programme. At the seminars, participants would not only review and clarify the content they had been studying, but discuss how their learning could be applied in their lives and ministries. Where relevant, practical training was also provided in the seminars. Homiletics students practised delivering sermons. Sunday-school teachers worked with children, and learned how to tell Bible stories, strum a few chords on a guitar, and lead singing.

Parishes had visits from the Director, Ray Smith. Centres in distant places held fortnightly or monthly seminars with a tutor, but the students were provided with materials to conduct their own sessions in the weeks between tutors' visits. Sometimes the tutors travelled by air.

An annual course writers' conference was held at "Calrossy" Anglican School, in Tamworth. Participants came from all over Eastern Australia. A group came each year from the Church Army Training College in Sydney.

## TEE CURRICULUM

Courses were held in over 50 percent of parishes during a seven-year period. The courses were: Local Church Principles, Introduction to the New Testament, Introduction to the Old Testament, Christian Beliefs, Understanding the Bible, How to Preach, People Caring for People (Pastoral Care), Person to Person Witnessing and Teaching Children. The course writers were Graham Farley (Wee Waa), Kevin Giles (University Chaplain), Charlie Marrett, (Bingara), Patricia Harrison, and Ray Smith.

A second-hand printing press was bought and used to produce study manuals in a TEE workroom at “Calrossy” School.

Local Church Principles was the first and most-popular course. Students looked at the theology of the local church, the ministry of all believers, the mission and ministry of the whole people of God, the spiritual life of an individual Christian, and the health of a whole congregation. Another popular course in some areas was Teaching Children. The course that was used most widely, not only in Armidale Diocese, but around Australia, was People Caring for People. It was later published by Acorn Press and went through two printings. Christian Beliefs, the first version, which was written by Kevin Giles, was substantially revised and used by Ray Smith when he was Director of Trinity Extension Ministries in Pittsburgh USA. Subsequently (2015), it has been revised again by Dr John Rodgers, the former Dean-President of Trinity School of Ministry. It has been published for use by the (Evangelical/Orthodox) Anglican Church of North America (ACNA).

The programme wound down when Ray Smith left to work in the USA in 1986.

# THE BRAZILIAN EXTENSION SCHOOLS OF THEOLOGY

**Dr Paul Porta**

*Paul began his involvement in theological education by extension in 1984 when he and his family arrived in Brazil to work with the Brazilian Extension School of Theology (BEST). After a year of studying the Portuguese language, he became a member of the school's itinerant extension campus monitors. This provided hands-on experience with many of the extension campuses in Brazil.*

*The positive impact of the BEST's TEE programme within the Brazilian church ministry encouraged the development of an advanced-level theological course (Brazilian Advanced School of Theology). Paul wrote two of the self-study textbooks (Theology of the Old Testament and Theology of the New Testament) and co-authored one self-study text (Theology and Science).*

*In 1997, he and his wife were invited by the National Conference of the Assemblies of God in Portugal to move to Portugal to establish the same TEE programme through the National Bible College. After four years in Portugal, the TEE programme had approximately 600 students in local church-sponsored extension campuses.*

*Paul and Ruth returned to Australia in 2000 to pursue post-graduate studies, culminating in a Doctor of Ministry. He joined the faculty of Tabor College (now called The Australian College of Christian Studies) in 2008. Over that period, Paul has held the positions of Dean of Studies, Principal, and is currently Dean of Academics.*

**T**HE GROWTH OF THE Assemblies of God in Brazil is well documented. From its foundations in the Amazonian city of Belém on June 18, 1911, the movement spread among the migrant poor who had moved north from the southern centres of Sao Paulo and Rio de Janeiro in the hope of finding employment in the early 1950s. As a consequence, the foundational identity of the denomination was that of a “religious-social phenomena by,

of, and among the poor”, literally, a Brazilian religion of the Brazilian (internal) migrant.”<sup>3</sup>

A later movement south resulted from the rapid industrial development of the 1960s and 1970s. Vast shanty towns, or *favelas*, developed around the edges of Rio de Janeiro and Sao Paulo, becoming centres of rapid growth for the Assemblies of God and other Brazilian Pentecostal movements.

By the 1970s, the need for a theologically-trained ministry became urgent. The question was how such training would be accepted by the denomination. Historically,

Brazilian Pentecostals had shown great aversion to theological education from their beginnings, so much so that, until the late 1950s, formal theological training for Brazilian Pentecostal preachers was considered almost anti-biblical heresy.<sup>4</sup>

Calling and gifting were considered essential and sufficient requisites for an effective Pentecostal ministry. Nevertheless, it became apparent to missionaries active in Brazil, as well as like-minded national church leaders, that the denomination was significantly hampered by a largely theologically-untrained ministry. Two ministry training colleges were established in the city of Pindamonhangaba (Sao Paulo), in 1958, and the city of Rio de Janeiro, in 1960.

And yet, the aversion to theological training at grassroots level mitigated against an imposition of formal training upon the ministry by the denominational leadership.<sup>5</sup> What was required was a pedagogical model

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<sup>3</sup> Paulo Ayres Mattos, “Some Remarks on Brazilian Pentecostal Scholarship”, in *Global Renewal Christianity*, vol. 2, Vinson Synan, Amos Yong, Miguel Alvarez, eds, Lake Mary FL: Charisma House, 2016, 239-258.

<sup>4</sup> Mattos, “Some Remarks on Brazilian Pentecostal Scholarship”, 243.

<sup>5</sup> A perception that, according to Mattos, hampers a global acceptance of Brazilian Pentecostal theology. As the author states; “Brazilian Pentecostalism has been considered to be a tremendous religious phenomena shaped by an equally tremendous theological ignorance”, Mattos, “Some Remarks on Brazilian Pentecostal Scholarship”, 258.

that functioned through participation at all levels, rather than through hierarchical imposition.

It was this very resistance to theological training that proved to be the greatest impetus for the Brazilian Extension School of Theology (BEST). The founding members of the school adopted the Theological Education by Extension model in order to bring all levels of national ministry and missionaries to participate in a cooperative thrust for a theologically-informed Brazilian Pentecostal ministry. Bernhard Johnson, a second-generation missionary, received broad support for the establishment of BEST, as a result of his nationally-recognised evangelistic crusades.

Initially, representatives of BEST visited local church leaders throughout Brazil to promote BEST as their school. It was imperative that the school receive such support, given the unique mother-daughter church model of the Assemblies of God in Brazil. The senior pastor (pastor president) held almost total administrative control of the daughter churches. As an example, a city of a million people may have one central church and, perhaps, 200+ daughter churches in the city and surrounding areas. It would be almost impossible to establish study centres in these daughter churches without the approval of the mother church. The key was to establish the study centre as a partnership between the church and BEST. Local administration of the study centre was given to the church leadership.

The school would not be located in a distant city, but, rather, in their very church building. The immediate administration and school moderators would be appointed by each local church. The local school leadership would then deliver the BEST courses through the self-guided study manuals provided by the BEST campus in Campinas, Sao Paulo, as well as providing all the necessary aspects of academic administration.

In order to ensure quality of teaching with the local study centres, as well as nurture cooperative participation, from the very beginning, BEST provided training for the local church study centre team at the national campus, as well as through scheduled visits from the national campus.

Just as much as BEST needed the support of the local church leadership, so also, on a regional and national level. From its inception in 1975, BEST prioritised cooperative national leadership with the missionary founder. Currently, Terrence B. Johnson, a third-generation missionary, born in Brazil, is president of the school, and is a member of the American Assemblies of God. Overall administration is answerable to the National Directorate composed of elected national church leaders. A Consultative Directorate of church leaders, elected from the five major geographical regions of Brazil, also ensures a continuation of the cooperative partnership on a regional level. Representatives of the Assemblies of God in Portugal are also members of the regional Consultative Directorate.

At the invitation of the national executive of the Assemblies of God in Portugal, a BEST representative from Brazil was appointed in 1997 to establish BEST study centres in churches throughout the nation in cooperation with the National Bible Institute. Within three years there were over 400 students. Leadership was then passed over to a national appointee.

Currently, BEST has 9500 students online, and in 360 study centres across Brazil and six other countries. Financial crises in Brazil, as well as the Covid-19 pandemic, have severely challenged the school. In response, a number of initiatives were taken, including online classes and short-term intensives sponsored at the BEST campus in Campinas, Sao Paulo.

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# TEE AMONG THE OROMO IN WOLLEGA, ETHIOPIA, IN THE 1970S

**Edgar J. Elliston**

*Edgar J. Elliston, Ph.D., first learned about Theological Education by Extension (TEE) as a teaching assistant of Ralph Winter at Fuller Theological Seminary (FTS). In the early 1970s, while developing a TEE programme among the Oromo in Ethiopia, he was part of multi-mission team that invited Ted Ward to further train TEE developers. He later completed his Ph.D. under Ted Ward at Michigan State University while doing leadership research in Kenya. He also helped structure the TEE leadership training programme for the Massai there. Following his time in Kenya, he served as faculty administrator at FTS, where he began leading related courses and mentoring doctoral students in more than 80 countries. He then served as Provost of Hope International University and Regional Dean at Indiana Wesleyan University. After retiring from higher education administration, he has continued with online instruction and doctoral mentoring.*

## **CONTEXT: OROMO**

**T**HE OROMO PEOPLE IN the Wollega Province of western Ethiopia, where the Christian Missionary Fellowship (CMF) served, were less than five percent literate in the 1970s. They were animistic. Only a few Ethiopian Orthodox Churches (EOC) were present. Local animism heavily influenced the EOC churches, which had poorly-equipped leaders. None of the priests in the area even had Bibles. A few Muslims were also present in the community.

As subsistence farmers, the per capita income was low. The per capita income was less than \$US50 per year. Local crops and livestock provided their food. They traded food to a neighbouring people group for cotton from which they spun thread, wove cloth, and made clothes. They would sell what they grew in local markets to purchase spices and other things.

While a single “road” existed in the “counties” where CMF served among the Oromo, vehicular traffic was sparse and limited to the “dry” season. Only three cars were in the county. Two belonged to CMF and one to the governor. People travelled by foot, or sometimes on the backs of mules or horses.

Local people were unfamiliar with emerging technology. Only wealthier people had radios. Other technology was not known.

### **CHRISTIAN MISSIONARY FELLOWSHIP**

CMF entered the area with permission from the Imperial government to introduce schools and clinics. The mission opened an elementary school at each mission station. Each of the stations opened a clinic as well. The primary concern was evangelism and church planting.

As churches, both on the mission compounds and around the area, began to emerge, leadership development came into focus. The culture was strongly patriarchal, but none of the older men were literate. While Amharic was the national language, it was little more than a local trade language. It was not the local “language of the heart”. (Amharic is a Semitic language, while Oromifa is a Cushitic language.)

As churches began to emerge, it soon became apparent that leadership development among the Oromo churches would require working with the older men in Oromofa. While not well-versed as Christians, they were the key leaders.

As the CMF missionaries considered options for equipping local elders, they consulted with leaders of other missions in Ethiopia. In September 1970, evangelical missions in Ethiopia invited Dr Ted Ward of Michigan State University to come to Ethiopia for a Theological Education by Extension (TEE) workshop. He had been a senior consultant with Ralph Winter in his development of theological education by extension perspectives at Fuller Theological Seminary’s School of World Mission.

One of Ward’s more helpful contributions was his “Split Rail Fence” analogy. It provided a helpful overview of the leadership development process. The three components of the fence represented the essential

educational elements needed for the equipping of the local elders. The upper rail represented the content and skills. The bottom rail represented the field experience or applications of the learners. The fence posts exemplified the seminars or opportunities for reflection, evaluation, and projecting the learning into practice.

When considering the content to be learned, questions about what information, skills, attitudes, and essential spirituality came into focus. The content organisation required culturally-focused and appropriate perspectives



for non-literate adult learners. A primary concern was to keep the content biblically based and ministry-focused.

When considering the experience and application of the lessons, the leadership roles of the elders involved became a concern. They served as community elders and brought their leadership experience and expectations into the church community. Questions about how they should apply the instruction provided a fundamental concern. The New Testament offers a wide range of perspectives about spreading the gospel, and many foundational teachings from the Old Testament.

The seminars or reflection opportunities were set as weekly discussions in the local contexts. Key questions related to “Do you understand?”, “So what?”, “Now what?”, and “What are you going to do in this situation?” were always concerns for these weekly interactions.

## **LEARNER SELECTION**

While CMF continued to equip younger men with “class” sessions on the mission station sites, the significance of the older men was not lost. These older, believing men were influential elders in their communities and the emerging churches. However, as new believers, they were not well versed with biblical teaching, but they were open to learning. The

programme did not include women, because of the patriarchal nature of the culture. As the idea of providing instruction for these local leaders began to emerge, the number of local leaders in a local context typically involved only two or three men.

A “formal” training programme or “schooling approach”, with localised classes, was not an option. These elders were not literate. They would not have been willing to stay at a centralised location away from their families and communities. They would not leave their daily subsistence farming responsibilities and put their families at risk. An “informal” approach to equipping these leaders had proven ineffective because of the lack of structure, a clear purpose, centralised planning, and irregular engagement by both the older leaders and the younger, better-equipped leaders. A “non-formal” approach emerged that was planned, structured, but “out-of-school”. The non-formal approach also allowed for the development of the curriculum to be appropriate for the learning levels, learning styles, cultural fit, and accessibility of the local leaders.

## **PROGRAMME DEVELOPMENT**

While several younger men were available, they were not trained well enough to provide the needed biblical instruction. The churches did not consider them “mature” enough to serve as the primary leaders. Moreover, they were too few to meet the needs of the multiplying churches.

Local leaders needed materials in their language. However, because the elders were not literate, printed materials were not an option. They needed to be in an oral form that would be directly accessible to the older leaders, and fit within their worldview. The materials needed to be developed to allow for discussion and reflection before the elders could apply the lessons.

Mission leaders decided to provide “recorded materials” for local leaders. However, having “recorded” materials in the local language presented several challenges. None of the missionaries spoke Oromifa well enough to do the recording. They had learned Amharic (the national language) but were not yet fluent in Oromifa. A further challenge was the delivery of recordings. At that time, no one had the means to play recorded materials. No one had a “tape player”, and it was before the development

of MP3 technology. The mission decided to purchase the “new” cassette players for use, and provide batteries.

The format of the lesson content followed a typical Oromo discourse, with a brief overview followed by a “lesson” of about 15 minutes, with the discussion concerns afterward. Local conversations typically included greetings and hints about the more-critical topics before moving into those topics.

The missionaries began by teaching a few younger men the lessons. Then these younger leaders taught the lessons a time or two to older leaders before recording the lessons. Recorded lessons were copied onto cassette tapes and distributed through the mission to the older leaders of the house churches. The younger men across the area were equipped in training sessions at the mission stations. They then served as local seminar leaders in weekly meetings with the local “elders”.

As the numbers of churches grew, and believers multiplied, they would occasionally meet in regional gatherings to worship and celebrate together. Some interesting things occurred in these meetings: (1) Women believers began composing local Christian songs to remember the teachings in their congregations. Translated songs were difficult for them to sing, because of inappropriate musical patterns and unfamiliar concepts. (2) Emerging older leaders would often “teach” and receive much more attentiveness than the “younger” leaders.

### **SOME LESSONS FROM THE OROMO EXPERIENCE**

- ◆ Preparation of the context for teaching, learning, and application is essential.
- ◆ The selection of the “learners” is crucial.
- ◆ The equipping of the TEE discussion leaders to be “mentors” is essential. They disciple, sponsor, coach, guide, believe in, tolerate, are patient with, back up, risk for, correct, reprove, rebuke, love, shepherd, teach, and serve as models for the emerging leaders.

- ◆ Curriculum development should be:
  - Culturally appropriate within the local worldview and learning style(s),
  - Sequenced and paced appropriately,
  - At the appropriate educational level(s) of the participants, and
  - Biblically focused.
- ◆ Equipping existing church leaders requires attention to their available time, the venue for instruction, and cost.
- ◆ As newly-equipped leaders, they should be encouraged to lead, and then their instructors should “Get out of the way!”.
- ◆ As new leaders emerge, they need to learn to think from a multigenerational and multicultural perspective (Matthew 28:18-20; 2 Timothy: 1-2)
- ◆ TEE is not equivalent to formal education in several ways, such as, content, learner selection, “teacher” equipping, costs, and expected outcomes.
- ◆ An “andragogical” rather than a “pedagogical’ approach is appropriate.
- ◆ A TEE programme in one context will not optimally fit another context.
- ◆ The TEE learner learns in a “real world” situation rather than in an “expected” context.
- ◆ Equipping emerging leaders aims to empower them in three key relationships: interpersonal, organisational/community, and with God (spiritual).

- ◆ Ongoing evaluation with the community involved is crucial.
- ◆ Challenges include high development costs, the limited time commitment of learners, uncertainties about outcomes, and transferability to other forms of education.
- ◆ The interaction of multiple variables is constant and unpredictable.

The TEE programmes among this Oromo area stopped after the exit of CMF following the Marxist overthrow of the Imperial government in 1977. Currently, the number of churches in the original area has multiplied and the number of believers exceeds 20,000.

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# ANSWER TO NEEDS: TEE IN MY LIFE AND MINISTRY IN ETHIOPIA AND GERMANY

**Hartwig F. Harms**

*Hartwig Harms, D.Th., got to know TEE in 1972, when he started his service in Ethiopia with the Mekane Yesus Church. He taught at a Bible School in Western Ethiopia and prepared a TEE programme in the Oromo language after the start of the Revolution in 1973. He also taught courses for TEE facilitators for the MYC and other Ethiopian churches. He learned more about TEE from Fred Holland at Fuller Seminary in Pasadena. Later, with other instructors, he trained theologians from East Africa at Daystar University College in TEE. From 1986 to 1993, Hartwig taught church history at the Mekane Yesus Seminary in Addis Ababa. For the last five years of his time there he also served in the Seminary's TEE Department, and worked with others to prepare a new diploma course in English. After returning to Germany for health reasons, he often visited Ethiopia to conduct courses in TEE and general writing. Half of his remaining work time was devoted to preparing TEE courses in Ethiopia. Upon retiring from mission service in 2004, he also initiated a TEE course for his home church in Germany.*

## **1. FIRST CONTACTS – 1972 TO 1977**

**F**INALLY, IN JANUARY 1972, I reached the country of which I had dreamed for 20 years: Ethiopia. In 1952, as a boy of 13 years, I had heard an Ethiopian, Pastor Daffa Djammo, preaching in German and was deeply impressed. Afterwards, when I shook hands with this friendly man, he told me: “You must come as a missionary to Ethiopia”.

There were a few detours until I really felt called as a missionary. But Ethiopia was never forgotten. And, through the years, I had contact with several students from there. Then a call came to help as a teacher in a Bible School in Western Ethiopia, and my wife was also needed as a physician in the hospital at the same place. A call we happily accepted –

since we also knew the young President of the Synod (= diocese) well, which was called “Western Synod of the Ethiopian Evangelical Church Mekane Yesus (EECMY)”.

In that year of 1972, TEE was hardly known in Africa. But I had my first contact with this new way of teaching when we attended a language school in Addis Ababa for a year. Besides Zambia, Ethiopia was a country in which people had early understood the possibilities of TEE. More precisely: Dr Loren Bliese, American missionary and Principal of the Mekane Yesus Seminary (MYS) in Addis Ababa, had understood what a help TEE could give. There were two areas in Ethiopia with considerable people movements towards the Lutheran EECMY<sup>1</sup> – in the southern sub-province Kambatta-Hadiyya and in the northern Province of Wollo. The first of these two movements was cared for by EECMY General Secretary, Gudina Tumsa, and Dr Bliese cared for the second one. Both of them saw that the main problem was the training of leaders in the new areas.

When Dr Bliese heard of the possibilities of TEE at a conference in 1969, he immediately saw that it could be a solution for the need to train leaders. He convinced his colleagues at the MYS to write texts for this purpose. Each one had to produce teaching for his own field of competence. A department at the seminary was established to care for the printing.

But there was no time for really careful preparation. A German seminary teacher, with whom I had some contact, told me how the lessons were written. Dr Bliese stood behind their chair and told them to hurry up, because he needed it next day, and the manuscript still had to be typed on stencils and be duplicated. So the lessons were just straight teaching, with some questions interspersed – each course to be finished in two months.

In the northern area, Dr Bliese acted as tutor himself. In the Kambatta area, the authors had the chance to do so, and to see the results of their writings. I was very happy when, in November, 1972, my German

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<sup>1</sup> For some years the EECMY was only named ECMY, because the Government did not permit the original name “*Ethiopian* Evangelical Church-Mekane Yesus”. In this article, only the full “EECMY” is used.

contact man asked me to accompany him to Hossaina, the centre of church work in Kambatta. His field was Islam, and he was very knowledgeable. Actually, it was Dr Gunnar Hasselblatt, sent by the Islam-in-Africa project to work in this field. The participants at the meeting had come from the whole area, some of them many hours on foot, and were together for two days. I was impressed by their eagerness and attention in the discussion and their contributions, although most of them had attended school only for a few years. But you could feel: the course answered their questions, since many Muslim lived in the area.

When I returned to AA (Addis Ababa), I had understood that the TEE programme of the Mekane Yesus Seminary was an answer to real needs. So I used the rest of my time at the language school to get hold of all courses done so far. Maybe they could be of later help in my work at the Bible school?

## **2. QUESTIONS AND CHALLENGES – 1973 TO 1977**

At the beginning of 1973, my wife and I moved to the place of our destination – Aira, about 500 km west of Addis Ababa. At that time, it was just a small market place with an important mission station built and staffed by Hermannsburg missionaries since 1928 – now there is also a hospital, high school and Bible school. It was the place from where the friendly Ethiopian had come, who had impressed me as a boy – and he was still active as dean of the church circuit. This was the person who had stood like a rock in the years 1936 to 1938, when the German missionaries had to leave because of the Italian invasion, and again from 1941 to 1951, when the missionaries were kept away as enemies of the British, who had expelled the Italians. Ordained in 1941, before the Germans had to leave again, Pastor Daffa was the stronghold of the station and the movement to the Lutheran church in the wider surrounding area. It was my joy over the following years to visit him and his wife quite often.

The Onesimus Nesib School, to which I was called as a teacher, had been established to train pastors and evangelists. It was named after the former slave who first had translated the Bible into the language of his people, the Oromo, and then served as a missionary in the capital town Nekemte for many years. When I came, the training of future pastors had

been handed over to the Mekane Yesus Seminary in Addis Ababa. We were to train evangelists. There were two classes, with eight to 12 students each. The carefully-designed curriculum kept them for two-and-one-half years at the school, even though many of them had already left family and a small farm at home. Language of instruction was Amharic – according to the rules of the government, but also because we had students from other language groups besides Oromo-speaking students from the surrounding areas.

But, from where could we get good textbooks? Not from our German missionaries – most of them spoke Oromo (I belonged to the few exceptions). There were a few good books written by Swedish colleagues, and also the friendly Presbyterian neighbours had one or two to offer. In addition, we gratefully made use of teaching aids from the SIM Press (publisher for the Sudan Interior Mission – now Society of International Missionaries – officially nondenominational, but dominated by Baptist orientation). But the SIM Press produced its materials for local Bible schools, which were simpler than we needed. So I remembered the TEE materials of the Mekane Yesus Seminary, and used what I got from there. Our students were not very happy with this arrangement, since much of the teaching was not well structured and did not have clear printing.

But the idea of TEE had taken root in me. They got food from two very different developmental ideas.

The first idea came from the loud cries for more evangelists in our area. The Gospel spread in amazing ways – the Synod got requests from many areas to send evangelists for preaching and teaching. And there was no way for us to train enough of them in our Bible school. As a consequence, many recently-converted people just witnessed – and became leaders in their new places. Every four weeks, I was called by an Ethiopian friend to help him in his Saturday meetings. He then gave introduction for 30 to 40 men for the preaching texts for the next four Sundays. Three-quarters of all church services were conducted by such voluntary evangelists. It was clear to me and other friends that some basic Bible training should be provided for such volunteers. And we thought of two ways – in all areas, Comprehensive Basic Bible Schools would need to be

started, which also would give training for women and basic health instruction, and ways of distance education.

This second idea soon got some urgency. In 1974, a revolution started in Ethiopia. Emperor Haile Selassie was detained and later murdered – and for three years Socialist groups fought against each other. In some areas, missionaries were expelled, in others, they and the churches were controlled by local revolutionary groups. It was not known how long would teaching be possible in Bible schools. So, already in 1976, having been appointed leader of our school the year before, I began leading seminars for the staff of the EECMY, who came together for a consultation with the main topic. Could all teaching be done in future by TEE, except for the highest theological teaching? I belonged to the sceptics, and also expressed such view at the next consultation – at least, with the materials available, that would be a good idea.

But the needs were apparent, and the more the revolution took hold of the country, we had to expect problems and think of TEE. In the meantime I had received copies of some of the TEXT Africa series books from the Baptist Globe Press which they had translated and printed for the Evangel Press in Nairobi. These books had been started by Fred and Grace Holland in Zambia. I did not feel that they were appropriate for our voluntary evangelists, but, when I realised that the Hollands had moved to Pasadena in California, where Fred Holland gave courses on TEE technologies at the School of World Mission, I wondered if this could help me. That was just the right idea at the right time.

### **3. STUDIES AT PASADENA – 1977 TO 1978**

Our first furlough was drawing near – after five years in Ethiopia – a whole year. I suggested that I would try to enrol at the School of World Mission for six months during 1977 to 1978 as a post-doctoral fellow, to learn from Donald McGavran and others, with an emphasis on studies about TEE.

I was fortunate my Ethiopian church supported the idea – the leadership was ready to start a “Bible Course by Extension”. My home mission gave us study leave, and so we could plan for six months at Pasadena. Also, my wife found colleagues in neighbouring institutions, and could exchange with them new ideas in the field of health care.

There were, of course, a lot of brilliant teachers and exciting courses at the School of World Mission – mostly dealing with different aspects of church growth. So I learnt a lot there. Also, Ralph Winter, the developer of TEE, was among the instructors, but with an historical topic. My emphasis was TEE. I heard and read a lot about programmed learning, straight and branching programmes, goal orientation and repetition, testing and revision. I understood: there is not *one* correct way of doing TEE, but there are many possibilities – varying with the learning capacities and study time of the TEE participants, but also depending on the possibilities of writers and authors.

At the same time, I witnessed other ways of distance education in some lectures at the School of World Mission. Many lectures were recorded, duplicated by an office for external studies, and sent as tapes to hundreds of students overseas, who were preparing for their D.Min. – a doctoral degree, in which the active ministry of the candidates is given weight, but is also a reflection on it. Most of the studies could be done in their home countries, beside the normal ministry, with the candidates sending their homework to the centre in the USA. As a result, only one residential year, toward the end, would be required. In those years, the class recordings were only oral tapes – later, also, a camera would be used. I sensed that I witnessed a revolution in higher studies – the beginning of a new teaching era. Soon “open universities”, correspondence courses, and other ways of distance education were opening new ways of studies, also in Europe.

Ideas for starting new TEE programmes came mainly from reading the classic report of Ralph Winter, who had given the ideas for the first TEE courses in Guatemala, and a few other books recommended by Fred Holland.<sup>2</sup>

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<sup>2</sup> Winter, Ralph, ed., *Theological Education by Extension*, South Pasadena CA: William Carey Library, 1969; Holland, Fred, “Fred Holland’s Summary”, in *Teaching Through TEE*, Nairobi Kenya: Evangel Publishing House, 1975; Mager, Robert F., *Preparing Instructional Objectives*, Belmont CA: Fearon Publishers, 1962; Popham, W. James and Baker, Eva L., *Establishing Instructional Goals*, Englewood Cliffs NJ: Prentice-Hall, 1970; Markle, Susan Meyer, *Good Frames and Bad: A Grammar of Frame Writing*, New York NY: John Wiley & Sons, 1969; Peter Pipe: *Practical Programming*, New York NY, Holt, Rinehart & Wilson,

Lectures and seminars took place in the last study quarter of 1977, and in the first quarter of 1978. For me, this was a rich and rewarding time, which showed me a lot of possible ways for the future of TEE in Ethiopia.

After the study months, we still toured a bit through the USA, visiting some theological schools and faculties, where Ethiopian and other students worked on various degrees. This was an eye-opener for us. How different was the American way of studies from what we were used to in Germany!

Full with new ideas, we wanted to return to Ethiopia, but did not even know if we could return there. There had been quite alarming news also for our area of work. Maybe we would have to wait in Germany and see.

While we had been away, the revolution had taken radical turns. One of the socialist factions had won, leaving tens of thousands of young protesters dead along the wayside. Somalia tried to take advantage of the upheavals in Ethiopia and add the south-eastern provinces to its state, but the ruling group asked military help from Moscow, which was a former ally of Somalia, and got it. Now, it was definite – the Ethiopian revolution took Marxist-Leninist ways. In 1979, a commission for the preparation of a party was established. In 1984, the Workers Party of Ethiopia (WPE), with Mengistu Haile Mariam as undisputed strong chairman and leader of the country.<sup>3</sup> Most missionaries were now not welcome any more.

#### **4. STARTING TEE IN WESTERN ETHIOPIA – 1977 TO 1985**

During the first years of the revolution, we had not felt too much of it in our area. That had changed during the time of our absence. The supporting mission societies had called back all families from the West. Only singles, and couples without children, could stay or come back. We qualified, and got permission to return. We took the first flight possible back to Ethiopia

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1977.

<sup>3</sup> Many details of those events, and the conflicts with the churches, are recorded in Eide, Øyvind M., *Revolution and Religion in Ethiopia: A Study of Church and Politics with Special Reference to the Ethiopian Evangelical Church Mekane Yesus 1974-1985*, Uppsala Sweden, 1996.

in September. What we found on our station, Aira, was a completely-changed missionary community. Thus far, we had been a German group, now we were international, with Norwegian, Swedish, American, and German, sometimes also with Finnish coworkers. This was a wonderfully new experience!

For me, the work at the Bible School continued. During our absence, a tiny “hall” had been erected, which allowed us to teach both classes, and to have daily prayers together. On the other hand, it became clear that the revolutionary youth groups would continue trying to stop all young people from going to church, and also would soon make teaching impossible. This was high time to start planning a TEE programme! But which course to offer?

For the congregations, and people of the area, only one language was possible – Oromo. We could have translated the TEE materials of the MYS in Addis Ababa, but, as stated above, I was not satisfied with it. We had to start something new. Remembering that I wanted to help teaching new believers in new areas, using an extensive version of Luther’s Small Catechism seemed to be a good start. In a series of annual workshops, it had been combined with a Bible survey in 75 Lessons for use in the EECMY. That had been finished in 1976, but was not yet known in the Western Synod, since no Oromo translation was available. So, I asked a colleague to translate it. If each lesson was taken as the basis for one week, we would have a start – a two-year course. This suggestion was accepted by the Western Synod and the Bible School staff, and, so, we had started with the preparations even before my furlough. The vice-director, a young theologian full of ideas and energy, took over for this time, and started the TEE programme in different places.

The preparation was done in the following way – as a missionary, I was not fit to write in the Oromo language, but, most of the time, I had three excellent colleagues. So we shared the work. In my absence, I had been replaced by another missionary, who kindly helped and prepared an outline for each lesson in English, with topic, main aim, suggested divisions, and main teaching for the lesson. Other colleagues would transfer and augment it in their mother tongue, add examples of the culture, formulate questions, and make sure that the aim of the day was reached.

Those colleagues would correct the lesson. It was our special version of SPM – Semi-Programmed Materials.

When there was enough for one or two weeks, it was given to two test groups near to our school for comments. Soon, we had developed such a good routine that only a few corrections were needed. Then the lessons were mimeographed and sent to the groups in the wider surrounding area. This procedure had already functioned well when I came back to the ONS.

Within two years, we had groups in all eight circuits of the Western Synod. Pastors were trained to tutor the groups. By giving entrance examinations, we made sure that all had minimum educational levels. (School grades didn't say much, because the levels of competence varied very much.) We spoke of "Basic Level", which, in later years, meant up to Grade 8.

After two years, we had nearly 300 participants in well-established groups, and several groups from whom we did not get monthly tests and reports. We didn't try to establish more, since our Synod leadership had allowed us 300 participants for the trial run.

Remembering that our main aim was to train volunteer teachers so that they could teach people interested in the basics of Christian faith, we had one specialty in our TEE – the fifth day was always kept for help for teaching others. That made sure that the participants would be active in their congregations or preaching places.

The satisfaction of groups and parishes can be seen from a decision of the Synod leadership. When, shortly after my return, the vice-director left our school for further studies,<sup>4</sup> the Synod leadership postponed the start of a new residential evangelist course for one year rather than have the TEE programme interrupted! (Residential teaching was resumed when our staff had obtained a new teacher.)

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<sup>4</sup> Revd Shiferaw Sadi later did a Ph.D. with TEE as the main topic, and became a coworker of the TEE Department of the MYS before I joined it, and was my successor as the Director of the Department. Also, he appreciated the potential of TEE and became a close friend.

The first part of our TEE programme – our two-year course on “Growing in Faith” – was followed by a three-year course combining Bible Survey, Exegesis of a selected texts, and hints for preaching, which came to five years altogether. That was also the length of the TEE course of the MYS.

Several events made it clear how important this course might become soon. In 1978, one of our teachers was imprisoned and accused of adhering to charismatic ideas. Even though it was not true, it made him a “Pente”, because belonging to Pentecostal groups was illegal in Ethiopia.<sup>5</sup> The Synod was accused by former workers, who forced the payment of high compensation and won all cases with no appeal. Church officials were imprisoned for years without hearing in court. Sometimes, churches were closed.

In 1981, attacks on the church also became evident in our area, where church buildings were closed officially. By 1984, 355 of 377 church buildings in the Western Synod were closed, or often confiscated for other purposes.

Our Onesimus Nesib School and the Aira Station got special treatment on August 15, 1981. The Provincial Administrator came with the County Administrator and armed soldiers and sealed the Station office, took all cash out of the Station safe and the communication device to contact the Missionary Aviation Fellowship (MAF). This communication device had allowed for daily half-hour exchanges with the MAF coordinating office in Addis Ababa, and short contact with other stations. The ONS was also worthy of the attention of our visitors. The two teaching rooms were sealed, and the local Labour Union was permitted to take all inventory. A small cassette studio attached to the hall was also sealed, its music instruments and recorders taken. I later found a guitar in the residence of the county administrator, which was being used privately. Fortunately, our office rooms were not touched, and the Labour Union did not take inventory from them. That meant that we could not continue regular teaching, but only the preparation of TEE materials.

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<sup>5</sup> Teferi Angose, a poet and well-known singer, got involved with TEE in to his latter working years in Addis Ababa, where we met again and became friends.

In 1982, a missionary friend and I were detained, and kept in the county capital for a week. Our crime, for which we were being accused was to have preached without proper permission. The Dean of the Church District was kept in prison for two months for the same reason. The aim of this move was because the County Administrator had no car and wanted to confiscate ours. We refused to give him the keys and were escorted to the higher authority, where further refusal would have meant imprisonment and losing the car. We subsequently saw the mission car running for a few months, then it broke down, and was never repaired.

In all these events, the new way of training volunteers was never interrupted, because all people involved in the training handled it with care. For us, TEE was *the* solution for those years.

After 1985, churches were returned gradually. From 1988 onwards, the government tried to make peace with most religious groups. That allowed us to resume many activities. It also made TEE work easier, since travelling was less restricted. TEE now was well accepted in the church, as well as in Western Ethiopia.

## **5. INVOLVEMENT IN ADDIS ABABA AND BEYOND UNTIL 1993**

In 1986, I was transferred to the MYS in Addis Ababa, and my wife was the Medical Secretary to the Church Office of the EECMY. My main task was to be lecturer in Church History for the Diploma and Degree courses, but I also kept contact with the MYS TEE Department. At that time, it had a highly-competent Dean, who had made sure that the first TEE was revised in a fully satisfactory way with a three-year Basic Course and a three-year Advanced Course.

These courses were in high demand in almost all of the dioceses (“synods”) of the EECMY. There were some ups and downs, but there were seldom less than 1,000 participants and up to 2,400 as maximum. The demand was so high that our Principal arranged to get our own printing machine and sub-department.

My new working place made my *involvement in interdenominational courses* easier. Already, in 1979, I had been invited to a consultation in Limuru, Kenya, which gave me an opportunity to get in contact with

several innovative programmes in Africa. In the following year, we had a consultation, and later a workshop, in Addis Ababa, with some evangelical churches considering whether to start TEE in their congregations. My part was to teach about the way of programming in order to show that such a way was feasible. Our example had helped some denominations in Ethiopia willing to follow our example. But, to put it into work, was more difficult for them, as they were organised in congregational independence, it was not easy for them to come to common decisions. The set-up of the EECMY helped to come to clear decisions. While there was central leadership for the whole church, synodical leadership for the Synods (dioceses) could block, but also support, good new programmes.

Beside regular courses for our writers and tutors, we also had such courses for all evangelical denominations in Ethiopia, organised by an Ethiopian TEE Fellowship. At one of them, Dr Patricia Harrison also gave highly valuable teaching.

Participants of several countries – Kenya, Tanzania, Uganda, Sudan, Ethiopia, and also a few from countries in southern Africa – were reached with some courses organised by the Daystar University College in Nairobi. Mostly, Margaret Thornton and I were the main instructors – a good team. The first one took place in 1987, several others followed.

Already, in 1983, I had the chance to visit some programmes in other African countries. While my wife looked into ways of mobile health education, I could contact distant education in theology – in Mubi and Jos in Nigeria, the Botswana Theological Training Programme, a TEE course in Swaziland, and TEE Johannesburg as well as UNISA in Pretoria. From Botswana and TEEJ, I received the permission to use their materials in Ethiopia. Since there was no mail connection in those years, because of the policy of apartheid in South Africa, no formal agreement was possible. This was a great help for the future of TEE in Ethiopia.

Of course, I also took high interest in the TEE Department of the MYS. Its course was designed in a time when schooling was very different, and not of equal quality. Now, schools had been set up in the whole country, and secondary education was also widespread. Even though the course still is in high demand, the TEE Department had to think

of some higher courses, too. In addition, the growing church had a high need of voluntary and employed coworkers. In spite of the difficulties through the revolutionary movement, the membership grew considerably, and there were not sufficient pastors. So, church and seminary had designed a new level between very simple theological education and academic education – a “diploma course”. In Ethiopia, at that time, courses below B.A. level were called “diploma courses”.

So, the MYS planned a residential diploma course. I then suggested that we also do so on TEE level – the same content, only in another order, fitting TEE for self-studies at home. The TEE staff agreed, as also did the MYS Board. Which meant we could start. That meant a lot of future work. The seminary had a few textbooks for the residential diploma course – but not enough. For TEE, we could make use of some of the existing books, but had to add Companion Study Guides, since most of the participants were not used to studying without aid at home.

For many courses, new books had to be written. That was a chance for us from a TEE background. New books were designed, and I gave several workshops on how to do it. This was not only for TEE writers, but also for residential staff, and soon several of them were engaged in producing new teaching materials. We designed it in such a way that the books could be used for TEE learners as well as residential students. Sometimes this gave extra help for the TEE people. Several courses were designed afresh, and many of them were written by residential seminary teachers. Here, we felt how fortunate we were to be together in one institution – residential and TEE departments. Of course, the resident people doubted for some time that distant education could be on the same level as oral teaching. But after a few TEE participants switched over to the residential courses without problems, and showed the same competence as the residential students, the doubts disappeared. A Diploma Course Coordinator was added to the staff of the TEE Department, responsible for checking term papers and tests, but also to support the local tutors.

In the meantime, I had also been appointed Dean of the TEE Department, besides my regular teaching in Church History. That meant, for the next few years, a lot of designing and editing work, besides writing a few courses myself.

This was also the moment when we were glad about the philosophy of worldwide TEE cooperation. We made liberal use of the permission of the TEEJ in South Africa, and a few other good materials we had obtained. But we did not hesitate to adapt them here and there for better understanding for Ethiopians.

Then a problem came from outside. The Ministry of Education shortened all courses, and, so, there was some pressure on us to do the same. So, both TEE courses had to be shortened from six to five years, but basically keeping their same level. Since then, the diploma course has trained several hundred coworkers, and quite a number of them were ordained and employed. This course was so successful that the Mekane Yesus Church has decided that it should not only be offered in English, but, for the future, also in Amharic and Oromo, the two main languages of the country.

In 1993, my time in Ethiopia was over. My wife could not work anymore, and also I had serious health problems, which could be treated only in Germany. So, we returned to the home of our Mission and family, Hermannsburg in Germany. After my good wife had passed away, I started working again. And I could be grateful to the Mission leadership in that half of my time was reserved for writing for TEE in Ethiopia, and I was granted many trips to Ethiopia again for different workshops, and to keep good contacts. My last visit to Addis Ababa was in 2021.

## **6. STARTING TEE PROGRAMMES IN GERMANY AND NORWAY**

Though my job description for the last ten years of my active service kept me occupied for the TEE programmes in Ethiopia, I saw also two needs in Germany.

One concerned the Oromo Speaking Evangelical Congregations in Germany and Norway. My friend, Pastor Tasgara Hirpo, as President of the Western Synod, had ordained me a long time ago. He now lived in Hermannsburg, and was chairman and spiritual guide for several exile congregations in Germany and Norway. He saw the need to train coworkers for the congregations, and the potential to start with the diploma programme in three places – Munich, Frankfurt, and Oslo. So, we acted in Germany as an outpost of the TEE Department in Addis Ababa. I trained

the tutors and ensured that the materials were duplicated and sent out, while the term papers and tests were checked in Addis Ababa. Two of the groups finished, or almost finished, the whole course. A good result, when considering the unstable situation of political refugees.

But there was also another project, which demanded more attention, good will, and a lot of work. One of my concerns was to transfer some of my positive experiences in Ethiopia to our church in Germany. I belong to the SELK (Selbstständige Evangelical-Lutheran. Kirche = Independent Evangelical Lutheran Church), a small conservative church. Local pastors are the spiritual leaders. The help of gifted laypeople either is not wanted by some pastors, or possible coworkers don't feel competent to take responsibility. I felt that more involvement of laypeople could enrich the congregational life and designed a TEE course with the diploma course as a model.

In the 1980s and 1990s, several distant courses for laypeople were being offered in German churches, but they took another design. For long weekends, participants – often quite a considerable number – would come together and listen to lectures of competent teachers, get reading assignments, but not daily tasks. I felt that our African way had a great advantage – learning at home *and* discussing, with eye contact, in the group, plus tasks in the congregation.

It took me some time to get the “go ahead” from our church, but, finally, I succeeded – assisted by a graduate of one of the Weekend Distant Courses. We had come to know each other through a friend, to whom she was married, and who unexpectedly passed away. We soon knew we belonged together and married – and she has supported my ideas until we finally could start. What was important, from my experience, was that I could persuade the theological high school of our church to accept the TEE work as an “Institute at the Theological High School”. So it still had a resource place after I stopped my involvement there, due to my age.

After the “Yes” of the Church Leadership had been reached, I had to look for possible authors. We decided to design a three-year course with two years for the basics of faith and congregational live. That was presented in three courses of 12 weeks each, which meant 36 weeks per

year. Participants were expected to take the whole two years' course. Three other courses for the third year could be added – on exegesis, hermeneutics, and diaconia.

For the training of tutors, I got help from former missionaries to Africa. Writers were mostly friends from my surrounding area, for whom I could give personal help. Of course, I would some author some, but mainly do editorial work. The course could start in 1999. For our small church it found a vivid response, and we had several full groups. Then it became difficult to get study groups, since we insisted on a minimum of six participants for good discussion, and the ways in our church are long. The congregations are scattered over the whole country. So we opened the possibilities for people to take only one or selected courses.

It is not very probable that it can continue in the old ways. In the mean time, much contact goes through the internet. My successors try a mixture of internet teaching and weekend courses. They try to find the ways most suitable for our time.

Once a year, those who graduated from the groups meet for a weekend for further training and fellowship. It is a great joy for all, as well as for me. TEE has bonded people together who otherwise wouldn't have met.

Also, more and more pastors understand the benefit of TEE. As the number of theologians decreases, their work increases. They have understood that they need more active congregation members. It was my hope from the very start to give impulses for more lively congregations.

When looking back at my involvement in TEE work for nearly 50 years, I feel privileged. It was a great blessing for me, and I am convinced that churches worldwide will also need it in future. They need informed and trained coworkers more than ever before.

One of the advantages of TEE, as I met it, are the regular meetings in small face-to-face groups. Only when talking with each other, with eye contact, will we realise if a conviction is only a matter of the brain or of the

whole person, that is, their faith. No meeting by internet or in big audiences can replace such small group meetings.

In my TEE ministry, I was lucky enough that our work was always part of a theological institution. That not only minimises the fear of residential staff losing their work by competition with TEE, but also can give support and good cooperation for the TEE programmes.

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# MEMORIES OF THREE UNFORGETTABLE YEARS OF TEE IN GUATEMALA

**James C. Dekker**

*James C. Dekker, A.B., M.A, M.Div., is a retired pastor on the Christian Reformed Church in North America (CRC). He and his family lived in Guatemala City from August, 1979, to September, 1982. Along with dear and missed national colleagues, he worked in the TEE programme of the Guatemalan Evangelical Presbyterian Seminary for those years. In 1986, after nine years working in Costa Rica, Guatemala, Venezuela, with many trips to Cuba accompanying CRCs there, James and family moved to Edmonton, Alberta, where he began to serve as pastor of Covenant CRC. Eight years later they moved to Hope CRC in Thunder Bay, Ontario, for nine years. He retired from his full-time pastoral vocation at Covenant CRC, St Catharines, Ontario. For eight-and-a-half years, until July 29, 2022, James worked part-time as Member Care Coordinator with the CRC's Resonate Global Mission, travelling to many nations to visit missionaries where Resonate works. He and wife Rose have three daughters, all with spouses, and five grandchildren.*

## INTRODUCTION

THE REMARKABLE TEE PROGRAMME now forms an integral part of many seminary and university curricula around the world. Frequently called “remote learning”, that bland term ironically describes exactly what TEE accomplishes, originally in person, now often virtually, where possible. That is, it moves schools and instructors to students, in many nations, who live far from those schools, to classrooms in cities and villages in mountains, deserts, rain forests, farm country, and more. Through no intentional effort on my part, except prayers for God’s leading, I was privileged to serve from 1979 to 1982 as a TEE instructor for the Evangelical Presbyterian Seminary of Guatemala (EPSG), which is where TEE was born in 1963.

## SETTING THE CONTEXT OF GUATEMALA IN WHICH TEE WAS BORN

In the following few pages, I will describe my own sadly, brief

participation in that ministry. After three demanding, satisfying, and, I pray, God-honouring years, my family and I fled Guatemala in September, 1982. Here are two related incidents that exemplify the violent and often dangerous cauldron of Guatemala for many years.

In August, 1982, a military squad abducted a K'ekchi Presbyterian pastor in northeast Guatemala off a bus, after he was fingered by a hooded prisoner. The pastor was suspected of the supposed subversive activity of teaching literacy classes from the Bible to members of his village and congregation. Ten days later he escaped miraculously, but suffered torture and interrogation in a jungle military outpost. He arrived at our house with a Guatemalan development promoter of the Christian Reformed World Relief Committee (now World Renew). A confidential group of Guatemalan colleagues and I took him to a trusted doctor to examine his wounds, and then arranged to send him underground to a safe house. We had long arranged a compartmentalised series of safe refuges, hoping never to use them.

I do not know what happened to the pastor, but the promoter, who had accompanied him to my home, and another colleague – both members of rural Presbyterian congregations in northeastern Guatemala – disappeared two weeks later. One was never seen again, the other was discovered two years later in the Pavon prison outside Guatemala reduced to a vegetable. Both left a wife and children impoverished and grieving.

Two days later, the secret police mistakenly kidnapped a visiting North American colleague, who was riding in my car. Thanks be to God, he was released some eight hours later after cruel interrogation, but suffered significant trauma, from which it took several years, much prayer and therapy to recover. The next day, my family and I were escorted to the door of an Air Mexico airplane, under armed guard from the US Embassy, and flown to Costa Rica. Others were not so fortunate. (You can read my friend's account of his ordeal in the December, 2012, issue of *The Banner*, at <https://www.thebanner.org/features/2012/12/grace-in-times-of-evil>.)

### **TEE DURING GUATEMALA'S CIVIL WAR**

I start with these troubling events, because, for most of TEE's early years in Guatemala, that nation also suffered the devastating trauma of civil war.

At times, as described above, the conflict struck not a few National Evangelical Presbyterian Church of Guatemala's (NEPCG) members, leaders, and seminary students. While TEE did not directly impact the civil war, its theology and methodology among the poorest of indigenous people were occasionally swept up in the messy and violent history of those years.

As detailed elsewhere, the Guatemalan Evangelical Presbyterian Seminary's (GEPS) TEE project was born in 1963 with F. Ross Kinsler and Ralph Winter as ex-pat midwives, teaming throughout with Nelly de Jacobs, Jose "Chepe" Carrera, Julio Paz Sr and Jr, and Baudilio Recinos, among many others. GEPS is located near the small city of San Felipe in the Department of Retalhuleu, just before the highway begins climbing to Quetzaltenango, the highland city rooted in Mayan culture and history. The NEPCG is the nation's oldest Protestant denomination, established in 1882 in the capital city. Presbyterian missionaries soon reached out to several of the country's Mayan language groups away from the capital.

When I was living in Guatemala, there were three indigenous presbyteries in that church – K'ekchi, Mam, and Maya Quiche. Geographically, they reached both the western highlands villages and remote northeastern agricultural communities. Several were accessible only by air or water. Indigenous Guatemalans are historically the poorest, most marginalised people, comprising somewhere between 40 percent and 50 percent of the country's population. Many live in areas targeted by the military in those years as hotspots of suspected "communist" insurgency. A large group of Presbyterian K'ekchi had built agricultural communities in Guatemala's northeastern Department of Izabal, one of those suspected areas.

GEPS seminary opened TEE centres there, and in several other towns throughout the nation, with both indigenous and "Ladino" (people of mixed Spanish and Mayan descent) students. For much of its history of Guatemala those largely-separate social groups had lived in often uneasy relationships. To the credit of the Presbyterian Church and Seminary, TEE helped bridge that gap by uniting Ladino and indigenous people in many rural TEE classes for seminary training. Inductive Bible studies of Jeremiah and Mark highlighted issues of that prophet's and Jesus' own social justice themes. As well, several volumes of Justo Gonzalez' ten-

volume Church History texts emphasised the introduction of Christianity to Latin America without glossing over the horrors committed by *Conquistadores* on indigenous peoples. Understandably, though mistakenly, rumours of such educational and developmental work that filtered through to Guatemalan counter-insurgency forces and secret police were interpreted as subversive, or in league with rebel forces.

Despite such dangerous misunderstandings by authorities, those TEE courses, and Christian Reformed World Relief Committee development projects, helped students – and, in some cases, significant parts of Presbyterian congregations – learn their meshed histories and their current consequences. As well, growing collegiality, and mutual respect among Ladino and Mayan students, strengthened cultural, spiritual, and ecclesiastical bonds heretofore neglected. In my opinion and experience, GEPS’s TEE programme lived out in practice the very best of Liberation Theology without falling captive to any political ideology. Unfortunately, such incidents, as described above, show the danger of popular education in Guatemala over many years.

### **PERSONAL EXPERIENCES OF TEE**

In my own brief Guatemalan tenure, my family and I lived in the capital city, 180 kilometres northeast of the seminary. Before our arrival in August, 1979, I had met with church and seminary leaders for orientation to my assignment. Latin American culture embraces official titles. Thus, I was seconded from Christian Reformed World Missions (now Resonate Global Mission) and named “Director of TEE in Central and Northern Guatemala”. No residence, vehicle, or chauffeur accompanied that impressive title, but it did fairly well describe that challenging and satisfying work.

The nuts and bolts of the job carried me to two TEE centres in Guatemala. One evening and two mornings a week, I met students at the Central Presbyterian Church in the capital; Sunday afternoons and evenings in weekly classes in a small Presbyterian church in Teculután, 130 kilometres northeast in the Department of Zacapa.

In Guatemala City, two other national teachers and I taught in the oldest Presbyterian church’s classrooms. In my first year of teaching, a

total of eight adult co-ed students took courses. Among them were a lawyer, two middle-aged women teachers, and a young Jewish tailor; that number eventually expanded to more than 20 over three years. Another Guatemalan colleague led Amatitlan's centre, which, at first, accommodated three or four adults, later almost tripling that number.

My two oldest daughters sometimes accompanied me (one at a time) on the two-and-a-half-hour drive from cool Guatemala City to steamy Teculután. Every Sunday, I picked up a Presbyterian pastor teacher in El Progreso on the way. Starting with three students, taking two courses each Sunday, over three years, this centre grew to ten the last year the pastor and I taught. Each week, after teaching there, I indulged myself (and any passenger) with a medium-sized bag of fresh roasted cashews from vendors along the highway on El Progreso's outskirts.

I would love to credit my splendid colleagues who continued leading those centres after my departure, but I have lost contact with all but one. Also, for security reasons, it is still not prudent to reveal their identities. In those years, my city colleagues and I developed fine professional relationships that grew into friendships among our families. As well, when an infant son of one student fell seriously ill of malnutrition, the student, his wife, and young child travelled to Guatemala City. He lodged with us for some days, while the child, accompanied by his mother, was treated and recovered in the capital's large public hospital.

I recall learning from this young family's near tragic experience how precarious life was for low-paid agricultural workers like the father. After the child was born, the student had missed one Sunday of classes, letting us know about the birth. When he returned the next week, I congratulated him, and asked, "What is your son's name?" He said, "We haven't named him yet." I am thankful I didn't ask, "Why?" That week, I did ask one of my teacher friends that question. He explained, "In Guatemala's rural areas, many parents usually wait six to eight weeks to name newborns, because of high infant mortality rate. If they don't name children for some time and they die, the family has not established the bond that a named family inherits." I do not know if the child grew to adulthood, but I recall he was named Cesar.

Such a chilling, but still common fact of life in Guatemala, shook my heart deeply. Yet, it also reveals the huge disparity in social and economic welfare among the many societal levels. Of course, this occurs not only in Guatemala, but in many nations, and is, by no means, wholly absent in wealthy Western countries.

### **TENSIONS IN GEPS AND TEE**

Throughout all sectors of the wide and varied Guatemalan Presbyterian community, TEE evoked strong reactions, both bouquets and brickbats. This may well sound familiar to readers, or staff involved with in-person and seminary TEE programmes. Months before we moved to Guatemala, I had become friends with a well-respected Guatemalan Presbyterian pastor, whom I'd met in classes at the Latin American Biblical Seminary in San Jose, Costa Rica. After I was assigned to the seminary, we talked often about what might be expected of me as an ex-pat missionary. My friend was taking the Masters of Theology course in San Jose, and had been studying there with his family for almost two years.

A bright and upcoming young leader in the NEPCG, he recognised the unique contribution, to which TEE had given birth in his home denomination, and seminary alma mater, but was no entrenched opponent. Though not whole-heartedly supporting the criticisms noted below, he did courteously articulate clear-eyed opinions about some Ladino leaders in the church, and the seminary had begun voicing – though with much less grace – a few years after TEE was born. Some of the following inter-related criticisms from those days sound familiar still today:

- Seminary students wishing to become ordained pastors are best trained in three- or four-year residential programmes, including a carefully-supervised year of pastoral internship in an established church.
- TEE will never be able to offer a full seminary curriculum for a Bachelor's of Theology degree. (Implied, but not often spoken here, is the judgment that TEE cannot prepare truly-educated and capable pastors of the quality expected in the NEPCG.)

- TEE offers courses to many students outside the cities, who have not earned high school diplomas, nor taken any university courses before enrolling in the seminary.
- Related to the above: TEE is adequate for preparing pastoral workers in rural areas, but it cannot raise students to the educational level needed in our many churches in larger cities, where many members have earned university and graduate degrees.
- The crassest and cruelest comments, heard in several meetings with opponents of TEE: This cheapens the honoured position of Pastor of the Word.

I am not going to offer counter-arguments to these points. They range from legitimate concerns to the last one, a fallacious and dangerous hubris about the merits of persons allowed into positions of authority or influence in church or mission work. Suffice it to say, eschewing such social stratification in ecclesiastical education may not have been what Kinsler, Winter, and others first intended. Nevertheless, TEE has offered theological education to many in Guatemala, and later around the world, who, otherwise, would not have been able to even consider hearing God's call to serve in Christian ministry. That result, intended or not, embodies a significant Christian value of ministering to, and raising up multigenerational, coeducational leaders. Many of them are people, who, because of worldly values and class systems, are ranked at or near the bottom of society by those who consider themselves superior. But TEE's narrowing of the huge gaps in social class sounds a lot to me like the very best of Liberation Theology's gifts to God's world and church.

All of those bullet points above, though, pretty accurately reflect my own conversations with a number of leaders and staff members of GEPS. I recall these conversations as largely respectful explorations of issues that needed to be discussed. Only a few pastors, not directly involved in the seminary, adamantly opposed TEE in virtually any form. Whatever else may be said regarding the genesis and fruits of TEE, the visionaries, who dreamed of, and began to implement, TEE in Guatemala, certainly did not hope to train students to become traditional pastors in the NEPCG. They were striving to fulfil their small part of Jesus' Great Commission by

inspiring Guatemalan Christians, in and outside the Presbyterian fold, to make disciples of all the “nations” (or ethnicities) in their purview.

In conclusion, most criticisms of TEE do not really fit its innovative model; rather, they compare apples to oranges. Instead, TEE opened a new and accessible way to train Christian workers, regardless of class, for whom an extended residential programme at the GEPS was impossible educationally, economically, and/or because of distance. Never was it considered to compete with traditional pastoral training. Instead, it complemented the seminary’s curriculum, and served the NEPCG, creatively and uniquely, by expanding that church’s evangelical and evangelistic witness. I do not know if TEE is still part of the GEPS’s programme, but I am thankful to God that I was honoured to serve for three exciting and gratifying years in that school during TEE’s teenage years.

# THE BEGINNINGS OF TEE AND TAFTEE IN INDIA

**Vinay Samuel with Chris Sugden**

*Canon Dr Vinay Samuel, B.D, M.Litt., started the process of setting up study groups for Union Biblical Seminary, India, in 1970, in the cities of Bombay (later, Mumbai), Hyderabad, and Bangalore, using distance-learning material that led to the formation of TAFTEE India in 1971. He chaired the Governing Board of TAFTEE from 1975 for nearly 30 years, and also jointly authored three of its courses. Vinay founded the Oxford Centre for Mission Studies in 1984 on behalf of the International Fellowship of Evangelical Mission Theologians (INFEMIT), and also the Oxford Centre for Religion and Public Life in Oxford, United Kingdom. Both institutions use distance learning, with brief periods of residence for Masters and Ph.D. studies.*

*Canon Dr Chris Sugden, M.A., M.Phil, Ph.D., is the Doctoral Program leader of the Oxford Centre for Religion and Public Life. He is a canon in the Anglican Dioceses of Jos, Nigeria, and of Sunyani, Ghana. He was Director of Academic Affairs and then Director of the Oxford Centre for Mission Studies between 1983 and 2003. He was Director of Course Writing for TAFTEE in Bangalore, India, from 1978 to 1983. He is still writing TEE courses for The Shepherds' Academy of OCRPL, an undergraduate program for pastors in Africa and Asia.*

**T**HE FORCES AND INFLUENCES that led to the foundation of TAFTEE in my own personal journey go back to my studies in English Literature at Osmania University, Hyderabad, in 1962. I learnt to look carefully at texts. John Ruskin's famous "Essay on Composition" taught me to look at patterns in texts. I then applied this to the text of the Bible.

## **INDUCTIVE BIBLE STUDY**

In 1964, I enrolled in Bachelor of Divinity studies at Union Biblical Seminary, Yavatmal near Nagpur in Central India. In my first week of classes, Kenneth Bauman, the Principal introduced me to two books:

Howard T. Kuist on *Inductive Bible Study*, and Dr Robert Traina's *Methodical Bible Study*. They were two Presbyterian scholars from Princeton Seminary. I took to *Inductive Study of the Bible* like a duck to water. The method focused on looking in the texts at contrasts, comparisons, characters, terms used, and words that are stressed. Most importantly, the text could be studied on its own, not least, as it was God's word. This is, of course, the evangelical understanding of scripture, which is not just determined by what the reader makes of it (reader-response), or its reinterpretation in a new "modern" context. This approach attracted me to UBS.

In 1967, I was ordained as an associate pastor at St John's Church, Bangalore. This is an English-speaking former Anglican church of the Church of South India with an evangelical tradition. The congregation was full of Indian professionals, doctors, engineers, young working people, and college students. I found they were all hungry to study God's word. The problem in the churches of India was that, while there were many able pastors, they were trained in the seminaries to pastor and teach, but not to train the people of God after the manner of Ephesians 4:11-13: "Christ Himself gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip His people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ".

I started training well-educated lay people in the inductive Bible study methodology. I was able to start 12 Bible study groups at St John's, led by those trained in inductive Bible study. As will become clear, the place of local churches was central in the beginning and growth of TEE in India, as also was the development of lay-led church Bible study groups. I was able to facilitate the training of lay leadership in the Centenary Methodist Church, Hyderabad, which was my home church in my youth. Revd Vinay Moses, who grew up with me in that church, was the pastor there.

In June 1969, I returned to UBS as registrar at the age of 27. In March, 1969, the first workshop that introduced TEE to India was conducted by Ralph Winter in UBS Yavatmal. I was not in post then. But

UBS took TEE up when it realised that it fitted in to enable “distance learning” of the Bible. UBS recognised that theological education could be extended to people in their local churches, and the seminary could resource such learning.

When I started working in UBS from June, 1969, Bruce Nicholls, a BMMF Missionary, became a champion of TEE and asked me to participate in the discussions about UBS promoting TEE in India as an extension programme of theological education. Bruce was able to get the Bible Medical Missionary Society (BMMF) to take up TEE as their key ministry.

### **KEY INGREDIENTS**

I was at the next TEE consultation at UBS in 1970, but did not become part of the committee. I was released for 50 percent of the time by the UBS Board to begin setting up TEE groups in the cities of Bombay, Hyderabad, and Bangalore. In Bombay, I took TEE to other big English-speaking churches – the Taylor Memorial Methodist Church, and Boem Memorial Methodist Church. Revd Brian Ringrose of BMMF and Revd Dr Chris Wigglesworth of the Church of Scotland, both based in Bombay, also became strong supporters. Bishop Joshi, the Methodist Bishop of Bombay, became an enthusiastic supporter. Our first course was the inductive study of Mark’s Gospel. I trained the pastors to lead the groups, and visited each group in the three cities at least twice a month.

Ian McCleary, a BMMF missionary in Chennai (Madras), was released to develop TEE groups in Madras and Vellore. Ian went to St John’s Church, Vellore, another large local English-speaking church, and developed groups in the church and the Medical College. All these churches had lay people, who were desperate to be trained in reading, and using the Bible for ministry. Senior leaders of the churches backed us, such as Eric Nasir, CNI (Church of North India), Bishop of Nagpur, not far from UBS Yavatmal, Magbool Caleb, the CNI Bishop of Delhi, and Bishop Pritam Santaram, formerly Principal of Bishops College, Calcutta.

So, here were the key ingredients that went into the beginnings of TAFTEE: the resources and inspiration of inductive Bible study methods; professional lay people hungry for biblical study and training in ministry;

large local churches as bases; senior leaders committed to see this start; missionaries, who found something new to get on with, and UBS recognising that theological training can be extended beyond seminary walls and reach churches in context.

I organised the first committee, and requested my dear friend Revd Sundar Clarke, who, at that time, was pastor of St Mark's Church, Bangalore (CSI (Church of South India)), and later became Bishop of Madras, to take up the role as Chairman. I worked on the documents to register TAFTEE as an Association in March, 1971. In August, 1971, I had to leave for Cambridge UK for my postgraduate studies.

### **STRUGGLE TO SURVIVE**

I returned in March, 1975, to find TAFTEE about to close, with no money and little support. Dr Saphir Athyal, who took over as Chair from Sundar Clarke, felt UBS Yavatmal could no longer underwrite the budget of TAFTEE. It is probable that UBS, like other seminaries at the time, realised that this new approach was a serious competitor to them. Saphir asked me to take over and do what I could with it. There was only a small amount of money in the TAFTEE account (about £250 at the time). I took over as Chairman, and provided leadership for 28 years. In the first eight years, I was responsible for raising all TAFTEE's funds.

I drew on missionaries, as we could not pay Indian staff. We had a very committed team of BMMF missionaries. I was able to invite Church Mission Society UK and Methodist Missionary Society UK missionaries to join TAFTEE. We did not have to pay them anything, and they were a great group. Robin Thompson, who had learnt programming, taught programming to the team, and we took off developing our own study material. CMS made Revd Dr Mike Butterworth available in 1977 from his lectureship at United Theological College, Bangalore, to be Director.

Revd Chris Sugden was released by BCMS (Bible Churchmen's Missionary Society) to join us in 1978, and our focus on contextualisation and holistic theology took off. It was a period of much innovation for us as we sought to develop study material, both for labourers with a few years of education, and for medical doctors and college professors.

The period from 1975 to 1978 was a struggle to survive. Study by Extension for All Nations (SEAN) from Latin America made their “Life of Jesus” available for us. In our struggle for money, BMMF suggested that I undertake a promotional tour, which they sponsored, to share TAFTEE’s vision and needs with friends in the United States and the UK. In the USA, I visited Menlo Park Presbyterian Church in San Francisco, University Presbyterian Church in, Seattle, Bel Air Presbyterian Church in Los Angeles, and the Partnership in Mission Organisation in Pennsylvania. We were able to secure pledges totalling \$40,000 a year for three years in 1978. In 1980, I made another such trip to Germany to the Evangelical Lutheran Church of Württemberg and Evangelisches Missionswerk in Hamburg and received substantial support.

### **WHOLISTIC MISSION**

A further element had entered TAFTEE’s DNA by this time, which made it very attractive to these donors. When I returned from Cambridge in 1975, I came back with a wholistic understanding of gospel ministry in response to the challenge of poverty, and the need to equip the whole people of God for such wholistic mission.

Thus, there was a missiological background to the development of TAFTEE’s courses. The Lausanne Congress of 1974 had validated the place of social action, along with evangelism, in the mission of the church. Chris Sugden joined TAFTEE as a course writer in 1978, and subsequently as Director of Course Writing. He had studied Liberation Theology for his UK Masters degree, written a book called *Social Gospel or No Gospel*, and been commissioned to write a book on *Radical Discipleship* following the Lausanne Conference, to flesh out the Radical Discipleship Statement produced at that conference.

In 1969, there was no course at any Indian seminary on Church and Society, Church and State, Human Rights, or Poverty. Yet these were key issues. In 1970, I developed a course on Church and Society for B.D. students at UBS. The Lausanne Congress of 1974 opened the door for evangelicals to explore these issues from a biblical standpoint. This wholistic understanding meant we created TAFTEE courses on topics that were not in the curriculum of theological colleges.

The rise of Liberation, Black, and Feminist Theologies underscored the place of context in theological study, reflection, and mission action. These developments explain the development of courses from 1978 onwards on Jesus the Liberator, Poverty and Development, the Gospel to the Whole Person, and Working Together for Health (the latter with Dr Elaine Sugden). TAFTEE was not laicising or “extending” seminary courses, it was creating completely new material. The German churches were very excited by this dimension of TAFTEE’s work.

These TAFTEE courses were used by the training unit of EFICOR (the Evangelical Fellowship of India Commission on Relief), which began life in the choir vestry of St John’s Church, Bangalore, in 1980, and were subsequently used by World Vision and other agencies in workshops for their staff on biblically-based wholistic ministry and mission in development. Together with Chris, I did a similar workshop in Nepal with the United Mission to Nepal, the one “mission” agency allowed in Nepal. We also did one in Bangladesh with World Vision. This was the background to them taking up TAFTEE.

### **EDUCATIONAL VALIDATION**

A further area to be considered is how TAFTEE related to existing frameworks for validating and accrediting theological education in India. TAFTEE was invited to be part of the Board of Theological Education of Serampore University from 1978, and I represented TAFTEE on the Board from 1978 to 1988. But the residential theological colleges always seemed to be suspicious, and distrusted what they saw as competition. The fact that TAFTEE was evangelical in its Christian position did not help. Both the United Theological College (UTC) and the Christian Institute for the Study of Religion and Society (CISRS), headed by M. M. Thomas, which were based not far from TAFTEE’s head office in Bangalore, spoke against it in the Board. It fell to me to respond to their charges. The first charge was about lack of quality. My response was that the people studying the courses were the brightest and best of the Indian church, including some Professors of Medicine at Vellore Medical College. Those studying in the Bible Colleges tended to be people who could not get jobs anywhere else. The second charge was that TAFTEE was narrowly evangelical in theology. M. M. Thomas maintained this charge until he came to lecture in

the TAFTEE/Oxford University M.Th. course in Oxford years later. There, he acknowledged that this was what theological education should be all about.

### **CONTEXTUALISATION**

One of TAFTEE's strengths was that the students, tutors, and course writers were all immersed in ministry in the Indian context, from which the courses were developed. From 1975, I had discovered the importance of contextualisation. I gave the BUILD (Bombay Urban and Industrial League for Development) lectures on the "Meaning and Cost of Discipleship" (later published by Paternoster Press in 1981). In 1978, I became a co-editor of the International Journal *Gospel in Context* published by Partnership in Mission in the USA. The Lausanne Movement held a consultation on Gospel in Culture in Bermuda in 1978. The Board of Theological Education at Serampore was "surprised" by how contextual the content and process of TAFTEE was. All TAFTEE's deans and tutors were involved in pastoral ministry. Sadly, none of the Serampore-related college teachers lived in the Indian reality. Interestingly, most of the students at one of the colleges headed by one of our strongest critics, Revd Dr Russell Chandran, the principal of UTC Bangalore, attended St John's Church, where I was now presbyter-in-charge, on Sundays. To his credit, 20 years later, he changed his mind and supported the work.

### **DEVELOPMENTS INTO POST-GRADUATE STUDY**

The missiological debate was also the background to further developments of TEE, in which we were involved. The "Radical Discipleship" statement at Lausanne in 1974 was pioneered by Samuel Escobar and Rene Padilla of the Latin American Theological Fraternity. In a way, this was a response to the development of Liberation Theology, with a concern to base social concern for the poor in a biblical understanding. This was discussed further at the follow up to Lausanne at the Congress on World Evangelisation in Thailand in 1980. Out of this came, over time, the International Fellowship of Evangelical Mission Theologians (INFEMIT), a network in Africa, Asia, and Latin America. I was the first General Secretary of this network, and led it for 25 years. Among other issues at its first gathering was the issue of developing and training a new generation of mission theologians from the Global South, who would remain in their

countries for their ministry. The problem was that 70 percent of those who went to UK and USA for further studies never returned – for understandable reasons, since they often went with school-age children, for whom free education and then posts in the West were most attractive. The solution was seen to be to extend TEE to post-graduate Ph.D. degrees, so that students would not be required to move to the West with their families. This was quite logical since Ph.D. degrees did not depend so much on face-to-face input. It was also right for those involved in TAFTEE to take this forward, since the DNA had to be right to extend the TEE concept and process to post-graduate study.

Fortunately, one of the participants at the 1980 gathering in Thailand was Dr David Cook, who was involved in the Council of National Academic Awards (CNAA), the pre-cursor to the Open University in the UK. He put us fully in the picture as to how this could be achieved. The INFEMIT group decided to set up a centre in Oxford to pioneer this, and commissioned Chris and me to set up a post-graduate academic programme in Oxford that would have distance learning at the centre. Chris left India and returned to Oxford to begin the process.

This was the origin of the Oxford Centre for Mission Studies (OCMS), which began in 1983. Between then and 2003, we graduated 100 Ph.D.s from four UK university bodies. The candidates spent six weeks a year in Oxford. This meant that their academic and residence costs were greatly reduced. It also meant their families did not come with them, so almost all returned to their own countries. Among OCMS graduates is a bishop in north Myanmar, the presiding bishop of 4,000 Pentecostal churches in Africa, the pastor of the leading Pentecostal church in Calcutta, and many others in senior positions.

Once the Ph.D. programme at Oxford was embedded, first with the CNAA, then with the Open University, and then with the University of Wales, OCMS developed a Masters Programme with the University of Oxford, which was handed on to be the TAFTEE/Oxford University Masters Programme. The same happened with the Ph.D., so TAFTEE also developed a Ph.D. programme with the University of Wales.

A further development came with the advent of Zoom. In 2016, with Chris, I began a process with our newer organisation, the Oxford Centre for Religion and Public Life (OCRPL), in partnership with Stellenbosch, and subsequently with Pretoria Universities to develop a joint Ph.D. programme. This was different from OCMS, in that the programme and students are fully part of the university and its faculties, not just validated by them. We also had a residential programme of four weeks a year. But, with COVID, this was transmuted into an online seminar by Zoom. This proved satisfactory for the universities, so an annual seminar, monthly research seminars, and monthly lectures are conducted by Zoom. What OCRPL provides is a community to which these scattered researchers, working on their own, can belong, and have immediate contact with their OCRPL co-supervisors and mentors (for non-academic pastoral issues). Following the Ph.D. programme, an OCRPL Masters Programme in Islamic Studies has also operated along the same lines with Pretoria University.

The universities have expressed appreciation for what is provided. The first three OCRPL Ph.D. graduates in 2022 were each congratulated on very good theses, which will not only be available on the university websites but also are being prepared for publication.

Topics covered in Ph.D. theses done at OCMS and with OCRPL include “Christian Discipleship Training as a Remedy for the Spread of HIV-Aids in Zambia”, “Justice in post-apartheid Namibia”, “Addressing Corruption in the Church in Nigeria”, and “Church and State Relations in South Sudan”.

Further, in September, 2022, Pretoria University Theology Department held its own first “Introduction to Research Colloquium” by Zoom. This replicated what we had been doing at OCMS with new students since 1983, and what OCRPL has been doing in our partnerships with Stellenbosch and Pretoria since 2018. The majority of participants were OCRPL candidates. So, TEE has fed back into the practice of a university department.

## **SUMMARY**

Thus, a programme inspired by Bible study methods, which was taken up by professional lay people hungry for biblical study and training in ministry, based initially in large local churches, supported by senior leaders and missionaries, who found something new to get on with, and expressing a wholistic and contextual approach to mission, began, initially, by offering a certificate course in theology to labourers, farmers, development workers, doctors, and professors in India. It continued in partnership with Oxford University and the University of Wales to offer post-graduate degrees, and was the seed bed not only for the Oxford Centre for Mission Studies but for the Oxford Centre for Religion and Public Life post-graduate extension education programmes with world-renowned universities.

# THE STORY OF TEE IN PCEA KENYA (1982-1989)

**Brian and Jean Gibson**

*Brian Gibson, B.Sc., B.D., PGCE, was director of Theological Education by Extension in Kenya from 1982 to 1989. Since his return to Northern Ireland, he has served as an ordained minister in the Presbyterian Church in Ireland, maintaining his interest in Africa through occasional return trips and heading up mission support teams in the various churches in which he has served. Jean Gibson, B.A., Dip.Theol., PGCE, helped to produce the original courses for TEE in Kenya between 1982 and 1989. On returning to Northern Ireland, she worked in the Youth Office of the Presbyterian Church in Ireland and then as National Representative for the Christian charity, "Care for the Family". In 2012, she resigned this post to devote herself to writing full time. In the same year, she was awarded an MBE for services to the community.*

“WE’RE VERY GLAD THAT you’re both teaching in the Pastoral Institute at Muguga. But there’s something else that you might be able to help with.”

Dr Kimani Chege, our teaching colleague, and Very Revd Crispus Kiongo, Principal of the Institute, were visiting us in Banguru house at Thogoto, our recent home in Kenya.

“While it is good to be able to help the students who come to the Institute, there are many more across the country who would like to study but can’t leave home to do that. There’s a course called Theological Education by Extension, known as TEE, which is being used in other places. We think it might be useful for the Presbyterian Church in Kenya.”

We looked at each other and nodded, ready for a challenge. “We don’t know much about it but we could certainly find out.”



**Brian, Andrew, Jean and Sarah-Jane at our Kikuyu Home in 1984**

It was September, 1982. We had been in Kenya with our two young children for almost four months, settling into our house, studying Swahili, and getting used to our teaching duties in the Pastoral Institute. The Pastoral Institute and St Paul's, Limuru, were the two places where those wishing to minister in the Presbyterian Church of East Africa (PCEA) could study at that time. But we knew that there was a great need across the country in the many churches without ministers or evangelists. Most ministers had responsibility for multiple churches and could only be present there from time to time. In many remote locations, the lay people, who preached on a Sunday, had little access to any structured Bible study. We realised that, if there was a way to bring study materials to these people in their home locations, it could open up a whole new avenue of ministry.

On making enquiries, we found, unbelievably, that a training course was planned for the following month in Nairobi for anyone interested in setting up TEE. We enrolled immediately, and, as soon as the course began, we were fascinated. The more we heard about the way it had worked in other countries, the more convinced we became that it would be helpful within PCEA. On completion of the two-week course, we wrote up a report and talked the whole idea through with our colleagues at the

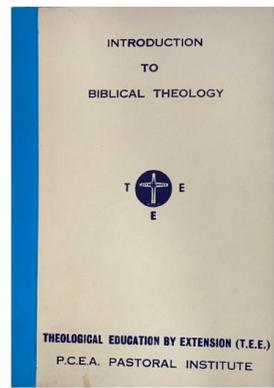
Pastoral Institute. We discussed it with the ministers currently in training there and were encouraged by their enthusiasm. Everyone agreed – we should start writing as soon as possible.

Energised by our initial excitement, we plunged into planning the outline of courses that would be written – eight courses with ten lessons in each. We were aiming at people willing to help in some form of church ministry but who had not had the opportunity to study the Bible in any formal way. The courses would give an overall introduction, first to the New Testament and then the Old. Basic courses on Preaching, Biblical Theology, and Church History would be included, as well as a course looking at one Old Testament book in more depth and one from the New Testament, and, finally, one on the Presbyterian Church of East Africa. Each course would last ten weeks, with students meeting to discuss a chapter each week, and then do a written examination at the end. These would be sent in to us for marking, and then Brian would travel out to meet the group, return the examination papers with their results, present certificates to those who had successfully completed the course, and introduce the next course.

By March, 1983, 100 people had applied to do the first TEE course. It was important to find a local leader for each group who would arrange weekly meetings and keep the group motivated and together. By August, almost 300 people across the country were studying the first course.

The enthusiasm for the programme brought its own challenge. We needed to have the following course written by the time the students had completed the one they were working on. It kept us working sometimes into the late evening.

In the beginning, Jean typed up the course lessons on duplicating stencils on a small portable typewriter. We then ran them off on a hand-operated duplicator. The completed pages, about 100 for each course, were set out in numerical order on long tables to be assembled into a manual. These were then transported to Jitegemea



**One of the original  
TEE Manuals**

Press to be bound. Each student was asked to pay KShs20 to have a manual and join a study group.

One of the incidents that sticks most vividly in Brian's mind was the group which was set up at Mpekatoni Parish in October, 1988. Brian flew to Mombasa, where he transferred to a six-seater Cooper Skybird plane to fly to Lamu. After spending the night in a local hotel, he left at 5 am to catch a boat to Mukowe Pier, where he took a matatu (a privately-owned minibus) to Mpekatoni. He arrived in time for the 9 am meeting of potential students who arrived by 11 am.

The interest in doing TEE quickly developed throughout PCEA. As it grew, it became obvious that structures were needed at Presbytery level, to make the programme available to as many as possible, and to ensure its long-term future. In 1988, TEE became a separate department under the supervision of the Christian Education Committee. Religious Education Advisors and additional office staff would help to carry the work forward.

The climax of our work with TEE was a "Kwaheri" meeting in 1989, with around 200 students in the Nairobi Presbytery. They presented us with an engraved Elder's Stool, which we still treasure. Their show of love and appreciation was deeply moving.

It was also very significant for us to visit Muthithi Prison during a trip to Kenya in January, 2015, and hear prisoners share how they had come to faith in Jesus Christ through studying TEE.

When we visited the TEE Department on another occasion, we introduced our selves to the receptionist. She looked at us and exclaimed "I thought Gibson would be old and fat!"

It was a wonderful privilege to be allowed to share in the ministry of the PCEA over those eight years, and it is a greater joy to know that the programme has developed and expanded. It is our prayer that it will continue to enrich and deepen the spiritual vitality of PCEA.

## **REFLECTIONS**

The one course with which we struggled most for the members of PCEA was the one on preaching. As we lived in the country, and became more acquainted with the culture, we realised how different the African way of communication and preaching is to the Western approach. Our classical homiletical model is to have an Introduction, a number of main points moving the theme forward to a conclusion. It is logically- and analytically-oriented. The African approach was to have a theme, and then to develop that theme with a number of stories, a bit like the spokes of a bicycle wheel leading back to the “hub” of the lesson. A “circular” movement rather than a “train line” progression. The African culture is much more community- and relationally-oriented, and this is reflected in their style of preaching.

It was a course which should have been written by a local person rather than ourselves, but we were under such pressure to produce the next course for those working on the previous course that we did not take time to have more local input. At the time, we were not aware of any other way of teaching homiletics in an African context.

The TEE programme was most successful in parishes where the minister was enthusiastic in the promotion of this type of learning. At the time we were involved in PCEA, ministers could be moved from their parish every few years, and sometimes, when the minister moved on, the Programme fizzled out in a parish if the new minister did not give it his support. This may have been due to the large number of congregations the minister had to pastor, or maybe he felt a little “threatened” by having lay people theologically trained. When it did continue beyond the change of minister was when a gifted lay person assumed leadership of the local group and promotion of the programme within the congregation. This tended to be the pattern in parishes around the Nairobi area where a greater number of lay people had experience in study and leadership practices.

Since we left Kenya in 1989, the TEE programme has expanded and grown from those initial eight basic courses to include an advanced diploma course and a number of other programmes and initiatives (see Appendix). After we left, Revd Uel Marrs took over the programme,

alongside local PCEA personnel, and, in recent years, Mrs Naomi Leremore has worked with local writers to provide further courses. The content and structure of the programme has changed and evolved over the years, but it continues to be an effective tool in theological and spiritual education within Kenya and beyond.

## **APPENDIX**

### **THE OBJECTIVES OF THE TEE PROGRAMMES**

- To improve the theological knowledge of all Christians by provision of sound theological study materials.
- To encourage the effective use of knowledge gained for the spiritual growth and service within church and society.
- To harness spiritual formation and team spirit of students by organising them into discussion study groups.

### **TEE STUDY PROGRAMMES**

#### ***1. TEE Basic Diploma and TEE Advanced Diploma***

TEE Basic Diploma gives God's people an opportunity to study basic theology from where they live, work, and witness for Christ. The students use theological course books and complete some exercises before the weekly group discussion meetings. After completion of the Basic Diploma, one can proceed to the *TEE Advanced Diploma*.

#### ***2. TEE Crossing Mentorship Course***

This is two-year mentorship program for children between ages 11 to 14 years. It is a teaching in story form with probing questions, scripture verses, wisdom for living, suggestions for prayer, and reflective journalising. The purpose is to prepare the children to successfully manoeuvre through the challenges of adolescence and high school, and prepare them to be responsible adults.

#### ***3. Diploma in Holistic Nurturing of Children (HNC)***

This course is designed for all adults, especially parents and teachers of children. It equips them to understand children better, and to effectively

guide them in their growth and development – socially, psychologically, and spiritually.

**4. *Diploma in Guidance and Psychological Counselling (GDC)***

This academic course is offered by the TEE Department in collaboration with the Presbyterian University of East Africa for those who wish to gain skills and competence in Psychological Counselling.

**5. *“Adopt an Inmate” Initiative***

This is prison mission program that gives opportunity for individuals, groups, and organisations to sponsor inmates in correctional institutions to study basic TEE diploma as a way of helping them through character and spiritual transformation, as well as reintegration into society after they are released.

**6. *TEE “Get it Right” Bible Study Series***

TEE has launched a Bible-study series that will mainly be addressing issues that are a concern to the Society. This material can be used by individuals, or families, as well as small groups.

**7. *Annual Theological Conference***

Starting in 2022, the TEE Department will be holding annual conferences with the aim of exploring theological issues that are of a concern on church and society.

# PRESBYTERIAN CHURCH OF EAST AFRICA TEE PROGRAMME, 1989 TO 1998

Uel Marrs, B.Sc., B.D.

*Following ordination to the ministry of the Presbyterian Church in Ireland (PCI) in 1988, Uel was Executive Director of the Theological Education by Extension Programme of the Presbyterian Church of East Africa from 1989 to 1998. Since 2002, he has served as PCI's Global Mission Secretary, based in their headquarters in Belfast, Northern Ireland. This role allows him to maintain ongoing interest in, and involvement with, a range of theological institutions and distance learning initiatives around the world.*

I ALWAYS LOOKED FORWARD TO a Saturday because it was the day when I tried not to go anywhere near the office and to have some family time, to take the day off from my role as Director of the Presbyterian Church of East Africa (PCEA) TEE Programme, and make a shopping trip to Nairobi.

On one particular Saturday, I returned home late in the afternoon to find Timothy sitting on our doorstep. Timothy had volunteered to be a TEE Parish Coordinator, and so was responsible for about six or seven TEE groups that had been set up in a number of congregations in and around the town of Nyahururu in Kenya's Central Province. As parish coordinator, he was responsible, not simply for leading a TEE group, but administrating in such a way as to ensure a steady supply of course materials for all the groups in the parish. As a local school teacher, Saturday was Timothy's day off as well, but it so happened that he needed course materials for TEE group meetings due to take place the next day. So, he had woken at sunrise and made the four-hour journey by public transport to Nairobi, and then a further 45 minutes to my home at Thogoto Mission. Once we had exchanged greetings, I drove with Timothy to the TEE Office nearby where we obtained the materials he needed and then accompanied him to the bus stop in the hope that he might reach home before midnight.

As I look back on my involvement in TEE during the 1990s in Kenya, I will never forget Timothy's dedication and sacrifice in order to fulfil his responsibilities as parish coordinator, and his deep desire that he

and his fellow-students be better equipped theologically for service in the life of the Church. His example encouraged me greatly, and I'm thankful to have known him and others equally dedicated in their coordinating roles. There is something energising when you know you are working with reliable people, especially those who exude much potential.

I recall well the day in 1988 when, as a young pastor sitting in my study in Ballymena, Northern Ireland, pondering a sense of call to become a missionary of the Presbyterian Church in Ireland, and an invitation to serve in Kenya as Director of PCEA's TEE Programme. At that time, the Lord had laid upon my heart Paul's words to another Timothy, "*And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others*" (2 Timothy 2:2 (NIV 1979)).

In this verse, Paul exhorts Timothy in his teaching role, but with the implication that, first of all, he will need to identify, perhaps even target, the reliable people to be taught and equipped for service. As I began to explore the beginnings of TEE in the 1970s in Guatemala, I came to understand that one of the original intentions, indeed challenges, of TEE was to ensure that the opportunity for theological training was provided for the right people, the more-mature, older Christians, who were already active, if not experienced, in congregational leadership, but, who, perhaps due to family responsibilities and work commitments, were not in a position to drop everything and enrol for residential theological training, as it would have taken them many miles away to a city campus. Rather, they were crying out for tailored programmes of theological study that could be followed in their rural context, via distance or extension methods, an approach to learning that could be woven into their existing rhythms and patterns of life and work.

At that time, while thinking about the challenge of identifying and training the right people, I recalled a book I had read by Gordon McDonald entitled *Ordering Your Private World*. At one point, he speaks of the importance of being a good steward of time in pastoral ministry, and of being able to distinguish different kinds of people. There are those who will drain you of energy, others, who will come with good ideas but ultimately distract you from the best course of action, whereas you need to

be able to identify a third group, the people who are full of potential, and who, when mentored, trained, and encouraged, will minister effectively in the life of the church. All this shaped my thinking as I embarked on what was to be nearly ten years of involvement in TEE. Perhaps a little naively, I clung to this idea that I would succeed in identifying and working in TEE only with the people who were full of potential, though I was soon to discover that it was not just that simple.

When the PCEA TEE Programme was launched in 1982, the original vision was to provide training, not for ordained pastors as such, but for lay-leaders and elders, who carried significant responsibility in parishes throughout Kenya. Given that one pastor could be in charge of a parish with as many as ten, 15, or more congregations, it often fell to the elders and lay-leaders to preach, teach, provide pastoral support, and administrate, while the ordained pastor would appear only once or twice in every two or three months, at which time the focus would be on special services, and conducting the sacraments.

Having had the idea to commence a TEE programme, the PCEA leadership invited PCI to send a missionary to work with them in pioneering what was one of the first TEE programmes established by mainline churches in East Africa. So, in 1982, my predecessor Revd Brian Gibson, a PCI minister, travelled to Kenya, along with his family, to take forward this work and become the first director of the programme. In the early years, he drew on the wisdom and experience of senior leaders in the PCEA, who had vision for TEE – former Moderators of the Church, such as Very Revd Dr John Gatu and Very Revd Crispus Kiongo. He also worked closely with pastor and theologian, Revd Dr Kimani Chege. The experience and guidance they provided was invaluable.

With this original vision to adapt TEE principles for the training of congregational lay leaders, Brian began the work of writing, largely from scratch, eight semi-programmed TEE course books in the English language. In accomplishing this task, he also worked closely with his wife, Jean, who shared in the process of typing, proof-reading, and copying the materials using a Gestetner Duplicator, before the books were collated, covered, and bound by PCEA's publishing department, Jitegemea Press. These first eight books provided introductory courses in The New

Testament, The Old Testament, Jeremiah, Mark's gospel, Preaching, Church History, Biblical Theology, and last, but not least, a course simply entitled, "The Presbyterian Church of East Africa", which introduced the PCEA's denominational history and constitution.

Over the years, Brian Gibson, and then myself, as his successor from 1989, travelled widely setting up the TEE groups in PCEA congregations around Kenya. These discussion groups were not held in churches only, but in school classrooms, places of work, under trees, and other open-air locations, and even, in later years, in prisons!

Reflecting on the initial curriculum, some courses proved to be more popular than others, not least, those relating to the Old Testament, but especially the preaching course, the one course that was more orientated to gifting and fulfilling a specific role in the church. Interestingly, it was this course that almost everybody wanted to get their hands on. Although we used to recommend studying it towards the end of the programme, so as to build a foundation of bible knowledge through studying the other courses first of all, providing a base upon which to craft one's first sermon!

In the early years, the preaching course required each student to write and preach a ten-minute talk. Quite often, on a Sunday afternoon, I would meet with a TEE group to listen to and assess a dozen ten-minute sermons on the designated portion of Scripture, the 23rd Psalm! Despite the fact that all comers were enrolled, I do not recall any of the men and women, be they older or younger, shrinking back from this challenging test. While, occasionally, there were a few nerves, almost everyone was eager to hone their preaching skills.

There is definitely value and attraction in courses that lend themselves to being outworked practically, to helping students discern their gifting, and that provide an obvious usefulness in the life of a congregation. I can't help wondering if the challenge of identifying reliable people of potential might have been more easily overcome if we had balanced the number of courses on the foundations of bible knowledge with more of those that focused on spiritual gifting and equipping for specific roles. Nowadays, PCEA have some tremendous TEE courses designed for

training in counselling, and the curriculum has both deepened and widened, but that is a story for my successor to tell!

I soon discovered that there was very little by way of a selection process for TEE enrolment. Despite repeated attempts to identify those Christians specifically carrying lay-leadership responsibilities, the many hundreds who enrolled included a tremendous range of ages, academic ability, and spiritual maturity – indeed some managed to enrol, who were not professing Christians at all! Added to that, others were enrolled, despite very minimal literacy skills, relying on fellow students to assist them as best they could to work their way through the curriculum. I could go as far as to say almost no one was prevented from enrolment.

So, what was motivating so many to want to enrol? Some, with a passion to know and serve God more faithfully, just wanted a closer walk with the Lord, not necessarily to be better equipped for a particular ministry. Then there were those who were motivated by the fact that an attractive certificate was awarded for each course successfully completed, and this was followed by a diploma for those who completed all of the eight courses available. At the time, there was no formal accreditation for the programme, but it still looked impressive on a curriculum vitae if you had a TEE Diploma, and so walls came to be well decorated with certificates and diplomas. Some saw TEE as a route to moving up the ladder at work, presenting their newly-gained qualification to their employers. One or two confided in me that it had led to a promotion! Others, with hindsight, confessed that, in reality, when they enrolled they were not followers of Jesus at all, and it was only in the course of their studies that they came to understand what it meant to do so. At TEE graduation, they gave their testimony of coming into a personal walk with the Lord as a result of the course.

TEE graduation ceremonies were often very special occasions, nearly always taking place in the context of a church service, and I was privileged to attend many over the years. Whole families turned out for the occasion, and there were wonderful photo sessions afterwards. I faced growing pressure to introduce the wearing of Geneva gowns and mortar boards for such ceremonies. This was resisted for many years, but, with time, this, too, became part of graduations. Every diploma graduate, in

addition to getting their diploma, received a colourful, hardback copy of *The Cross of Christ* by John Stott. The whole event was such a great recruiting ground for the next batch of students – with all manner of backgrounds and motivations.

One factor that, undoubtedly, did have an impact on who turned up for enrolment was that of language. Some viewed TEE course material as more worthwhile and prestigious if it was available exclusively in the English language. English, for the most part, was the language of education, used frequently in government offices, and some areas of commerce. Yet, while this attracted the younger, educated, students, many of those in leadership were older, mature Christians, who were more comfortable in speaking their heart language, such as Kikuyu or Kiswahili. However, whilst they may have owned a Kikuyu Bible, and spoke Kikuyu as their language of choice, there were those who would have still needed just as much literacy support if courses had been available in the Kikuyu language. While exams were written in English, very often group discussions were conducted in the vernacular. Today, some 25 years from when I moved on from the programme, my understanding is that the new, extensive range of courses continue to be nearly all in English. I can't help thinking that more effort was needed to prepare courses in the vernacular, and, because of the lack of such courses, there were times when key leaders failed to enrol.

Another factor that, with hindsight, may have had an impact on being able to target people of potential through TEE was the question of the cost of enrolment for the programme. There was significant income disparity from congregation to congregation. In some cases, the majority were wealthy, city-based business owners, while, in other contexts, the majority of members was much poorer, barely managing a hand-to-mouth existence in the Nairobi shanty towns, or in some of the more-remote rural communities.

On this question of setting enrolment fees, I well remember a discussion at the Second ACTEA All-Africa TEE Consultation that I attended in Jos, Nigeria, in 1991. The title given to the session was "Fearless Finances", and the general consensus was that, if you were confident in the quality of your course materials, you should not hold back

from charging appropriate course fees. The consensus seemed to be that people expect to pay for something worth having, and they will be suspicious of your product if you are giving it away for little or nothing. Thereafter, on the PCEA TEE programme, we thought carefully about setting course fees, doing our best to strike a balance between covering costs, and remembering there were those whom God would have study on the programme who could not afford to do so. I do recall one well-off businessman, who, as group leader, would always cover the short-fall in any course fees that were due.

Of course, it was not simply about the challenge of targeting the right students. Discerning reliable people was also necessary when it came to identifying and training competent group leaders and parish coordinators in a whole range of topics, such as how to prepare good questions for group discussion, group dynamics, time management, and the like. Ultimately, of course, it was about identifying and training the right people as TEE directors as well.

I was very conscious of being a missionary grappling with language and culture, not to mention learning about TEE on the job. I benefited from books, such as a very useful manual edited by Margaret Thornton, *Training TEE Leaders: a Course Guide*. I was also so grateful for the helpful resources highlighted at short courses run occasionally at Daystar University, Nairobi, and by The TEE Forum, arising from the Association for Christian Theological Education in Africa (ACTEA). This forum, whenever it met, provided wonderful opportunities to network and have fellowship with TEE practitioners and administrators from many parts of Africa, indeed from around the world. I counted it a special privilege to attend the Second All-Africa TEE Consultation in Jos, Nigeria, in June, 1991, and to sit under the instruction and learn from distance education specialists, such as Fred Holland, at one point described as the “father of TEE in Africa”, along with his wife, Grace, benefiting from their many years of engagement in TEE in Zambia and Zimbabwe in the 1970s. For all the learning and experience I gained, it was not until I was succeeded by the first local Kenyan director, Revd David Gathanju, that the programme really took off. PCEA sent David to the United States to undertake a Masters in Distance Learning, and, in time, he was able to facilitate a whole new phase of course writing, also seeing hundreds more students enrol.

The TEE programme entered a new season, making a deeper impact on the life of the church.

One last, though, perhaps less obvious, factor worth reflecting upon, that influenced the defining of the target group of students for TEE, was where it was located in the denominational structure. In particular, to what extent was it integrated with the existing programme of residential training for ordained ministry? For many years in PCEA, it was debated whether TEE belonged in the denomination's Department of Christian Education (which had oversight of Sunday School for children, the training of Sunday School teachers and youth leaders), or in PCEA's Training and Personal Development Committee, overseeing the training of ordained pastors. During my time with PCEA in the 1990s, the TEE programme went on a journey from being available to any church member toward being formally recommended for the training of elders, and then, in later years, being more closely linked to the training of ordained pastors.

Where the journey of ordained ministers had brought them through the TEE programme, they proved to be great advocates of it. Even if they had not been through the programme themselves, it made all the difference if they had been made aware of it in their residential training, coming to understand and own it. This meant, potentially, they could have a key role when it came to implementing TEE in the life of their parish and its many congregations. Sadly, strategic opportunities were often missed during residential training to envision student ministers towards adopting the TEE programme for the equipping of lay leaders. Add to this, in some cases, pastors, who had limited training, or who struggled academically, felt insecure at the thought of their parishioners studying theology, and perhaps even challenging them on the content of their sermons! An enthusiastic parish minister made such a difference in the launching and sustaining of the TEE programme, and fearlessly ensuring that students with leadership potential joined the programme.

All those years ago, the Apostle Paul instructed Timothy to identify reliable people – men and women of potential. So, too, the challenge remains in TEE to identify those upon whom the call of God rests for leadership in ministry and mission in the local church. I, for one, found the challenge of identifying and training the right people to be a significant one

during my years in TEE, whether enrolling students, training group leaders, appointing parish coordinators, or finding ministers with a vision for TEE in the training of lay leaders. But, then again, if truth be told, there were times when I struggled to see myself as the right person to be directing the TEE programme! Nonetheless, when all is said and done, I never ceased to marvel that, in the providence of God, and out of what appeared to be an “everyone welcome” enrolment process, there did, indeed, emerge, time and again, well-equipped, godly Christian leaders.

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# PIONEERING TEE IN NAKURU AND WRITING FOR TEXT AFRICA

**Shirley and Bob Andrews**

*Bob Andrews trained at Moore Theological College in Sydney, Australia, before ordination as an Anglican minister in 1957. He served with CMSA in Tanzania from 1959 to 1971, and in Kenya from 1973 to 1978. He then pastored an Anglican church in Sydney from 1978 to 1994.*

*Shirley Andrews, a trained schoolteacher, taught for 12 years, specialising in Christian education and special-needs education, and directing Christian youth camps. After their marriage, Shirley and Bob served together in Tanzania from 1967 to 1971, and in Kenya from 1973 to 1978, where they introduced TEE to the Anglican Diocese of Nakuru. They revisited Kenya in 1986 and 1999, validating TEE texts during both visits.*

## INTRODUCTION

THIS ARTICLE IS BASED on interviews with Shirley and Bob Andrews between September and November, 2024, in Sydney, Australia, and an initial email conversation with Shirley Andrews in 2023. It has been 50 years since the Andrews started the TEE programme in Nakuru. Unfortunately, some details could not be recalled in their retelling of events.

We thank Shirley's niece, Kathy Shanley, for conducting numerous interviews and producing an excellent write-up, which forms the bases of this article. Additionally, we are grateful for the unmeasurable help of John Arnold, who helped to reestablish an initial contact, and tirelessly invested himself in helping collect the Andrews TEE story and providing additional research.

## BRIEF OVERVIEW

Shirley and Bob Andrews served with CMS Australia (Church Mission Society) in Tanzania from 1967 to 1971 and in Kenya from 1973 to 1978. In 1974, Shirley and Bob Andrews began a TEE programme in the

Dioceses of Nakuru of the Anglican Church of Kenya. TEE spread worldwide in the early 1970s. TEE in the 1970s was well connected around some early key promoters, like Patricia Harrison and Fred and Grace Holland in Africa, who initiated the writing of TEE self-study books through an ecumenical Africa-wide project, which produced what is today known as “TEXT Africa”. Shirley Andrews wrote four books: *Genesis Part 2, Stewardship, Proverbs, and Women in Ministry*. The last two books were written after she returned to Australia. After the Andrews left Nakuru, Margret Thorton came to continue the TEE ministry. The Andrews were back in Nakuru to cover Margret Thornton’s furlough for six months in 1986 and 1987, and worked with local TEE staff. They also participated in TEE Training at Trinity College, Nairobi, in 1999, where they covered a session on the historical background of TEE.

### THE BEGINNINGS

Sometime between 1971 and 1973, Bob first heard about TEE from Patricia Harrison while they were in Australia between their assignments in Tanzania (1967 to 1971) and Kenya (1973 to 1978). The Andrews were invited to come by the local bishop of Nakuru (Rt Revd Manasses Kuiria, who later became the Archbishop of Kenya), who had started the TEE programme in the Anglican Dioceses of Nakuru, Kenya.

TEE was already running in West Africa, and several denominations got together to start it in East Africa. They consisted of American, Canadian, and British Christian groups. Shirley and Bob attended several training sessions conducted by Grace and Fred Holland, who belonged to the “Brethren in Christ Church”. Shirley and Bob had kept in touch with them for many years and had met them several times. The African Inland Mission was running a large programme involving TEE at that time. A publishing company called Evangel was started in Nairobi to publish the TEE texts. It was part of the Assemblies of Canada church, and became a large publisher.

They belonged to an association of TEE leaders that met every six months to share programmes and information and to support each other. The Andrews laid the foundations for administering basic-level TEE, examining learners, and training group leaders in Nakuru.

## THE BOOKS

The Andrews were also involved in the efforts of Fred and Grace Holland to produce the TEXT Africa TEE courses. The Hollands' training sessions were held in the mountains above Nairobi, and Shirley and Bob attended several of them, the longest of which lasted five weeks. They were put in groups with other denominations from other parts of the country, and projects often began there. Shirley began writing her first book at a writers' conference with the Hollands, which became *Genesis Part 2*. At that time, efforts were made to bring together people from the various mission areas to start organising the writing of TEE courses. Writers were put in teams of three, each with a different background, so that the course was suitable for various churches and contexts. The course writers came from different parts of East Africa and some from southern Africa. At one of the meetings, someone was interested in developing TEE courses, not just for the lower level, but also for the university level. A group developed courses for the University of Nairobi.

Shirley wrote four books for TEE. She also wrote other books, but not for TEE. *Genesis*, *Proverbs*, and *Stewardship* were written in Africa. *Women in Ministry* was written when they returned to Australia. Some of the courses that Shirley and Bob wrote were initially written in Swahili, while others were written in English. All the books were tested and validated in Africa using small test groups that even included an exam! Shirley wrote the texts, and Bob checked and did the first edit. Evangel further edited, translated, tested, and validated them; sometimes, Shirley and Bob were also translators. The TEE TEXT Africa courses were translated into many African languages, and are still available today from Evangel Press. Some TEE TEXT Africa courses have also been translated into Asian languages.

Shirley also wrote a training course for TEE group leaders that she and Bob used. Margret Thornton found a tattered copy in the boxes of records they left behind. The basics of that initial course were amended, reproduced, and used for many more years to train group leaders in Nakuru three times a year.

## THE EFFECTS IN NAKURU

The TEE programme was aimed at those with a basic education to Grade 7 level. It took some convincing to allow those who were traditionally not educated to be taught the programme. Not everyone agreed that investment in educating at such a low level was necessary. Initially, the teachings were met with some scepticism, but the Andrews believed that educating and teaching people to think and express themselves changed individuals' lives.

Shirley commented, "One of the things about TEE was that the students we had were thrilled to have the opportunity to learn in a way that they could learn effectively, understand, and use the information. And that's what made TEE so helpful. The students were thrilled. One man used to walk for three hours to his seminar group. And some women leaders, who would walk a long way, were pregnant. They were so thrilled to have a chance to learn



**April 29, 1999 – Revd Bob and Shirley Andrews visiting ACKTEE Directors' course, Trinity College, Nairobi.**

more about their faith. We don't always understand. We have ample opportunities for educational enrichment, but people like these early TEE students do not. And now they could learn in a way they could understand. And it thrilled them. All their skills improved, too, including their reading skills, and writing skills. That was one of the side effects, one of the benefits. But that wasn't the reason we did it. What was the reason we did it? What was the aim? The leaders, who were leading in all kinds of ways, were ill equipped. They were very capable, intelligent people. But they hardly had any training. The people who came were community leaders, and they did everything in the church. The church didn't have enough ministers; they had community leaders. A minister may have had 19 churches. He couldn't possibly do all the work, but the locals did. And they were the ones we wanted to train. It wasn't designed for pastors. The people were doing the work of ministry, but they never were given the opportunity to learn more about their faith. When we gave them that

opportunity they jumped at it. They were so thrilled.

“TEE was an effective method of teaching. Really effective. Because the students were very involved, they got skills they could use immediately. And that’s what they really wanted. They wanted help to do their work.

“We had one student who couldn’t read Swahili. Or write anything. He got his son, who was still in primary school, to read him the book. He would give the answers to the boy, and the boy would write them down. Ultimately, he decided he needed to learn Swahili, so he could read and write. So he learnt to read and write.”



**April 29, 1999 – Paul Kimani,  
James Thuku Gitonga, Revd Robert  
Andrews, Mrs Shirley Andrews,  
Samuel Njeru, and Deaconess  
Margaret Thornton.**

he came to value her more”. They believe Bishop Laaden came to respect them, which they valued highly, as Europeans had badly hurt him in the past. They often stayed with him, and Shirley remembers making marmalade with Abigail on a coal brazier on their kitchen floor after Bishop Laaden visited Britain and developed a liking for it.

Bishop Laaden Kamau Mbiu was initially hesitant, as he was not sure the teachings were coming from the Bible, but he became a big supporter over time. His wife, Abigail, was one of the students, and a teacher, and Shirley and Bob believed the TEE programme allowed her to grow and blossom as a person. It changed the relationship between husband and wife for the better. Shirley and Bob believe that “she grew to think and express herself, and

After passing the exam, the students received a certificate at the end of the term. There were three terms per year. Students, who completed ten terms, received a bigger certificate that normally took three years at a Bible school. Because it was considered that ten terms of TEE were deemed equal to Bible school, it was much more effective.

But some of them studied for a very long time. At the end, there were 45 courses that one could take. There were 119 seminar groups in total.

### **WHY IT MAY HAVE DISCONTINUED**

TEE was not supported by everyone, and Archdeacon Manasses Kuria and his family had a lot of problems with women being taught to think and be involved with ministry. When he became the Archbishop of Kenya in 1980, and moved to Nairobi, eventually the TEE programme in Nakuru declined, and then ultimately stopped for a few years. However, the Andrews were delighted to be invited back several years later when TEE recommenced in Nakuru.

Shirley and Bob left Africa in late 1987, or early 1988, as their four-year term was up. They remember the programme as the most challenging but rewarding teaching of their careers.

# ENABLING A TEE PROGRAMME TO SURVIVE

**Margaret Thornton**

*Margaret Thornton spent almost 31 years serving in various capacities in the Anglican Church of Kenya, supported by the Church Missionary Society of Australia. She was a Bishop's secretary, book-keeper and administrator, then Trainer of Church Treasurers, and Sunday Schools Adviser, and shared in writing "A Training Manual for Sunday School Teachers for the ACK" in 1980. From 1983 to 1990, Margaret was Director of Lay Training in the Diocese of Nakuru coordinating basic-level Theological Education by Extension, and was TEE Director in the Diocese of Embu (1995-1998). From there, she was appointed ACK Provincial Director of TEE and was based in Nairobi. Margaret gained a Deaconess Diploma in Sydney, NSW, in 1966, and was made Deaconess in the Anglican Church of Kenya in 1983. She holds a Licentiate in Theology from the Australian College of Theology, ACT, and a Master in Distance Education from Deakin University, Geelong, Vic. In 1990, she wrote a TEE course for Lay Readers, "Equip Yourself to Serve" published by Uzima Press, Nairobi. She was a contributor and the editor of "Training TEE Leaders – A Course Guide, published by Evangel Publishing House, Nairobi in 1990. In 2001, the Anglican Church of Kenya TEE Programme jointly published, with Evangel Publishing House, a book by Ray G. Smith and Margaret Thornton, "Tutor Training Manual – A Self-instructional Course for TEE Facilitators". Since returning home to Australia in 2002, Margaret has written three books of historical interest, all of which have been published.*

**W**HEN ASKED BY THE third Bishop of Nakuru to revive the TEE programme that had closed down six years previously, I knew he had a strong vision for TEE and knew the benefits it could bring the church. In 1983, I was appointed Director of Lay Training in the Diocese of Nakuru, having already served in the diocese for 14 years

Having heard of TEE programmes that closed down when the people who initiated them had to leave, it was clear to me that local people needed to be employed to work with the director, so that, should one leave, there

would be others trained and capable of carrying on the work. They would need to be people who had experienced TEE as learners themselves. They would need to gain training and experience in both administration and field work. Otherwise they may not be adequately equipped to fill the role. In addition, financial support and other resources would need to be in place for survival of the programme. Above all, people of vision were needed; those ready to serve the Lord in TEE.

Often missionaries were pioneers in TEE, bringing with them resources for the work that the local church could not provide. For example, I bought my own car and CMS Australia provided a work travel allowance. The church and mission that I served with has a long history of working on the principle of enabling local people to become self-governing, self-supporting, and self-propagating.<sup>11</sup> Having already worked in three different roles that were now filled by local people, the idea of working my way out of a job was not new to me.

My hope was that, in time, our TEE programme would be fully supported locally. This meant that, from the start, the employing entity, in this case the Anglican Diocese of Nakuru, and the learners themselves, should contribute to the cost of the programme. The Bishop understood that an annual amount would be needed to help with office expenses, and the Board of Finance approved. With the Lord's help, we hoped to see the TEE programme grow and become firmly established, bearing in mind 2 Timothy 2:2, "And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others" (NIV).

In those days, parishes were dividing into smaller units that were still rather large geographically. The ordained clergy were unable to visit each of their many congregations more than once a month, dependent, as they were, on bicycles or infrequent public transport. In the absence of the

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<sup>11</sup> Henry Venn (1796-1873), Secretary of the Church Missionary Society for 31 years from 1841-1873 . . . known as the father of the indigenous church principle – self-supporting, self-governing and self-propagating. [www.ampltd.co.uk/digital\\_guides/cms\\_section\\_iii\\_part\\_20/publishers-note.aspx?h=church missionary society archive: Section III Part 20](http://www.ampltd.co.uk/digital_guides/cms_section_iii_part_20/publishers-note.aspx?h=church%20missionary%20society%20archive%3ASection%20III%20Part%20).

clergy, untrained, licensed lay readers or evangelists, with a minimum of training, took Sunday services of Morning Prayer and preached, while they were sometimes required to take funerals.

Beginning with the parishes in and surrounding Nakuru, I began visiting clergy to encourage them to welcome lay leadership training through TEE. Some were keen to do so, others not easily persuaded. I needed invitations to speak at Sunday services to promote TEE and afterwards hold meetings to further explain to those wanting to learn. People needed to commit themselves to buying their own course books,<sup>12</sup> to completing five lessons a week for 10 weeks, to being regular at a weekly discussion group, to being tested weekly, and doing a term exam. We needed to discuss together when they would like to begin, and the day, place, and time of their weekly group meeting. When adults share in decision-making they are far more motivated and take ownership of a programme.

After explaining TEE in eight parish churches, enrolments took place in four of them. For their first term, I led the new TEE groups through their course. Each TEE group meeting lasted two hours. There was an opening prayer, a written test that was marked on the spot, and then group discussion. At the end of the first term, in consultation with the vicar, each group chose from among their number one or two who should train as group leaders before the second term began. Often, two were chosen so that they might continue the existing group and perhaps enrol new learners in another church in the parish. The first TEE Group Leaders' Course was held in August 1983.

Meanwhile, the bishop asked me to address the diocesan clergy conference on "Accountability & Stewardship", and, while there, clergy in parishes that formerly had TEE groups invited me to talk to their congregations about restarting. By early September, I had visited another eight parishes and opened another four new groups. So as to be free to open more new groups, the director enrolled and led each new group for a

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<sup>12</sup> Association of Evangelicals in Africa and Madagascar (AEAM) Text Africa Project TEE course books printed by Evangel Publishing House, Nairobi, Kenya.

term, then trained local group leaders to take over. As new groups began, I also tried to visit those who were being led by the newly-trained leaders.



**April 1985 Group Leaders' Training – composing discussion questions**

The calendar year was divided into three terms of 12 weeks, which allowed for enrolment day, 10 group meetings, and an exam day. Three books could be studied in a year, and it was the task of the TEE Director to mark the term exams and record the results for each student. A certificate was issued for successful completion of a course book. There were more than 21 different books available, covering studies in a wide selection of Old and New Testament books, and a variety of topics related to Christian living and service. The Lay Training Committee decided that a Progress Certificate should be given on completion of 10 books (three years' study) and an Achievement Certificate upon completion of 21 books (seven years' study).

Though TEE began in a small way, enrolments kept growing through promoting TEE in the parishes. Office work also demanded attention: typing and duplicating tests and exams, writing letters, planning ahead,

budgeting, book-keeping, keeping a record of learners, ordering and collecting books from the suppliers (a 340 km round trip), and a variety of other things.

In May 1984, I was invited to an EAATEE<sup>13</sup> Kenya Leaders' Workshop held at Trinity College, Nairobi, where "Group Dynamics in Practice", and "The Practice of Contextualisation" were discussed. The EAATEE AGM elected me to the executive committee, and thereafter there were regular meetings to attend in Nairobi. Meanwhile, in the diocese, in addition to my TEE responsibilities, I was asked to speak at a Lay Readers' course on "The Importance of Lay Readers being Trained". Then, in the following months, we held workshops to decide content and draft units for a diocesan handbook for Lay Readers. The African Inland Church TEE worker invited me to speak at an AIC TEE Fellowship. In October 1984, I taught about TEE at a clergy conference in the Diocese of Mt Kenya East then, through a contact in EAATEE, I was asked to speak in February 1985 at the Evangelical Lutheran Church's Matengo Leadership Training Centre in Nyanza District, western Kenya on "TEE Principles and Practice". In March, with the opening of Berea Bible Institute, I began teaching "Christian Education" every Friday morning to the first intake of students.



**1985 David Kiru Kamau – coworker, Nakuru**

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<sup>13</sup> Eastern Africa Association for Theological Education by Extension.

An Assistant TEE Director was sorely needed. The Bishop and committees agreed, so notices went out to all TEE learners about the job opportunity, and, in the coming months, several applicants were interviewed. Meanwhile, in Nairobi in April, there was an ATIEA<sup>14</sup> Conference and Staff Institute and a meeting of the Central Committee of EAATEE. In May, a new TEE term began so I was travelling out two days a week to lead two new groups. In June, there was a meeting with several senior people in the diocese to decide on a curriculum for a Lay Readers' course where they asked me to organise a series of workshops over the next six months to decide on basic content and set down our thoughts and ideas on what should be included. Diocesan and Provincial responsibilities and meetings continued to claim my attention as did keeping up with administering the TEE programme.

Imagine my relief when, on July 1, a new assistant reported for work in the TEE office and soon began to prove his worth as a TEE worker and enabler. In time, we obtained a grant and purchased a motorcycle that enabled the assistant to travel



**1985 at Karima**

independently to TEE groups. Soon he was sharing in running the group leaders' training courses and marking exams. Group leaders asked us to run day conferences for them. So we decided to hold three one-day conferences a year, when leaders would come, be encouraged in the word of God, share together, and collect books for the coming TEE term. In December, a

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<sup>14</sup> Association of Theological Institutions of Eastern Africa.

missionary new to TEE work came to our December TEE Leaders Course from the Diocese of Mt Kenya East.

A clerk/typist joined our staff early in January 1986. In February and June, in Nyandarua Parish, I had the pleasure of presenting Progress Certificates to learners, who were in the original programme, and had now completed 10 books. At a gathering of EAATEE and ATIEA members in Dar es Salaam, Tanzania, in April, it was most interesting to meet TEE workers from a wide range of churches in eastern Africa. In mid 1986, when I was due to go on six months home assignment, a Lutheran member kindly took on my EAATEE responsibilities and the Revd Bob and Shirley Andrews came from Australia to relieve me in the Nakuru TEE Programme.



**1986 April Course - Practice leading discussion**

Immediately upon my return in April 1987, there was a TEE leaders' course and day conference, and the EAATEE accounts were soon returned to me! The wet season came upon us, when unsealed roads presented

particular challenges, but groups met, and the work went on, including workshops for writing a Lay Readers' course book. EAATEE had organised a TEE Enablers' Course for two weeks in July at Daystar University in Nairobi. There I learned various ways of writing TEE materials, including programmed instruction. At the EAATEE Enablers' Courses in 1988 and 1990 I was one of the instructors. PBTE paid for four Kenya Anglicans to attend the 1990 course.



**April 1986 course – teaching group leaders**

The Lay Training Committee decided that the proposed Lay Readers course should be a TEE course book that could be used more widely in the Anglican church in Kenya and beyond. Crafting a programmed instruction text is slow, demanding, and precise work. Beginning in September 1987, for over two years, I devoted several afternoons and evenings a week to crafting lessons for a 10-week TEE course for Lay Readers, and typing them into a computer. Each lesson was tested, then amended, and the manuscript was finally ready for validation with two groups of Lay Readers from parishes around Nakuru. After further amendment, it was proof-read

and prepared for printing. At last, “Equip Yourself to Serve”, a TEE course for Lay Readers, was published by Uzima Press, Nairobi, in 1990.

While writing the English version, it was decided a Swahili version was needed. Several kind people assisted by checking my Swahili, lesson by lesson, and an expert Swahili speaker checked the final draft. “*Jiandae Kuhudumu*”<sup>15</sup> was published in 1997.

The Provincial Board of Theological Education arranged for diocesan TEE Directors to meet in Nairobi in October 1987, which led to a TEE Directors Conference being held in Limuru in February 1988. In Nakuru Diocese, people were travelling further afield, taking TEE to congregations in our “missionary areas”,<sup>16</sup> which often meant staying overnight. My involvement at BBI continued with teaching “How Adults Learn”, and in helping to plan a curriculum for an evangelists’ training course. My assistant and I shared in teaching evangelists about facets of “TEE Programme Organisation and Practice”.

As TEE continued to grow in the Diocese of Nakuru it became clear we needed another worker. The one, who joined our team on February 1, 1989, was honest, open, and dedicated to TEE, with a strong sense of calling. We bought a second motor bike. By then, validation of “Equip Yourself to Serve” had begun, and illustrations by a Christian artist were being arranged. The two TEE assistants were leading new groups, and visiting some of the older ones to see how they were getting on. Our clerk-typist was efficiently keeping up with the demands each new term brought. The new TEE assistant learned how to keep the Sales and Purchases Journal, and be responsible for ordering course books, while the first was learning the Sales and Purchases Ledger, and book-keeping up to Trial Balance. Areas of responsibility were being defined, and it was now possible to write up staff job descriptions.

Over the years, we had received a number of visitors, who had come from different churches to find out how to run a TEE programme. A group of Tanzanians spent the best part of two weeks with us in July 1989. A

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<sup>15</sup> The Swahili title of *Equip Yourself to Serve*.

<sup>16</sup> The Districts of Samburu, East Pokot and Narok.

number of TEE groups had been opened in the Samburu District, so we planned to hold a TEE Leaders' Course in Maralal in September, which the two TEE assistants ran together. Meanwhile, at the request of EAATEE, I had been working on a TEE Course Guide, and the manuscript was ready for checking. It was finally print-ready, and published the following year.<sup>17</sup>



**Diocese of Nakuru,  
Kenya, 1976 to 1982**



**Diocese of Nakuru,  
Kenya, 1983 to 1998**



**Diocese of Nakuru,  
Kenya, Present day**

It was evident that lives and attitudes were being changed through TEE. It was the most rewarding work – seeing people grow in their Christian faith. We needed an evaluation of the TEE Lay Leadership Programme, so, for some months, we collected stories, getting feedback from clergy, TEE learners and groups. All the responses, facts and figures, were analysed and finally presented to the Diocese of Nakuru.<sup>18</sup>

It is now 33 years since I left Nakuru. The Diocesan area is now a lot smaller than it was between 1983-1990.<sup>19</sup> The Diocese of Nyahururu was carved off in 1998, and the Diocese of Kericho in 2008.<sup>20</sup> Recently, I contacted the Bishop of Nakuru to ask if TEE still exists. He said he was happy to report that TEE is still going on in Nakuru Diocese in over 50 classes, and that they encourage their lay people to join TEE so that they

<sup>17</sup> Training TEE Leaders – A course guide. Published by Evangel Publishing House, Nairobi, 1990, Margaret Thornton, editor.

<sup>18</sup> Evaluation of Theological Education by Extension Lay Leadership Training Programme in the Diocese of Nakuru, Church of the Province of Kenya, May 1, 1983 to May 1, 1990, by Margaret Thornton

<sup>19</sup> Sketch maps by Margaret Thornton showing roughly the area of the Diocese of Nakuru. Not to scale.

<sup>20</sup> Anglican dioceses of Nakuru – Wikipedia.

can grow spiritually. Praise and thanksgiving to our Lord Jesus Christ for all that He has done, and continues to do in and through His people.

# DEVELOPING COORDINATED TEE PROGRAMMES IN THE ANGLICAN CHURCH OF KENYA

**Margaret Thornton**

*Margaret Thornton spent almost 31 years serving in various capacities in the Anglican Church of Kenya, supported by the Church Missionary Society of Australia. She was a Bishop's secretary, book-keeper and administrator, then Trainer of Church Treasurers, and Sunday Schools Adviser, and shared in writing "A Training Manual for Sunday School Teachers for the ACK" in 1980. From 1983 to 1990, Margaret was Director of Lay Training in the Diocese of Nakuru coordinating basic-level Theological Education by Extension, and was TEE Director in the Diocese of Embu (1995-1998). From there, she was appointed ACK Provincial Director of TEE and was based in Nairobi. Margaret gained a Deaconess Diploma in Sydney, NSW, in 1966, and was made Deaconess in the Anglican Church of Kenya in 1983. She holds a Licentiate in Theology from the Australian College of Theology, ACT, and a Master in Distance Education from Deakin University, Geelong, Vic. In 1990, she wrote a TEE course for Lay Readers, "Equip Yourself to Serve" published by Uzima Press, Nairobi. She was a contributor and the editor of "Training TEE Leaders – A Course Guide, published by Evangel Publishing House, Nairobi in 1990. In 2001, the Anglican Church of Kenya TEE Programme jointly published, with Evangel Publishing House, a book by Ray G. Smith and Margaret Thornton, "Tutor Training Manual – A Self-instructional Course for TEE Facilitators". Since returning home to Australia in 2002, Margaret has written three books of historical interest, all of which have been published.*

**W**HEN THE CHURCH OF the Province of Kenya<sup>21</sup> came into being, its five dioceses were large in area. Church growth was rapid, because

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<sup>1</sup> The Province of East Africa became three independent provinces of Kenya, Uganda, and Tanzania in 1970. The Church of the Province of Kenya (CPK) officially changed its name to Anglican Church of Kenya (ACK) in 1998.

Christians were giving personal testimony to Christ, telling others about new life in Him. New parishes were being formed, as well as new dioceses, which, although smaller geographically, had large populations. Between 1975 and 1994, Lay Leadership Training, using AEAM Text Africa TEE books had spread through the CPK in an uncoordinated way to 11 of its then 21 dioceses. A few dioceses also offered certificate-level studies written by Keith Anderson.

In 1987, diocesan TEE directors expressed a desire to meet regularly for mutual encouragement and strengthening of TEE programmes. As a result, the Provincial Board of Theological Education (PBTE) arranged for them to meet in Nairobi in October of that year. This led to a TEE Directors' Conference being held in Limuru in February, 1988, when problems and ideas for the development of TEE were shared.

At a meeting in July, 1994, the TEE Directors discussed the future of TEE in the CPK, and formally brought to the PBTE recommendations for its development. They affirmed the ministry of TEE, and asked for the formation of a Provincial TEE Committee. They recommended that a Provincial Certificate in Christian Studies be established with an authorised examining body, and asked that Trinity College, Nairobi, be made the headquarters for coordinating TEE in the Province. They encouraged bishops to provide for TEE expenses in their diocesan budgets, and appoint competent persons as TEE directors, who should be allowed to serve in the post for at least three years. They also wanted training in the church's theological colleges to include education-by-extension methodology and asked that financial provision be made for TEE in the long term at both diocesan and provincial level.

Their last recommendation is interesting, because, in the Diocese of Nakuru, we had begun teaching TEE methodology at Berea Bible Institute in 1987. By 1994, the TEE staff were already based at Berea, which had developed into one of the five regional Anglican theological colleges in Kenya.

A TEE Directors' workshop held in July, 1995, recommended that an application for funding be made to enable:

- the appointment of a Provincial TEE Coordinator;
- the establishment of a provincial TEE office;
- the training of diocesan directors: and
- the development of suitable TEE courses.

Having left Kenya in 1990, I returned at the end of July, 1995, to take up appointment as TEE Director in the Diocese of Embu. Once again, my task was to build up a basic-level programme, which had been started, then faltered somewhat when the missionary director had to leave for family reasons. One of the archdeacons had kept a few groups going, but, due to other responsibilities, was glad to hand over the TEE work. With the full support of the Bishop, the diocesan Standing Committee, and Board of Finance it was possible to plan positively for the development of the TEE programme, and to follow the strategies I had followed previously in the Diocese of Nakuru, with an aim of training local people to run the programme. There was no TEE office so I had to work from home.

The only sealed road in Embu District was the main north-south road, so a four-wheel vehicle was needed to contend with deep red mud during the rains, and deeply-rutted, red dust during the dry! Among lay church leaders, there was an eagerness to learn so, gradually, as parishes were visited and new groups opened, I was travelling widely in the diocese, sometimes going without food for eight or nine hours. It is surprising how long a Coca Cola, hospitably offered, can keep one going! Lunch at 4.30 pm was not uncommon.

Once again, I was travelling out to four TEE groups a week. Diocesan meetings, TEE budgeting, accounts, typing up weekly tests and final exam papers, and other administrative duties were fitted in between. Provincial meetings, such as the PBTE,<sup>22</sup> and TEE Directors Committee, or EAATEE,<sup>23</sup> a TEE seminar at Daystar University, or vehicle servicing and repairs, all required a two-hour drive to Nairobi. Conveniently, such trips

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<sup>2</sup> PBTE, formerly CPK Provincial Board of Theological Education.

<sup>3</sup> The East Africa Association for Theological Education by Extension, an inter-denominational body.

presented opportunity to purchase TEE books from Evangel Publishing House enroute.

Open Learning was being spoken of in higher educational circles. In 1996, I'd been invited to join a Consultation on Theological Education through Open Learning (TETOL) at Carlisle College.<sup>24</sup> Regular meetings were held, then I was

asked to present a paper in July, 1997, on the Characteristic Operating Activities of a Distance Education System and show what

the transactional framework would be for TETOL. The first meeting of a Council of Reference for TETOL was held in May, 1997, when participating denominations decided to go ahead and form an agency for the development of higher-level theological courses. I was asked to write a Strategic Plan for consideration at their July meeting. In the event, the Council resolved to let Carlisle College manage course development and validation for the TETOL project in partnership with ACKTEE.<sup>25</sup> Open Learning was up for discussion again at a Consultation of African Theological Institutions (CATI) conference that I attended in Uganda in 2002.



**March, 1997 – Participants at first ACKTEE Directors' course, Limuru Conference and Training Centre, Kenya.**

The Provincial TEE Committee received my report on the TETOL consultation when I was making preparations to run a group leaders' training course in Embu, and a TEE leaders' day conference. There always seemed to be reports to write, if not for provincial meetings, then for diocesan meetings, or gatherings of one kind or another. There were sermons to prepare, when invited to preach in the Cathedral and outlying parishes. On June 24, 1996, a room in the diocesan offices was made available, and a clerical assistant was assigned to work with me, but I was warned the room would be needed for other purposes in a year's time, so

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<sup>4</sup> The Church Army Training College for East Africa, Jogoo Road, Nairobi, Kenya.

<sup>5</sup> The Anglican Church of Kenya Provincial TEE Programme.

planning began to build an office for TEE adjacent to diocesan headquarters. This included organising some fundraising and overseeing the project, which proceeded slowly.

Through attending provincial meetings, I was aware that, in May, 1996, a donor had approved a grant over three years to set up and run a provincial TEE programme, but I was committed to developing TEE in the Diocese of Embu. The archbishop and diocesan bishop discussed the matter with me. Later, among others, I was interviewed for the new post of Provincial TEE Director.<sup>26</sup> At a diocesan TEE Committee meeting on June 26, the bishop broke the news of my new appointment, but it was agreed I would continue at Embu until May the following year. Next day, in Nairobi, the Provincial TEE Committee agreed to my working part time for both the province and the diocese as an interim arrangement, allowing time in Embu to find and train a suitable candidate as TEE Director.

Most weeks, I was making a journey to Nairobi. The Provincial TEE Executive was working on a constitution and a budget. A TEE group leaders' training course was held in Embu in August, 1996, and, later that month, I spoke on "The Challenges of an Adult Learner in TEE" at a Diocesan TEE Day held at Berea Theological College in Nakuru Diocese.

In October, there was a meeting of the East African Anglican TEE Board in Dar es Salaam, Tanzania, for three days. To my knowledge, it was the first time TEE representatives from the three Anglican Provinces of Kenya, Uganda, and Tanzania had met together. We met again in Kampala, Uganda, in February, 1997, when I was asked to organise one in Kenya for July to consult on TEE and curriculum development to diploma level – a particular aim of Ugandan members. At that gathering, it was decided the Ugandans should pursue their goal, and ACKTEE would concentrate on developing their certificate-level course alongside coordinating lay leadership training in the dioceses.

In Embu Diocese, my weekends were very busy, travelling out in all weathers to lead new TEE groups. Candidates for the position of assistant

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<sup>6</sup> "Provincial TEE Director" was the official title, though I preferred to be called "TEE Coordinator", which, to me, described my role more accurately.

TEE Director were interviewed in November. A faithful and diligent TEE group leader was appointed to the position as from January, 1997. This would allow for several months of in-service training before handover. Meanwhile, all the regular tasks of running a diocesan programme continued, operating out of the diocesan offices in town while the provincial work was done from my home.

For the Provincial TEE Programme, it took six months to get a new four-wheel drive Subaru approved for duty-free purchase, registered, insured, and on the road. It was delivered in February, 1997. Provincial Synod had agreed that Trinity College should become the provincial headquarters for TEE. The first provincial course for diocesan TEE Directors was held at Limuru in March. Those of the 27 dioceses, who wanted to introduce or strengthen basic-level TEE, sent people for training.

In July, 1997, I was able to engage a secretary, who had learned shorthand, book-keeping, and computer, and we worked together in my home in Embu. The donor required regular reports, and their representative paid a visit to discuss future planning and see Trinity College. The four buildings on campus, which had stood unrepaired for 16



**December 1999 – First group trained as tutors for CCRS course enjoy a meal at Trinity College, Nairobi.**

years, were water damaged and very dilapidated. Three needed new roofs and other extensive repairs. The archbishop handed me the keys on October 1, 1996, and tasked me with clearing out the rubbish, consulting with the architect, and getting a quantity surveyor's report. Contractors had to be found, tenders sought, and the whole project overseen. It sounded overwhelming, but my upbringing as a carpenter/builder's daughter stood me in good stead! In the process, plans were altered to provide a two-bedroom town house, and a one-bedroom apartment in the dining room kitchen block, which increased the estimated cost. A grant covered half the cost, so local fundraising was needed.

There were few habitable rooms, and the telephone didn't work. My first move was to buy gas cylinders for heating water and cooking, then I camped in one of the rooms for three nights a week until all the buildings were cleared of rotted furnishings, and debris caused by the leaking roofs, and accumulated junk disposed of. This, and the constant travel between Embu and Nairobi, was wearing. Contractors were engaged in January, 1997. A local fundraising committee was formed.

The archbishop called members of PBTE, diocesan bishops, principals of regional theological colleges, and diocesan TEE directors to a consultation in September, 1997, to discuss the whole future of theological education in the ACKTEE. One full day was given to discussing TEE, with presentations on "Potential for Growth" and "Owning TEE".

TEE work in Embu still demanded some of my time. The staff were coping well, but work on the new office was slow. A grant was being sought to buy a four-wheel drive Suzuki because the new director would need transport, and local fundraising was being done to complete the office building.

On the provincial side, a second directors' training course was held in April, 1998, where financial management and record keeping were high on the agenda. Twenty-four people had then attended three weeks' training. This enabled basic-level programmes to become more organised, with standard practice throughout the ACK. Provincial awards had been introduced for Lay Leadership Training – a Preliminary Certificate on completion of 10 course books, a Provincial Certificate for 20 courses, and an Advanced Certificate for 30 courses.

CMSA<sup>27</sup> rented an apartment for me in Nairobi, and my secretary and I relocated at the end of November, 1997. We set up the provincial TEE office in my "new" home, and worked from there until the TEE centre was ready for occupation in June, 1998. In November of that year, Trinity College was officially reopened and dedicated as the Anglican Centre for Continuing Education in Theology when the 25-Year Jubilee of ACKTEE was being celebrated. Dioceses were visited to help teach their TEE group

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<sup>7</sup> Church Missionary Society of Australia, who sent and supported Margaret Thornton.

leader' training courses, and invitations were coming in to visit others.

An Assistant Director and a driver were employed, as were a housekeeper, domestic worker, and a storeman/groundsman. Income was generated through guests, courses, and conferences. We met for weekly worship and prayer in the chapel. Teamwork was encouraged as was seeing themselves as serving the Lord through their work. Periodically, we joined staff worship led by the archbishop at ACK Provincial headquarters.



**October 1999 – Machakos TEE Enablers' Course – James Thuku – demonstration of leading group discussion.**

A volunteer came from Australia for six months to teach both our typists how to use desktop publishing software. As each page was drafted, they expertly did the computer work.

Grants were obtained to cover printing costs. The book "Theology of the Bible" was reprinted first. ANITEPAM<sup>28</sup> purchased 50 copies of this revised edition as a sample of a quality TEE book to include in their teaching pack on TEE. Book 5 – "Religions in East Africa" was with the printers



**March 29, 2000 – EAATEE workshop at Trinity College, Nairobi.**

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<sup>8</sup> The Anglican Network of Institutions of Theological Education Preparing Anglicans for Ministry.

by June, 2002, while Book 3 – “Old Testament and New Testament” was already being typed into the computer. Two pastoral subjects were added to the course, for which study guides were written.



**November 18, 2000 – Rev Benson Mwangi receives Advanced Certificate of Lay Leadership Training – he was the first to receive this award for completing 30 books.**

manual was also transformed and printed before I left Kenya towards the end of 2002.

Tutors for the Certificate of Religious Studies needed to understand group dynamics, and gain skills for leading discussion to improve students' learning, and conduct seminars effectively. The first course for CRS tutors was held in 2001 and another in 2002. By June, 2002, 300 people were engaged in studying for the certificate, and 27 tutors had been trained. A self-instructional tutor-training

A survey of TEE Lay Leadership Training revealed that, during 2001, 394 students had attended group leaders' training courses in diocesan centres. By January, 2002, 86 people had received training as diocesan TEE directors, which included training in running courses for group leaders. At least 3,160 people were enrolled in basic-level TEE in 27 of the 28 Anglican dioceses. Local ownership and diocesan support of TEE had been growing through its promotion in Provincial Synod and other meetings, and by helping to run training courses in various dioceses. By August, 2002, 805 people had received Preliminary Certificates, 235 of whom had gone on to receive the Provincial Certificate, and two had achieved the Advanced Certificate in Lay Leadership Training.

# LAUNCHING TEE IN THE PENTECOSTAL ASSEMBLIES OF GOD KENYA

Ruth A. Whitt

*Ruth Whitt, retired RN, MTS in process, was engaged in theological education in Africa when TEE was introduced by Fred and Grace Holland in Kenya in the early 1970s. Alongside her husband, who served as inaugural TEE director for the PAOC/PAG in Kenya, Ruth assisted with the preparation of materials for testing and publication. In retirement, she facilitates grief support groups, and is pursuing an MTS, with a concentration in thanatology, at Tyndale University, Toronto.*

## DISCLAIMER

This recollection is written 50 years after active engagement with TEE in Kenya, and nearly nine years after the death of my husband, Revd Dr Irving A. Whitt, in 2014. We had been tasked with the launch of the programme for the Pentecostal Assemblies of God, the national church, with whom our mission, the Pentecostal Assemblies of Canada

<sup>1</sup> worked in Kenya. Written in the first person, I reference published and unpublished documents retained in personal files, and include historical and anecdotal perspectives. I have taken liberty to make minor changes for ease of reading.

## THE GENESIS OF TEE IN GUATEMALA AND ITS SUBSEQUENT SPREAD

MUCH HAS BEEN WRITTEN about the birth of Theological Education by Extension (TEE) in Guatemala and its subsequent global spread.<sup>2</sup> Early proponents of its expansion, American missionaries, Fred and Grace Holland,<sup>3</sup> succinctly summarised its launch in Africa thus:

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<sup>1</sup> The Pentecostal Assemblies of Canada officially began its mission work in Kenya in 1924.

<sup>2</sup> Perhaps the seminal text is *Theological Education by Extension*, edited by Ralph Winter.

<sup>3</sup> “They first served with Brethren in Christ World Missions for 19 years, at four different mission stations in Zimbabwe and Zambia. Their final assignment during those years was

In 1962, Ralph Winter, . . . started the experimental extension project at the Presbyterian Seminary in Guatemala. CAMEO<sup>4</sup> head, Raymond Buker, Sr. and the EFMA-IFMA<sup>5</sup> leadership, immediately saw TEE's value, and arranged and sponsored workshops throughout Asia, Latin-America, and Africa.

It was through these early workshops that we received our initial exposure to TEE which seemed the answer to many of our system's inadequacies in leadership training in our Bible School. The Brethren In Christ became the first in Africa to conduct an extension programme after the Winter Guatemala model which combined field experience with regular home study and a weekly group seminar.<sup>6</sup>

### THE NEED FOR A NEW TRAINING MODEL

In an undated letter sent from Choma, Zambia, Fred Holland wrote:

A great need of the church in Africa is for local preachers and pastors. True, there are other needs – revival, youth work, church growth, etc. But workers are especially needed who can adequately present the saving gospel of Christ to lost sinners, establish believers in the Word, and develop and lead strong local churches. There are many good men trying to serve local congregations. We thank God for them but are aware that many of them do not have Bible training. They are willing to serve and are accepted by their people but are

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implementing Theological Education by Extension (TEE), which began in small rural churches around Sikalongo Mission in Zambia and exponentially spread to such far-flung places as Australia, Korea, and the Philippines. . . . They were directly and indirectly responsible for the publication of hundreds of thousands of 43 different TEE titles. The books have been translated widely; altogether, more than 200 languages are represented among the 43 titles.” Review of *Planting Seeds: A Missionary Story* by Grace Herr Holland, dated September 19, 2016; accessed February 17, 2023, <https://bic-history.org/planting-seeds-missionary-story/>.

<sup>4</sup> Committee to Assist Ministry Education Overseas.

<sup>5</sup> Evangelical Fellowship of Mission Agencies; Interdenominational Foreign Mission Association of North America.

<sup>6</sup> Fred Holland, stencilled letter to TEE backers (October 25, 1978).

hindered by lack of knowledge. . . . Theological education by extension is the term used for a method of taking training out to those accepted pastors and local church workers. . . . The in-service pastor has the advantage of being where the action is. He is faced with real life situations. Everything that he learns he can use. . . . It is very much job related.<sup>7</sup>

Glen Snider of DayStar Ministries explained the rationale for TEE:

The TEE (distance education) strategy was developed in response to the overwhelming need to effectively disciple church leaders in rapidly growing churches overseas. The TEE strategy was founded on a number of principles:

Church leaders must be reached and engaged in systematic, ongoing discipleship.

The majority of recognised, mature church leaders could not attend residential Bible Colleges and seminaries because of family and church responsibilities [i.e., finances].

True development in ministry demands application of biblical knowledge and skills. Simply stated, discipleship demands an internship in ministry.

The impact of TEE worldwide in developing and equipping leaders and the church as a whole for ministry is well documented. . . . On the mission field, the enormity of the task and geographic and economic constraints demanded taking training beyond the walls of the residential Bible schools and out into remote communities. Training had to move beyond the theoretical to hands-on, practical ministry application.<sup>8</sup>

TEE broke down barriers of age, economics, gender, and language. “The extension training concept requires three basic ingredients: home study,

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<sup>7</sup> Fred Holland, stencilled letter sent to I. and R. Whitt (circa early 1973).

<sup>8</sup> Glen Snider, “Discipling the Information Highway”, in *The Pentecostal Testimony*, March, 1995, 26.

field experience, and seminar meetings. . . . A great advantage of TEE is the *in-service* aspect of training.<sup>9</sup> Weekly meetings helped keep students engaged and motivated, more so than with correspondence courses.

### AN EXPLANATION OF TEE

TEE was much more than a correspondence, or short-term, Bible course. Fred Holland described the concept this way:

TEE means *Theological Education by Extension*. It is *theological* because it is training people in the things of God. It teaches people about God and to work for God. It is not just glorified lay training, or some kind of Christian education in the church; it is not a stop-gap thing to help in a critical situation until the real thing comes along. TEE is a valid form of training in theology.

It is *education*. TEE has sound education foundations. It is not a mission expediency (improvisation). The evidence of results would demonstrate that TEE is an acceptable form of education. You can make it high or low, good or not so good. If education is to teach, then TEE qualifies because it effectively teaches.

It is *extension* since it takes the classroom out to the student. It extends the effectiveness of school. When the student cannot come in and he still needs training, we take the training out to him. This is extension.

You will note that other educational institutions, other than theological, are using these basic concepts; with the great demands on existing educational facilities, the extension concept has been refined to be equal with, or in some cases better than, resident training.

The open university in England is an example on a large scale. They started just a few years ago with just over 20,000 students and now are up to over 40,000. A well-known theological school that has

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<sup>9</sup> I. Whitt, "Theological Education by Extension", in *The Pentecostal Testimony*, May, 1974, 23.

offered non-resident degrees in theology, and that has maintained quality, is London University. . . .<sup>10</sup> [italics appear in original].

## **OUR APPOINTMENT TO KENYA**

As teenagers, Irving and I had felt called to full-time missions, and charted a course that would prepare us for such service. Born and raised in the home of Pentecostal ministers in Newfoundland,<sup>11</sup> Irving early engaged in the life of the church, teaching and preaching before entering Bible college in Ontario Canada, at age 17 years. Graduating with a three-year diploma in Bible, he desired to further his biblical training with a view to overseas missions and enrolled at a college in the United States to earn a BA in Bible in 1969.

Raised in a Christian home in the United States, I, too, had left home at 17 years and enrolled in a three-year nurses' training programme, in preparation for the mission field. After graduating and passing state licensing exams to become a registered nurse, I enrolled in the same Bible College as Irving to further prepare for overseas service. We met in a mission class during our first semester. A year later, we married and began ministry together with Dave Wilkerson in Teen Challenge, New York. Within a few months, we were appointed as ministerial missionaries to Kenya by the Pentecostal Assemblies of Newfoundland (PAON)<sup>12</sup> and the Pentecostal Assemblies of Canada (PAOC).<sup>13</sup>

## **AN EARLY ENCOUNTER WITH THE DESPERATE NEED FOR THEOLOGICAL EDUCATION**

We arrived in Kenya, September, 1970, and, within three days, Irving

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<sup>10</sup> Fred Holland, "Producing TEE", a paper presented at the Association of Evangelicals of Africa and Madagascar (February 1973), quoted by Irving A. Whitt in "Theological Education by Extension", in *The Pentecostal Testimony*, May, 1974, 23.

<sup>11</sup> At the time of his birth, Newfoundland was a Dominion of Great Britain. By referendum in 1949, it became a province of Canada. In 2001, the province's official name was changed to Newfoundland and Labrador by amendment to the Constitution of Canada.

<sup>12</sup> In 2001, the PAON changed its official name to the Pentecostal Assemblies of Newfoundland and Labrador (PAONL) to conform with the provincial name change, as noted in footnote 11.

<sup>13</sup> Sister organisations, the PAOC provided logistical support and supervision for PAON credential holders appointed to overseas missions.

began teaching a full load at Pentecostal Bible College (PBC).<sup>14</sup> His courses included Bible Introduction, Eschatology, Introduction to Systematic Theology, Pauline Epistles, Pentateuch, Pentecostal Truths, Prophets, and World Religions and Cults. On our second Sunday in Kenya, we travelled with another missionary and two Bible college students over rough roads (not much wider than a cow path in most places) to a village about 75 miles distance. It was our first “bush” experience. The following is an excerpt from notes and a letter home:<sup>15</sup>

We had tea and bread in the pastor’s hut before the service [the drums wouldn’t be beaten to call the people to worship until the speaker arrived]. The pastor – a fellow, about four feet 11 inches high and 85 pounds – was saved through a dirty, thrown-away tract on the road about 1½ years ago. Now, five churches have been started in this area.

The service was in a typical mud building with thatched roof and cow dung floor – the floor sounds bad maybe, but it keeps all the insects away, so the odour is worth it. The men sat on the left on stools, and the women on the right on the floor. . . . About 55-60 people [attended]. The offering consisted of money, ears of maize, and chickens. Irving preached; I testified and prayed. Afterwards, five adults were saved for the first time. . . . The “pulpit” was made of two tree limbs and a board across the top. The only musical instrument was a drum. . . . We spoke through interpreters. . . . However, when we prayed, it wasn’t interpreted, since they believe we’re praying to God – not man – and He understands all languages. . . . The service lasted about three hours. . . .

Afterwards, we returned to the pastor’s hut for a meal. Eating with our hands from a common bowl, we were served posho (a dough made from maize), rice and chicken (complete with stomach, intestines, eggs, etc., uncleaned and intact!).<sup>16</sup>

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<sup>14</sup> PBC served the three countries of East Africa – Kenya, Uganda, and Tanzania.

<sup>15</sup> Minor corrections have been made for clarity.

<sup>16</sup> R. Whitt, letter to family (October 3, 1970).

This account demonstrated the critical need for theological training in 1970. This pastor's life had been transformed, he shared the Gospel, started a church, and people were being saved. The messages he preached, however, were from the little he gleaned, in that one tract, his limited understanding of the Bible, and what he learned from occasional visits by a missionary, and Bible college students. It was a story replicated throughout Kenya.

Though PBC had been established in 1949, in 1970 there were only enough trained pastors to lead half of the more than 1200 churches affiliated with the Pentecostal Assemblies of God Kenya (PAG Kenya).<sup>17</sup> To respond to this leadership crisis, the PAG and PAOC developed an "assembly" model, in which four or five churches within a given area were each overseen by a church elder. Once a month, on Assembly Day, this group of churches met together, and were ministered to by their pastor (usually a PBC graduate). With this method, much of the local preaching was done by elders, with little or no theological training. This led to errors in teaching, and to the establishment of many breakaway *dinis* (Kiswahili for religious groups).<sup>18, 19</sup>

### **FRED AND GRACE HOLLAND BEGIN FULL TIME WITH TEE**

In 1972, the Hollands were released by the Brethren in Christ mission to engage full time in TEE throughout Africa with financial backing provided by foundations and friends. In this capacity, they conducted workshops on writing programmed instruction (PI) texts, coordinated the titles chosen to avoid duplication, managed quality control of the products, and held workshops on setting up TEE centres and training leadership for these

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<sup>17</sup> Irving A. Whitt, "Exploring the Discontinuance of an Education Model (TEE) from an 'Individual-Blame Bias' and a 'System-Blame Bias' Perspective", paper submitted for MB 641, Fuller Theological Seminary School of World Mission, Pasadena CA (June 1, 1987), 8-10.

<sup>18</sup> It was often said about Christianity in Africa during the 20th century that "the church is a mile wide but an inch deep". This statement was not meant to be derogatory, but, rather, to point out the urgent need for theological training for an explosive response to the Gospel.

<sup>19</sup> Ruth Whitt, letter to family (May 14, 1973).

centres. TEE advanced on the continent under their proficient leadership and through cooperation across denominations and organisations.<sup>20</sup>

Many of the evangelical groups have employed it [TEE] as a method to extend their effectiveness. The organisation known as AEBICAM (Association of Evangelical Bible Institutes and Colleges of Africa and Madagascar), but recently changed to AEAM (Association of Evangelicals of Africa and Madagascar), has of course recognised the fantastic results when programmed instruction has been used.

Since the [text] books written in Central America are not culturally suitable here, someone must take the responsibility of doing that. Fred and Grace Holland . . . have, during the past few years, been the leading proponents of TEE in Africa. They have written the first book, *Talking with God*. Grace and an African brother have written a second book on evangelism, *Bringing People to Jesus*.

There is a lot of work and research involved in writing one these programmed books, and they cannot possibly keep up with the demand on their own. So, AEAM has organised seminars to train others to write these books. A missionary must work with an African on a book so that cultural relevance is included. . . . These books then become the property of AEAM. There are Baptists, Presbyterians, Methodists, Pentecostals, Mennonites, and others represented. Each group does have doctrinal differences, so each denomination can choose which books they want to include in their extension programme. If books are not available on a subject they want, that group is responsible for writing one to fit their needs. Others may then choose to use it or not.

Weekly centres have the advantage that the discussion or seminar leader can add further teaching that his particular denomination wants their people to have that may not have been included in the book.<sup>21</sup>

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<sup>20</sup> Fred Holland, letter to TEE backers (October 25, 1978).

<sup>21</sup> R. Whitt, letter to family (May 14, 1973).

## **PAOC MISSIONARIES IN KENYA BECOME INVOLVED**

“Because of the statistics that revealed the shortage of leadership in the early seventies, and with the new awareness of the TEE model in Latin America, the [PAOC] . . . proposed to the national church the possibility of extending its theological training by using TEE.”<sup>22, 23</sup> Up until that time, training was offered primarily at PBC in a three-year English residential programme for men only, and a six-week annual Kiswahili programme for men only that took five years to complete. With approval by the mission agency and the national church in 1972, Irving was assigned oversight of the newly-established Extension Department of PBC, while continuing his teaching responsibilities. I took on an administrative role, processing enquiries and typing programmed instruction materials produced by the Hollands – to be produced and distributed by Evangel Publishing House, Nyang’ori. In January, 1973, the Pentecostal Assemblies of God (PAG) indicated their desire that we engage in TEE full-time. That same month, he attended a one-week course conducted by the Hollands in Nairobi.<sup>24</sup> In a letter home, I noted our excitement on being involved in this area of ministry though realising it would mean that Irving would be home for only four to five days/month because of the extensive travel required for training and setting up TEE centres throughout Kenya.

## **OUR FULL-TIME ENGAGEMENT WITH TEE**

In April, we completed our responsibilities at PBC<sup>25</sup> and moved to Goibei Mission Station<sup>26</sup> to give full attention to TEE. Our first child was two

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<sup>22</sup> Whitt, “Exploring the Discontinuance of an Education Model (TEE) from an ‘Individual-Blame Bias’ and a ‘System-Blame Bias’ Perspective”, 8-10.

<sup>23</sup> TEE was proving to be a more-effective delivery model than correspondence programmes or short-term courses.

<sup>24</sup> I believe it was at this workshop that Irving and other PAOC missionaries, and possibly their national partners, were assigned texts to begin writing prior to the workshop that would follow on writing programmed instruction.

<sup>25</sup> Irving had been teaching full-time. I had been school accountant and secretary, and involved in mission, hosting, women’s work, and nursing. On weekends, we engaged in student ministry, prison ministry, and evangelism.

<sup>26</sup> It would have been advantageous to remain at Nyang’ori, which was on a main highway, and the location of Evangel Publishing House and PBC, but our house was required for the missionaries taking our place at the school. The nearest available mission house was at Goibei, from which a missionary family was leaving for furlough.

years old, and we were expecting again. Day and night, I was called on for my medical knowledge, attending the pregnant, sick, and injured. My daytime responsibilities included being bookkeeper and nurse for Goibei Girl's Secondary School. Nights were given to administrative tasks for TEE, and editing/typing programmed materials in English and Swahili. The generator that provided our only source of electricity broke down soon after our arrival. This necessitated typing correspondence and TEE manuscripts by the dim light of a kerosene lamp until such time as parts arrived from overseas and the generator could be repaired. In a letter home, I wrote though about my excitement that we had finally obtained an Olivetti Linea 88 typewriter. This office machine was a huge upgrade from the portable Olivetti Lettera 32 that I had been using – these were the days before photocopiers, computers, or internet! Towards the end of our term, however, I was loaned an electric typewriter by EPH, which was very useful when the generator was working.

Also in April, Joseph Ouko, a graduate of PBC, stayed with us for a week so that he and Irving could continue to work on the TEE book they were authoring with two other missionaries.<sup>27</sup>

In a letter home in May, I described the evolving TEE programme:

In the beginning, we sent out promotional material throughout Kenya advertising the programme. When letters come back to us, we send out an application. Once there are five people in an area who want to take the course, Irving goes there and has a meeting with them and the pastor or local chairman to establish the time and place of meetings each week and to collect the money for the books and the registration fees. Each student pays three shillings registration for each course; this amounts to about 42 US cents and covers the cost of office expenses (postage, etc.). The Swahili books cost 7.50

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<sup>27</sup> Concurrently, there were about 15 other Kenya teams writing various TEE books; each team was comprised of one national and one missionary. All teams had attended an initial one-month workshop conducted by the Hollands from May 15 to June 9, 1973, on writing programmed instruction for TEE. It was held at Limuru, and cost 900 shillings per person, which covered room and board, a workbook, typing of all programmes. I reference follow-up workshops in other letters home, but do not have details as to when, where, or for how long these were.

shillings (\$US1.07) and the English books 10.50 shillings (\$US1.47). At the end of each course, an examination is given, and the student must pass this in order to receive credit for the course. A small card is given out in a church service to those who successfully complete a course. When one course is successfully finished, they may begin another course. For those who do very well in the first course, they may proceed to take two courses at a time, thus shortening the overall time.

The primary purpose . . . is to train leaders and pastors for our work. After completing the course, a diploma will be given, and the person can proceed to pastor, and later be ordained, after a period of proving himself. There . . . will be about forty courses of study . . . , thus the course will take five to seven years to complete . . . We are encouraging church elders, Christian education leaders, Sunday school leaders, and women's leaders to take the course. . . . In the past, women here . . . have not had the opportunity to study at our Bible college. This is especially a problem for the wives of our pastors . . . Now, however, many women are enrolling in this programme. . . .

To date, 100 students have taken the first course on prayer ["Talking with God"] and we are promoting TEE throughout the country of Kenya. Irving personally has been supervising and teaching in all the centres established thus far in this area. The ones in Mombasa, Migori, and Kisii have been directed by missionaries in those areas. Irving is hoping to hold a seminar here in July to train our three-year PBC graduates to conduct these weekly meetings. They will take charge of the centres in their areas then. That way, Irving will [continue to] do the supervising, grading, etc., but not the actual leading of the weekly discussions, as this would be an impossible task – our national brethren are well-qualified to do this once they have the initial training. He will still continue to travel to the many areas and help in setting up of the programmes, etc. Since we only have about 16 months until furlough, we want to get this well off the

ground, and with as much African engagement as possible. . . .<sup>28</sup>

### **METHODOLOGY – PROGRAMMED INSTRUCTION**

In an article written for the home constituency, Irving quoted a paper entitled *Packaging TEE – Programmed Instruction*, in which Fred Holland wrote that “[programmed instruction] is usually seen in the form of a book. PI fits the TEE concept with its emphasis on the person – the learner – and with learning for job performance.”<sup>29</sup>

Irving continued:

The student learns through repetition. . . . Each book is divided into ten weeks and has a lesson for each day of the week. The answers are at the end of each lesson, but the student is encouraged not to look at them. Even so, he will learn by seeing his mistakes, and by repetition of the right answer in the following questions and lessons. Once a week, the students in a given area meet together to discuss the lessons of the previous week and to learn to apply this new knowledge to their everyday lives. Where they meet is known as an Extension Seminar Center. Irving has been establishing these throughout Kenya, wherever there are at least five people in an area (whether it be a town or village) who want to study.<sup>30</sup>

People study in their own homes every day, and, once a week, they meet in their church for a class to discuss the week’s work. . . . During September and part of October, I have been conducting courses to train pastors to teach these courses. Sixty-five pastors enrolled in these courses, and now will be teaching in their own areas. To date, over 500 students have applied for these courses.

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<sup>28</sup> R. Whitt, letter to family (May 14, 1973).

<sup>29</sup> Fred Holland, “Producing TEE – Programmed Instruction”, a paper presented at the Association of Evangelicals of Africa and Madagascar February, 1973. Quoted by Irving A. Whitt in “Theological Education by Extension”, in *The Pentecostal Testimony*, May, 1974, 23.

<sup>30</sup> R. Whitt, letter to family (May 14, 1973).

When they finish, they will have completed a duly recognised Bible course.<sup>31</sup>

## **MEANS OF PRODUCING**

In his role as Secretary of the AEAM Theological Commission, Fred Holland wrote about programmed instruction and the production of PI materials for TEE. The following is an excerpt from a lengthy letter he wrote for distribution to interested mission/church agencies:

Selection of programmers will be done by the local coordinator on the basis of application, suitability, and subject-matter knowledge. Actually, there are no programmers to select from – with few exceptions! The aim of these workshops is two-fold – to train programmers, and to produce programmes. Workshop attendance will be limited. People will work to a rather rigid schedule. With only four weeks to work, we have a great task. We want to produce materials that will be available for all of Africa for TEE. The time is short to complete such a project; programming is work, and we are short on geniuses. The following guidelines are suggested for attendees:

1. Must have practical experience in church work.
2. Should have a researching mind, knowledge of Africa, and be open to learn.
3. Must have cultural adaptability; this means being able to work together – nationals and missionaries.
4. Must be of deep spiritual concern – having a holy, currently clean life, and a burden for souls and the church. Intellect and ability without spiritual power cannot produce the materials that are needed for Africa.
5. Capable of working. Programming is hard work. It is not fancy writing. Actually, some writers tire of programming and feel that they lose their style. The pre-workshop materials preparation and the reading, *must* be done.

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<sup>31</sup> I. Whitt, letter to constituency (October 24, 1973).

Since there are none that completely meet these requirements, we may have to accept more normal people, so don't give up yet.

### ***Pre-workshop activities***

1. Subjects to be programmed will be assigned, by mutual agreement, and these must be researched and outlined before the workshop. A national and a missionary must work together as a team. This will assure cultural relevance and will include nationals in the training. AEAM Theological Commission has a general curriculum, which is related to a future accreditation plan. This plan includes subjects under the following divisions:
  - a. Bible: analysis of certain books, survey, and exegesis.
  - b. Bible Background: geography, Bible history, customs, history of the Bible (translations, etc.), introduction (higher and lower criticism).
  - c. Doctrine.
  - d. Applied Subjects: homiletics, evangelism, church administration, etc.
  - e. Biblical Languages: Greek and Hebrew.
  - f. Church History: history and missions.
  - g. Christian Education: church-related ministries, Sunday School, ministries to children, youth, adults, family life, visual aids.
  
2. To assist in the materials preparation, there will be a pre-workshop guidebook and other books assigned for reading. These will assist in the materials analysis, and in preparing the material for programming, as well as allow us to assume certain entering knowledge for the workshop. The books are:
  - a. Bob Mager, *Preparing Instructional Objectives*.
  - b. Peter Pipe, *Practical Programming*.
  - c. Either: Winter, *Theological Education by Extension*.

OR Covell/Wagner, *An Extension Seminary Primer*.

(The first two will be supplied from this office for 28 K. shillings. The TEE primer is available for 17.50 K. shillings.)

3. A standard format will be followed for all materials by writers at the workshop, in order to provide uniform sets of lessons. This will also make it easier for writers to get started, and for us to instruct. After you have learned to programme, you may test styles, frames, concepts, layout, etc., on your own. We trust that people will continue research as to what is best for African use in PI in future. But for the present, we want each subject to be covered in 50 daily lessons. This will give five lessons a week for ten weeks. Each day's lesson should take an "average" student 30 to 40 minutes to complete. Each day's lesson should, as much as possible, be a complete unit. The subject material will be worked on towards the 50-lesson concept *before* the workshop. Each daily guide sheet should include specific objectives, general content, specific points of relevance to African culture, and a criterion test. All materials will be written for a basic literacy level. You will receive a pre-workshop assignment book, which tells you what to do, and prepare you for the work. Each team will do five weeks of a subject, one-half of a book, as their workshop experience. The pre-workshop guidebooks give detailed directions for your preparation.

### ***Workshop schedule***

1. The first week will be spent in intensive study of the programming process. I have collected some very good teaching materials, and the base of the course will be a . . . set of training materials from General Programmed Training called Developing Effective Instruction. The set includes:
  - a. Introduction to basic principals [sic].
  - b. General goals, effective objectives, and cognitive objectives.

- c. Main components of an objective, behavioural terms, etc.
- d. Classification of objectives.
- e. Criterion tests.
- f. Determining entry level.
- g. Entry level tests.
- h. Stimulus and response.
- i. Stimulus-response units.
- j. Content analysis.
- k. Chain activities.
- l. Influence of objectives on content.
- m. Developing objectives and deriving content.
- o. Validation.

Each lesson will be followed by discussion and additional explanation where necessary. At this point, it will not be possible for people to attend only the one week of programming techniques without staying on to do writing.

2. The remaining three weeks will be spent in programming the assigned subjects. Programming involves writing a lesson, and then testing and revising until it works. You write, edit, test, rewrite, test, until you have an effective programme. Programmed Instruction is not miracle material. It is a designed, effective, controlled, teaching experience. Editorial assistance will be given to help you prepare this kind of material. Our aim is to have you learn how to programme, and leave the workshop with some completed programmed lessons in hand.
3. Everyone who participates in the workshop will agree that the materials he produces at the workshop may be shared with other evangelicals throughout Africa. AEAM Theological

Commission will provide for duplicating (or publishing) and distributing all workshop-produced programmes. Naturally, the authors will receive proper credit and recognition. In general, the plan is that we work together and share together. The workshop will give you training and provide editorial help. In turn, you are asked to share your product with others. You will also receive what everyone else writes. After the workshop, you should have a good hold on programming and will be on your own. The original sharing agreement applies only to what you produce at the workshop. However, we would like to work toward some method of continued cooperation, and work together towards the completion of the standard curriculum. Over 20 subjects are being worked on by other evangelicals in Africa. The subjects now available are:

- |                           |                      |
|---------------------------|----------------------|
| 1. Gospel of John         | 9. Missions (Africa) |
| 2. Romans                 | 10. Cults            |
| 3. Hebrews                | 11. African Religion |
| 4. Revelation             | 12. Christian Home   |
| 5. Psalms                 | 13. Greek            |
| 6. Isaiah                 | 14. Hebrew           |
| 7. Church History 1 and 2 | 15. Other _____      |
| 8. Missions 1             |                      |

Each subject is for ten weeks. *Each team will work on five weeks of material – or half of a subject.* Where churches can send two teams, it would be functional to complete one subject.

Those interested in attending this workshop should contact the coordinator immediately, giving information about both team members – name, address, experience in church work, qualifications. Indicate your subject of interest, in order of preference, so that if you

are accepted, we can finalise subject assignments and you can begin work.<sup>32</sup>

Irving served as coordinator for the Kenya workshop, and also attended with his co-writers. In September, I wrote:

The book . . . is progressing well. . . . The suggestions have been given back to me and I have started typing [the manuscript] on stencils to be mimeographed and then sent out to several centres to be validated. When the results are in from these TEE centres, it will come to me and will be typed again for a final revision. After the final revision, then I will type it for the press. They will make plates of it and then print it. . . . Four of the ten weeks have been typed, but now it has fallen to me to do the revision on the remaining six weeks, since the fellows are snowed under with other work. . . . It is supposed to be finished by the end of next week. So far, the first four weeks have taken 73 long form stencils! Though it's a lot of work, I'm really enjoying it.<sup>33</sup>

On October 24, 1973, I wrote home that the finished book had been bound, and was being used in several centres. It was estimated later that it took 1,000 to 2,000 hours to produce one TEE manuscript – enormous dedication and discipline by missionaries and nationals already engaged in full-time ministry.

### **TRAINING SEMINAR LEADERS**

Early that same fall, Irving attended a seminar at Limuru conducted by Fred Holland, entitled, *The Role of the Professor in TEE*. In September, Irving taught an intensive course to national pastors in Western Region on leading TEE seminars. . . . The classes began at 7.30 each morning and continued until after 9.00 each evening. Then, through October, he led the same workshops in four other regions of Kenya in which the PAG was established. Sixty-five national pastors, all PBC graduates, attended. Topics included: The Pastor, a Teacher; What is TEE; How to Conduct the

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<sup>32</sup> Fred Holland, stencilled letter sent to I. and R. Whitt (circa early 1973).

<sup>33</sup> R. Whitt, letter to family (September 4, 1973).

Weekly Meeting; Qualifications of the TEE Leader; How to Lead a Discussion; and Keeping of Records.

Towards the end of our term, Irving made the following recommendations re: TEE in Kenya:<sup>34</sup>

1. Research needs to be done on the programme to find out its success up to the present time. It should be studied involving TEE relationship to church growth.
2. A way must be found to effectively teach illiterates.
3. More materials be prepared on a higher level.
4. More research be done to find out the critical needs of theological education, and, from the data collected, guidelines and objectives be established for future programmes.

He also noted that the multitudinous cultural variances of Kenya's 40-plus tribes needed to be considered in the preparation of PI materials – *one size did not fit all*.

## **FURLOUGH**

When we left Kenya for furlough in late May, 1974, 30 TEE centres were active with over 300 students, some already on their third and fourth courses. As well, the TEE leadership training course was also being taught in the PBC residential programme.

We were delighted that the couple chosen to replace us were seasoned missionaries in Kenya.<sup>35</sup> The husband was a trained teacher, and they were well respected by the Africans. In a culture where age was revered, we believed the appointment of senior missionaries would further advance TEE among the PAG churches in Kenya.

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<sup>34</sup> I. Whitt, "Adaptation of the TEE Programmed Instruction Materials to the Illiterate Community", paper submitted for Alternatives to Literacy course, School of World Mission, Fuller Theological Seminary, Pasadena CA (June 3, 1975).

<sup>35</sup> Irving and I were just turning 23 years when we arrived in Kenya, the youngest ministerial missionaries appointed to Kenya, and quickly became aware of our youth in a land and culture that revered *wazee*, old men.

Our interest continued while Irving studied in the School of World Missions (SWM) at Fuller Theological Seminary School, Pasadena, California. Interestingly, Ralph Winter and Fred Holland were both now on SWM's full-time faculty. We were heartened by field reports of the continued growth of TEE across denominations.

In a recent period [1975] of two-and-one-half weeks, six tons of literature were shipped out of Evangel Press in Kenya. To expedite the processing of extra work, the employees of the press have been working almost night and day.

The sixth Theological Education by Extension textbook in English, *Seven Letters to All Churches* has come off the press, as well as a book for TEE group leaders entitled *Teaching Through Theological Education by Extension*. These books cannot be produced fast enough to meet the demand. Our standing order list for these books grows day by day and some orders are being increased. This testifies to the hunger in the hearts of many people to study the Word of God.<sup>36</sup>

## SECOND TERM IN KENYA

We returned to Kenya for a second four-year term in August, 1976. We spent the first two years in evangelism and church planting in Coast Province. Because we were the only PAOC ministerial missionaries in that area at the time, we faced the daunting task of covering an area of over 30,000 square miles. Due to the vast cultural differences between the coastal tribes and those in other parts of the country, "up-country" pastors sent to that area by the national church were poorly received.

During our first term at the Bible college, two brothers from Coast Province had been students of Irving's at PBC – George Kitsao was in the six-week, five-year Swahili programme and Samson Kitsao was in the three-year English programme. These men, along with a younger brother, were instrumental in our reaching the rural areas, especially those north of Mombasa.

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<sup>36</sup> Helen E. MacMinn, "Evangel Publishing House and Press, Situated in the Heart of Africa . . . Feed My Sheep", in *The Pentecostal Testimony*, January, 1976, 24.

Working with the Kitsao brothers and with financial support from the PAON, we launched a training programme similar to TEE. Through this, we were able to multiply our efforts, and the work grew. It was interesting that, when after two years, we were posted back to PBC in Western province our replacement was the couple that had followed us at the end of our first term. What a delightful hand-over – feeling, once again, the work would be carried forward by capable hands.

### **DEMISE**

Two years later, however, this missionary couple was moved to another responsibility and were replaced by another missionary. Within the first five years of TEE, there had been three changes of directors. Sadly, in the sixth year, a serious miscommunication arose between the Canadian missionary and the national leadership, resulting in the abrupt end of the programme among the PAG churches.<sup>37</sup> According to PAOC missionary, Arne Labrentz, peak enrolment in the PAG had been 1600 students.<sup>38</sup>

Theological Education by Extension in the 1970s addressed identifiable needs on multiple levels in Kenya and beyond. Despite its demise, I believe the basic concept may continue to have validity. Research is needed to determine if it can and should be adapted to 21st century technologies as one of many means to respond to the burgeoning growth of Christianity, or if it should be relegated to the volumes written on the history of missions.

### **ADDENDUM**

When the Hollands returned to the US in 1974, they continued to direct the writing of TEE books, known by then as TEXT-Africa (Theological Education by eXtension Textbooks for Africa). When completed, manuscripts were sent to the editors at EPH for field testing, then returned to the Hollands for final editing, then back to EPH for production and distribution. In 1978, Fred Holland noted:

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<sup>37</sup> I. Whitt, “Exploring the Discontinuance of an Education Model”.

<sup>38</sup> Labrentz, Arne, “Theological Education by Extension – Worldwide”, in *The Pentecostal Testimony*, September, 1980, 22.

There are now 16 books published, which are being translated into over 100 languages around the world – the last two are Hungarian and Chinese! Over 20 more books are in process, and Grace gives approximately five hours a day to editing and preparing them for the publishers.<sup>39</sup>

Despite the discontinuance of TEE by the PAG, PAOC missionaries in Kenya continued to serve the global initiative through the auspices of Evangel Publishing House (EPH),<sup>40</sup> which operated independent of the PAG. EPH gave global oversight for publications, ensuring accuracy, and avoiding duplication of efforts and materials. Between 1972 and 1980, 227 TEE texts were published worldwide in 45 languages. EPH had published nearly one-quarter of a million textbooks . . . 158,000 in English and 81,000 in Swahili.<sup>41</sup> Bruce and Martha Brand, PAOC missionaries at EPH, wrote in 1988:

Our [PAOC] missionaries are doing an effective work for the whole African continent, and, indeed, other countries in the world, too, by preparing this series of 40 TEE books.

The 40 books were produced in 45 languages, which accounts for the number of texts being 227.

By 1990, more than 325,800 books in the [TEE] series had been produced in English, and another 220,100 produced in Kiswahili. Thirty-three separate titles in the series have been issued in English, and 25 titles in Kiswahili. In 1989 alone, Evangel sold 45,170 copies of these texts in English and Kiswahili. Since publication began, some 105 mission or church groups in 59 countries around the world have requested permission to translate portions of the series into 133 other languages. . . . Evangel . . . is also the publisher of several post-

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<sup>39</sup> Fred Holland, letter to TEE backers (October 25, 1978).

<sup>40</sup> Evangel Press was started by PAOC missionaries in 1952, and was housed at Nyang'ori Mission Station. By 1963, materials were being printed in 26 languages for distribution throughout Africa. Evangel Publishing House was started to handle materials pre- and post-print. In 1976, the press and publishing units were combined under the name, Evangel Publishing House (EPH). In 1979, EPH relocated to Nairobi.

<sup>41</sup> Labrentz, "Theological Education by Extension – Worldwide", 22.

secondary certificate-level TEE texts, including titles on African traditional religion, church history, theology, and the Old and New Testaments.<sup>42</sup>

As TEE continued to spread, significant challenges faced the Hollands and authors of the various texts. The Hollands noted these in a letter sent to friends of TEE in 1977:

It is now about five years that we have been working on the production of programmed texts for Theological Education by Extension. These have been years of learning, reward, and concern. Some of our goals have been reached. Others have evaded us as we tried to produce short, basic-level, non-denominational, proved, Bible-centred texts – and this with writers who have other full-time responsibilities. . . .

Take the problem of level. We have aimed to produce material that is easily translated into any language, but find those on both sides who think the material is too high or too low. If you are aware of this, you may be willing to try a little harder to adapt the use of the books for your students. Some users like to see certain objectives repeated in different books; others feel it is a waste of time. We are now making an effort not to reteach any objective in just the same form, though the same themes and principles occur again and again throughout the Bible. Some friends report to us inaccuracies in printing and programming. We keep a list of these and try to correct them when books are reprinted.

Perhaps, the most difficult problem is theology. We knew it would not be easy to produce books for a wide variety of denominations. We started out hoping to avoid controversial issues and produce books equally acceptable to all, but it seems impossible to teach the Bible without reflecting theological viewpoints. Writing teams (for ease in getting together) sometimes come from similar theological persuasions, and this shows up in their lessons. Writers feel sensitive about how their writing is viewed by their churches or missions and

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<sup>42</sup> “Evangel Reaching Africa”, in *The Pentecostal Testimony*, April, 1988, 13.

try to be true to their own beliefs. The editors and the publishing house, too, exist within certain theological viewpoints, and are sometimes not aware of implications, which might be offensive to others.

The question which presents itself is: Should we continue to try to avoid all differing emphases, or should we allow writers to approach truth in moderate, but evangelical, form through their theology and let leaders adapt as they help students apply the lessons? Perhaps a combination of the two approaches is needed. In any case, the seminar leader is still likely to find points with which he does not fully agree. Some enthusiastic TEE leaders tell us they have not had trouble with theology because they have worked out the problems in the seminar sessions. We would suggest that this is part of the answer, and urge that leaders: 1) Use seminar sessions to discuss points where they feel there is imbalance in the text; 2) Bear in mind that theological issues important in the West may not be relevant for people approaching the Bible from the viewpoint of Africa; 3) Be careful to help students find their own answers to issues, and thus help develop approaches that are meaningful and effective for Africa.

As standards have risen, and problems have surfaced, the process of producing a programmed book has become longer and longer. We hate to prolong the process any further, since we know some of you suffer for lack of materials. However, we plan to submit future manuscripts for reading by other representative TEE leaders in the hope of avoiding as much one-sided theology as possible. Though we are not able to correspond with each of you personally, please know that your suggestions and criticisms are appreciated. We would also appreciate an expression from you as to the value of this difficult project.<sup>43</sup>

The work of producing programmed material was labour intensive, and, over time, the number of writers began to decline. Paul Bowers, Director of the Accrediting Council for Theological Education in Africa, wrote in

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<sup>43</sup> Fred and G. Holland, letter (March 24, 1977).

1990 that “unless new writers are attracted and trained, it appears that the project will soon reach its limit at about 40 books”.<sup>44</sup>

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<sup>44</sup> Bowers, Paul, “Africa’s Publisher”, in *The Pentecostal Testimony*, November, 1990, 24-25.

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# THEOLOGICAL EDUCATION BY EXTENSION IN MALAWI (TEEM) – REFLECTIONS ON THE EARLY YEARS

**Charles Scott and Volker Glissmann**

*The late Charles Scott (April 3, 1938, to December 11, 2022) was first involved in discussions and preparatory work, starting in 1976, which led to TEEM's founding (Theological Education by Extension in Malawi) in 1978. Afterwards, he was the first TEEM Director, who oversaw the organisation's establishment until June, 1980, when the family returned to Canada. Charles received an undergraduate degree from McMaster University, theological education from Knox College, University of Toronto, and a Master of Theology from New College, Edinburgh. He served the Presbyterian Church at St Andrew's, Victoria; Varsity Acres, Calgary; St Michael's and All Angels, Blantyre, Malawi; First Presbyterian Church, Regina; and Gordon Presbyterian Church, Burnaby.*

*Volker Glissmann, Ph.D., was the Executive Director of Theological Education by Extension in Malawi (TEEM), then programme developer for the TEE College in Johannesburg, South Africa. He lives in Malawi, where he continues to write TEE courses, particularly for grassroots audiences. Volker is a founding member of TEEnet (Theological Education by Extension Network).*

## INTRODUCTION

**T**HIS ARTICLE IS BASED on an unpublished reflection on the earliest founding period of TEEM that Revd Charles Scott (with input from Maurice McNicholl) did for the 35th anniversary of TEEM in 2013. Their reflection is in part 2. Dr Volker Glissmann, the TEEM Executive Director from 2010 to 2018, provided additional local and global contextual information.

## **PART 1 – LOCAL AND GLOBAL CONTEXT**

The founding of TEEM in 1978 did not happen in a vacuum. Instead, it was influenced by local and global contextual developments in theological education in the 1960s and 1970s. A key development, of course, is the conceptualisation of theological extension education (TEE) in Guatemala in the early 1960s, providing an alternative to thinking about residential theological education.

### **LOCAL CONTEXT**

Theological Education by Extension in Malawi, or, as it is known widely in Malawi as, simply, TEEM, was founded on an initiative of local churches in 1978.<sup>1</sup> At the heart of the founding of TEEM is an ecumenical initiative, driven by Revd Jonathan Sangaya, the General Secretary of the Church of Central Africa Presbyterian (CCAP) Blantyre Synod and Archbishop Donald Arden of the Anglican Church in Malawi. Jonathan Sangaya and Donald Arden were key ecumenical initiators in the 1970s, which included a focus on ecumenical theological education.<sup>2</sup> This resulted in the founding of the Chilema Lay Training Centre in Malosa (1964), the Zomba Theological College (1977), and TEEM (1978). Reflecting on the background of TEEM, many years later, Arden stressed the foundational importance of “the concept of the laity – the people of God – emphasised in the Vatican Conference of 1966” for the founding of TEEM, as well as ideas of the “*Three Self Movement*: the Church should be self-supporting, self-governing and self-propagating.”<sup>3</sup> TEEM was founded as an ecumenical TEE programme for Malawi.<sup>4</sup> Ecumenical in the sense that the

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<sup>1</sup> Though TEEM was founded as an ecumenical TEE programme for Malawi, this did not mean that there was only ever one TEE programme in Malawi. For some years, a “Baptist TEE”, based in the capital, Lilongwe, existed. The programme used (some) TEXT Africa books both in English as well as in Chichewa (at least 12 were translated). It is further possible that other denominational TEE programmes existed. A translation of one of the SEAN courses into Chichewa also existed some years ago, but no further details are known about the origin of the translation.

<sup>2</sup> Ross, Kenneth R., and Fiedler, Klaus, *A Malawi Church History 1860-2020*, Mzuzu: MZUNI Press, 2020, p. 268.

<sup>3</sup> Arden, Donald, “Notes on the Founding of TEEM – DSA Donald Arden”, April 1, 2014 (emphasis original).

<sup>4</sup> Hodgins, G. R., “Educational Innovation: a Case Study of Theological Education by Extension in Malawi”, Master in Education dissertation, Dublin: University College Dublin,

founding churches were the diocese of the Anglican Church (Lake Malawi and Southern Malawi) and the Presbyterian synods of the CCAP (Blantyre, Nkhoma), but also the Churches of Christ (Gowa) and the African Baptist Assembly.<sup>5</sup> The task of the first TEEM Director, Revd Charles Scott, was explicitly stated: “the Director’s main task at the moment is to get other churches in Malawi involved in the project, and also to raise money for the operations of the College”.<sup>6</sup> The word “College” pays tribute to the guiding influence and support of, among others, Revd L. Peters, the Director of the Theological Education by Extension College (TEEC) from South Africa, who was invited to come to Malawi and addressed the board.

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1990, p. 10. Sometimes, stakeholders assume and state that TEEM was founded purely as a lay-training institution, this is not the full truth. TEEM was founded to be a classic TEE programme, which basically means that its focus is on the extension of theological education to those that seek theological education, but are unable to attend any form of residential training. The TEEM constitution maintained a broad training vision. It stated that the objectives are, “(a) to provide adequate and thorough biblical training, equipping lay persons and local leadership in the member churches in Malawi; (b) providing theological training to the laity, ministers, catechists, and evangelists; (c) assisting in theological training of candidates for the ordained Ministry.” Steven Sikoti, citing the *TEEM Study Programme and Admission Requirements* (1979, p. 2), adds a fourth point, the “continuing education and upgrading of clergy” (Sikoti, Steven, “Theological Education by Extension in Malawi (TEEM): an Analysis of its Contribution Towards the Development of Theological Education in Malawi”, Bachelor of Arts (Theology) dissertation, University of Malawi, 2002, np). The idea of further theological training for the clergy also features in a call by Archbishop Donald Arden, reflecting a synod decision to the Anglican communion in Malawi to utilise TEEM. The call to enrol “TEEM Theological Education by Extension in Malawi” was published in *Mpingo*, November, 1979 (see Arden, “Notes on the Founding of TEEM – DSA Donald Arden”, April 1, 2014).

<sup>5</sup> Sikoti, “Theological Education by Extension in Malawi (TEEM): an Analysis of its Contribution Towards the Development of Theological Education in Malawi”, p. 3. Ross and Fiedler, *A Malawi Church History 1860-2020*, p. 268. The African Baptist Assembly is the successor to the Providence Industrial Mission (PIM). The African Baptist Assembly’s actual involvement in TEEM is difficult to evaluate as the name of the church does not appear in the earliest surviving TEEM archival documents.

<sup>6</sup> See the report in the Anglican newsletter/newspaper, “Theological Education by Extension (TEEM)”, in *Ecclesia*, February, 1978, p. 3. *Ecclesia* was the Anglican newsletter/newspaper published monthly in Chichewa and English from 1962 to 1980. In 1979, its name was changed to *Mpingo*.

Another important visitor from South Africa was Revd Desmond Tutu, who was on the board of Theological Education by Extension College.<sup>7</sup>

The initiative to establish TEEM grew out of discussions of the board of the (ecumenical) Chilema Lay Training Centre in September, 1976. Chilema Lay Training was established as a response in the 1970s to support lay training. The situation in Malawi in the 1970s was that most Malawian “Christians were cared for by laymen and women who often had little or no training in spiritual or community development”.<sup>8</sup> The churches’ initial response to the laity’s training needs was to build lay training centres, to which the laity could go and receive relevant training. However, the reality was that “the economic condition of the country . . . made it very difficult for productive members of society to abandon their gardens and participate in a course of even two to three months’ duration” to attend the residential lay training centres. The board of Chilema responded to the growing difficulties of catering to those unable to participate in residential, even short-term, training, by exploring if the concept of theological extension education (TEE) could provide decentralised training. First, a questionnaire was sent out to the churches to establish the scope of the actual training need clearly. This was the finding,

The need for a programme to provide sound biblical training beyond the usual church school level, which would be available to all Christians in their own areas, was substantiated by a questionnaire sent out to all the churches in Malawi. The need for biblically-informed lay people in all congregations, apart from the clergy, to give leadership in the mission of the church was clearly expressed.<sup>9</sup>

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<sup>7</sup> Scott, “TEE Malawi”.

<sup>8</sup> Hodgins, “Educational Innovation: a Case Study of Theological Education by Extension in Malawi”, p. 1.

<sup>9</sup> Glissmann, Volker, “TEEM Historical Background”, April 11, 2011, p. 1. This is a modified TEEM brochure, produced in 2011, but based on previous TEEM brochures, which contained specific details about the founding of TEEM. The previous brochure listed the CCAP Synod of Livingstonia as a founding member. This might reflect the importance of Revd Wedson P. Chibambo, the warden of Chilema Lay Training Centre, in at least the period 1978 to 1979, who was a Livingstonia minister (and later the General Secretary of Livingstonia Synod from September, 1978, onwards). He was also part of the initial

The board then evaluated TEE learning materials from Botswana and South Africa (TEEC) and invited the Director of TEEC, Revd L. Peters, for discussions. “At this meeting on May 6, 1977, it was agreed that a national committee, which was independent of the Chilema board, would be formed to launch a TEE Pilot scheme. The Board of Theological Education by Extension in Malawi (TEEM) was established on 25th January 1978.”<sup>10</sup> The first (though part-time) Director was Revd Charles Scott, a lecturer at Kapeni Theological College in Blantyre at the time. The first courses TEEM offered were from TEEC and were offered at three different academic levels: Standard 8 (at the end of primary school education), Junior Certificate (after two years of secondary school education), and Malawi Certificate of Education (at the end of the four-year secondary school education). Initially, the courses were in English only, but, shortly afterwards, the courses were offered in the main vernacular – Chichewa.<sup>11</sup>

## GLOBAL CONTEXT

The history of theological education is often written through the lens of higher education, simply because of the influence of higher or tertiary level education on theological education as a discipline, especially toward the end of the 20th century. Yet, throughout the 20th century, and specifically the early part of the century, the vision of theological education was broader than that was exclusively focused on higher education. During the period of the 1960s to 1970s, which coincides with the conceptualisation of theological extension education/theological education by extension, we

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governing board for TEEM of 1978 (“Theological Education by Extension (TEEM)”, p. 3). W. P. Chibambo was instrumental in the setting up of ecumenical lay training centres in Malawi. He was the one with contacts to TEEC in South Africa. He initiated the conversations around theological extension education. Chibambo, together with Revd Silas Ncozana, were “the movers of new ideas” (Campbell, Jim, “RE: Kapeni Theological College”, December 6, 2023).

<sup>10</sup> Glissmann, Volker, “TEEM Historical Background”, p. 1.

<sup>11</sup> The following courses were used as part of the initial set of courses (but it is not clear if this is the complete list of courses and were used at least until 2005): Amos, Introduction to the Bible, Jesus of Nazareth/Introduction to the New Testament, God and His People, Jesus Christ and His People, The Apostles’ Creed, Prayer and Worship in the Bible, Preaching, Introduction to the Bible, General Survey of Christian Doctrine, The Early Church A.D. 29 to 500, Spirituality: Walking Closer with Jesus. There was also course 258. The title of which was unknown. It was some kind of church history course, African or Malawian.

witnessed the development or reconceptualisation of other forms of (predominantly residential) theological education.

The other driving factors in the 1950s to 1960s were the global influences that reflected the state of theological education in a changing world. By the end of World War II, it was apparent to most theological educators that changes were coming that had the potential to reshape global theological education fundamentally. Interestingly, either, because the coming changes were so enormous, or, because theological education had been seen by many as being in a perpetual crisis, which had been globally expressed at least since 1938.<sup>12</sup> Quite a few theological educators were willing to opt for radical alternatives to the then-standard model of theological education. The global factors that influenced theological education in the 1950s, 1960s, and 1970s were influences that challenged and changed theological education fundamentally, such as, political developments (independence of nations and national churches), ecclesiological (the exceptional growth of non-traditional churches), missiological (the shift of the centre of Christianity from the north to the global south), pedagogical and psychological (significant advances in our understanding of teaching and learning methodologies), and academicisation and standardisation of higher education by government education departments. Finally, the period of the 1950s to the 1970s witnessed a general shacking up of global theological education, which was especially influential among the younger churches (and, with it, a change from the predominant Western missionary-directed endeavour to the implementation of contextual indigenous ownership and local contexts).

## **PART 2 – REFLECTION ON THE 35TH ANNIVERSARY OF TEEM (IN 2013) BY CHARLES SCOTT<sup>13</sup>**

For me and my colleague, Maurice McNicholl, TEEM was an expression of God’s grace that I had been given the opportunity to be part of the initial team that gave birth to TEEM. I realise that, often, expatriates come with

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<sup>12</sup> The 3rd International Missionary Council meeting, which was held with representatives from mission societies and the so-called “younger churches” in 1938 in Tambaram, India.

<sup>13</sup> This is a reflection by Revd Charles Scott written for the 35th anniversary of the founding of TEEM in 2013. Unfortunately, Revd Charles Scott passed away in December, 2022, before his contribution to this publication was finished.

an agenda, when it comes to the needs of local people. But, in our case, Blantyre Synod, along with other churches, expressed the need for such a programme. As the Director, it was my responsibility to appeal to overseas donors for financial help. It was an act of faith to begin the development of the programme without any assurance of this support. We literally believed that God would provide, and God provided through the support of several churches in Europe and Canada. It was a true miracle, and a sign of God's presence.

Blantyre Synod provided us with office space on the Mission. Maurice and I began to gather the team together, little realising that even here God's hand was at work. We had an excellent group of Malawians and expatriates who worked well together and enjoyed each others' company. There was lots of laughter as we worked together. We were also supported by a number of volunteers, without whom we could not have met deadlines.

Promoting the programme through personal contact was another aspect of the work, which we enjoyed. It gave us a sense of the church throughout Malawi. We appreciated the witness and work of all the churches in Malawi. Our trips throughout the country put us in touch with local people, who lived their faith in often difficult circumstances, with joy and trust.

I am thankful for the people, who God chose to provide for the programme to get it established. Two people stand out in my mind. The first was Johnathon Sangaya, the General Secretary of Blantyre Synod, whose support and wise guidance was essential. The second was Maurice McNicholl, whose educational knowledge and expertise were invaluable. What I lacked was provided for in so many ways.

My time in Malawi was a gift of God to myself and my family. In many ways, they were the golden years of my ministry. It shaped my understanding of the Gospel and ministry when I returned to Canada. The liveliness and joy of the people of the church in Malawi will always remain with me. Like Maurice, the fact that the programme has lasted and developed for 35 years is an indication of God's gracious will, and a source of deep satisfaction to me.

## **TEEM PROGRAMME REPORT**

When our office was established in September, 1978, and work began in earnest on acquiring and setting up Theological Education by Extension, we had hopes of beginning courses in late January, 1979. Now, in April, our first lessons have been dispatched, and we can at last say that courses have begun.

We felt from the start that it would be a miracle if we got going by mid-January. As it is, we have our miracle, even though it has taken three months longer than anticipated.

The operation so far has four main strands:

1. Initial publicity.
2. Fund raising.
3. Enrolment of students
4. Preparation of study materials.

A lot of time has been spent on:

1. Recruitment of part-time and full time-staff.
2. Setting up and equipping a National Office.
3. Devising office systems capable of dealing with processes of equipment, fee collection, student records, and dispatch of materials.

## **PUBLICITY**

In publicising the programme, we have travelled to each region of the country, and have had meetings with the three Synods of the CCAP; the Anglican Bishop of the local Diocese, the Bishop of the Diocese of the Lake, members of the Catholic Church, and various other groups and individuals through the African Evangelical Fellowship.

This type of face-to-face meeting with interested groups and individuals has done much to build awareness of the programme among church officials. We hope it has also helped to dispel some fears that may

have existed, and that it has increased support for, and interest in, the project.

Theological Education by Extension in Malawi began in 1978, as a result of a request from a number of churches in the country, and after conducting a feasibility study for the setting up of such a programme.

The programme was basically designed to provide training of leaders for the church, who take on a heavy responsibility in this country, where ordained leadership provides only a small proportion of the leadership needed in most congregations.

In addition, it was hoped that the flexibility offered by this kind of programme would allow its use in in-service training and continuing education of ordained clergy, and a supplemental role in theological training of candidates for ordained ministry. In regard to this, we have been asked to meet with the Joint Theological Board to discuss relationships with the Theological College in Zomba, which caters to the Presbyterian and Anglican students for the ministry.

In addition to our meetings with individuals and groups throughout the country, we have distributed over 3,000 copies of a pamphlet explaining the TEEM system, and giving information about entry into the programme. The pamphlet was distributed to a variety of churches and individuals who we knew have contact with potential students.

During our visit to the Central Region, we were interviewed by *The African* newspaper. As a result of the article, which appeared in the Catholic-produced paper, we received early publicity about the programme.

Finally, we placed a paid advertisement during early December in *The Daily Times* and *Moni Magazine*. *The Daily Times* is the national newspaper, and, although *Moni Magazine* is produced by a Catholic Press, it has a circulation of around 25,000 nationally among all denominations and groups.

In the *Moni Magazine* advertisement, we used a reply-slip format. This format was used by around 70 percent of those asking for information about the courses.

In using these means, we tried to ensure that information about TEEM would reach all parts of the country, and as many church denominations as possible. Our belief has been that the programme is open to all, and anyone, who wants to study Christianity and deepen his Christian faith by a programme of systematic study, may apply to TEEM. Our attempt to reach all denominations with information about TEEM, and to show that we are not tied to any one church or denomination was aided greatly by our paid ads in *Moni Magazine* and *The Daily Times*.

### **FUND RAISING**

Since the programme began in September, without any funds or any allocation of funds, it was essential that fund raising would consume a large part of our early efforts.

All fund raising has been directed from Malawi, and has been carried out with few exceptions through correspondence with donor agencies. Our initial donor-document included information on the need for a TEEM programme, the establishment of TEEM, its aim, development policy, and projected financial needs for three years.

This document has been circulated to 16 agencies and churches. Of these, six have responded positively to the appeal, and we have, so far, raised, or been promised, 23,730.22 Kwacha for the first year of operation. Four agencies have responded negatively, and two have not responded at all.

We have followed up this first appeal with letters of clarification, or reporting relevant programme development to specific donors. We hope to use a newsletter as a general follow-up directed to all interested agencies.

The initial response to our appeal has come mainly from those churches who know or support personnel on our programme. This raises the question whether we need to spend already limited funds travelling overseas to meet other donors. We have avoided this in the past as being a

waste of funds. However, if it is likely to increase knowledge and support of the programme, it may be necessary.

### **COURSE STRUCTURE AND CONTENT**

Courses are offered in English only at three academic levels, and covering the range of subjects normally found in residential theological training or ordination. The three levels cater for those with:

- i) Primary School Leaving Certificate.
- ii) Junior Certificate – (After two years in secondary education).
- iii) General Certificate Education at university-entrance level, or with previous theological education.

We have found that it is important to restrict entry fairly closely to those qualified in this way, otherwise they cannot progress in their studies.

Courses are based on home-study materials, with monthly written assignments and tutorials held bi-weekly in local study centres, under the direction of a tutor. The home-study materials provide the basis for learning, as well as directing the student toward recognition of skills and attitudes required in various church responsibilities. The tutorials are primarily directed towards skill and attitude development, but also have a strong remedial function. Increasingly, the tutorials direct students toward an involvement in some form of field work or practical Christian service and witness.

### **HOME-STUDY MATERIALS**

These were provided by TEEC Johannesburg, and edited and produced, with minor modifications in content and layout, by our National Office staff. The TEEC materials were chosen after reviewing several programmes being run in Africa, and circulating copies to selected staff of theological colleges and seminaries in Malawi. We felt that, educationally, these materials were of a very high quality, and designed and structured to offer the student real support in their learning. A further consideration was the open and helpful attitude of TEEC, which allows us to modify materials to suit our situation in Malawi, and which will allow us to develop our own materials and slot them into the programme as it develops.

Our first two years of operation were seen as a time for evaluation of the materials so that we may draw up a scheme for our own. We feel that, if we simply follow the plan and course provided by TEEC, this will not allow for proper development of our programme, in order to meet local needs. To simply follow, without developing and creating our own individual programme, would be to stagnate and die. If we are to survive and meet real needs, we must develop our own materials to meet these needs. However, we could never have hoped to begin the programme on our own. Financial and personnel resources, as well as the time required, perhaps as much as five years, would have precluded this. Only by sharing these resources, were we able to start our own contribution to the development of a unique and need-fulfilling programme.

## **TUTORIALS**

Face-to-face tutorials and discussion groups are an essential part of the programme. They aim to help students make use of their learning, and see it in the light of relevant experiences. They aim to provide an opportunity for assisted learning – from difficult material, or by slow learners. Most importantly, they aim to help the student deepen his Christian faith and commitment by developing those attitudes and values, which are consistent with the new knowledge he is learning. This cannot be really achieved effectively through distance learning on its own.

Tutors are usually chosen from local clergy, and are introduced to the programme and these ideas on the function and organisation of tutorials through a tutor handbook. This handbook provides a very useful introduction and first step in training. Further training is provided at residential weekend workshop sessions.

## **RECRUITMENT OF STAFF**

For the first five or six months, we had only two full-time staff in the National Office. Now we have six full-time staff, listed below:

1. Revd C.A. Scott, Director.
2. Revd S. Faiti Phiri, Course Administrator.
3. Revd J. Liomba, Course Tutor.

4. Mr M. McNicholl, Course Editor.
6. Mr T. Robert, Messenger.

In addition, we are assisted in the work of production and preparation, on a part-time basis, by:

1. Mrs P. Hope-Jones, Secretary/Typist.
2. Mrs S. McNicholl, Editor/Proof Reader.

In proof reading, we are also assisted by a number of volunteer ladies, who helped with this task of proofreading in their homes. Without this assistance, we would probably need to employ a further two full-time staff.

Among our staff, we have representatives from the Anglican and CCAP churches, but we hope that, in the future, we will have representation from other denominations.

### **NATIONAL OFFICE FUNCTIONS**

We believe that this type of extension education programme stands or falls by two things:

1. The quality of the educational materials provided.
2. The concerned support provided for each student in his studies.

It is a major function of the national office to provide the student with this support. We have attempted to design a system providing regular two-way class communication with National Office, tutors, and students. This allows close monitoring of student progress, so that learning or study problems show up reasonably quickly, and can be dealt with before the student has dropped out, or fallen too far behind to catch up.

A well-coordinated administrative and communicative system is the basis of a successful programme, and we are spending a lot of time on the development on this aspect of our National Office work.

In addition, we monitor the marking and other work of tutors, and supervise study centres, so that there is standardisation of work throughout the country. Publicity functions, student records, and liaisons with churches and other groups is centralised here.

## **STUDENT CENTRES**

In our first year, we enrolled 85 students, who attended courses at ten different centres up to 400 miles away from our office in Blantyre. Students represent a fair cross-section of the churches in the country, but, by far, the largest number came from the Church of Central Africa Presbyterian. Catholic students are taking some courses, although their church has not become a member of our Board, or officially recognised our programme. We expect up to 30 percent of students enrolled this year to fail to complete their courses successfully. We estimate that we will have around 200-250 students registered in our second year.

## **PROBLEMS**

Our two greatest problems have been in financing the project, and in sustaining a regular schedule of course production. Course production costs have been considerably higher than originally estimated. As we produce around 600 pages of material each month, this also imposes a large strain on a small staff and a developing reprographic system.

We have found that we cannot rely on outside printers to produce materials each month to the kind of deadline we must meet. The alternatives have been to gradually upgrade our reprographic equipment, so that we can produce material of the quality we feel is necessary, but as cheaply as possible, and to meet our monthly deadlines.

## **DREAMS FOR THE FUTURE**

1. **Courses:** In addition to normal courses, we hope to offer a post-experience course for doctors, nurses, and others with professional experience in the healing ministry of Christ.
2. **Personnel Development Programme:** Many of our students hold specific responsibilities within their congregations, and need help in fulfilling these more adequately. Through

introductory course materials, a questionnaire, and personal interview, we hope to help every student to analyse these responsibilities, and clarify the skills or knowledge he requires to work more effectively. In this way, we hope to individualise our programme to give more effective service to the churches.

3. **Course Writers Workshop:** We dreamed that we might be able to provide training for a team of local course writers. We thought it would be crucial for the development and effectiveness of our programme that writing and rewriting materials should be carried out largely by Malawians. We would use a team approach in both training and writing, and work mainly through short residential workshops for both. We hope that other countries would join us in this venture.
4. **Translation Work:** There is a real need to offer courses in the national language, Chichewa. We hope to move in this direction with lower-level courses.

## CONCLUSION

The courses have received support from all churches participating in the setting up of the programme. In addition, other churches have expressed interest. The framework of a good support system for student learning has been set up, materials have been well received by tutors, students, and others in theological training. Students enrolled in the programme are showing commitment and academic achievement, and a growing movement toward practical evidence of Christian witness and service. We are aware of many deviations from the ideal in the working of the system, but we feel that God has blessed us in overcoming many problems this year. In response to His call, we will be enabled to improve and help many to serve His Church in Malawi more effectively.

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# TEE EXPANSION IN THE SOUTH PACIFIC ISLANDS

Ian Malins



*Ian Malins is a former missionary, Bible teacher, pastor and author, with degrees in Agricultural Science, Theology and Education. He and his wife, Diane, were Bible teachers on the staff of the Christian Leaders' Training College of Papua New Guinea for 14 years. During this time Ian was instrumental in establishing and developing TEE across Papua New Guinea and the South Pacific islands, writing 10 major TEE courses and coordinating the rapidly expanding programme over a period of 10 years.*

**A**FTER THEIR YEARS IN Papua New Guinea Ian and Diane returned to Australia and were involved in 10 years of pastoral ministry in several Queensland churches. In 2000 AD they founded Omega Discipleship Ministries – a ministry designed to encourage and equip believers to grow into mature disciples of Jesus Christ. Ian also developed and wrote a whole cyclical series of 10 discipleship training manuals and other books designed to help in that process.

Since that time, they have been speakers at international discipleship conferences in Asian and Pacific countries, and conducted discipleship training seminars in many countries of the world – Singapore, East and West Malaysia, Sri Lanka, Philippines, Hong Kong, China, as well as across New Zealand and Australia. They live in Brisbane where Ian has been a lecturer in theology at the International Christian College for over 20 years, and also a speaker and writer, with a teaching ministry, to the wider Body of Christ. Ian and his wife Diane have three adult married sons – Dallas, Peter and David.

## **THE DRAMATIC GROWTH OF TEE IN THE SOUTH PACIFIC ISLANDS**

The amazing story of the growth of Theological Education by Extension

(TEE) in the South Pacific Islands began in 1973 at the Christian Leaders' Training College of Papua New Guinea (CLTC). This College, situated in the highlands, is an interdenominational training college for over 20 different church and mission bodies across the country and the neighbouring Pacific Islands. Its training model at that time was a residential campus with students coming to the college for one- to three-year theological and related courses. In 1973, there were around 100 students in residential training, but this was soon to change dramatically.

### **TEE EARLY BEGINNINGS**

The concept of taking theological training out of the traditional model of residential training to external students in the field was new, and it was the visit of Patricia Harrison from Australia that planted the seed, and gave the vision to expand the benefits of theological education through TEE. Patricia conducted a two-week training seminar for a few staff members on how to use programmed instruction, and design courses for external students. It was during my early years on staff at the College and I participated in this training.

From that small seed, the growth of TEE began. A staff member started in the following year (1974) to offer a course in the nearby Highland town of Mt Hagen with 12 students. The course was simply a College course, now offered externally, one night a week, but was not written in a programmed TEE format. Following this small beginning, and with the increasing interest in that external course, I was then asked by the College to prepare a new course for external students, and to also run this course externally. I did so by writing a new course, but, this time, shaping this course along TEE lines to make it interactive and specifically suited to external students. The numbers increased as I ran this course externally, and then offered it to other centres that wanted to start.

From this small beginning, more and more centres opened up, with mainly missionaries and lay leaders acting as tutors, who wanted to use these courses to better equip their own pastors, church leaders, and lay people.

## **PILOT COURSES – AUDIO TAPES**

Each course, when written, was first trialled and tested with a pilot group of external students in the nearby Mt Hagen township. The weekly seminars were also recorded on audio tapes so that future tutors and students would have the same seminar introduction to each weekly unit. Based on this trial run, the courses were then edited and improved, as required, before being offered to wider groups across the country. The test group was a broad cross-section of national and expatriate students from a variety of churches.

## **DRAMATIC EXPANSION**



As the demand continued year by year, I was asked to continue to prepare a third course, then another, and another, and the number of groups grew from two to five, then 10, then 20, then 35, scattered across the country and out into the neighbouring islands as more tutors started new groups

– until 10 years later – after writing 10 new courses and recording audio tapes with each course, over 650 students were then enrolled, meeting weekly in 35 centres across the country, and out into the Pacific Islands. The demand became so great that writing new courses each year, and coordinating the growing programme, became almost my full-time task with minimal time for teaching courses internally, and the College, by then, was multiplying its training influence externally by six-fold.

## **FIRST TEE COURSES WRITTEN**

During these first 10 years of developing TEE (1975-1985), I wrote the following courses to establish the foundation curriculum:

Book of Genesis – Part 1

Book of Genesis – Part 2

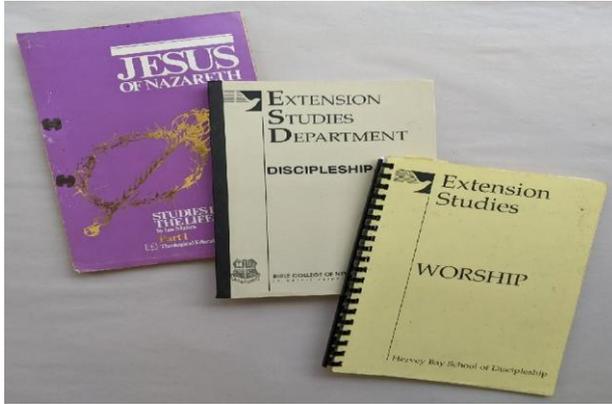
Old Testament Survey – Part 1

Old Testament Survey – Part 2

Jesus of Nazareth (Life of Christ) – Part 1

Jesus of Nazareth (Life of Christ) – Part 2

- Come follow Me – Discipleship Part 1
- Come follow Me – Discipleship Part 2
- Come follow Me – Discipleship Part 3
- Living Together in God’s Family (First Corinthians)
- Come let us Worship
- Christian Marriage and Family life



### **UNIQUE TEE STYLE**

In writing these TEE courses, I developed a style which was not strictly programmed instruction, with its normal structure of rigid frames, but was a “semi-programmed style”, with the commentary flowing naturally, but requiring regular responses to questions asked with immediate confirmation of the correct answer given. The regular questions interspersed throughout the commentary required a variety of responses such as – fill in a word, or a sentence, or a multichoice, or look up a Bible verse and summarise what it says, etc. Then the ongoing commentary would confirm the correct response or idea that was required. This interactive style flowed more naturally than dividing the content into frames, and was more like the style of an actual teacher in a classroom setting. This semi-programmed style also seemed a more natural way to teach Biblical subjects.

### **PICTURES AND ILLUSTRATIONS**

Another feature was the use of simple drawings and pictures in the notes to give more visual interest and impact. These simple sketches and drawings

enhanced the presentation visually, with illustrations that broke up solid text, making the pages look more appealing.

At the end of each lesson the student would then complete a “Review” section with usually two pages of questions, set out in a fully-programmed style, with frames requiring specific answers to the key points of the lesson. This then gives a clear summary of the main points, with immediate confirmation of the correct answer after each response. This prepared the student to go into the final assessment questions for that lesson, which was submitted for grading by the tutor.

### **SIMPLE ENGLISH**

Since most students in Pacific Island countries use English as a second language, great care was taken to write the courses in basic English, but still be suitable for Certificate, Diploma, and even higher levels. The challenge and skill in writing was to teach deep truth in simple English, and to make deep theological words and concepts easy to understand. The challenge was to avoid big words, if a few, simpler words could convey the meaning more clearly. This added to the appeal of these courses, as it brought them within the reach of those with limited English, and yet was still appealing to fluent-English speakers.

### **TRANSLATED INTO PIDGIN ENGLISH**

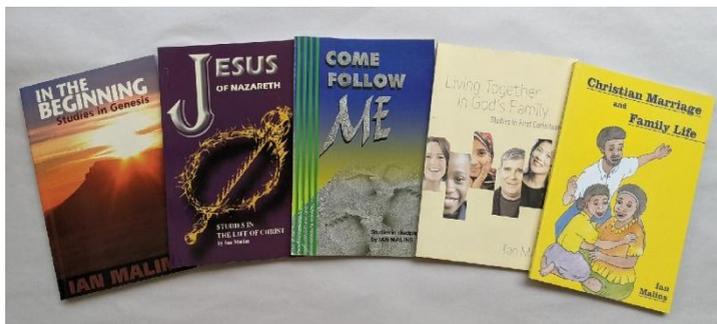
One very significant development was the translation of all these English TEE courses into Pidgin English, which is the common trade language spoken right across Papua New Guinea. Margaret Rickard, at Christian Leaders’ Training College, did most of this translation work, and some other missionaries, such as Christine Mattman, a Swiss missionary with the Evangelical Brotherhood Mission (EBC), translated “Come Follow Me”. As a result of this, many hundreds, even thousands, of people now enrolled in these Pidgin English TEE courses at different times. This led to a dramatic further expansion of enrolments, as these courses were now in the reach of, not only English speakers, but the greater majority of those who mainly spoke Pidgin English. This shows the huge potential of TEE as a teaching and training tool in any language.

## **MULTICULTURAL REACH**

Because TEE students came from a variety of church and cultural backgrounds, the courses were also written with an interdenominational and multicultural audience in mind. Even within Papua New Guinea, there are over 700 distinct language and cultural groups, and, over the top of that, Pidgin English is used as the common connecting trade language. Western culture is also having an increasing influence in these countries. So, the courses needed to be broad and embracing for both Melanesian and Western cultures, allowing for interpretation and application into the students own church and cultural contexts. Application questions would often be framed with words like – “How does this truth speak and apply to your own culture, church, and to your life personally?” These features also added to the relevance and popularity of these TEE courses, so that a wide spectrum of church denominations were keen to use them to train their own people.

## **PUBLISHED MANUALS**

Another unique feature of the TEE courses that Ian Malins wrote was the developing of a published book at the conclusion of each course, which condensed the TEE course into an easy-to-use manual designed for personal and small-group use. These manuals provided the student with a tool to use upon completion of the course, which would enable him or her to pass on what they had learned to others. These manuals were ideal for use in small groups, and became very popular because anyone could purchase and use them. These books were also translated into Pidgin English, and both editions were published by Christian Books Melanesia. Later, SKS Books in Singapore published the English versions, and these books continue to be very popular, and widely used, by individuals and churches, not only across PNG and Pacific Islands, but also in Asian and Western countries, as well. The corresponding TEE courses for these manuals then are the more in-depth study of the same subjects.



## TEE TUTORS



The amazing growth and success of TEE across PNG and Pacific Islands depended heavily on a network of tutors, who saw the potential of these courses to train their own people in various church and urban centres, and also among students in tertiary campuses.

These tutors were mostly expatriate missionaries and lay people representing a variety of church denominations and missions, but, increasingly, national tutors also joined the ever-expanding team. These tutors served voluntarily, but were supported by the central training College (CLTC), which provided them with the resources, tapes, seminars, and regular updates on how to manage and run their groups well. This helped to link them together and make them realise they were part of a wider team of tutors all working together for the common purpose of training and equipping those in their care.

## TEE COURSES USED INTERNALLY – CHANGING STYLE OF TEACHING

The TEE courses developed by the Christian Leaders' Training College not

only helped train external students with interactive notes followed by weekly tutorials, but also enabled lecturers within the residential College to use these same resources in face-to-face teaching. The TEE course on Discipleship – “Come follow Me” – became a foundation course in the College curriculum, and other TEE courses were also used internally as well. This meant a change of style of teaching from the traditional lecture method to a more interactive tutorial style of teaching.

Using these courses internally worked in a similar way to external students. Students would be required to work through the self-instructional lesson notes in advance of the classroom session, and, having already interacted with the content, the classroom time now became a tutorial session for reviewing the lesson, with questions and discussion time on what they were learning. This changed the dynamics of classes from passive listening and receiving content from a lecturer to active engagement with the subject that had already been covered privately. This made classroom time much more interactive and interesting.

### **CONTINUING GROWTH – 1990s**

After Ian Malins established the core curriculum at CLTC, he returned to Australia in 1986 to take up pastoral ministry. David Rowsome now took over as TEE Coordinator (or Dean of External Studies) and coordinated the continuing expansion of the TEE programme with the numbers of external students increasing to around 5,000, meeting in over 100 centres across the country and surrounding Pacific Islands. The courses became so popular that even the Bible College of New Zealand took some of these courses and used them in their own external training programme. This added a further 2,000 external students in New Zealand, who were also using these TEE courses developed in Papua New Guinea.

Other staff at CLTC also began writing further courses, and these courses were largely modelled on the same semi-programmed style that Ian Malins had developed.

## THE WIDE IMPACT OF TEE



The impact and popularity of these TEE courses within Papua New Guinea is summarised by Kenn Iskov, a missionary Bible teacher, who served for many years with the Foursquare Gospel Mission in Papua New Guinea. In his doctoral thesis (Ed.D.), written

many years later, he makes the following assessment of the benefits of the TEE courses and the published books used in their mission and churches. He says,

Prominent among Christian books published in Papua New Guinea are the works of Ian Malins, an Australian Bible teacher and missionary, who spent many years at the Christian Leaders' Training College in PNG. CLTC has become the premier institution for training Christian leaders on a traditional, academy-based model. It has also reached out in developing materials for theological education by extension and establishing annexes in other locations. The books by Malins, written by an expatriate, use simple English, local illustrations, and are geared to the needs of modestly educated Papua New Guineans.<sup>1</sup>

My initial investigations resulted in recurring advice that the curriculum material produced by Ian Malins was highly regarded by many PNG church leaders. Several of Malins' materials were used in the Foursquare training courses and

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<sup>1</sup> Kenn Iskov, *A study of the development of Foursquare Gospel churches in the southern region of Papua New Guinea (2004 to 2013)*, Ed.D. thesis, p. 31.

these contextually appropriate curriculum resources were provided to students.

It is noteworthy that in the research interviews, a number of students, more than a decade after graduation, considered that the courses using the Malins material were the most helpful. One student said, “From my experience at Bible college, one of the most important areas in church planting was Discipleship, and the book ‘Come Follow Me’ written by Ian Malins was most helpful for church planting.”

Titles such as *Christian Marriage and Family*, *Jesus of Nazareth: Studies in the Life of Christ* and *Come Follow Me* aligned well with elements in the units taught covering pastoral theology, Christology, and personal discipleship.<sup>2</sup>

## **CONCLUSION**

This is the story of the early expansion of TEE into the South Pacific Islands from its initial beginning in 1975 and into the 1990s. But the story continues on from there, as others have continued to use TEE training to build God’s Kingdom in this region of the world. It is an exciting story of how God has used the gifts of so many people to equip and train others to serve Christ more effectively in the work of His Kingdom. In the words of 1 Corinthians 3:5-9:

“Each of us did the work the Lord gave us. <sup>6</sup> I planted the seed in your hearts, and Apollos watered it, but it was God who made it grow. <sup>7</sup> It’s not important who does the planting, or who does the watering. What’s important is that God makes the seed grow. <sup>8</sup> The one who plants and the one who waters work together with the same purpose. And both will be rewarded for their own hard work. <sup>9</sup> For we are both God’s workers. And you are God’s field. You are God’s building.”

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<sup>2</sup> Iskov, Kenn, *A study of the development of Foursquare Gospel churches in the southern region of Papua New Guinea (2004 to 2013)*, p. 34.

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# TAKE THE TEACHINGS EVERYWHERE

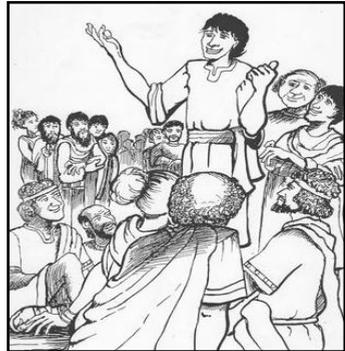
**David Rowsome**

*David Rowsome, B.Eng (Chemical and Nuclear), Royal Military College of Canada, 1976, Advanced Diploma in Christian Studies, Bible College of Queensland, 1988, is a former military engineer who worked in rural aid and development in Papua New Guinea (PNG). After theological training, he served as a missionary, TEE course writer, author and Dean of Distance Theological Education at the Christian Leaders' Training College of PNG (CLTC) from 1988 to 2002. Afterwards, he continued as a TEE course writer and in curriculum development until 2004. David wrote several TEE courses, including "Take the Teachings," a TEE course for tutor training. David was also involved in leadership and TEE development in the Solomon Islands. David is married to Marilyn.*

**T**HE APOSTLE PAUL HAD a vision to preach, teach, and live out the gospel of Jesus Christ everywhere.

In regard to local churches, he wrote "For this reason I have sent to you Timothy, my son whom I love, who is faithful in the Lord. He will remind you of my way of life in Christ Jesus, which agrees with what I teach *everywhere* in every church" (1 Cor 4:17).

In regard to the saving knowledge of Jesus Christ, he wrote "But thanks be to God, who always leads us as captives in Christ's triumphal procession and uses us to spread the aroma of the knowledge of Him *everywhere*" (2 Cor 2:14).



**Timothy**

Worldwide, God has been using the ministry of TEE for the spreading of sound Biblical teaching everywhere. For Papua New Guinea and the South Pacific Islands, God has used the TEE programme of the interdenominational Christian Leaders' Training College of PNG (CLTC)

located in the highlands of Papua New Guinea (PNG). While growth of the CLTC TEE programme since 1975 had been steady, we found that the development of a TEE course for the training of TEE tutors in 1997 accelerated the spread. This course was called “Take the Teachings” based on the apostle Paul’s charge to Timothy.

“Take the teachings that you heard me proclaim in the presence of many witnesses, and entrust them to reliable people, who will be able to teach others also” (2 Tim 2:2 GNT).

When TEE is promoted well it can spread like a pumpkin vine – everywhere! And so, to help us promote TEE within the churches, we can look at how a pumpkin vine grows.

*First*, a pumpkin seed must be planted in fertile soil in a sunny location.

Church leaders can plant the ministry of TEE in their churches by encouraging their members to become students and tutors. A very powerful way for church leaders to promote TEE is by their own example of being a TEE student or tutor.

*Next*, the pumpkin must be watered.

Watering a TEE programme is done by TEE coordinators and tutors through prayer and regular face-to-face contact with churches and TEE groups. The presence of reliable well-trained TEE tutors in each congregation is a powerful way to promote TEE.

*Finally*, the pumpkin vine produces a crop!

The aim of TEE is to produce a big crop of TEE students, who are becoming more and more like Jesus. Annual TEE “graduations” in the churches can be one of the best ways to promote TEE. When TEE students can share their testimonies, others are challenged to also become TEE students.

*Take the Teaching Everywhere*

Paul wrote, “I planted the seed, Apollos watered it but God made it grow” (1 Cor 3:6). These words remind us that those who promote TEE within the churches must always look to God in prayer. For it is God who, by His Word and by His Spirit, can transform lives to be more like Jesus.

A TEE Coordinators Conference for PNG was held at CLTC from September 10 to 14, 2001. All told, 25 TEE coordinators were able to attend. It was a wonderful time of fellowship and encouragement. The theme of this conference was “Sound Biblical Teaching Everywhere”. This was our vision and prayer for the ministry of TEE in PNG and the South Pacific Islands.



**TEE building at Christian Leaders' Training College of PNG in the PNG Highlands**

To follow up this gathering, we began sending out a quarterly newsletter to TEE tutors and coordinators called “Take the Teachings”. It was our hope to have more TEE Coordinators’ Conferences at the CLTC Campus, interspersed with regional conferences, and, eventually, a

conference for the South Pacific Region. Our prayer was that God would raise up TEE coordinators in every church denomination throughout PNG and the South Pacific Islands.

To remind the CLTC TEE office team of this vision we decided to commission an engraving of the word “Everywhere” on a solid piece of a tropical hardwood known as kwila. A Swiss missionary, and the national TEE coordinator for the Evangelical Brotherhood Church, who occasionally prayed with us in the CLTC TEE offices, volunteered to craft this as a gift!



**TEE office team under the “Everywhere” archway**

reminds us of spreading the aroma of Christ everywhere. The word “Everywhere” itself is painted green, which speaks of growth.

Yes, may the ministry of TEE be used by God to take the teachings of God’s word to every local church everywhere.

To God be the glory!

Once completed, it became a permanent archway in the centre of the CLTC TEE offices, where we would see it every day.

The Bible verses 1 Cor 4:17 and 2 Cor 2:14, cited above, are noted on the archway. To the left, we see the ubiquitous red hibiscus reminding us of the challenge to take the teachings everywhere to every local church. To the right, is a spray of fragrant frangipani flowers, which

## **SETTING THE CAPTIVES FREE THROUGH TEE**

One of the joys of serving as a missionary in Papua New Guinea was getting involved in prison ministry.

Prior to working at the Christian Leaders' Training College (CLTC) to coordinate the TEE programme, I had worked in Lae, Papua New Guinea (PNG) for five years (1982 to 1987) as an engineer in the PNG government Department of Works. While there, I joined a Melanesian workmate, who belonged to the Lae Branch of Prisoner Fellowship, to visit the local prison – Buimo Corrective Institute. One of our tech officers had been convicted of a minor offence and I wanted to visit him. In doing this, I considered what Jesus shared in a parable “I was in prison and you came to visit me” (Matt 25:36). And, speaking about his own ministry, Jesus quoted Isaiah 61:1, saying that God “has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free” (Luke 4:18b).

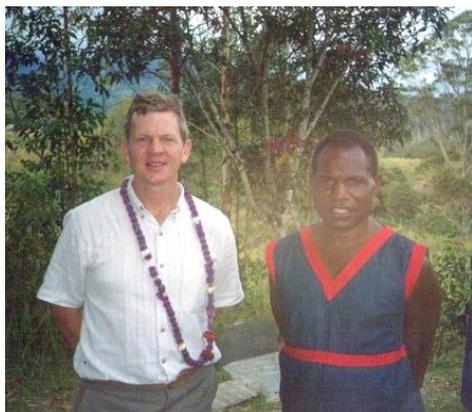
That prison visit sowed a seed. A few years later, when serving at CLTC, I had a growing burden for those in prison. A window of opportunity presented itself to visit the largest prison in the highlands – Baisu Major Corrective Central Institute. The CLTC Principal, Revd Joshua Daimoi, gave the green light for a team to visit the prison on Wednesday afternoons during college sports. There was no shortage of staff, students, and workers, including wives, who were willing to join.

Bristling with Bibles and guitars each Wednesday, we travelled in a 15-passenger Toyota Hiace. The trip required 45 minutes each way, mostly along the Highlands Highway. Despite all that driving we could only squeeze in one-and-a-half hours with the prisoners. But the travel time was a good opportunity to pray and further discuss and organise ourselves. On arrival the team would break into sub-teams to visit the four different compounds – men, women, juveniles, and remandees (those awaiting court).

We always found the prisoners welcoming and appreciative. As we became known, many prisoners and guards alike would be waving at our bus on our arrival and departure. Sitting on concrete floors in prison

quarters, it was hard to realise we were sitting with murderers, rapists, and robbers. There was such hunger for Christian fellowship and the word of God. Around that time, I read an article in the *Evangelical Missions Quarterly* that went as far as to say there was revival taking place in the prisons of PNG!

It was common for our team members to bring items such as tooth paste, soap, stamps, and writing pens. Though small tokens, they meant a great deal to the inmates. Because our visits were short, we eventually started to leave Theological Education by Extension (TEE) study materials with the prison inmates to do in small groups, or individually in their cell blocks until we came back the following Wednesday.



**Standing with a prisoner “set free”!**

Many prisoners shared that coming to prison was the best thing that ever happened to them. For it was in prison that they heard the gospel and came to new life in Christ.

One inspiring example was Philip Bungo, who often shared in his testimony that he was an accountant, who was convicted of embezzling funds and then went to prison in 1982. While at Baisu prison the Mt Hagen Prison Fellowship visited him. Paul MacArthur, the son of the founding Principal of CLTC, Revd Gil MacArthur, was the leader of the team and got Philip started on TEE course “Come Follow Me”. Through that course on discipleship, he became a Christian. In 1986, he planted a church in his home village in another province and became its pastor. He then went on to plant five daughter churches. All the while, he continued doing the other CLTC TEE courses in English. He used the Tok Pisin (Pidgin English) TEE courses to train all the pastors, elders, and leaders of the new churches. After completing all the CLTC TEE courses, Philip enrolled as a full-time student at the CLTC Campus in Banz, eventually completing a Bachelor of Theology!



**Women prisoners presenting an item at a TEE graduation**

uniforms with the large red stripes, was very moving. As they gave their testimonies, presented items, and received TEE study awards, I was filled with hope for Papua New Guinea. Prisoners were finding faith in Christ during their prison sentences, and, when they were released, would often come to CLTC for a visit on their way home.

But CLTC prison ministry was not all smooth sailing. The enemy of our souls, who Jesus described as a murderer and a liar, was not idle. Once, on a return trip down the Highlands Highway from a prison visit, we were fired upon by a “raskol” (trouble maker/thief) wielding a shotgun. We can only believe that God protected us from injury.

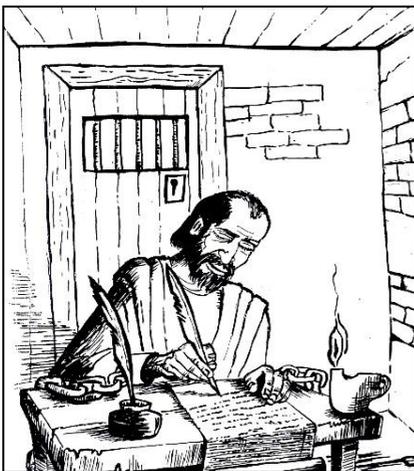
Another counter attack of the enemy was when five of the prison guards we were getting to know lost their lives while on duty driving to Lae in their Land Cruiser van. A drunk driver going the opposite direction resulted in a head-on collision. That week, instead of the normal 15 passenger bus the whole CLTC prison ministry team went to the prison in both a 15-passenger and 25-passenger bus to minister to the remaining security guards and families who had lost loved ones. Consistent with Melanesian culture for mourning, we brought food as an expression of sympathy and the love of God. This showed the good relationship we had with the Baisu community of prisoners, guards, and their families.

As Dean of the CLTC TEE programme, it was a great joy to attend TEE graduations each year. The very first were in the churches planted by Philip Bungo. We also attended TEE graduations in different prisons. The sight of male and female inmates, with their bright blue

Another attack was early one Sunday morning when thieves broke into the TEE offices and stole our computers (but thankfully missed the backup disks!). During one of our visits to Baisu two of the inmates identified themselves as the thieves. Both wanted to join their fellow inmates in doing a Tok Pisin TEE course on discipleship called “Yu Kam Bihainim Mi” (“Come Follow Me”). Within weeks, they made commitments to follow Jesus!

These incidents were powerful reminders that we always needed to pray, especially when we were setting many prisoners free from their bondage to Satan.

Around this time, the Asia/Pacific Director of Prison Fellowship, Timothy Khoo, from Singapore, spoke at an open meeting of the churches in Mt Hagen. In his encouragement, he quoted this Bible verse “Don’t be overcome with evil but overcome evil with good” (Rom 12:21).



**Paul in prison**

With all the law and order problems in PNG, it would have been easy to shrink back in fear and give up. I thank God for such a ministry as Prison Fellowship, who are on the front lines confronting Satan and setting the prisoners free.

Near the end of his life, the apostle Paul wrote a letter to Timothy, his own dear son in the faith. Paul was in a Roman prison. He was cold and lonely. He knew that his work was finished and that his life was nearly at an end. He was thinking about the many churches he had planted. They were experiencing persecution by the Emperor Nero. And so, Paul wrote to Timothy to encourage him to guard the good news and to keep on teaching and preaching it. In his second letter to Timothy, he wrote.

“As for you, my son, be strong through the grace that is ours in our union with Christ Jesus. *Take the teachings* that you heard me proclaim in the presence of many witnesses, and entrust them to reliable people, who will be able to teach others also” (2 Tim 2:1-2 GNT).

The cry of Paul’s heart was that Timothy would continue to “take the teachings” of the good news of Jesus Christ everywhere to every local church, and entrust them to reliable people, who would then teach others.

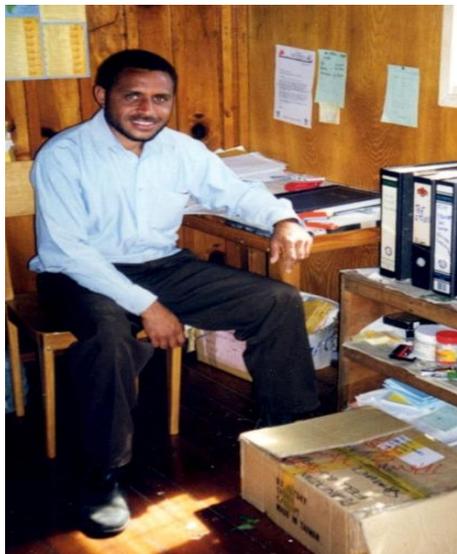
Lastly, you might ask what became of Philip Bungo, who came to faith in Christ while in prison in 1982? Not long after gaining his Bachelor of Theology, he became the Dean of the CLTC TEE programme! He served faithfully in that role for 12 years from 2005 to 2017. Philip was truly one of the “reliable people” that the apostle Paul spoke about in his final letter to Timothy.

## **TRAINING TEE TUTORS THROUGH TEE**

While TEE has been a worldwide renewal movement in theological education it has also had its own major struggles. One notable one has been the need for well-trained tutors as small group leaders. We, too, at the Christian Leaders’ Training College of PNG (CLTC) in Papua New Guinea (PNG) faced the struggle of how to train TEE tutors for our TEE programme in the most efficient and effective way. This paper outlines some of our experiences in tutor training and how this led to our experiment of training TEE tutors through TEE.

## **A TIME OF TRANSITION**

The CLTC TEE programme has always depended on volunteer tutors. The majority of these tutors in the early years of the programme were expatriate missionaries. In 1985, 89 percent of the TEE groups were tutored by expatriate missionaries. But, over the next ten years, a very dramatic and exciting transition had taken place. In many denominations, expatriate missionaries were handing over their roles to nationals.



**A TEE tutor receiving a box of TEE materials**

By virtue of their prior training, profession, and resources, the missionaries had a very high success rate. But, in looking back, we suspected that the TEE method was not always closely followed. One missionary, for example, who was a gifted teacher, had classes of up to 70 students. In those early developmental years, we did not offer tutor training. But, in spite of this limitation, God wonderfully used these courses to impact thousands of lives.<sup>1</sup>

As shown in the following table, by 1995, the programme had continued to grow, and 81 percent of the TEE groups were

tutored by nationals.

<b>Tutors</b>	<b>1985</b>	<b>1995</b>
Expatriate	32 (89 percent)	21 (19 percent)
National	4 (11 percent)	94 (81 percent)
Totals	36 (100 percent)	115 (100 percent)

With a growing number of Papua New Guineans taking up the ministry of TEE as tutors, we entered a new and challenging phase. We soon discovered that almost half of the groups that began did not complete their studies. There was always high interest at the start, but many groups did

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<sup>1</sup> Ten major TEE courses were written between 1972 and 1986 by Ian Malins, while he served as the very first CLTC Dean of Extension Studies. To this day, these still serve as the core subjects of the CLTC TEE programme. As a gifted Bible teacher, preacher, writer, and administrator, the CLTC TEE programme flourished and expanded rapidly across Papua New Guinea and the South Pacific islands under his leadership.

not finish. Why was this so? What could be done? These were some of the difficult questions we had to face.

### **TRIALS IN TUTOR TRAINING**

Based on the experience of other TEE programmes around the world, and our own observations, we felt the cause of the high dropout rate was a lack of trained TEE tutors. Here are some of our attempts to address the situation over the early years.

- **Tutor Exercises** – Our first attempt was to ask new tutors to complete three short exercises on “How to Lead Bible Discussion Groups”. This had no noticeable impact.
- **A New Tutor’s Guide** – The TEE Tutor’s Guide in use until 1993 dealt mainly with TEE group administration. More information about the thinking behind the TEE method of study was added. It was thought that this would be helpful to the growing number of national tutors. And so, the TEE Tutor’s Guide doubled in size to 50 pages. Feedback from tutors indicated that it was a help, but was it enough?
- **Ministry Training Groups** – CLTC introduced Ministry Training Groups in 1994, and one was offered on TEE Group Leadership. During this training, we used the TEE Tutor’s Guide as a text book. We tried to carry out some practical ministry at the same time through students leading TEE groups in surrounding local churches. While this training approach seemed effective, the number of trained tutors was small, and an experienced classroom teacher was required.
- **Field Tutor Training** – Occasionally we were invited to conduct TEE tutor training in different parts of PNG and the South Pacific Islands. This usually resulted in three training seminars on three consecutive days and

evenings. These were well attended and appreciated, but, out of 175 trained in this way, less than 10 percent actually went on to become TEE tutors. For all the travel expense and effort, these results were disheartening. We concluded that the training did not give the trainees the confidence to start their own TEE groups.

Each trial had something to teach us in the training of TEE tutors. While there were some successes, the fact remained that we were not training enough tutors to meet the increasing demand for TEE studies. The churches we served were becoming convinced that TEE had great potential, and were looking to us to train their tutors. We needed a breakthrough, and, after much prayer, an idea came.

In 1993, my wife, Marilyn, and I had written a book called *Launch Out!* to challenge the local churches of the South Pacific Islands to cross-cultural missions. We gave a copy to those who attended the annual missions conference at CLTC. But, it was when we asked ourselves how we could spread the challenge of missions more widely, that the idea of using TEE came to us. And so, in 1994, a TEE course called “Launch Out!” was released, which interacted with the *Launch Out!* book as the text. The new TEE course was well received, and the challenge was going out to local churches and denominations throughout the South Pacific.

So, why not train TEE tutors through a TEE course which interacted with our TEE Tutor’s Guide? This would be really putting TEE to the test! Could TEE be adapted to train the numbers of tutors we needed? Bruce J. Nicholls stated “*the value of TEE is that it can be adapted to training for voluntary ministries of many kinds in a local church*”.<sup>2</sup>

We thought that we could check with other TEE programmes in other parts of the world whether they already used TEE to train tutors. But,

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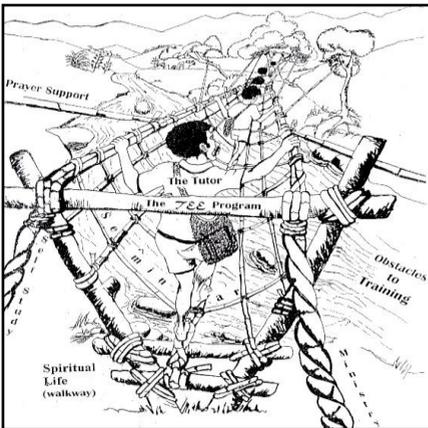
<sup>2</sup> Nicholls, Bruce J., *The Roll of Spiritual Development in Theological Education*, in Paul Bowers, ed., *Evangelical Theological Education Today*, Nairobi Kenya: Evangel Publishing House, 1982, p. 22.

after a brief search, we found none. At this point, we embarked on an experiment of training tutors through TEE.

## THEOLOGICAL EDUCATION BY EXTENSION

In this experiment, we felt we needed to be very clear about the TEE method itself. At the annual conference of the South Pacific Association of Bible Colleges in 1991, Dr Patricia J. Harrison presented a paper, which gave the following definition of TEE:

I use TEE to indicate that type of distance theological education which combines home study materials and practical ministry experience with regular seminars in which tutors and students can interact. In TEE proper, the weight of the cognitive input is carried by the home study materials: it is not given in lectures. The seminars provide opportunity for interaction and for learning experiences which cannot readily be obtained through home study, eg., drama, videos, group study and discussion, etc. The three strands of TEE – home study, seminar learning and practical ministry should be integrated as far as possible.<sup>3</sup>



**The TEE Bridge**

The CLTC Distance Theological Education Department, which was formed that same year, adopted this definition. As the newly-appointed Dean, I always tried to keep these “three strands of TEE” in my thinking.

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<sup>3</sup> Harrison, Patricia, *Evaluating TEE, With Special Reference to the Pacific Area*, World Council of Churches, Ministerial Formation 51, October 1990. p. 27.

The “three strands”, in fact, eventually became the vines of a picture of TEE, which is based on the traditional cane vine footbridges for crossing rivers found throughout many parts of the South Pacific. This diagram was added to our TEE Tutor’s Guide.<sup>4</sup>

The left-hand vines represent the home study “strand”, and the right-hand vines represent the practical ministry “strand”. The third “strand” of seminar learning are the vines at regular intervals along the length of the TEE bridge that go from side to side linking the home-study vines with the practical ministry vines. All these strands support the traditional footbridge walkway, which represents the spiritual formation and growth in the lives of the group members.

In the training of TEE tutors, we felt that our tutors needed to have a good understanding of the TEE method. What better way for tutors-in-training to learn the TEE method than by seeing it modelled as members of a TEE group?



**A tutor leading a TEE group discussion**

In this experiment, we also wanted to contextualise the training of tutors to the Melanesian, Polynesian, and Micronesian face-to-face cultures of the South Pacific as much as possible.

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4 All the artwork for CLTC TEE tutor training materials, and several other new TEE courses was drawn by hand by Selby Otire, a CLTC residential student from Popondetta, during daily work duties. As a Melanesian, his artwork had a quality, which, we believe, spoke to the TEE students of the South Pacific Islands.

## **TAKE THE TEACHINGS**

The apostle Paul, in his second letter to Timothy, wrote the following moving words, which still echo in the hearts of many theological educators today.

Take the teachings that you heard me proclaim in the presence of many witnesses, and entrust them to reliable people, who will be able to teach others also. (2 Tim 2:2 GNT).

The cry of Paul's heart was that Timothy would continue to "take the teachings" of the good news of Jesus Christ and entrust them to reliable people, who would then teach others. The Lord impressed these words on my heart in a special way during a TEE gathering in the Solomon Islands. Over the years, many CLTC students came out of the powerful revivals, which took place there in the 1970s and 1980s. There was great hunger for the word of God.

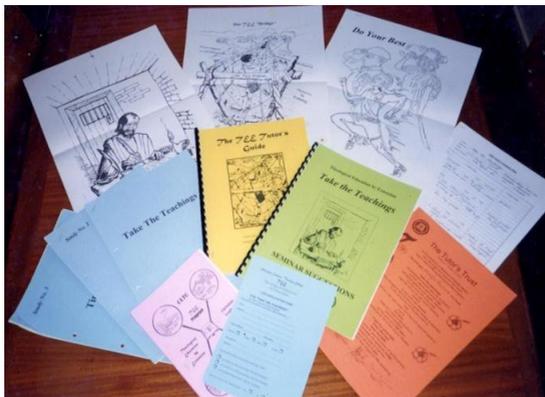
## **GOD SPOKE TO OUR HEARTS**

In 1992, I had been invited to take part in a TEE Consultation for the leaders of the South Seas Evangelical Church in the Solomon Islands, and to conduct tutor training. In response, a CLTC student Luke Koitut, from Manus Island, and myself went to the Solomon Islands for ten days. It was during one of the nightly devotions, when Luke shared a message from 2 Timothy 2:1-15, that God spoke to our hearts in a special way. On a blackboard, Luke wrote the words "Investment", "Take the Teachings", "Take Your Part", and "Remember Jesus Christ". For the next five years, I thought much about these words. More and more, the challenge to "take the teachings" of God's Word to others through TEE was on my heart and mind.

This is how "Take the Teachings" became the name of the TEE course, which became available in November, 1997. This became our experiment for the training of TEE tutors! The course aims to train and equip

individuals to become effective TEE tutors. The following are some of the main features of this course.

- **Biblical** – This course is biblical, as it uses the examples of Paul and Timothy, and their lives and ministry for the Lord. This course contains a ministry model for TEE, and is a reminder that we have been entrusted with the gospel. The memory verses for the three studies are all taken from 2 Timothy, and express the central teaching point.
- **Inspirational** – The passion that Paul and Timothy had to take the gospel of Jesus Christ everywhere is presented as a challenge to the tutor-in-training. But there is also the wonderful example of Jesus as a teacher and model to the tutor-in-training. The case study of an actual tutor provides further challenges. The course finishes with awarding each successful student with “The Tutor’s Trust”, which is based on 2 Tim 4:1-8. This printed card serves as a visual reminder of the high calling to be a TEE tutor.
- **Practical** – “Take the Teachings” is a three-study TEE course for tutor training written in semi-programmed instruction. The course is fairly short, which makes it less daunting. This course helps tutors-in-training to



interact with the TEE Tutor’s Guide. It requires 12 hours of home study, 15 hours of practical ministry, and attendance of five weekly seminars, each two hours long. This means that the tutors-in-training become active TEE students, where they can see TEE modelled. And, to help tutors lead a “Take the Teachings” TEE group, a 35-page booklet with specific seminar suggestions for tutors is provided.

In developing a TEE course for tutor training, we have tried to follow the educational framework of Knowing, Being, and Doing. The emphasis of Study 1, “True TEE”, is *knowing* about the ministry of TEE, and its highest aim. The emphasis of Study 2, “The Tutor”, is *being* a tutor who sets a Christ-like example to his or her TEE group members, who are the tutors-in-training. And, finally, the emphasis of Study 3, “Time Together”, is *doing* the main work of a tutor, that is leading a TEE seminar. The following table gives an idea of the overall structure of “Take the Teachings”.

Seminar	Study Title	Tutor’s Guide	Tutor’s Guide	Memory Verse
Intro	Take the Teachings	Foreword	The Call	2 Tim 2:2
Study 1	True TEE	Chapters 1 and 2	Knowing	2 Tim 1:13,14
Study 2	The Tutor	Chapters 3 and 4	Being	2 Tim 2:15
Study 3	Time Together	Chapters 5 and 6	Doing	2 Tim 3:16,17
Closing	The Tutor’s Trust	Chapters 7 to 10	The Commission	Based on 2 Tim 4:1-8

The TEE course “Take the Teachings” uses the principles of inductive Bible study to teach the key skill of writing and asking good discussion questions. Then, having been trained as TEE tutors, they can use the same

TEE course to equip others to become TEE tutors. In this way the ministry of TEE can rapidly spread and multiply.

### **TUTOR TRAINING**

In November 1997, CLTC hosted a concentrated week of tutor training. This was the first time to use “Take the Teachings” in its present form. Of the 40 who completed the course more than 75 percent went on to form their own TEE groups. Several went on to train others to be TEE tutors in their local churches through tutoring their own “Take the Teachings” TEE groups.

Also, in 1997, we adopted a TEE Target 2000 Strategy<sup>5</sup> to have an enrolment of 5,000 active TEE students in Papua New Guinea, and a further 1,000 in the South Pacific Islands by the year 2000. At the start of 1997, our enrolments were approximately 1,300 in Papua New Guinea and 110 in the South Pacific Islands. By the end of year 2000 there were



**TEE Coordinators' Conference participants**

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<sup>5</sup> David Rowsome, “A Strategy for Providing TEE to Papua New Guinea, the South Pacific Islands and Elsewhere”, Banz PNG: Christian Leaders’ Training College of Papua New Guinea, dated December 4, 1996.

approximately 3800 TEE students in Papua New Guinea and 240 in the South Pacific Islands. While our faith targets weren't fully realised, we definitely caught a glimpse of what might be possible.

We attribute this increase to the growing army of trained TEE tutors trained through the TEE course "Take the Teachings". By year 2000, there were 940 tutors trained through TEE. In 2001, the course was translated into Tok Pisin, the main lingua franca used throughout PNG, and named "Karim Tok Bilong God i Go".<sup>6</sup>

The year 2000 culminated with a TEE Coordinators' Conference at the main CLTC Campus at Banz in the PNG Highlands. The aim was to encourage and equip those who were coordinating TEE programmes in their respective denominations or regions. We thank God that there were 25 conference participants. The theme was "Sound Biblical Teaching Everywhere". This expressed our vision and prayer for the ministry of TEE in PNG and the South Pacific Islands.

### **WE HAVE BEEN GIVEN A TRUST**

We thank God for the great hunger to study the word of God in many parts of the South Pacific. Since 1975, it has been our great joy to see many receive sound Biblical teaching through CLTC TEE. It has always been our prayer to see many more benefit from TEE studies. The increase in enrolments, however, has always been limited by the availability of trained tutors.

Our efforts to train more tutors were varied. Most only met with limited success. But, in God's economy, they provided the groundwork for our experiment of training TEE tutors through TEE. It is our prayer that this experiment will continue, so that TEE itself will be used to train the many TEE tutors needed in the coming days as we await the return of Jesus.

In closing let us hear the apostle Paul once again: "Now it is required that those who have been given a trust must prove faithful" (1 Cor 4:2).

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<sup>6</sup> A loose translation for "Karim Tok Bilong God i Go" is "carry the word of God and go".

May we all prove faithful in the trust of taking the teachings of God's Word out to others in Papua New Guinea, the South Pacific Islands, and the nations of the world.

# A VISION BEING REALISED THROUGH TEE

**Marilyn Rowsome**

*Marilyn Rowsome is a former missionary of the faculty at Christian Leaders' Training College of PNG (CLTC) in the highlands of Papua New Guinea (PNG) from 1979 until 2004. She has been involved in many aspects of the TEE work, including course writing, at CLTC. She wrote the TEE courses "Launch Out!" and "The Deep-Sea Canoe." Marilyn is married to David.*

**E**ARLY IN MY MISSIONARY life, I caught a vision for a burst of missions from Papua New Guinea (PNG) to the unreached world. This began in 1982 with a weekly prayer meeting, which still continues today. However, I never imagined that TEE would become a key means of bringing that challenge to thousands throughout the South Pacific.

From 1979 to 1983, as a young single missionary, for the first time, I became aware of three things.

- *The TEE method* – At the Christian Leaders' Training College (CLTC), in the highlands of PNG, home-based semi-programmed teaching materials were mailed to tutors (often missionaries) who ran regular discussion groups with their students. I was a Bible teacher at the residential college, but also marked the revision sheets of isolated students who did not have a tutor in their area.



**Newly arrived at CLTC 1979**

- *Fuller School of World Missions* in USA – I began studying towards a Masters of Missiology by distance (through tapes, readings, and assignments), and annual face-to-face intensive

courses by visiting lecturers. I learnt through anthropology to “scratch where it itched”. Through missions’ history, I was introduced to third-world missions, and its phenomenal growth in once-receiving countries (e.g., Korea, India, Brazil).

- *South Seas Island missionaries* – I was amazed that they had brought the gospel to PNG, just as much as Western missionaries. And so, I wrote an assignment titled *Can History Repeat Itself for a Burst of Missions from PNG Today?*. These were exciting days of learning and challenge. In December, 1982, I committed myself to being a single missionary at CLTC for the rest of my life – I had found my calling!

## TWO NOT ONE!

However, God had other plans. That same month, during a brief holiday in the beautiful coastal town of Madang, I met, at church, a young, single Canadian man, David Rowsome, who had newly arrived in PNG.

When returning to CLTC, I sent him the TEE course on discipleship called *Come Follow Me*. Four months later, at Easter, he took a long treacherous bus ride to the highlands to see me. As I asked the Lord about all this, he reassured me that I could fulfil my call, wherever I was. So, a month later, when David asked me to marry him, I said “yes!”. In December, 1983, we were married at CLTC, and I left my home in the highlands to make a new life with him in the coastal town of Lae.



**On our wedding day at CLTC 1983**

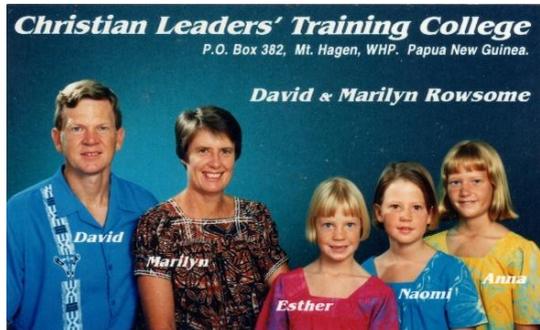
It was a great joy to tutor a number of CLTC TEE courses in our home, including Christian Marriage & Family Life. Through this, David

was introduced to the impact of the TEE method on the lives of Christians, who learnt best in community. During that time, we added two daughters to our family. These were happy years. But David, as an engineer, working for the PNG government, yearned to share the gospel more while helping people with bridges, roads, and water supplies. In order to do this, he desired to go to Africa as a missionary water engineer. So, we left PNG in December, 1987, for him to do a year of Bible College in my home of Brisbane, Australia. After that we would do another year of study in David's country.

However, there were three surprises for us in 1988.

1. In February, David received an unexpected invitation from CLTC to return to PNG in 1989 to coordinate the TEE work. I was amazed he so quickly accepted such a change in career and direction – he said he would be an engineer of Living Water. Of course, I was delighted to be able to return to CLTC!

2. In the providence of God, Dr Patricia Harrison was a visiting lecturer at the Bible College of Queensland (now Brisbane School of Theology) that year. She knew the CLTC TEE programme well, having advised



**Prayer card 1995**

CLTC from its beginnings. That year, she became a mentor to us, and pointed David to excellent resources. He wrote a paper for her class called *The Validity of TEE in World Mission*, and another on being an administrator.

3. World Expo 88 came to Brisbane that year, transforming the city. For 6 months different countries in their unique pavilions displayed their best to offer people from

thousands of language groups. The highly acclaimed Pavilion of Promise creatively presented a powerful gospel message. This kept our love for the nations before us.

After a year of new experiences, a new home church, and a short visit to Canada, we were commissioned to our new task at CLTC in February, 1989. It was a steep learning curve for David, who had some classes to teach, and a TEE programme to revive. Without delegated staff, only a few paper materials on a bookshelf remained. But, slowly and surely, the programme grew. So did our family, with the addition of another daughter. God's favour was upon our life and work.

In 1998 (at CLTC TEE's 21st birthday), David announced a new initiative "TEE Target 2000". This was a faith target of 5,000 active TEE students in PNG by 2000, and an additional 1,000 in the other South Pacific Islands. The strategy involved appointing volunteer TEE Coordinators in regional areas, who would promote TEE, and train and encourage tutors in the field. Students, tutors, and coordinators would be encouraged and supported through quarterly newsletters called *CupTEE* and *Take the Teachings*.

By the end of 2000, there were:

- five staff serving in new TEE offices, especially renovated for TEE,
- 23 English TEE courses available, and more being written by different staff,
- four translations into Tok Pisin (Pidgin English), and more being prepared,
- Approx 4,000 using CLTC TEE courses.

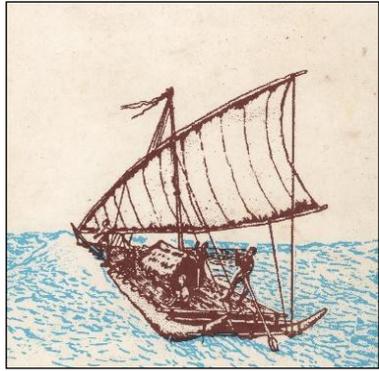
David handed over the role of Dean of DTE/TEE to a national graduate of the college in 2001. He dedicated his time to further course development for three more years.

During the 16 years we served together at CLTC, I turned my focus to my passion for missions. I didn't set out to use TEE for this. In fact, I

would much prefer teaching through speaking rather than writing. But, in six years, I had written two TEE courses! Here is my story in summary, so that you know that it is possible for God to use anyone to achieve things beyond their expectations. If we start small God can give the increase!

## **MOBILISING FOR MISSIONS USING TEE**

After the South Pacific Prayer Assembly in Fiji in 1989, Principal of CLTC, Revd Joshua Daimoi, returned to PNG with the challenge to “relaunch the deep-sea canoe”. The deep-sea canoe was symbolic of the wave of Polynesian and Melanesian missionaries starting in Rarotonga (Cook Islands) in the east, which moved across thousands of islands in the late 1800s, to eventually arrive on the shores of Papua and New Guinea, the largest of the islands. Hundreds of missionaries came; many died of malaria or other sicknesses; some were killed (and even eaten). Even so, more took their place. The price of establishing the Church in PNG was costly.



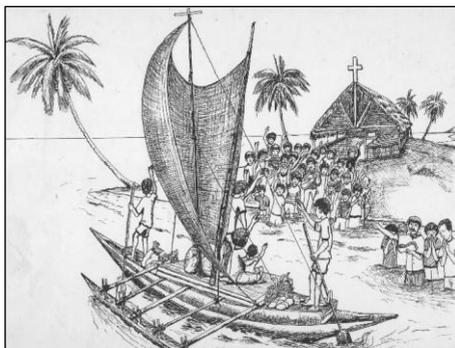
**Deep-Sea canoe with Island missionaries**

There was a big work to do throughout PNG – a land of over 650 languages in 1,000 scattered tribal groups. It was only in the 1930s that people were found to be living in the rugged highlands. WWII alerted the world to PNG, and PNG to the world. Beginning in the 1950s, a steady stream of expatriate missionaries was allowed into these regions. PNG has had more missionaries per person than any other country, such that 97 percent claimed to be Christian. But now was the time to repair the “rotting canoes” on the beaches and relaunch a missions’ movement to the unreached beyond the shores.

My previous vision was renewed as Joshua spoke of relaunching the deep-sea canoe. I took every opportunity to share the need to look beyond our walls to unreached people groups elsewhere. I spoke of every Christian being involved in missions, through praying, giving, or going. This

message was enthusiastically received. Over time, a strong missions emphasis grew at CLTC with:

- Increased attendance at the Missions Prayer Group, and other dedicated prayer times (10/40 Window, Persecuted Church, etc.),



**All involved in launching out – cover of *Launch Out* book**

- Missions Spots in church services, and on College Prayer Days introduced,
- An annual Missions Weekend, with invited speakers from sending agencies,
- Children praying for the world in Kids Prayer Warriors,
- A Missions Week for residential students and the community,
- Delegates from around PNG were invited to join, and the conference was called Launch Out! This was based upon Luke 5:4 “Launch Out into deep waters . . .” (NKJV),
- The highlight was an assimilation activity of the process of becoming a missionary (being called, trained, orientated, etc.), then sent (canoes of bamboo were made, and “went” to different “countries”, where they learnt from students dressed in the traditional dress of those countries). It was such fun, but always challenging,
- Eventually a Diploma of Missions was introduced to the residential programme.

After visiting the US Centre for World Missions in 1992, we were inspired to contextualise and visualise the concepts we had been teaching. David encouraged me to write the teaching down for wider distribution. His gift of crafting words and creative communication were added to my

teaching gift, and, between the two of us, we wrote the 100-page book called *Launch Out! A Call to the Local Churches of the South Pacific to Cross-Cultural Missions*. This was based on six pictures familiar to islanders – the canoe, hornbill bird, coconut tree, pile of peanuts, bananas, and paddle. Both the book and pictures were used at Launch Out 93. Later it was printed more professionally in time for a major speaking opportunity in Lae in 1994.

All this time, I had been tutoring TEE groups in our CLTC home for students or for staff. The key came when I realised that, just as the Bible is the text that most CLTC TEE courses were based on, a TEE course could be written, based on the text of the *Launch Out* book! So, I set myself to this task. I had to learn to use a computer, in order to do this. The result was the Launch Out TEE course, with the usual semi-programmed instruction and revision sheet.

I also added a new feature of practical assignments to each lesson, because I wanted students to immediately use what they learnt in their local church or small group. For the tutor, there was added a Tutor's Pack, with a detailed guide for running each discussion, extra information sheets, a video and cassette.

We worked in cooperation with Operation Mobilisation (OM) and Youth with a Mission (YWAM), the only sending agencies in PNG, initially. One indigenous sending agency, PNG World Missions, was birthed by a graduate of the Launch Out course (Tema, on right), and this is still in operation today. There have been hundreds of short-term or long-term PNG missionaries sent overseas, and some remain in their locations today (several are field leaders in difficult countries).



**Patricia on left has served in four countries**

Then came another challenge! The excellent book *The Deep-Sea Canoe – Stories of the Spread of the Gospel by South Pacific Island Missionaries* by Alan R. Tippett<sup>1</sup> was very significant for South Pacific Islanders. It was first published in 1977, but was out of print. CLTC was asked to proofread the draft for a reprint in PNG. As I helped, I realised I could use the text (with permission) as the basis for a TEE course called *The Deep-Sea Canoe*. This was finished in time for the South Pacific Prayer Assembly in Auckland, New Zealand.

Because of the great hunger for teaching on missions by individuals, I recognised the need to mobilise local churches, too, in order to facilitate the sending of many missionaries. So, I prepared an accompanying manual called *A Launch Out in Your Local Church*. This outlined all that would be needed to run a weekend mission programme in a local church. In 1995, groups of CLTC students prepared during Missions Week then spread out across the country in 12 teams to run Launch Out programmes in many locations. The teaching was being multiplied in local churches.



**Ready for furlough, 1998**

In preparing for furlough in 1998, a Solomon Island staff member was appointed Missions Coordinator for CLTC, and continued to do an excellent job. On return to PNG, I turned my attention to supporting David with the release of *Take the Teachings* TEE course and programme.

Because the Tok Pisin (Pidgin English) translations were being done by various missionaries, I was also asked to prepare these for printing, which involved editing and formatting. It was a great joy to unexpectedly receive the translation of *Launch Out* materials after we returned to Australia in 2004. This confirmed that written materials, including TEE,

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<sup>1</sup> Alan R. Tippett, *The Deep-Sea Canoe – Stories of the Spread of the Gospel by South Pacific Island Missionaries*, Pasadena CA: William Carey Library, 1977.

left a lasting legacy that will continue to impact many and bear much fruit for many years. I'm so glad God got me writing!

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# A PERSONAL TEE TESTIMONY FROM PAPUA NEW GUINEA

**Philip Bungo**

*Philip Bungo holds a Bachelor of Theology Degree and a Post-graduate Diploma of Theology from the Christian Leaders' Training College (CLTC), Banz, Jiwaka Province, Papua New Guinea. Philip was Pastor and Church planter for over 12 years in his home Province. He planted six local Churches using TEE to train Pastors and Leaders in the Sim to 2003. Philip also served with Christian Leaders' Training College (CLTC) TEE program as TEE Director for 12 years from 2004 to 2015. Philip oversaw the TEE administration and implementation of the CLTC TEE strategy. He also promoted the TEE concept in Papua New Guinea, the South Pacific Islands, and elsewhere. He was the first PNG national to serve in that capacity, and did so for the longest time. Philip now lives with his family at their home in Kerowagi, Simbu Province of Papua New Guinea.*

## INTRODUCTION

**I**DID TEE STUDIES in prison as a newly born-again believer. TEE has brought me spiritual insights and new revelations from the Bible. The Bible became more meaningful, and to follow Jesus Christ was a sensible decision I had to make.

Since then, I have followed Him as a person and not as a religion. The Bible and TEE have laid the foundation of my Christian belief and paved the way for higher and further theological education and ministry. I will tell my story in two “Chapters”. Chapter one describes how I got involved with TEE in prison, my experience in following Jesus Christ as a disciple, and how I used TEE in my church-planting ministry. The second Chapter describes my term with the Christian Leaders' Training College (CLTC) TEE program. I discuss how I served as the TEE Director, coping with challenges in administration and promotion of the program.

## CHAPTER ONE

Some CLTC students accompanying the “Prison Fellowship” ministry team

came to Baisu prison one Sunday morning for “fellowship with the prisoners”. After the fellowship, the Prison Fellowship Coordinator announced that CLTC was offering a TEE course called “Come Follow Me”, a course on discipleship, free of charge for interested prisoners. He further remarked that, this course will particularly help those who wanted to deepen their relationship with Jesus Christ and become His true disciple. There were about six of us who raised our hands to do the course. My intention was, as a newly born-again believer, to learn more about following Jesus Christ. On the following Sunday, a CLTC student came with six “Discipleship” course notes and introduced the course to the group. The course had 12 units of study, and the CLTC student facilitated the TEE group every Sunday for 15 weeks covering all the units. After successfully completing the course, some CLTC TEE staff came one Saturday and held a graduation ceremony for the prisoners, who received Discipleship Study Awards. We were in Baisu prison in the Western Highlands, and the year was 1983.

### **FOLLOWING JESUS AS A DISCIPLE**

As a new Christian, this TEE discipleship course had enlightened my mind. I now had a better understanding of what it means to become a true disciple of Jesus Christ, and of the decision I needed to make: I needed to commit all my life to following Him.

Over the years, after I left prison, I have learned that, to be a disciple of Jesus Christ, is a process, a way of life, a quality of relationship with Him, and a commitment, which has been a mark of a person who truly follows Jesus Christ. It was not so easy to follow Jesus Christ as a disciple. My father died while I was in prison. I returned home to see his grave, my widowed mother and the young children, who were to become my responsibility.

I did not realise it at first, but I was at a crossroads, where my faith in Jesus Christ was about to be tested. I went through some very difficult fiery trials, tribulations, and temptations for three years, but I did not let go of my faith in Jesus Christ. I clung to the Lord in prayer, daily Bible reading, and reviewing my discipleship course notes. If it wasn't for the TEE discipleship course and the Bible, I would not have continued with

Jesus Christ, and learned more of him in some very difficult and awkward life situations.

Three years later, I began to witness and speak about Jesus Christ openly to my family and others, and I led many to accept Jesus Christ as their personal Saviour and friend. There was much opposition from the mainline church leaders. They branded me a heretic and warned me not to propagate further heresies. Some church leaders threatened the new believers, and determined to cause harm, if they continued to come to the prayer meetings. I had not gone to a Bible college, but with this single TEE course on discipleship, and with the Bible in hand, I withstood the fiery trials that tried to deter my faith in Jesus Christ. The Bible and the discipleship course had changed my life, because the TEE notes have adequate theological depth, and are written in a simple English style. Anyone with a primary or secondary education (PNG standard) could easily grasp its contents.

I have learned that it takes time – in fact, it takes a lifetime – to become a true disciple and to link up with others and lead them to Jesus Christ.

### **DOING MORE TEE COURSES AND TEACHING THE BELIEVERS**

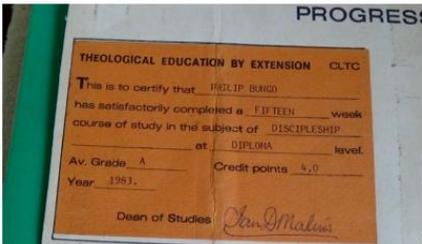
I began teaching the discipleship course to the new believers to help them become true disciples of Jesus Christ also. After teaching the discipleship course, I also came to the realisation that I needed to do more TEE courses in order to know more about the Bible prior to teaching the believers. I have also learnt that good TEE tutors should do the same TEE course themselves to get a strong grasp of the material first. After I completed a course, I taught and preached in church to the congregation on Sundays. I also formed a small group of gifted and talented young men and women and trained them to become leaders in the church.

I travelled regularly from Kerowagi to the CLTC TEE office at Banz to purchase more TEE courses. CLTC TEE also loaned audio cassettes (short talks on each subject of the course) to students who were able to afford audio cassette players. I was not able to afford any so I did not use the audio materials. However, study manuals were also written for each of the detailed courses. These were given free to students who had completed

the different courses. They could use these gift books for further personal and group studies. I used some of these books in my group Bible studies. The TEE Director at the time remarked to me once, when I went to the CLTC TEE office to collect my TEE notes; “Philip, you are the first person in Papua New Guinea to complete all the TEE courses offered by CLTC TEE!” And that was true. It took me at least three years (1990 to 1992) to complete all of the TEE courses that were offered at the time. Studies in TEE reveal new truths and revelation from the Bible and helped me to grow spiritually.

### **DOING TEE AS AN ISOLATED STUDENT AND TEACHING THE BELIEVERS**

I need to mention that I did all the TEE courses as an “Isolated student”, although TEE is meant to be done in a group setting. The situation at the time did not allow me to join a TEE group because, in the 1980s and early 1990s, CLTC TEE was still in the slow process of expanding into major towns like Port Moresby, Lae, and Mt Hagen. It had not yet become very popular, and had not penetrated other churches, towns, and remote areas of Papua New Guinea. Likewise, in my province, I believe no one had any idea of TEE. I was probably the only person in my district who took up this course. And, obviously, there were no tutors around at the time to enable me to link up with a group near my community.



**Philip’s first Discipleship CLTC TEE Award received in prison in 1983.**



**Some of Philip’s CLTC TEE Awards of the early 1990s.**

All the courses I did were in simple English. I could easily grasp the content of the material and apply it to my own context. As the notes automatically became the teacher, I strictly and prayerfully committed myself to reading the notes page by page slowly. I did all that was required of me. I spent two to three hours each night under the kerosene lamp, and,

after I completed a course, I, in turn, had to teach and preach to the believers on Sundays and at fellowship gatherings. I have realised that TEE courses can be done as an isolated student, but that requires total commitment and sacrificial attempts. I did it because the situation at the time allowed it, but studying TEE in a group setting remains the best alternative.

## TRAINING PASTORS AND LEADERS USING TEE

I purchased seven “Come Follow Me” TEE discipleship course notes from the CLTC TEE office at Banz and formed the first TEE group of seven gifted and talented students. The group successfully completed the discipleship course and graduated with CLTC TEE Awards in 1992. They are now active in their churches as leaders and pastors. By then, our local church had grown and



**Philip Bungo’s first TEE Group, formed in 1992, showing graduates with Discipleship TEE Awards. The group pose for a photo with David Rowsome (front row kneeling), who was the CLTC TEE Director at the time, with Philip in the middle of the back row, standing, second to the left.**

expanded to other districts. We had planted six local churches and needed to train our own pastors and leaders through TEE. This time, the focus was not so much on the academic level of the students, but on training leaders and pastors who could pastor our growing and expanding churches. For a local church pastor, we offered the CLTC TEE courses listed below.

These courses were regarded as core courses because they had adequate theological depth and were relevant for local church pastors in ministry. It was very interesting to note that these pastors and leaders trained through TEE presented contextually relevant messages and were

able to witness boldly and win people to Jesus Christ. They were dedicated and committed to their pastoral calling. Hence, the local churches' overarching goal of training church pastors and leaders through TEE was achieved. TEE had become one of the means by which the local churches could train future leaders who had no opportunity to attend a Bible college.

<b>Title of the Book</b>	<b>Purpose for the Study</b>
<i>Come Follow Me – Studies in Discipleship</i>	Help students to encounter Christ and live a quality Christian life, as a true disciple of Christ
<i>Christians Living Together – Studies in 1 Corinthians</i>	Help leaders to solve problems and correct errors in the local church
<i>Freedom In Christ – Studies in Galatians</i>	Helps students to eradicate unnecessary rules, laws, or indigenous beliefs and put totality of faith in Christ
<i>In the Beginning – Studies in Genesis</i>	Helps students to grasp the beginning of everything, and as the foundation of the Bible
<i>Come Let us Worship</i>	Helps the student to worship God in a meaningful way
<i>Christian Marriage and Family Life</i>	Help the single person to choose their partners carefully, for the married, make Christ Lord of their marriage life, and how to raise a Christian home

## **CHAPTER TWO**

After 12 years of ministry, in 1996, I and my family were sponsored by some friends in Australia to study at the Christian Leaders' Training College for four years. I was a bit reluctant and hesitant because I had had too much work to do and I thought I had all the theological training I needed for ministry. However, after much encouragement and prayer we left for Bible College. Student work duties at CLTC were supervised by the Dean of Students. I was assigned to help in the TEE Department (upon request from the TEE Director) to assist in marking TEE students' assignments and other administration work for four years. It was also

during my student years that I planted the sixth local church in Jiwaka Province. I earned my degree in 2000 and went back to the church and continued with church planting and TEE ministry.

However, in November, 2003, we were called to serve with the CLTC TEE Department. I came on staff as assistant to the director. The former director was assigned to the CLTC Lae Centre to oversee the work of TEE in Lae, Morobe Province. In September, 2004, I was endorsed by the CLTC Council to head the department, while the director was appointed to head the CLTC Port Moresby Centre (capital of Papua New Guinea). Fear gripped me as my trusted colleagues who had been working with me moved to take up their new assignments soon after I arrived. I had not yet familiarised myself adequately with the administration of the program. I was not confident or experienced enough to run the department at that point in time. It was a nightmare for me. I was fearful, but I drew my strength from the Lord, knowing that He would accompany me. And this He did, as He has always done. God, in His omniscience, guided and led me with vision, vigour, and the ability to head the TEE Department.

### **CHALLENGES AND OPPORTUNITIES IN TEE ADMINISTRATION**

It was not easy to oversee the CLTC TEE Department, but the positive side of it was that I had a fair idea of what TEE administration and ministry were all about. I had been involved with TEE at CLTC during my student years and in my church-planting ministry. It was the overall administration and implementation of the TEE strategy with which I needed to familiarise myself with and adjust to. My role as the director involved overseeing the entire department, linking up with the TEE coordinators, tutors, churches, Bible colleges, church leaders, and other TEE and distance-education programs throughout Papua New Guinea and the South Pacific Islands.



**CLTC TEE Staff 2005 (Philip in middle, standing at the front, with beard).**

It was a tough job to tackle on my own. It appeared that not all fellow faculty members and stakeholders had fully grasped the advantages

and potential of TEE. It is understandable that some had probably not encountered TEE before and may have perceived it to be just another distance-education program. However, one National CLTC Principal in particular had seen the potential of TEE and had a vision for TEE to be propagated throughout the churches in Papua New Guinea. He was very supportive in many ways by doing TEE promotions wherever and whenever he had the opportunity. At one stage, we did a TEE promotional trip together to the New Guinea Islands region of Papua New Guinea.

Furthermore, I had little knowledge of the TEE Department budget. Nor did I have a say in how the department budget was put together. But I could see that the TEE Department budget seemed inadequate and limited. This put me in a precarious situation to execute my responsibilities. I realised that a major Bible College requires a large budget, and there are often insufficient funds for many programs. I have also learnt that TEE programs need adequate funding and firm moral support to successfully accomplish their mission. The funds were controlled by the Finance Department. We would all need to trust the Lord and do the best we could with the funds available.

## **TEE PROMOTION IN PAPUA NEW GUINEA**

So, with the available funds, I endeavoured to promote TEE throughout Papua New Guinea. In fact, by God's grace, I had promoted TEE to most parts of our nation except for five provinces which I had not visited. Opportunities were available for me to give live presentations on FM (frequency modulation) radio stations in major towns I visited, explaining the concept of TEE and the need for the Church to train



**A local Bible School graduating with CLTC TEE Awards, pose for a photo with two of their church leaders (two standing to the left). Many Bible colleges have taught CLTC TEE courses as part of their curriculum.**

its pastors and leaders. In Mt Hagen, there are three FM radio networks on which I made live presentations many times. I also wrote three quarterly newsletters. *CupTEE* was the department newsletter, *Everywhere* was the Coordinators' and Tutors' newsletter, and "*Isolated Students*" *News and Encouragement* went to isolated students as an encouragement and to keep them informed of what was going on in the TEE world. I responded to TEE students' correspondences with care and due attention, with encouragements and compliments.



**TEE Coordinator (female middle) with some TEE students in Buka, North Solomons Province of Papua New Guinea. In the background, on the notice board, are pinned some of our TEE newsletters. The coordinator and a student are pointing to the newsletters. These newsletters have brought much encouragement, enthusiasm, and joy to TEE coordinators and tutors, when they know they are not alone in the TEE ministry. But there are many others like them toiling to achieve the same goal in PNG and the South Pacific.**

students, tutors, coordinators, and church leaders around Papua New Guinea, the South Pacific, and elsewhere about how these TEE courses have brought new insights and impacted Christian lives, ministries, and churches. I have had the opportunity to see some of them face to face when attending TEE graduations around the country.

I attended TEE graduations, and facilitated TEE leadership courses around Papua New Guinea upon invitations from churches and interested groups. I also taught TEE leadership as part of ministry training in the College residential program. Although many new contextual TEE courses had been written over the years, courses written back in the early 1970s and 1980s continued to maintain their popularity. Numerous compliments and testimonies have been received from TEE

## **TEE PROMOTION INTERNATIONALLY**

The CLTC TEE Director also communicated internationally through emails. CLTC TEE has had TEE students in Australia, New Zealand, USA, India, Fiji, Solomon Islands, Samoa, and Vanuatu. CLTC TEE has also signed agreements with several Bible colleges and churches in the South Pacific for them to use CLTC TEE materials in teaching and training their leaders. Many have progressed well and functioned over the years, while some have not, for unknown reasons. Some CLTC TEE courses have also been translated into Samoan and West Papuan languages to reach speakers of these languages in their homelands or abroad. At the time of writing, there has been no follow-up visit to programs in the South Pacific due to financial constraints. However, in USA and India, CLTC TEE has TEE groups with their own tutors. The tutors update CLTC TEE on the progress of their TEE groups regularly. CLTC TEE materials have also been purchased by overseas churches and interested groups upon request. After the CLTC TEE promotion in Kathmandu, Nepal, in 2010, during the Increase Pan-Asia symposium, CLTC TEE has received numerous requests from individuals, churches, and groups overseas to purchase its materials.

## **TEE INTERNATIONAL PROSPECTIVE**

Some worthwhile TEE projects have sadly remained dormant. One such prospect was the provision of technical support for Evangelical denominations in Papua New Guinea and the South Pacific. The aim would be to help them take full ownership of TEE programs. The prospect of



**TEE group in India with their TEE Tutor Barbara Windsor (standing first on the right).**

TEE ownership was envisioned as the foundational and fertile ground for future TEE propagation and prosperity. Although many denominations were keen to embark on the prospect, few were able to undertake the initiative. Due to lack of resources, and, perhaps of understanding the potential, there has, at the time of writing, been no further progress. Of the

few offering their own TEE programs, one evangelical church in Papua New Guinea had taken the initiative and has, so far, progressed well over the years.

From my experience, I see a crucial need for the creation or inclusion of full-time remunerated TEE coordinator positions in key National Church structures to oversee their own TEE programs. It is believed that more TEE programs in Papua New Guinea and the South Pacific could flourish and prosper if the Evangelical denominations themselves could take ownership of the programs.

### **CONCLUSION**

In conclusion, there is more TEE work to be done in Papua New Guinea and the South Pacific. Many TEE programs are beginning to decline, and some may have plateaued. There is need for TEE revival in Papua New Guinea. Please pray for TEE programs in Papua New Guinea and the South Pacific to revive.

Finally, I want to take this opportunity to thank God and the editorial team for giving me the wonderful opportunity to tell my TEE story.

# A MEMOIR OF TEE'S EARLY DAYS IN SOUTH AFRICA

John Aitchison

*After ten years as a political restrictee in apartheid South Africa, John Aitchison taught in the Federal Theological Seminary, and then, in 1976, in the new Theological by Extension College, of which he was one of the initiators. Then, after a period as Education Officer in the Anglican (Episcopalian) Church, he became a university academic, specialising in adult education. During the difficult transition to democracy in the late 1980s and early 1990s, he was a key analyst and exposé of the apartheid state's involvement in political violence. He is an ordained deacon in the Anglican Church. In retirement, he has worked in rural development and land rights and in the improvement of literacy and mathematics teaching.*

THE APARTHEID PERIOD IN South Africa from 1948 to 1994 was a period of institutionalised racial segregation and discrimination, which denied black people political, economic, and educational rights, and which enforced segregation. I was a member of the Anglican Church of Southern Africa, which, at least at its higher levels of leadership, opposed apartheid, though on-the-ground active opposition could be costly. In 1962, I started studying at the University of Natal in Pietermaritzburg with the intention of being ordained as a minister of this Church. I very soon became an anti-apartheid activist. I managed an illegal night school for black people on the university campus – since 1954 it was illegal for any education to be given to black people unless in a government-registered institution – and, undeterred, a group of university students provided tuition at Grade 12 level for adults. In 1963, I joined the non-racial anti-apartheid Liberal Party of South Africa and was soon involved in political mobilisation and education among black peasants<sup>1</sup> in the rural areas, who were losing their

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<sup>1</sup> On the term “peasant” – originally, of course, all the black inhabitants of the east coast of South Africa were subsistence farmers (but not peasants in the sense of being the underlings to local feudal lords), which is still the situation of millions of people in Africa till today. In Natal (my province), the early converts to Christianity invariably had to leave their original clans and areas because of the hostility of the Zulu kingdom, and, by necessity, had to settle

land because of ethnic-cleansing/territorial-segregation policies. In May 1965 I was banned – restricted without trial – by the apartheid regime.

Banning was a form of arbitrary restriction without any trial whereby an apartheid opponent's movements were restricted (to a house, or part of a town or district), prohibited from any meetings or social gatherings (even with one other person), communicating with other banned people, and excluded from publishing, educating, or even entering any publishing, educational, trades union, or political party premises. I was given special permission to attend church services, but I would have been tried and jailed for a year or more if I had tea in the hall afterwards! Obviously, this curtailed the possibilities of further training for the ministry, and, indeed, being able to exercise a public ministry at all.

In 1970, I was released after five years of these total political and social restrictions, and explored, with Stephen Hayes, who had been a fellow theological student friend, and was the cousin of my wife, the possibility of setting up some kind of correspondence course for rural church people. I was also in contact with people in the South African Committee on Higher Education (SACHED), which, in spite of its official sounding name, ran an alternative and anti-apartheid-inspired correspondence course with innovative materials and tutorials for tertiary and high-school level students. Unfortunately, after a mere 11 months of relative freedom, at the end of March 1971, I was again restricted for another five years under even more stringent rules.

Soon after that, a friend, Dick Peace, from the United States of America, who worked for the evangelism organisation, Africa Enterprise, in Pietermaritzburg, lent me a ponderous tome, edited by Ralph Winter,

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in areas now controlled by Europeans where successive generations of missionaries and the people themselves bought land and divided it up among themselves. They became very successful small-scale farmers, until markets excluded them, as racial prejudice grew. At their most successful, their best historical analogue would have been the kulak small-holders of Russia, who were destroyed by Stalin. In the early 1960s, their freehold land was being forcibly expropriated, and they were being moved into poorer tribally-controlled land ruled over by apartheid-appointed chiefs. They were not farm workers. They worked for themselves, though growing land shortage and poverty forced many to become mine workers. So “peasant” may be the most accurate description.

called *Theological Education by Extension*. I was fascinated by the concept of TEE, for it pulled together many of my thoughts on both adult and theological education, as well as my reading of Ivan Illich on *Deschooling Society*, and Paolo Freire on *Pedagogy of the Oppressed* (the latter book had been immediately banned by the South African authorities as a politically-subversive book, of which the mere possession would result in a jail sentence).

I wrote a short summary of key ideas from Winter's book, and I also had a copy of the book sent to Stephen Hayes, who was now working as a self-supporting priest in South-West Africa (now Namibia, and then under illegal South Africa occupation). He started exploring the possibility of a TEE-type initiative there. For me, the matter might have rested there, because among my many restrictions was an absolute prohibition on publishing anything, or engaging in education in any form. But then, in March 1972, Stephen Hayes (together with the Anglican Bishop and two other church workers) was deported, and he arrived back in South Africa and stayed with my wife and me.

For several months, Stephen Hayes took on the role of advocate for TEE and visited a number of Anglican and other church leaders and also explored the possibility of working with an existing project to develop theological correspondence course material for the African Independent Churches Association. He also accepted the dangerous task of being the *samizdat* publisher (clandestine printing and distribution of banned literature) of the document I had written on TEE (for which the minimum sentence would have been a year in jail for him). He circulated it by post and travelled around the country for several months attending various church committees and seminaries promoting the idea of TEE.

Stephen and I, and an Anglican priest, Richard Kraft in Zululand (who was training self-supporting clergy there), agreed to start a new theological correspondence programme, which we named The Khanya Theological Correspondence Course ("Khanya" means light in several African languages), and again, illegally and in secret, I started writing a course on the prophet Amos, some copies of which were eventually printed. Then the forces of repression struck again. Stephen Hayes was banned and restricted.

There was then a hiatus for some time for me and Stephen, though the Khanya Theology Correspondence Course continued to have a remnant existence, with Richard Kraft and church leaders continuing to be intrigued by the idea of TEE.

At a personal level, I was also involved in discussions with the Church Agricultural Projects, a group working on agricultural development in Msinga, one of the most-deprived rural areas in South Africa. I argued that the Chinese concept of “barefoot doctors” could be transposed to “barefoot educators” trying to bring literacy and basic education to young people herding livestock. I also began to research the idea of adult basic education, a new concept being explored, particularly in Canada, by Michael Brooke, a person I had known at university.

By 1975, it became clear that the church leadership in South Africa were now taking TEE seriously, and, at the same time, were giving more attention to the idea of self-supporting clergy. There had also been a World Council of Churches sponsored visit to South Africa by TEE proponents (Ross Kinsler among them?). TEE was now on the agenda of the National Committee for Theological Education of the South African Council of Churches.

In March, 1975, some of my restrictions were relaxed, though I was still prohibited from attending any meetings. I was now able to work more openly with Richard Kraft, and be involved in a series of meetings (for which I had to get police permission to attend) to work on the setting up of a national TEE programme, which, it was hoped, would incorporate work already done by the Khanya programme and the Catholic Church’s New Theology Correspondence course directed by Louis Peters of the Dominican order. Some funding was obtained, and I became coordinator of a pilot scheme for TEE, funded by the National Committee for Theological Education.

Richard Kraft, in a letter in April to Axel-Ivar Berglund (of the National Committee on Theological Education (NCTE)), noted that “it is hoped that the National programme of TEE by the Churches might be established, and thus absorb whatever might be of value from the Khanya course”. Another letter, in May, refers to a national TEE programme that

would “be able to absorb the students who have responded to our course . . . if such a TEE is launched in 1976, this can happen, and that, whatever work Khanya might have developed by then, might be considered useful enough to absorb”.

At the same time, I obtained police permission to attend a national Anglican Church meeting at Modderpoort, on the issue of self-supporting clergy, and then, early in 1976, I received permission to run courses for Anglican self-supporting ministry trainees in Zululand.

The whole matter of self-supporting clergy was a vexed one, and was heavily influenced by the writings of Roland Allen, an early 20th century Anglican missionary in China, in his books *Missionary Methods, St Paul's or Ours* and *The Spontaneous Expansion of the Church*. Allen argued that St Paul planted churches, and did not leave until they were fully equipped with full ministry, sacraments, and tradition. The process Allen described goes something like this:

- A Christian community comes into being as the result of the preaching of the Gospel.
- To that community is handed over four essentials – scriptures, creed, sacraments, and ministry.
- The community is then responsible, under the direction of the overseer, the bishop, to recognise the spiritual gifts and needs in its membership, and to call into service priests/presbyters to preside at the Eucharist, and to be responsible for the word and for pastoral care.
- The Holy Spirit, working on the human endowment of those leaders drawn from the community, is sufficient for its life. Leaders do not have to be pulled in from outside. A Christian community that cannot do these things is not yet a church.
- The community is also required to share the message and the life with its neighbouring communities not yet evangelised.
- The bishop, and his staff of deacons, are crucial: Paul had his assistants: Timothy, Titus, and Phoebe.

For Allen, it was the responsibility of the local church to raise up spiritual leaders from its members. It had to direct its own life. If the local church declined to accept that challenge, there was no way in which the church at large could somehow make do by sending in someone from outside the local church to minister to it by holding services. Hence, once ready, the natural, respected, and mature leaders of a local community should be ordained as non-stipendiary “voluntary” clergy. These non-stipendiary clergy were not “half-time” or “part-time” but part of a restructuring of the church to make mission more effective. They were not to be a money-saving expedient to keep the existing stipendiary clergy going, or to be their cheap assistants. What stipendiary clergy should do was to be itinerant and apostolic, carrying out specialised functions, such as evangelism and teaching.

Now, TEE was the obvious route to go for the training of these non-stipendiary ministers developed in the local churches.

It was here that some resistance occurred, as, particularly among black Anglican clergy, being a clergyman was a high-status occupation, requiring relatively high levels of education. This is a debate that still simmers, certainly in the Anglican Church. It remains unresolved, and these non-stipendiary clergy are still generally treated as inferiors, and merely of auxiliary use. One reason the debate remains unresolved is that the issue was soon overtaken by the one on the ordination of women, which, ironically enough, was to the advantage of those resistant to the restructuring of the ministry, as it left the status of the stipendiary clergy unchanged and unthreatened.

In 1976, things began to move fast. The Joint Board for the Diploma in Theology (a consortium of mainline church seminaries in South Africa, which set joint annual examinations) initiated, through the National Committee on Theological Education (NCTE), the setting up of a National Committee for Theological Education by Extension.

The context of the theological seminaries, at this time, had made TEE an increasingly attractive option to church leaders. South African government policy prohibited non-racial educational institutions. There was intense state hostility to the mainline denominations (Anglican,

Methodist, Presbyterian, and Congregational) setting up the Federal Theological Seminary, which, though it was initially for non-whites only, brought all the various language and ethnic groups together. The seminary also became an occasional sanctuary for the activists of the black consciousness movement, led by Steve Biko. The upshot was that the seminary was evicted by the government from its site in the Eastern Cape, and then from the Transkei, and was now in temporary accommodation in Edendale, next to Pietermaritzburg. In South-West Africa (Namibia) the Anglican and Lutheran seminaries also experienced difficulties from the occupying regime.

For me, there were new possibilities, because my restrictions lapsed in March 1976, and I had started lecturing at the Federal Theological Seminary near Pietermaritzburg.

Its crucial meeting was held on March 23, 1976. The Churches represented were the United Congregational Church of South Africa, the Methodist Church of Southern Africa, the Dutch Reformed Church in Africa (NGKA), the Southern African Catholic Bishops' Conference, the Federation of Evangelical Lutheran Churches in Southern Africa, The Church of the Province of Southern Africa, the Presbyterian Church of Southern Africa, and the Tsonga Presbyterian Church. A number of consultants were present, including myself, representing the Khanya Theology Correspondence Course, Louis Peters: the New Theology Correspondence Course, and Anne Luck, who had worked with the African Independent Churches course.

Although, initially, no consensus could be reached as to the precise purpose and scope of the proposed TEE programme – Peters had presented ideas on “possibilities of cooperation and merging between existing schemes, with the national TEE scheme serving as the coordinating and rationalising force” – after lengthy discussion, a number of draft statements on particular areas were produced, and it was unanimously agreed to constitute a national TEE programme, to elect, then Dean of the Anglican Cathedral in Johannesburg, Desmond Tutu, as Chairman of its Board, and to appoint Peters as the Acting National Director.

The draft statements produced by the meeting give a very good

indication of the type of TEE enterprise that was being considered, and a statement on TEE was accepted by all:

The purpose of TEE is training in Christian living, witness, and service by extension methods on an ecumenical basis.

TEE is designed to assist the natural leaders in the Church equip themselves for a more-effective ministry (a ministry that is to be understood in the widest possible sense).

The TEE programme will be designed to meet the needs of the Churches for theological training for the following persons:

- a) those already in various lay ministries needing further training or preparing for it;
- b) lay people who need to be equipped with a theology which will enable them to work out a Christian response to their situation;
- c) those who the churches have chosen for training for the ordained ministry outside the residential seminaries.

Because TEE must be contextual, and because of the lack of experience in contextual education, an important function of the scheme is the training of local tutors in the methods of contextual education. The scheme will also facilitate the provision of contextual materials.

TEE should provide theological education for as wide a range of educational levels as possible, but that, initially, courses should be prepared at a basic level (Standards 5 to Junior Certificate) [Grades 7 to 10], and also for students who could be accorded a Diploma in Theology.

Other statements on the relation of the new TEE scheme with existing schemes, and on course levels, did not get full support.

The next meeting of the committee was held on June 18, 1976, and agreements were made on the composition of the national committee, the

appointment of Louis Peters as National Director, and recommended the appointment of part-time course writers, Jack McKelvey, Anne Luck, and me as full-time. The Joint Board for the Diploma in Theology was to become the examination body for the Diploma.

Later in the year, Louis Peters attended an International Seminar on Theological Education by Extension, with financial support from the South African Council of Churches.

The Theological Education by Extension College (TEEC) was then set up with a small core staff, with its head office in South Africa's largest city, Johannesburg, initially in offices at the Catholic Cathedral.

The new full- and part-time staff of the TEEC now had numerous meetings on the structuring of the programmes, and the layout and design of the print material (the latter being one of my major points of influence). Staff from SACHED also ran a training workshop.

It was decided that there would be three programme levels:

- The first was the Diploma in Theology, for which national examinations were jointly set by the Joint Board for the Diploma in Theology. This was the qualification that the majority of recently ordained ministers in these churches had. So, it was good that the TEEC graduates would have exactly the same academic qualification as those taught in traditional seminaries. New study material had to be written for these courses.
- The next level was a Certificate course, for which a Grade 10 education was considered a prerequisite. Many of these courses were wrap-arounds of texts produced by the World Council of Churches' Theological Education Fund (for which Desmond Tutu had worked for some time) and published by the Society for the Propagation of Christian Knowledge (SPCK).
- The last level, the Award, was one that I had argued strongly for, given my interest in adult basic education, aimed at

students with relatively low levels of formal education. These were courses that not only could be used to train Christian leaders from poorly educated backgrounds but could also be used for more general Christian education. One of my disappointments is that this level has been abandoned by the current TEE College, which may partly be ascribed to the increasing formalisation of all educational qualifications in South Africa in recent decades, which has led to the College currently offering only Degrees, Diplomas, and Higher Certificates in Theology.

The TEE College tried to operate along the suggested lines of having course material, as well as regional workshops and local tutorials. Clergy from all denominations were recruited to be tutors. Initially, TEEC put tremendous effort into this, and even the course writers were encouraged to run a tutorial group as a way of evaluating the effectiveness of the materials. I personally ran a tutorial group for some people in a Catholic pre-seminary (set up as a means of testing if they were suitable candidates to go to the face-to-face seminary). My impression was that it worked well, but ran into difficulties in remote areas, where transport was not easy, and recruiting tutors was hard work. Many denominations now started prescribing various TEEC courses for potential self-supporting and stipendiary ministers, and also for lay-ministers and leaders.

My impression is that the tutorial aspect of TEEC significantly weakened in recent decades. As an example, an Anglican Diocese of Natal's Commission on Community Clergy report in 2004 expressed concern "about the adequacy and efficiency of TEEC, particularly in the absence of an organised system of tutorials".

In 1979, I resigned from TEE College to become Education Officer for my Anglican Diocese.

TEE College is still operating from a small base in the south of Johannesburg.

Looking back on the initiation of TEE in South Africa, and how it developed, one can make some general observations.

Unlike in many other parts of the world, TEE was first adopted by mainline churches, with a high commitment to ecumenism, not only between Protestant Churches, but between them and the Catholic Church. Given this, there was not as much pressure to reconstruct the forms of ordained ministry as in contexts where there was rapid church growth.

Also, given the background of the mainline churches, there was a strong move to maintain requirement of high academic qualifications for clergy. This valuing of higher-level qualifications was then exacerbated by general trends in South African education, with an increasing stress on the accreditation of, and the imposition of, strict entrance requirements on post-school qualifications. In spite of an early promise that the post-apartheid education system would be reconstructed to allow for recognition of prior learning, contextualisation, and access to all, the whole system has become increasingly dominated by the interests of urban, middle-class-orientated universities at the expense of basic education and technical and vocational training. TEE has not been immune to these trends, and some of its early diaconal promise remains unfulfilled.

# TEE COLLEGE – VISION AND REALITY: A PERSONAL STORY

Louis Peters

*After Louis Peters, Drs Theol., M.Ed. (Doctorandus), completed his doctoral studies in theology at Nijmegen University, he moved to Hammanskraal, South Africa, where he taught at the theological seminary of the Roman Catholic Church, at first four years full-time and, after that, five years parttime. During this last period he set up an ecumenical correspondence course in theology and got involved in planning in what became the TEE College in Johannesburg. He was its first director for seven years and resigned at the end of 1982. In the meantime he obtained his M.Ed. degree at the University of the Witwatersrand, Johannesburg. During his last years in South Africa he worked at two institutions for general education. He and his family moved permanently to the Netherlands in the beginning of 1991. From then on he worked in education and finally for a development organisation.*

## INTRODUCTION

WHEN I WAS ASKED to write a contribution for a book on Theological Education by Extension, I was surprised. My last active involvement with TEE dated from the end of 1982, when I resigned as Director of the Theological Education by Extension College (TEE College) in Southern Africa. However, one of the editors of this book had met me at the 40th anniversary celebrations of the College in 2016, to which I, together with my wife, had been invited. In what follows, I will describe what led to the establishment of the College, and the context in which this happened. Subsequently, we will look at its institutional basis, after which we will focus on the first two main ingredients of running the College, being course materials and tutorial services. Naturally, staffing issues will be part of this. After this, some further developments will be reviewed, as well as my own experiences as the first Director of the College. Last, but not least, I pay homage to those who carried on after I left, and, helped by the ending of apartheid, ensured the further grounding of the College and its impressive growth.

## **FIRST IDEAS, CONTEXT, AND PREPARATIONS**

My direct involvement with TEE did not originate from any personal knowledge of the TEE movement, nor from being alerted by others of the existence of TEE as a form of theological education. It started at a meeting of the Joint Board for the Diploma in Theology in South Africa, which oversaw the standard of the examinations taken by students who did their theological studies at the seminaries of various churches (Anglican, Congregational, Lutheran, Methodist, Moravian, and Presbyterian). If my memory serves me well, this meeting took place at the end of 1972. At this meeting, it was mentioned that church leaders and others had expressed the wish that theological education would also become available for students who could not attend a residential seminary. I happened to be at that meeting in my capacity as one of the external examiners of the Joint Board. At that point in time, I had been teaching for a number of years at a residential seminary (Roman Catholic). Two years before this meeting, I had been asked to start a correspondence course in theology. I decided that this course should be ecumenical, and directed to any person interested in what theology might have to say to today's society. To my surprise, and with only modest publicity, we had an enrolment of just over 500 students in the first year.

In view of these experiences, I was asked to explore the possibilities of setting up a programme of non-residential theological training, in order to meet the request for non-residential theological education. Naturally, this request was principally seen in the context of training future leaders of congregations, although ministries, such as lay preachers, catechists, and others could also benefit at least from parts of such a programme. I saw taking on this task as a golden opportunity to come to terms with two problems I had with the traditional form of theological education. How can it be justified that different churches have their own theology in view of Jesus' prayer that "they be one". Naturally, there will be different cultural expressions of one's faith, but that is very different from one church claiming to preach the true faith over against what others may think. Secondly, and even more importantly, at that point in time, we lived in the middle of apartheid in South Africa. For any theology to be a relevant agent in society, it had to be taken out of its sacred precincts, and its preoccupation with justifying the interpretation of the faith of any particular

church denomination. Instead, it should help the formulation of a message of hope for people, who were marginalised and suppressed, without, though, its becoming the mouthpiece of any particular political movement.

I was aware of the fact that taking this approach was going beyond the original request, but I did not see how I could justify calling on the necessary resources to set up such a programme in any other way. Nevertheless, I needed some institutional basis to show that trying to set up such a programme was not just a personal hobby. The Department of Theological Education of the South African Council of Churches was prepared to fill this role, and, in the further planning of the programme, its director, Dr Axel-Ivar Berglund, proved to be invaluable. It was at about this stage that I became familiar with the TEE movement, particularly as it had been developed by Jim Emery and Ross Kinsler. At a later stage, I was able to attend a three-week seminar, led by them in Guatemala. Due emphasis was given to the format, in which written materials should be presented, summarised by the term “self-instructional”, but, at the same time, the importance of grounding the material in the local communities, where it would be used, was seen as crucial. In this context, the whole issue of tutorial services was given a place. A combination of rigorous approach, and utter commitment, to what they were doing proved to be infectious, and remained a constant inspiration. Both, in the planning stages, and later, Ross Kinsler visited South Africa to give advice, and show interest in how the College developed.

### **PROVIDING THE BASIS: INSTITUTIONAL SETTING AND FINANCIAL BASIS**

Our first task was to identify the demand for a programme as envisaged. Dr Berglund, Dr Jack McKelvey, and I carried out a country-wide survey to get an idea of the potential students. In order to reach out to as many students as possible it, became clear, also due to the very-deficient educational provisions for the black population, that courses would have to be pitched at three levels, which would be appropriate for students with only, or hardly any, primary education, students with a few years of secondary education, and students who were ready for entering tertiary education. We identified these as the Award, Certificate, and Diploma levels, respectively. Subsequently, we drew up a syllabus for all three

levels, and started thinking about possible course writers. We decided that the College would draw up its own courses, except that it would make use of some TEF Study Guides where appropriate. Moreover, the firm decision was taken to provide tutorial services at local level, although the details of this had still to be sorted out. Considering the initial request, and the viability of the programme, we presented this initial outline of the programme to the various churches and church associations for their comments. The response was more than encouraging, and the following churches and church associations asked us to go ahead with further planning as they were prepared to give it their full support and participation: Anglican, Congregational, Lutheran, and Moravian (combined in the Federation of Evangelical Lutheran Churches in South Africa – FELCSA), Methodist, Roman Catholic, and the Association of African Independent Churches. The Presbyterian Church decided to wait, but joined some years later. The apartheid-friendly Dutch Reformed Church did not respond, although, in the years after apartheid, a minister/theologian from this church was director of the College for some years. At a later stage, the governing council of the College was formed, consisting of two leaders (bishops, moderators, chair persons, etc.) from each participating church so as to ensure that communication about important decisions would be direct. The later Archbishop, Desmond Tutu, was the first chairman of the council. These churches also committed themselves to some financial contribution, although this was not nearly enough to support the College. It had become clear that, with these plans, we were looking at a fairly big organisation.

In view of the above, it was necessary to secure considerable funds from other sources. With the help again of Dr Berglund, I undertook a fund-raising trip to various church agencies, especially in Europe, and I also contacted some funds held by various industrial and commercial bodies, who might be interested in our plans. Before I visited them, I had sent them the detailed plan of what had been decided upon so far. Thankfully, the response was more than encouraging, and allowed us to get ready and become operational in accordance with these plans. Although the full realisation of them, particularly the production of all the courses, which were initially listed in the various syllabi, remained a main concern during a number of years of the College's existence.

At this point, I became acutely aware of the responsibility to present a programme of theological education whose first concern was to be a service to society, even more than helping the churches to meet some of their ministerial challenges, although this would, of course, be a self-evident result as well. Fortunately, the participating churches never interfered with the way we designed our courses. The open ecumenical approach in our courses was fully accepted, and the need for courses to be relevant to South African society, at that point, was understood. It resulted, though, in the College being watched by the apartheid security police, and mail, particularly from abroad, being opened (and closed again) before being delivered at the College.

### **FIRST YEARS: INITIAL ORGANISATION**

Seeing that sufficient funds were now available, it was decided, during a meeting of Church representatives at the end of 1975, that the College would officially start its operations on April 1, 1976, and I was asked to be its first director. During that year, we started to publicise the programme, look for more course writers, and find office space, with the intention that our first students could start taking courses in the beginning of 1977. One of my first concerns was to find administrative personnel to handle the registration of students. I had decided that we would have our own in-house printing shop in order to manage costs. Initially, students could only enrol for a limited number of courses (those we expected to have ready for the beginning of 1977). The number of students grew considerably during these first years from 375 in the first year to well over 1200 in the third. Soon our office space proved to be too small and we had to move. We found an ideal location, which gave ample space to administrative staff, some resident course writers and editors, and a well-functioning printing shop. However, other tenants on a different floor in the same building complained to the landlord about the multiracial composition of our staff, which meant that we had to move again.

The decision to produce our own courses proved to be an enormous task. Even before the College officially started its operations, I had already run a course-writing workshop with a number of course writers, who were going to produce our first courses. This proved to be useful, but soon we secured the services of two editors, who looked both at the educational

format of the courses and style (and spelling!). This proved to be a successful formula, and was one of the reasons why our course materials were well received. In general, I was able to find course writers who understood what was required and produced high-quality work. I considered it to be one of my main tasks to secure the quality of the study materials we sent to our students. One of the limitations was that we produced all our courses first in English. As there were quite a number of students, who would only be comfortable in accessing study materials in one of the other languages spoken in the country, we embarked on a project to translate a number of courses into various vernacular languages. This applied particularly to students from African Independent Churches. One of our staff members was, himself, a leader in one of these churches, and his main task was to oversee the translation of a number of courses, and some he translated himself.

From the beginning, we recognised the importance of good tutorial services. As soon as students enrolled, we looked for tutors in the area where they lived. This was not always easy, but, in most cases, we could rely on committed and knowledgeable people. Where possible, I, together with some other members of staff, provided a training programme for local tutors. In other cases we tried to assist them in other ways, and, in many cases, they understood quite naturally what was required. Depending on the geographical spread of students, tutorial sessions would last from a few hours, in situations where students lived closely together, to several days, when students were spread out over larger rural areas. In the first case, they would be more frequent, whereas, in the latter, it would be on a monthly basis only.

As considerable amounts of money were involved in running the College, I had decided that from the very beginning our financial records would be audited externally on a yearly basis.

### **FURTHER DEVELOPMENTS – REGIONAL CENTRES – INTERNAL ORGANISATION**

After a few years, we were able to produce a sufficient number of courses to justify our continuing existence, although this remained a constant worry. In the meantime, the College had registered as one of the

constituent colleges of the Joint Board for the Diploma in Theology, mentioned at the beginning. At the very first review of examinations, which the College's students had written, under the umbrella of the Joint Board, it appeared that our students, on average, had scored higher than students at residential colleges. By then, I had already resigned as external examiner, but attended the meetings of the Joint Board as one of the internal examiners, together with my colleagues from the residential seminaries. I was grateful for the appreciation certainly most of them showed for the work of the College. It did show that our approach was not without effect.

An issue, which soon presented itself, was the correction of written essays, which students had to write, as part of obtaining course credits. Students need feedback on their efforts within a reasonable timeframe, in order to stay fully motivated. There were times when this was not sufficiently safeguarded, and we had to put in extra efforts to find suitable correctors.

Another issue, which kept me busy, was the organisation and working of the local centres. There were centres, which were, in fact, a continuation of study groups, which already existed before the College started, which meant that they were well organised and fit for purpose. There were also a large number of centres, where local tutors did everything they could to make it function well, but felt that they needed more support. That was the reason why we appointed a local centre coordinator whose task it was to find the appropriate support systems for local tutors. Considering the size of the country (and neighbouring countries where the College was also active), it was decided to divide the total area into seven regions, each with its own regional coordinator. The main task of these persons was to set up contacts between local tutors, for mutual support and exchange of experiences, and even for bringing students from different local centres together, where that would be beneficial. We had the good fortune to find some very committed persons to take on this task. The local centre coordinator at the head office kept in close contact with the regional coordinators, to assess what was needed, and how this could be realised.

The considerable growth of the College, and the multiplication of materials, made it necessary to come to a more streamlined organisation. That was the reason why I decided to have two deputies, one for study matters (course development, assessment, examinations) and one for administration and production (registration, student records, finances, production). The local centre coordinator remained a separate staff function. I had weekly meetings with the two deputies and the local centre coordinator. Every Monday morning, we had a full staff gathering for a moment of worship and reflection. Although matters could be raised at these Monday gatherings, we had a more formal monthly staff meeting, when issues could be discussed at more depth. Without interfering with my deputy's work, I always kept practically involved with course development by being content editor of some courses, if for no other reason than keeping myself informed of what was published by the College.

Naturally, with these clearer divisions in tasks, the dynamics of the organisation changed. The initial rush of launching a new venture made way for the running of a more-structured organisation, which now had to prove its viability, and maintain the vigour from which it originated. Most of the time, I could rely on very-committed colleagues on the staff, and mutual relations were good, although we had some problems as well, and I did ask myself what my contribution to these might have been. In any case, there was enough work for me to do, from keeping a general oversight to the external contacts with the participating churches, those providing funds, and others, and contacts with other TEE programmes, to name a few. As far as the last was concerned, the most direct contact was with TEE Malawi. Its two main officers came to Johannesburg and looked at what we were doing for a couple of days, and I went to Malawi to discuss matters further. Contacts with other programmes, though not necessarily TEE, as such, were of a more once-off consultative nature.

After six-and-a-half years, I informed the College Council of my decision to resign in half a year's time. Although they initially asked me to reconsider, they accepted it, and I felt I had given them enough time to look for a successor. Having stood at the cradle of the College, and running it for seven years, I thought it best to make place for a new person. Founders are always prone to falling for the founder's syndrome. One starts seeing it too much as one's own baby. Moreover, I had discovered that I may have

gifts as an initiator. My gifts as administrator may have been sufficient, but could have been improved. I remain grateful, though, for the words of appreciation voiced by the chairman of the College Council, and by members of staff at my farewell.

One of my last activities at the College was to get feedback from students on how they saw the study materials, and the further support the College provided. In their written answers, it appeared that they experienced the study materials and appreciated them primarily as a source of obtaining the right input. The learning process was predominantly one of learning for conformity rather than exploring what it had to say to the context in which they found themselves. On the other hand, when I saw what was happening at the local centres, and spoke to students, also 40 years later at the graduation in 2016, I noticed that the actual practice was more holistic than what they perhaps expressed in words.

#### **46 YEARS LATER**

At the point of my writing this, the College has existed for just over 46 years, and I know that enormous changes have taken place, and that the College has gone from strength to strength. I am aware that this is, in large part, due to the vision and capabilities of the many people, who carried on after I had left. There were moments of crisis, but their commitment secured the College's continued existence. When apartheid had given way to a more-just society, the College could more easily operate as a fully-accepted agent in society. I did not have the privilege to experience this, but it gave the College the opportunity to offer fully-accepted qualifications to students. I will never forget the joy of students and their families when I attended the graduation celebrations at the 40th anniversary of the College.

This account was, of course, written from memory. I hope that it does justice to what proved to be a demanding task, with its ups and downs, but, much more, a source of inspiration, because of the service it was, and still is, able to provide.

# EARLY YEARS OF TEE IN THE ORGANISATION OF AFRICAN INSTITUTED CHURCHES (OAIC)

**John Gichimu**

*John Njeru Gichimu is an Archdeacon in the African Independent Pentecostal Church of Africa (AIPCA), which was founded in the 1920s in Kenya during the Gikuyu nationalist movements. He has worked at the organisation of African Instituted Churches (OAIC) since 1995 as a Facilitator for Theological Education by Extension (TEE), and is currently the Coordinator of Programme for Theology and Ministerial Formation. He is a holder of a Master of Arts in Mission Studies from Birmingham University, UK. With long experience in understanding African Independent Churches, he has long experience of working with African Independent Churches (AICs), culminating in development of a master plan for theological education in AICs. The core of the process is the grounding of appropriate theological education for AICs.*

## INTRODUCTION

**G**ROWING UP IN AN African Independent church meant limitation in access to theological education and training, which was a preserve of the mainline churches. African Independent Churches (AICs) started as movements. Over the years, they have become institutionalised to a degree in order to cope with the demands of bureaucracy and modern society.

Around 1982, talk about OAIC-TEE started to be heard nearby, until, one day, when I came across a TEE text from OAIC-TEE, *Discovering the Bible*. That is when I started to follow up on how to start training, and the journey that has taken me to where I am today, began in earnest. It is this journey that took me to Kima School of Theology, now Kima International School of Theology, an institution of Church of God in East Africa. The journey continued to the Lutheran Theological College, Makumira, now Makumira University, an institution of the Evangelical Lutheran Church of Tanzania, and later to Birmingham University in the UK.

I was born, and brought up, in the African Independent Pentecostal Church of Africa (AIPCA). The church was founded in 1920s during the Gikuyu nationalist movements<sup>1</sup>. The founding of this church was informed by liberation from colonial bondage and local control of access to the divine. In other words, our church enjoyed political, economic, social, and religious emancipation. Remember, the first AICs were formed as popular Christian movements to preach the Gospel and to protect African values and forms of society against the impact of colonialism, and against negative and overly restrictive aspects of the missionary-founded churches.

To this point, a line was clearly drawn between the local and the alien, the black and white, the civilised and the uncivilised, the literate and the illiterate, etc. When I reached the age of accountability, I kept wondering about our church (AIPCA) and mainline churches in the locality. To be specific, Catholic and Anglican were the only missionary-initiated churches in our community; today, they are countless, e.g., Methodist, Presbyterian, Africa Inland Church, Seventh-Day Adventist, and many Pentecostals. In education, we only knew about schools sponsored by Catholics, Anglicans, and the District Education Board (DEB). The latter were schools founded by AIPCA, but, after the church was banned at the declaration of emergency in 1952,<sup>2</sup> these schools were handed over to DEB.

I kept wondering why there were no white ministers in our church. I could see them in Catholic and Anglican churches. When I asked my late father, he told me that the local people in those mainline churches were sellouts/betrayers of the community. But for us, we were those who refused to be governed, politically and spiritually, by the white people. We are dissidents and pure natives/locals.

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<sup>1</sup> The origins and development of the AIPCA are closely linked up with the nationalist movements that flourished among the Gikuyu, especially from 1921. These developments were part of the wider political reaction among the people of Kenya, which was in response to the intensification of various colonialist vexations especially between 1915 and 1921.

<sup>2</sup> When the colonial government organised its fight against the Mau-Mau and other freedom fighters' movements, the AIPCA was bound to be included on the side of the revolt. And so, when the State of Emergency was declared in 1952, whereby the anti-colonial movements were banned, the AIPCA, with its system of independent schools, was also banned. It went underground with these movements and shared their fate.

Access to theological education was quite a distance from members of African Independent Churches. The mention of OAIC-TEE was an opportunity to study and excel, and, once I started to *learn*, I never looked back.

During the same year (1982), I managed to finish four courses through OAIC-TEE and received a certificate for each:

1. Discovering the Bible,
2. More About the Bible,
3. Women and Evangelism (1), and
4. Every Christian an Evangelist.

These courses were the pioneers, in that order, in the series of OAIC-TEE texts. The first three were written by Agustin Batlle and the fourth by the late Revd Daniel Oguso.

OAIC-TEE materials were brought and sold to individuals interested in self-education. We read the lessons and filled in answers to the questions. Then, we cut out the question sheet and mailed it in for marking, or sent it through someone from the OAIC secretariat, who was distributing the TEE books to churches. This meant that, the OAIC-TEE was a two-pronged group of studies and correspondent. *How did the group studies fit in when individuals were working alone?*

### **THE ORGANISATION OF AFRICAN INSTITUTED CHURCHES (OAIC)**

In the prayer of Jesus in John chapter 17, He prayed for the unity of believers (vv.20ff), “. . . that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me”.

The desire to see African Independent Churches come together in a council started long before the founding of OAIC in 1978. Although, in Kenya, some AICs had been admitted by the National Council of Churches of Kenya (NCCCK), they still felt out of a place to feel at home, because the

membership of NCKC was for mainly for mainline churches founded with clear structures and systems, unlike AICs that were founded as movements.

The Western Kenya AICs started to unite when Uhuru<sup>3</sup> seemed inevitable in the late 1950s. This was for effective representation, negotiation, and for the possible role the latter would play in a geopolitical independent Kenya. According to Shank,

Following several initiatives of AICs, after 1930, to relate to the old traditional Orthodox churches of Egypt and Ethiopia, the former – the Coptic Church under Pope Shenouda of Cairo – in 1976, consecrated a ‘Bishop of African Affairs’, to be based in Nairobi. With the informed encouragement of Anglican researcher, David B. Barrett, Bishop Antonios Markos was able to contact dozens of Kenyan AICs and arrange visits to AICs in Zaire, West and South Africa. Simultaneously, through the efforts of Barrett, the Anglican Consultative Council and the Archbishop of the Anglican Provinces of Africa became interested in learning more about AICs, and in the possibilities of Anglican ‘bridging’ in the midst of the phenomenon. By 1978, T. John Padwick, an Anglican expatriate lay missionary, was assigned by the Anglican Church Missionary Society to help Bishop Markos develop an African Churches service to work at interrelating different movements that had been contacted. By November of 1978, 20 AIC leaders were invited to Cairo by Pope Shenouda for a conference, where the roots of Christianity in Egypt were highlighted, and where a continent-wide Organisation of African Independent Churches was created, with Primate Adejobi of the Church of the Lord (Aladura) as president, and Bishop Markos as organising secretary.<sup>4</sup>

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3 “Uhuru” is the Swahili translation for “independence”.

4 Shank, David A., “Mission Relations with the Independent Churches in Africa”, in *Missiology*, January 1985, vol. 13, no. 1, pp. 37-38.

## **OAIC-TEE**

The coming of Revd Agustin and Rosario Batlle to the OAIC Secretariat in Nairobi in 1980 to start a TEE programme for AICs was a good move, for these churches where a theological education award was not a qualification required for ministry. AICs' methodology of training personnel was through apprenticeship or mentorship.

By this method, the leader of the church automatically becomes the tutor or trainer of the personnel. Although there was no understanding how such a leader got trained, it was obvious that it was through an oral-tradition method which, at its best, required listening and doing. In this method, knowledge is handed down by word of mouth, and not by documents or reference books. Consequently, no documentation of information was done – it was rather experiential.

A few AICs had started to train their candidates in very few numbers at traditional residential colleges in the 1970s. However, they were not well organised to collectively raise the funds required to educate one candidate in a theological institution. Furthermore, AICs' student training in conventional theological institutions ended up deferring to mainline churches sponsoring such institutions. In my own case, my parents paid for my theological college out of their love for the church.

Who were the Batlles, and where did they come from? What was the Batlles' philosophy and TEE methodology? How did the TEE programme link with AICs theology?

There is no written profile about the Batlles. However, by picking up bits and pieces, one can put together a brief biography about them. Agustin Batlle was of Chilean origin, a Catholic seminarian student. He was later converted to Protestantism through the witness of American Baptists, and ended up being a minister with United Presbyterian Church of America.

Rosario De Lugo, Agustin's wife, was a feminist of Hispanic-American origin. The Batlles directed the Chilean extension programme from 1974 to 1980, when they moved to Kenya as consultants to the Organisation of African Independent Churches for the development of

extension training. They had had a long experience in theological education by extension among independent churches in Latin America.

Rosario studied at St Paul's United Theological College, Limuru (Kenya), then, at St Paul's University in Nairobi. She was ordained in the Presbyterian Church of East Africa (PCEA) while in Kenya. While still in Nairobi, she completed her Doctorate. She is renowned for doing the first evaluation of OAIC-TEE in 1989, under the supervision of Christian Organisations Research and Advisory Trust Africa (CORAT), based in Nairobi. However, the recommendations of the evaluation were not ratified and implemented well.

The programme went through three phases simultaneously. Phase one was TEE promotional work, which began by circulation of a OAIC-TEE brochure under the name "Spiritual Revival Bible School", and through personal contacts and invitations to visit and talk to churches about TEE principles and methods. In phase two, TEE studies were initiated, using two correspondence courses of five lessons each. Phase three saw the preparation of seminar leaders and TEE text writers. Correspondence translates to what later became level I, and was meant for everybody in the church congregation, level II required a to three to five days' seminar for people in the ministry, and level III was for three main officers – the head of the church, the secretary, and the treasurer – mainly for AICs in Kenya. This was a replica of what they did in Chile as congregational, continuing studies, and basic pastoral training.

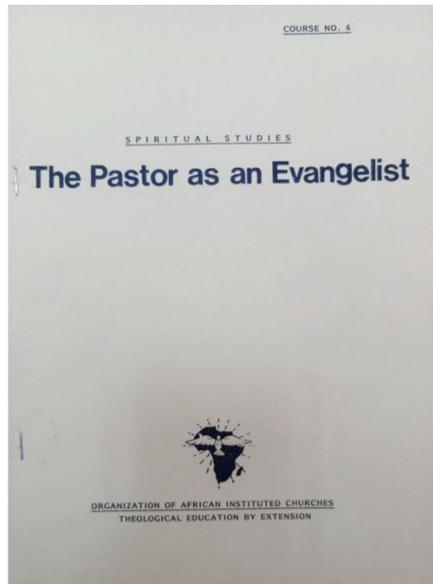
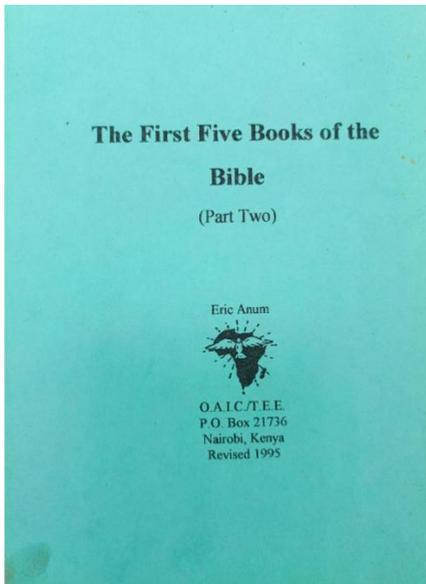
The coming to Kenya of the Batlles changed the perception of training, and was received with joy by AICs, who had realised the importance of TEE as the first formal training. They valued TEE as a tool to equip church leadership, and as an essential element for the church ministry. The OAIC-TEE programme has trained both lay people and clergy for churches.

Agustin Batlle left the OAIC in 1993 after close to 12 years TEE work. I joined the OAIC-TEE as an enabler on January 9, 1995, and worked under the later Revd Daniel Obiero Oguso, OAIC-TEE Director for East Africa. The OAIC-TEE Director was Revd Fr Michael Ngo'ng'a, who retired in 2011, and I took over from him, a position that continues to

this day. During the first three months, after I joined the OAIC-TEE in 1995, I did an in-house course on TEE Principles and Methods. In the same year, at the Institute of Christian Ministries and Training at Daystar University, I did two courses:

1. Theological Education by Extension: Concepts and Principles Course, and
2. Writing Skills for Theological Education by Extension Course.

I have also attended various conferences, workshops, consultations, and meetings relating to Theological Education by Extension.



### **Samples of two OAIC/TEE Manuals**

In conclusion, the OAIC-TEE programme was started in 1982. This was at a time when AICs were very suspicious of theological education, which was offered by seminaries established by mainline churches. The 1980s became the founding phase of the programme. Students were brought to Nairobi, and were taken through a training process that enabled them to acquire skills in facilitating TEE classes. All the students, who

went through the training, were required to write at least one course book before the end of the training. The processes accumulated OAIC-TEE texts to around 100. The texts are still used today for training TEE, more so to general Christians, or level I, as explained above. However, not all the texts are available today; after some course books were finished, they were not published, and those that are still there need to be reviewed. The OAIC-TEE texts were published in-house by typing and duplicating on A4 papers and then stapling. This was advanced by folding A4 in half to A5 size, and using a smaller text, which made it easier to carry.<sup>5</sup> This programme impacted countries in East Africa, Southern Africa, Central Africa, and West Africa.

Some OAIC member churches in Kenya in the late 1990s made it a mandatory for their personnel requiring promotion to first undergo TEE training. The requirement elicited surging numbers to register for TEE, and it resulted in a large number of TEE centres in churches. Around this time, the OAIC-TEE was responsible for facilitation and support of TEE training in churches through a team of enablers. There are four bishops, currently serving in three OAIC member denominations in Kenya, who went through TEE training, one each from two denominations, and two from one denomination.

The OAIC-TEE continues to impact East Africa more than other regions, owing to dwindling resources. However, the programme continues to train TEE tutors/leaders to train others, thereby multiplying the benefits of the programme by reaching churches beyond East Africa. It has been realised, through experience, that ownership of TEE training by churches strengthens the impact of transformation in leadership. It also rejuvenates the pulpit for good service delivery that takes cognisance of emerging thematic issues in the society, and finds ways to deal with them for the well-being of the people.

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<sup>5</sup> See two cover pictures.

# SEAN – STUDY BY EXTENSION FOR ALL NATIONS

**Terrick J. Barratt**

*Revd Terrick J. Barratt is an ordained Anglican minister, who has served as a missionary in Chile, Paraguay, and in Argentina. In 1971, alongside his pastoral role, he and a team of SAMS missionaries became active in TEE as founder members of SEAN (Study by Extension for All Nations), under the leadership of his father Archdeacon Tony Barratt. Their objective was to write programmed biblical courses for that region in line with the TEE method. However, a demand for the courses from other countries soon began, not only to use them, but also to translate them into other languages. This led to Tony Barratt returning to the UK in 1981 to set up SEAN as a registered UK charity. From then on, Terrick took over as the Americas' team leader, focusing on training, and supporting SEAN partners. Later, in 1994, when his father retired, he became the SEAN International Director until 2017. Since September, 2023, he has retired from active service in SEAN but remains an "Honorary Trustee".*

## THE EARLY DAYS

THE STORY OF SEAN began in South America. The South American Mission Society (Anglican) had been working for over a century with tribal people in Northern Argentina, the Paraguayan Chaco, and the Mapuche area of southern Chile. In the 1960s, they were blessed by growth, as, through evangelism, schools, and medical ministry, new churches began to emerge, not only in the native areas, but also in the nearby towns and cities. As this was a foreign-missionary-led ministry, there arose an urgent need to find and train national leaders, who could pastor the many new churches.

The local leaders were intelligent, able, and keen, but, with their minimum primary education, it was impossible for them to meet the entry requirements of standard theological training. So, the challenge was to find a new form of training, tailor-made for their context, and that would be accessible, applicable, and affordable.

To meet this challenge, SEAN was formally established on July 14, 1971, when Archdeacon Tony Barratt was commissioned to lead a team of missionaries from Argentina, Paraguay, and Chile to establish a training programme for the areas of ministry of SAMS in the Southern Cone of South America. The location of their first home and office was Tucumán in Northern Argentina.

### **A FIRST MAJOR DECISION**

When the team first met in Tucuman, after much prayer, a first important decision had to be made. At that time, there were basically two conflicting philosophies governing theological education. The first fixed the parameters on establishing a traditional academic curriculum. The second was to identify the pastoral needs of the church and use these to prescribe a programme that would extend the training to the local church *in situ* to meet those needs most effectively.

The SEAN team decided to go with the second alternative, and, for that reason, they adopted the basic principles of TEE (Theological Education by Extension). This was a new method, pioneered in Guatemala as an ideal way of preparing people to minister and lead the growing numbers of congregations. In other words, it would take the training to the local church instead of taking the students out of the local church to study in a seminary.

With that major decision resolved, the next step for the team was to plan and distribute the tasks to develop the needed tailormade courses necessary for the TEE method of training. The team decided that they would use the method of programmed learning. They did so with three major principles in mind:

**The courses had to be simple.** Someone once said, “Theological Education is like a fireman’s ladder, with the bottom 10 rungs missing”. SEAN would set about filling in the rungs from the bottom up.

**The courses had to be based on Scripture.** Every effort had to be made to give students clear biblical exegesis.

The courses had to be transformational. As the SEAN logo shows: *“a person, who is filled with the Holy Spirit, and is obedient to God’s word, will be transformed and will produce fruit”*.

## THE FIRST TWO COURSES

The first course was “Abundant Life” for new believers. Due to the rapidly-growing church situation, the discipling of new Christians was one of the most important and taxing tasks for church leaders. SEAN, therefore, published a series of 18 programmed lessons for new believers. This course teaches about the new birth and relationship of the believer with Christ, the reality of the body of Christ and its responsibilities, and the challenges the believer faces, and how to overcome them. It thus provides training for total church membership. By the grace of God, “Abundant Life” has been used globally in all kinds of contexts, and with groups of people at all educational levels.

Alongside the “Abundant Life” course, came the backbone course of the SEAN programme, the “Life of Christ – a Compendium of Pastoral Theology”. This course was designed to provide comprehensive pastoral training, together with the theological education needed at “the lower rungs”. It consisted of six three-month-long courses on the life of Christ, based on Matthew’s Gospel. It is so named because it covers far more than just the life of Christ. The six-book Compendium aims to give each student:

- a thorough knowledge of the life and ministry of Christ in its historical, social, political, and geographical setting;
- an analysis of Matthew’s Gospel and its relationship with the other gospels;
- a grounding in the fundamentals of the Old Testament and how it relates to Christ’s ministry;
- simple Bible study techniques, so students can approach the Scriptures in personal study;
- an outline of systematic theology;

- an appreciation of the teachings of mainstream Christianity and the teachings of sects that the students are likely to encounter;
- techniques of study, thinking and application;
- practical and pastoral theology with special emphasis on the ministry in the local church of worship, liturgy, preparation of sermons, evangelism and church planting.

Every unit led directly to application to the local situation of the student. The Compendium is a serious course on pastoral theology, but couched in educational terms that are easily assimilated even by students who have had no previous formal education. Many have witnessed to the fact that it profoundly affects students' lives, thus allowing them to pass on what they have learned with spiritual conviction and power. This goes well with the SEAN motto from 2 Timothy 2:2: "And the things you have heard me say in the presence of many witnesses entrust to reliable people, who will also be qualified to teach others."

### **A FIRST MAJOR BREAKTHROUGH**

In the beginning, both these courses were given to groups of students for home study during the week. Then, at an agreed time, they would meet together to share their findings, guided by a missionary or teacher. However, it soon became evident that the biggest single obstacle to the effective use of this method was the dearth of well-trained tutors or group leaders. Hence, SEAN, from then on, began to develop Tutor Manuals for each course. The challenge was that tutors would not only successfully do the course themselves, but that they would also be able to tutor groups in their home churches.

Both courses were tested in depth with different groups in the city and in the rural areas. And the system worked. The combination of programmed home studies and the group meetings led by on-the-job-trained tutors, was a major factor that led to an educational explosion in the use of SEAN courses throughout Latin America and the world. Thousands of students were successfully achieving the objectives.

With “Abundant Life” and the “Life of Christ – a Compendium of Pastoral Theology” completed, the SEAN team then continued to write new specially-programmed courses and leaders’ manuals as they were needed.

This was no easy task in the early days! Every “frame” (teaching/paragraph/question) had to be typed onto wax masters for reproducing on a Gestetner ink duplicator. On testing with volunteers, whenever a “frame” was found to be ambiguous or deficient, the whole master page had to be retyped, and, if the change was radical, usually all the subsequent pages had to be retyped, too. It would often take 600 hours to produce one study unit of three lessons before publishing!

Initially, everything was done in the Barratts’ home: writing, testing, duplicating, collating, stapling, storing, dispatching, etc., involving the whole family; even visiting bishops and dignitaries were not spared doing their shift of collating books!

## **A SECOND SIGNIFICANT BREAKTHROUGH**

In the beginning, SEAN was known as the Seminario por Extensión ANglicano (Anglican Extension Seminary), which only catered for Anglican students. However, soon other denominations began to ask for the courses, which led to a new breakthrough.

The SEAN team in Tucuman had formed a good relationship with a local Conservative Baptist Bible Institute. They admired the “Abundant Life” course and wanted to use it in their churches. But there was a problem, they could not accept the lesson on infant baptism! “No problem”, said SEAN, “we will print that lesson as a ‘tear-out’, so it can be removed”. All was fine, until the SEAN team saw the amount of torn out lessons piling up! What a waste! So, the decision was made to remove that lesson from the course, and only print it as a booklet for those who wanted it.

From that moment on, the SEAN team, with the consent of the SAMS mission, sought to write all their courses for interdenominational use. Every effort was made to give a clear biblical exegesis, and to leave controversial points open ended for each denomination to explain their own position.

### **A THIRD IMPORTANT BREAKTHROUGH**

One day in the early 1980s, the SEAN team received an order for over 100 sets of the “Life of Christ – a Compendium of Pastoral Theology” to be sent from Argentina to Costa Rica. It took the team two whole weeks to mimeograph, pack, and send off the order! It was obvious that, if they began to receive more orders like this, it would paralyse the course writing, and the many other activities of the very small SEAN team. However, this crisis led to another breakthrough, as it was decided that, from then on, SEAN would not send printed courses to other countries. It would invite interested TEE ministries to partner with SEAN by signing a license agreement, and SEAN would then send them a set of originals of the courses that they could print or translate and use locally.

This decision led to a significant increase in worldwide demand. Tony Barratt and his wife returned to England in 1981, and, again with the consent of SAMS, Tony was able to establish SEAN as an independent Registered Charity in the UK. There would be two working teams – one of SAMS missionaries, left in Chile to cater for Latin America and countries that contacted them, and the other in the UK, to translate the original Spanish courses into English. This made it much easier for translation to other languages throughout the world, especially in Africa and Asia.

With this new situation, SEAN technically ceased to be a TEE programme dealing directly with students. From then on, the team would concentrate on the writing of courses to share with TEE partner programmes worldwide. Our partners developed their own TEE programmes using SEAN courses, and adding their own. This led to another positive development a few years later. Some SEAN TEE partners began to send some of their courses to become part of the SEAN course list.

### **SUCCESS AND FAILURES**

To date, SEAN courses are being successfully used in many different circumstances, and with equal benefit by students of limited academic background as well as others with university degrees. This achievement has been subject to serious analysis. Most agree that SEAN’s success has been due to the fact that its courses:

- are Bible based, and apply Scripture to life and ministry;
- are simple in method, but profound in content;
- promote active learning and participation;
- are self-pacing, in other words, slower students can keep up;
- are self-correcting, as the answers are included in each book;
- promote task-oriented fellowship in the study groups;
- produce remarkable confidence building in many students;
- mobilise students to serve in ministry in their local congregations and beyond.

It took some painful lessons to get the courses correctly programmed. In fact, the first book of the Compendium had to be completely scrapped and redone! It is also true that some groups that have used TEE SEAN materials, after an initial success, have failed. Research has revealed several reasons why this happens:

- Courses were given out free of charge by enthusiastic missionaries, and, when the missionaries left, the programme would fold up.
- The courses were just used, book after book, without a pause, or becoming part of a well-organised TEE programme. Since students could not relate to terms and fixed dates, their secular activities would force them to miss group meetings, and, being unable to catch up, they would eventually drop out.
- The courses were used without choosing and training competent tutors. Gradually disorder would creep in, and, after initial enthusiasm, the study groups would begin to fall apart.
- Study groups were organised without the consent of the local pastor, so, sooner or later, the study group dates would conflict with other local church activities.
- Students were enrolled unaware of the cost in terms of finance, time, and energy.

## **SOME SAMPLES OF HOW SEAN TEE COURSES HAVE BEEN SUCCESSFULLY USED**

### **SEAN TEE IN A PRISON AND BEYOND**

Police Captain “X” lay in a prison cell, his life in tatters. One shot from his gun had led to divorce, abandonment by all, and a 25-year prison sentence. In success, he had not been religious, but, in despair, he turned to God. One day, a missionary visited the prison, and shared with him the gospel, and gave him the SEAN “Abundant Life” course, which he devoured and began to put into practice. Other prisoners, seeing the change in his life, also began to accept Jesus as their Saviour. Gradually a prison church was formed, and TEE SEAN courses were introduced.

Over several years, the prison church passed the 100 mark, when, “out of the blue”, his case was reviewed, and he was set free. On leaving prison, he got a job as a security guard and joined a local church.

One day Captain “X” was asked to help a local struggling congregation. On his arrival, the congregation of 30 halved, because many refused to accept an ex-convict as pastor. However, he persevered, and joined TEE Peru in order to use SEAN courses to disciple and train his congregation. The result, “Jesús es el Camino” (Jesus is the Way) has now well over 300 members. Not only that, from his church, he has helped other churches to do the same.

**Note:** There are successful Prison TEE programmes in many countries of the world.

### **SEAN TEE IN A NATIONAL DENOMINATIONAL TRAINING PROGRAMME**

“In 1981, I was a missionary with the Latin American Mission in Colombia. Our Bible Institute had closed down in 1980, and we were struggling to find a way to train our local pastors. Then a SEAN representative visited us and introduced us to the SEAN courses as a basis for training pastors and leaders.

As a result, in 1982, the Colombian Pastoral Institute (CIPEP) was launched with 40 students, mostly pastors from the Caribbean Association of Evangelical Churches (AIEC). In its first 25 years, the AIEC denomination grew from 250 churches to 750! A requirement of the pastoral level was that each student must plant a new church. Some of these new churches have since grown to several hundred believers. CIPEP also helped leaders from 40 different denominations to receive training with them.

We praise the Lord for SEAN, a ministry led by the Holy Spirit to provide materials to help train pastors and leaders all over Latin America, and around the world.

“In His Service”, Nick Woodbury.

### **SEAN TEE AND CHURCH PLANTING**

Pastor “Y” from Nepal shares: “When I was a small boy, I caught leprosy, and was considered untouchable. I had to leave home and go to the city of Dang for treatment. There I heard the gospel, and received Christ as my Lord and Saviour.

“In Dang, I started doing ITEEN (SEAN) courses 12 years ago. I learnt a great deal. Seven years ago, I got a strong feeling that God was calling me to serve him as a pastor and a church planter.

“On September 20, 2008, our church, “Mukti Mandali” was inaugurated, and, within five years, we were able to start 13 daughter churches in the remote villages around Dang.

“I am now confident in my work of discipleship and church planting because of ITEEN. The SEAN courses have helped me to understand and apply the teachings of the Bible. These courses are very important for churches like ours, where people cannot go to Bible schools, due to lack of money or poor education.”

## **SEAN TEE AND A TYPICAL REQUEST THAT WE GET ON A REGULAR BASIS**

“Greetings and blessings, brothers of SEAN.

“I’m Pastor ‘Z’, currently pastoring a church in the Apure State of Venezuela. I studied with SEAN, the ‘Compendium Life of Christ’ course for three years. I can say that much of what I learned in my training, I owe, after God, to SEAN. Your courses are very educational, nutritious, and easy to learn. In our study group, there were brothers from different churches, denominations and ages, and we all understood the material, and learned a lot.

“Now, I want to give to my church, what was given to me. Not only the ‘Compendium Life of Christ’ course, but all the biblical teaching materials that you have.

“Thank you very much for considering my email and replying to me. I believe that the work done by your ministry is of great importance, and my admiration for SEAN continues today.

“Blessings and peace. Pastor ‘Z’.”

## **SEAN IN THE 21ST CENTURY**

Currently, SEAN courses are used in over 100 countries, and have been translated into 70-plus languages. A conservative estimate indicates that, every year, more than 200,000 students study SEAN courses with our many partner TEE programmes.

Tony Barratt and most of the original SEAN team writers are now with the Lord. However, a new, small, dedicated SEAN team continues. Even today, modifications and updating are still in progress, and new courses are in the pipeline. From typewriter to computer, and now, to the Internet, SEAN, as a ministry, continues to expand.

*To God be the Glory!*

# GRACE HOLLAND – QUESTIONS AND ANSWERS ON THE EARLY HISTORY OF TEE IN EAST AFRICA, ZAMBIA AND ZIMBABWE

*Fred and Grace Holland, both D.Miss, first heard of Theological Education by Extension in 1969 while they were directing the Sikalongo Bible Institute in Zambia. They started an extension programme there and began writing study books for the programme. Fred became the director of the Association of Evangelical Bible Institutes of Africa in 1971 and arranged workshops to introduce the system in West, East, and South Africa. They then gathered teams of teachers from other institutions to write study books for an entire curriculum at the basic literacy level. Multiple writers' workshops were held in southern Africa, Kenya, and Nigeria. In 1974, Fred began teaching courses on TEE at Fuller School of World Mission in Pasadena CA as Grace continued to edit the texts. The entire curriculum of 43 study books was published by Evangel Publishing House in Nairobi, Kenya.*

## QUESTIONS FROM VOLKER GLISSMANN

**VG:** Where were you based, and why did you get involved in TEE?

**GH:** My husband, Fred Holland, and I were based at Sikalongo Mission in southern Zambia under the Brethren in Christ Church. In 1969, we were assigned to the Sikalongo Bible Institute, which had four students at the time. We knew there were dozens of local pastors, who needed and wanted training, but had home and community duties, and led churches, so were prevented from residential study, and we wanted to help them.

**VG:** What difficulties did you encounter with *starting* TEE? How did you overcome them?

**GH:** TEE needed home-study materials or books and there were none written for Africa. We attempted to write some in the programmed format (daily lessons with immediate feedback) that was needed, and then Fred was privileged to attend some classes on programmed instruction at the University of Illinois. We adapted some of these principles for the basic

literacy level of students we were aiming to help, trying to keep the lessons sympathetic to African cultures.

The other problem was the challenge of reaching the pastors. The mission purchased a VW camper for us, and for two years we did a 200-mile circuit each week on dust roads with a seminar at each of six centres. The seminars were times to apply the truths, which the students were taught in the study materials. As we travelled, we wrote new lessons, and, on the weekends, we mimeographed them, and were ready to hand them out for the week ahead. It was a gruelling schedule, but there were many rewarding moments. At first, 80 students showed up at these centres from as far away as 12 miles, travelling by bicycle, but attendance slowed considerably after a few weeks.

**VG:** Over the longer term, what challenges were the most difficult to overcome? Did you overcome these, and if so, how?

**GH:** Sporadic attendance was a problem. Having the pastors and church leaders still serving at home was a big plus, but this also meant that there were many interruptions to their studies. Their local leadership responsibilities continued. If there was a death in the community, the leader must spend long hours with the family. We encouraged students to complete the written lessons when they could not attend, and this filled in some gaps. We tried to have the annual or semiannual gatherings for all the students in the central town of Choma, as recommended by the Latin America model, but students found it difficult to attend, and adding one more big meeting to the church calendar stretched the overall organisation.

**VG:** What were your hopes for TEE when you left Africa?

**GH:** When we needed to leave after two years, several other missionaries were assigned to carry on the work. They had other responsibilities as well and did not invest in TEE to the extent that we did. We hoped that TEE leadership would soon be turned over to the national leadership, but, when it was time for this, the national church felt there were other priorities for the use of their personnel and resources.

In Zimbabwe, on the other hand, where our Brethren in Christ churches set up TEE, the programme flourished. A missionary couple took it under their wing, a large number of church leaders participated, a national leader was trained, and the national church continued the programme. When the war for independence accelerated, however, it became too dangerous to travel in the countryside. After independence was gained, the pastors asked for the programme to be reinstated, but severe political and economic conditions prevented this.

In Kenya, the Africa Inland Mission assigned missionaries to explore TEE. They got support from the Africa Inland Church and set up centres among their many churches. Reports showed that students were eager to learn, and, over the years, a national director was appointed. Students completed all of the TEXT-Africa series that we and Evangel Publishing House in Kenya produced, and wanted more. A fairly recent contact indicated that there had been a lull in the programme but that they were planning to reinstate it.

**VG:** If you could start with TEE again, what would you do differently today?

**GH:** Although our Zambia church leaders were pleased with the TEE programme, it would perhaps have been better if we had done more research as to the sustainability of the system. Perhaps we should have made sure that the mission would subsidise it until it could prove its worth and could somehow generate its own support. It takes more hard work to sustain a TEE programme than it does to run a residential school. In TEE, it's the facilitator who does the running. In a residential school it's the students who leave home for a while. A further reality was the fact that our mission subsidised the residence school, but did not offer help for the running of TEE. With time, the programme should have trained assistant facilitators, who lived more locally, led a couple of centres, and could function with less travel.

**VG:** What were your hopes for TEXT Africa?

**GH:** During the years that we worked with TEE we saw the need to involve other writers, and brought together teams of Bible school teachers

to produce more books, calling it TEXT-Africa (Theological Education by eXtension Texts). We continued to edit these books, even as we returned to the US, eventually completing the list of theological courses recommended by the Bible Institute Association of Africa in the early 1970s. The last book was published by Evangel Publishing House in Nairobi, Kenya, in 2012. There are 43 titles. Neither we nor the team writers collected royalties for the texts, since this was a cooperative effort to benefit everyone.

Our hopes were that these texts would provide materials for TEE programmes aimed at pastors having little formal education, who were the most numerous, and the most in need of training in Africa. The texts were written in simple English for easy translation since it was impossible to train writers in the more than 1,000 languages of Africa. In the early days, Evangel Publishing House granted permission for translation of at least one text into each of 200 languages. Some of these were languages outside of Africa.

**VG:** Did TEXT-Africa fulfil its potential? If not, why not?

**GH:** It appears that many TEE programmes using our texts started off well. For a period of time, Evangel considered the publishing of TEXT-Africa books to be their “bread and butter”. Although I still hear from the publishing house at times, I have not heard current reports of publication and sales. I have heard from some church leaders that various texts they try to order are out of print.

Some questions rise, such as: Was written instruction perhaps not the best approach to extension training in Africa? Was the translation and reproduction of texts too involved for national churches to carry out? As education levels rose, were the TEXT-Africa books too simple to meet the need for theological training?

An interesting development occurred when the director of a group in Korea, seeking to promote Bible training, found one of our books in Central Asia. He obtained other texts, and began translating and using them, along with several from SEAN, to run TEE classes for church members in Seoul, Korea. The classes grew large, and the movement

spread. After Fred's passing, I was invited to Korea in 2014 to speak to a meeting of church leaders on how TEE began in Latin America and in Africa. The organisation, called TEE Korea, reported that at that time TEE was offered in 390 churches and 12,000 to 15,000 students were involved each term. Churches providing the training reported outstanding growth in numbers of new believers and members. Used in this way, the textbooks provide Christian education for believers rather than theological education for leaders.

**VG:** What is your hope for TEXT-Africa's future?

**GH:** Given this development, I am not trying to predict the future of TEXT-Africa books. TEE Korea is promoting their use in surrounding countries. Where the church is young, and leaders lack formal education, the texts may still provide training for leadership. Where the church is already large, emphasis on Bible study may continue to bring fresh growth through Christian education.

# TRAINING COURSE DESIGNERS IN THE EARLY DAYS OF TEE

Patricia J. Harrison

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## A QUESTIONABLE EQUATION: TEE=PIM

IT IS HARDLY SURPRISING that Programmed Instruction Materials (PIM) caught the attention of pioneer course designers in the early days of TEE.<sup>1</sup>

Inspired initially by the work of behavioural psychologist, B. F. Skinner, programmed instruction accrued widespread interest among educators in the 1960s and 70s.<sup>2</sup> Given the structure of TEE, with the main content of a subject taught by self-instructional materials rather than in classroom lectures, programmed instruction appeared the ideal medium. Indeed, for some years, particularly in Evangelical circles, it was widely assumed, that TEE *required* the use of PIM, or at least of a modified version thereof. An example of the predominance of this view was that one

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<sup>1</sup> Most of this chapter is based on my own memories from many years ago, so fact-checking has not always been possible. If any readers have clearer recollections, and wish to correct something I have written, this would be welcome.

<sup>2</sup> More information on Skinner can be found at <https://en.wikipedia.org/wiki/B.F.Skinner>.

of the earliest international TEE newsletters, edited by Martin Dainton, a British OMF missionary to Indonesia, was simply called *Programming*. It was assumed that virtually all TEE writers used this method, and, in some circles, this view still prevails today.

From the outset, in my work as a consultant in theological education (including TEE), I realised there was more than one way to design effective TEE materials. I had studied at the (rural Australian) University of New England (UNE), and was teaching there while also involved in TEE. Our university was an esteemed pioneer in tertiary distance education. We produced many courses that worked well with our students, and this access to then-current best theory and practice in adult distance education proved helpful to me as I explored ways to develop TEE programmes.

The UNE External Studies Department functioned in some ways like TEE. Content was taught primarily through home study, but many (not all) subjects also incorporated face-to-face sessions, sometimes an intensive week on campus, sometimes more informal sessions, with lecturers visiting regions where a few students were enrolled. But UNE did not use programmed instruction. Most course content was covered by printed notes and textbooks.

I also took a strong interest in the British Open University, highly innovative at the time, and I was privileged to meet with one of the Curriculum Advisers to learn more about their course materials. So far as I could ascertain, the Open University did not use programmed instruction.

Nevertheless, in the emerging world of Evangelical TEE, PIM (or sometimes what passed for PIM) was ubiquitous. I needed to learn as much about it as possible. It was not practical for me to take a formal PI course at the time, but I was fortunate, while in California, to be able to arrange private lessons with a past student of Dr Susan Meyer Markle, well known for her work on programmed instruction.<sup>3</sup>

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<sup>3</sup> See Susan Meyer Markle, *Good Frames and Bad: a Grammar of Frame Writing*, 2nd edn, New York NY: John Wiley & Sons, 1969. The whole book is written in programmed form.

In the days before widespread use of computers, we were largely confined to using printed, stencilled, or photocopied materials, though several programmes experimented with cassettes.

I well remember the hassles of mailing piles of inky, used stencils for our upcoming training courses to a colleague in Manila, and his hassles in getting them out of Customs. Packages like this could apparently only be collected in one office on the other side of the city from where he lived. Similar mailing arrangements had to be made for writers' training notes in each location.

I also remember often trying to photocopy onto lightweight airmail paper the notes I needed to take for leading seminars (Oh for a Kindle!) and making all our seminar arrangements via "snail mail" on crowded aerogrammes. (Remember those?) We allowed a minimum turnaround time of about three weeks. (Oh for email, texting, and Zoom!)

In practice, our reliance on programming meant using *linear programmes*, in which all students followed the same learning trajectory. There were a few secular printed PI materials that functioned as *branching programmes*. At the end of each lesson, there were several questions. Students' responses (right or wrong) directed them to different pages, either to commence the next lesson or to review points they had not fully understood. Some of us could see a future potential for printed branching programmes in higher academic levels of TEE, but our TEE students mostly worked at Certificate or Diploma levels. The consensus was that branching programmes would be too confusing, and the larger books too expensive to print.

Today, many educational programmes use variants of branching programmes on computers. A free, contemporary example is the Duolingo series of language courses. (See [duolingo.com](https://www.duolingo.com).) Computerised branching programmes may offer a valuable option for future TEE courses in some contexts.

So it was that, for several years, I and other TEE consultants wrote and taught PI in Asia, Africa, Latin America, and elsewhere. But, in fact, as I became increasingly aware, there are weaknesses as well as strengths in

the TEE=PIM equation! I began to explore other options for producing quality self-instructional courses, and finding new ways to teach people to write these.

## **SOME ADVANTAGES OF USING PROGRAMMED INSTRUCTION IN TEE**

The TEE method requires that the bulk of the course *content* be covered in self-instructional materials rather than in face-to-face lectures. The Subject Matter Expert (SME) teaches by the materials, so they need not be present in person. This is only in this way that a programme can truly be *extended* geographically, and across various, possibly overlapping, time zones.

True, videotape was in use then, albeit costly, and initially available only in black and white. We could have recorded lectures. But this was impractical in many areas where TEE was growing. We had also learned that in many parts of the world it is risky to depend on anything technical, or needing electricity or batteries. In many places that is still true.

The tutorial sessions (also called group meetings) provide valuable interpersonal contact, plus opportunity to discuss, consolidate, extend, and apply what students have learned at home. These are an essential feature of TEE. At least at sub-degree levels, the group facilitators do not need specialist knowledge of the subject, though they do need good training as tutors and, preferably, have themselves previously taken the courses they lead.

The TEE method is thus the opposite of traditional classroom education, which usually means learning the content in class (from a lecture) and then doing some homework to consolidate and expand the material. Today, the approach used in TEE is often called *flipped learning*, and is often thought to be new. But TEE (and perhaps others) pioneered flipped learning back in the 1960s.

The best self-instructional materials are usually interactive in some way, and well-designed programmed instruction can facilitate interaction, providing constant interaction between the student and the material. Ideally, each main *teaching point* is first presented, then illustrated, and finally tested in a series of *frames*. Learning is reinforced by *immediate feedback*, and each point is thoroughly learned before the student goes on

to the next point. When connected with regular tutorial sessions, we have a potentially excellent and affordable combination.

PI is particularly suited to teaching complex technical material, or procedures requiring a careful sequence of steps. (It may be less suited to encouraging critical thinking and problem solving.) It may, in principle, be used at any academic level, so long as students have at least a Grade 6 or 7 reading level, and adequate writing skills in the language concerned. (In the original Guatemalan TEE programme, students needed at least an elementary school Certificate (Grade 6) to be admitted. The good thing was that if they lacked it, they could earn the valued Grade 6 certificate through a programme that followed the same method as TEE.)

### **CHALLENGES IN WRITING AND USING PROGRAMMED COURSES**

So, in theory, at least, programmed instruction seemed an ideal method for TEE. But, like many things in this world, the outworking, while often good, was also often less than ideal.

The bulk of TEE work was done in Global South countries, and, during the latter part of last century, local trainers of TEE course writers and tutors arose in various churches and missions.

In the earliest days of TEE, however, there were just a few of us, from various countries, training TEE course writers and group facilitators across the Evangelical world. We worked on all continents by invitation. I served initially with the Asia Theological Association, specifically working with TEE, then later moved to the position of Secretary for Theological Education with the Theological Commission of the World Evangelical Fellowship (now the World Evangelical Alliance). That meant moving my focus from just Asia to the wider world and from just TEE to Theological Education as a whole, albeit with TEE remaining an important part of my calling. Overall, it was a move that helped me see TEE in a wider context. Having previously studied multicultural education, and worked as a teacher-educator in a university environment, my particular interest was in encouraging the introduction and adaptation of good educational methods to theological education, including TEE. In the process, I was constantly learning from others who did things well.

Some TEE trainers I knew, or worked with, at various times, included, Ralph Winter, Ross Kinsler, Ted Ward, Ian McCleary, Peter Savage, Fred Holland, Lois McKinney, Ray Morris, and a few others. Some worked particularly in certain countries or with specific mission societies. My own WEF affiliation took me to all (inhabited!) continents, and to Pacific locations, such as, Papua New Guinea and the Solomon Islands. Some training programmes were conducted with colleagues, but, in most of my workshops, I was the only tutor invited, and I did the main teaching myself, while always having local leaders involved in various ways. Within a few years, others, like (later, Bishop) Ray Smith (Australia and the US), Rob and Shirley Andrews (Kenya), Hartwig Harms (Ethiopia), and Ian Malins (Papua New Guinea) were writing and teaching TEE courses and often training writers and facilitators in their own contexts. Generally speaking, there was less interest in TEE in Europe and North America, but we ran some workshops there, too.

As with any method, TEE courses were not always written or taught perfectly. A number of courses were indeed excellent, and quite a few are still in use. But, after a couple of years of training TEE course designers in programmed instruction, it became evident to some of us that there were problems in the way we were recruiting and training writers. True, some of these problems may arise in teaching *any* method of course design; not all are unique to programming or to TEE. However, we probably felt them more acutely in teaching programming. Despite appearances, PI is a more-complex style than most. That means it can be harder to find suitable writers, harder to train them in the limited time available, and harder for them persevere and design full, high-quality courses. In turn, this can make it harder for TEE programmes to find suitable courses, and for students to enrol and complete them.

Let's examine a little more closely some of the challenges we faced in training course writers and seeing good courses completed.

## **1. FINDING WRITERS**

### ***Finding suitable writers could be difficult***

Any design of quality TEE courses requires writers with an excellent command of the written language involved, and that is just the start. Along

with other gifts and theological training, the ideal author needs ample time, exemplary perseverance, and adequate financial support. Course design is a demanding job, and people with this combination of advantages are not always available. Most people with such multiple competencies already have responsible, full-time jobs.

We usually gave denominations and theological colleges the choice of whom to send for writers' training. They often sent us gifted local people and high office holders, but these participants usually found they lacked the time to write programmed courses. So, while it was helpful for the TEE programmes, when such church leaders were positive and well informed about the method, training them did not usually lead to their producing courses. So it was not surprising that a high proportion of the early TEE courses were written by missionaries. They already had support for full-time Christian ministry, and a number were keen and able to devote substantial time to writing for TEE. This is also a valuable task that retired missionaries can sometimes perform. At the same time, we would have liked to see the involvement of more local theological educators in various areas.

Occasionally, we ran a separate, one-day session for key officials in a sponsoring denomination or seminary, to introduce TEE, to explain the commitment needed by sponsors of a programme, and to emphasise the amount of work course writing involves. A separate workshop for course writers would follow. We should probably have done this more often. If writers already have a demanding job, they cannot be expected to take on a second demanding job unless their primary workload is reduced. The willingness of an employer to do this is a good indicator of their commitment to TEE, and that commitment is a good indicator of how likely their TEE programme is to succeed.

The Text Africa TEE programme from Evangel Publishing House in Nairobi had a good plan. Where possible, they partnered a missionary and a local person to work together on each course. The local input was important for contextualisation, and sometimes for translation into local languages. This also provided mentoring for more local people to train as writers.

## **2. PROVIDING SUFFICIENT TRAINING IN SUITABLE VENUES**

### ***Training time could be too limited***

Even when we had suitable writers, we could usually only conduct writing workshops for one to two weeks. This was as long as most participants could be away from their usual occupations. But adequate training in Programmed Instruction requires more time, possibly as much as six weeks. So we sometimes ran a second workshop some months later.

*Finding the best location could be a challenge.* If the workshop was held in a seminary, where some participants worked, or even in the same city as their workplace, frequent absences to teach classes, attend meetings or take phone calls were common, if understandable. And, if we met in a city, participants from rural areas often came with a list of errands to attend to while in the “big smoke”. Again, this was understandable. But frequent absences meant some people missed important sessions, unless we twisted and turned our programme on an *ad hoc* basis.

We clearly needed to minimise the opportunity for distractions, and to stress the importance of attending all sessions. If we met in a city, it helped to schedule at least a half-day break during the week for other business or shopping.

We found it was often wise, where possible, to conduct a writers’ workshop in a semi-rural location away from the normal workplaces of participants. Sometimes a mission guest house or a Christian campsite worked well as a venue, and the live-in situation helped build relationships and commitment to the cause. The problem was that arranging accommodation and meals is much more demanding, and may cost much more than just booking a classroom and providing tea and coffee.

## **3. MAKING THE COURSE BOOKS READABLE**

### ***Readability involves more than using the local language***

Many TEE books are in the national language of a country, rather than in the students’ mother tongue. But, as Bible translators well know, writing in, or translating into, the students’ first language is not necessarily sufficient. Just as native English speakers may have difficulty understanding academic English, or some English Bibles, less-educated

native speakers of other languages may have the same problem with erudite text in their mother tongue. Competent authors or translators need to be able to write clearly for the intended academic level of their target population.

We also found it helpful to look carefully at the text of a course, and to apply basic readability and human-interest tests. We used the best-known measurement tools available at the time, namely the Flesch, and later the Flesch Kincaid tests.<sup>4</sup> These offer approximate scores, and results are matched to American grade levels, which needed adjusting for some other countries, but they provided helpful guidance for writing in English. We also made some use of Cloze Procedure,<sup>5</sup> which, it appears, can be used with just about any language. Today there are many readability and human-interest measurement tools, quite a few free. Several state they can be used in other languages.<sup>6</sup> In my opinion, Flesch Kincaid is still a good programme, provided we adapt it to the required cultural and linguistic context. But, even looking at how these tests work, provides hints for writing well in any language.

#### 4. MAKING THE COURSE BOOKS ATTRACTIVE

##### *Appearance matters*

The appearance and readability of the courses is also really important! I remember some writers complaining that their well-written course books were not being used. If I asked to see the book, the reason was sometimes

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<sup>4</sup> I first discovered Rudolf Flesch's readability and human interest tests in his classic defence of phonics in teaching reading: *Why Johnny Can't Read – and What You Can Do About It*, New York NY: Harper & Row, 1955.

<sup>5</sup> See, for example, [https://www.twinkl.com.au/teaching-wiki/cloze-procedure#:~:text=be%20filled%20in.-,What%20is%20a%20cloze%20procedure%3F,such%20as%20every%20ive%20words](https://www.twinkl.com.au/teaching-wiki/cloze-procedure#:~:text=be%20filled%20in.-,What%20is%20a%20cloze%20procedure%3F,such%20as%20every%20ive%20words.). Cloze Procedure is quite a sophisticated test and seems to fit well with various languages. A colleague of mine in university days tested Cloze Procedure with French and decided this worked well. When this method is used in school reading classes children are often given a list of words, from which they must decide which ones to place in the gaps in the text. When using Cloze Procedure to determine readability there is usually no list of words to choose from. Readers must insert their own words as they see fit.

<sup>6</sup> See one contemporary list of readability tests here: [https://www.searchenginejournal.com/readability-tools-seo-content/317719/#:~:text=The%20most%20common%20measurement%20for,is%20required%20to%20understand%20it](https://www.searchenginejournal.com/readability-tools-seo-content/317719/#:~:text=The%20most%20common%20measurement%20for,is%20required%20to%20understand%20it.).

obvious – however good the content, the book did not *look* attractive. Appearance is incredibly important! (I remember choosing some subjects in high school partly on the basis of the inviting appearance of the textbooks. I'm not alone!)

Imagine, if you will, a large book of foolscap (legal size) pages, fully covered with text, and with small places to write answers to questions. The margins are narrow. There is almost no white space and no pictures. The spine is sewn together, and it is hard to open the pages flat, to write. The text is quite small, and you have to squint to read it. The cover is plain and uninspiring, with just words. (There was rarely any colour, unless we had used methylated spirits duplication. That provided pale pink and blue text that faded rather fast.)

True, it's in your language, but will this book inspire you to take the course?

In earlier days, some TEE courses were printed, some were photocopied, and many were reproduced from stencils. We needed to save money in publishing our courses, but more money would be wasted if no one wanted to take those courses! In many countries, most TEE students had had limited education. We didn't want to frighten them off with large, formidable-looking course books, or an unattractive format! We realised that quite a few, especially older, folk in low-income countries, would have poor, uncorrected eyesight. We didn't want to turn them away because they couldn't decipher small, cramped print!

## **5. PROGRAMMED BOOKS CAN SOMETIMES BE BORING**

*Monotonous content and procedure could be a problem (for authors as well as students)*

It is certainly possible to make PI interesting, but this does require skill and time. As we have seen, a course book needs to *look* inviting, and more. The *content* needs to *be* appealing and thought provoking. Furthermore, to fulfil the third feature of TEE, (in addition to home study and regular group meetings) it needs a *practical* dimension. Wherever possible, learning should be applicable in real life.

Any method of course design can may result in boring courses, but the “frame” method of writing PI can easily become overly repetitive. People unacquainted with programming will sometimes look at the questions with each frame and complain they are “too easy”, especially as the answers usually follow immediately. We then need to explain that the questions in PI frames fulfil a different purpose from those we often use in teaching. Their main aim is not to *test*, but to *reinforce learning*, and the answers provide the immediate feedback, and often the application, that are both important with this method.

Any good course encourages solid thinking – about cause and effect, right and wrong, implication and application, facts vs. misinformation. It often requires critical thinking. The question here is not about debating fundamental Christian doctrines. It is about suggesting, perhaps inadvertently, that there is only one view of something on which good Christians hold multiple views. (Baptism and church government are just two examples, and there are many ethical questions on which Christians conscientiously differ.) Differences may be related to viewing a particular *interpretation* of some biblical passage as the only possible one, or to verses being plucked out of their literary and socio-historical contexts and claimed to mean whatever someone wants them to mean.

In the early days of TEE, individual denominations produced some courses to meet their own doctrinal and other in-house needs, but many Evangelical TEE programmes found they could readily share a number of good courses with others. This is more economically viable, and probably more likely to help students interpret Scripture carefully, and look at issues from different angles.

## **6. COMPLETING THE WRITING OF PROGRAMMED COURSES**

*Perseverance could pose challenges (for students as well as authors)*

Our loose group of early TEE trainers trained a lot of people on all continents, as did others. However, in many regions, it became evident that only a small proportion of trainees actually finished writing a course. Still, fewer completed quality courses within a reasonable time frame. The main causes were those noted above. What did help was to schedule one or two

“production workshops” during the year after the initial training. These were times for a few writers, and one or two consultants, to meet for two or three weeks and just write. It helped, at this stage, to meet in a location where a good theological library was accessible.

We also realised that TEE course designers get more work done if they can set aside a regular, solid block of time for this work each week. This is the same advice I give to students writing dissertations. It is normally much more effective than an odd hour or two between lectures or other jobs. If there is no quiet room at home or at work, it may help to take some work to a local public library, if available, and to treat it like a paid job commitment – you go regularly, unless you’re ill, and you work for the full time you’re there.

The INCREASE Association today makes use of individual mentors to work with course designers. This has proved a good move, even though some courses have still taken a long time to complete. Apart from the Text Africa books mentioned above, I am not aware of other formalised attempts to assign mentors to TEE course designers, but I would recommend this where possible. The mentors need not live anywhere near the writers in these times of rapid international communication.

Unsurprisingly, the best courses were usually produced in the context of a church, seminary, mission, or interdenominational organisation committed to TEE. They had budgeted time, funds, and personnel accordingly. Some good examples of courses written in the early years of TEE (not all related to our training) came from Text Africa, Christian Leaders’ Training College’s Distance Education programme in Papua New Guinea, TAFTEE in India, AETTE in Brazil, SEAN and related programmes (originally in South America), and various other Latin American TEE programmes.

### **ALTERNATIVES TO PROGRAMMED INSTRUCTION**

After several years training TEE course designers to write programmed instruction, I decided to try teaching alternative methods. Increasingly, I taught strict programming only in response to specific needs for this. Predictably, some of the problems we had with PI we also had with other methods. The idea was to choose and adapt the method to the situation as

far as possible. There were no formal evaluations, but, when training writers in methods other than PI, we no longer had to devote time to the details of programming. This meant it was generally easier to concentrate on content, sequencing, and sound educational principles.

There are, of course, numerous types of self-instructional materials one could use (and far more options in our present digital age). But, here, I will address the three main types of self-instructional materials I have used and taught others to write. I use my own definitions of each, and each is a broad term, covering a range of styles.

### **MODIFIED PROGRAMMED INSTRUCTION**

This has often been called *Semi-programmed*, but I find *modified* a better descriptor. Modification can take various forms. It can mean a style that *looks* much like PI, but does not follow all the programming rules. In fact, many courses called PI are, in fact, modified PI, and I suspect the authors are not always aware of this.

It can also mean that particular *parts* of a course are programmed, while most of the course is in a workbook or study guide format. (See below.) Some technical content, or steps in a procedure, may work well in programmed format.

### **WORKBOOKS**

A workbook may take many forms. The Oxford Languages definition of a workbook is “a student’s book containing instruction and exercises relating to a particular subject”. (See <https://languages.oup.com/>.)

So:

- It is a book for students, not instructors (though there may be a tutor’s edition with lesson plans, tests, answers to exercises, etc.).
- It is interactive. It contains exercises, so is more than just lecture notes or a reader.
- It contains instruction – and teaches all or most of the essential content.

In my use of the term for TEE, a workbook is normally self contained so far as the basic content of the course is concerned. At a basic level, students usually need not consult any other books, apart from the Bible. (At a more-advanced level they will need to consult accessible resources to help with assignments.)

The type, depth, and number of exercises can vary greatly according to the academic level and the needs of students. They could include practical assignments and minimal written work, like George Patterson's Conservative Baptist innovative TEE variant in rural Honduras).<sup>7</sup> Or, at Diploma or degree level, exercises might include writing essays, undertaking a little field research, or working through case studies. Workbooks can provide an opportunity to teach in interesting and innovative ways, and to trial new ideas.

## **STUDY GUIDES**

These also have many possible variants. In the TEE context, I have used the term to refer to course books geared to a textbook (or, potentially, these days, to CD, DVD, or streamed online content). In other words, in contrast to a workbook, a study guide requires students' access to another source for all or most of the content being taught. If a suitable textbook already exists for a course, it is usually much quicker to design a study guide to go with it than to write a programme or a workbook that contains and teaches all the course material!

In the early years of New England TEE, an Australian Anglican programme, we used a series of good, well-illustrated, small books on child development for our TEE course on Ministering to Children. Students chose a book dealing with the age group they taught, and we had study guides to go with these. These covered part of the course, and we added other materials about teaching Sunday School. It was one of our most popular courses (with over 80 students in one centre). The study guides greatly simplified and benefited our work.

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<sup>7</sup> See, for example, George Patterson, "Modifications of the Extension Seminary for Areas of Limited Educational Opportunity", in *Extension Seminary Quarterly Bulletin*, No. 4, 1972, and George Patterson, "Let's Multiply Churches through Extension Seminary Chains", in *Extension Seminary Quarterly Bulletin*, No. 3, 1974.

It is naturally much more likely that we will find suitable textbooks if we are teaching in a major world language. However, the study guide option will not usually be viable if our course needs to be translated into other languages that do not have a translation of our chosen book (unless we decide to get the textbook translated too).

Some study guides work through the accompanying textbook, chapter by chapter, with comments, questions, and exercises on each chapter. But we do not need to be totally governed by the textbook. It is usually possible to change the order in which we teach the chapters, to omit some chapters, or to add material of our own. We can comment if we do not agree with something in the book, and perhaps use it as an exercise to help students consider different viewpoints and develop critical thinking skills.

So, some of us concluded decades ago that there are a number of possible ways to design quality, self-instructional materials for TEE. Programmed Instruction is just one option.

We no longer subscribe to the questionable equation TEE=PIM.

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# TEE HISTORY – A PERSONAL HISTORY

**Stephen Hayes**

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## INTRODUCTION

I HAVE BEEN INVOLVED IN TEE since 1970, first in Namibia, and later in South Africa. Initially, my involvement was promoting the concept of TEE among theological educators and bishops in the Anglican Church of Southern Africa, and later I worked in the Anglican Diocese of Zululand as Director of Training for Ministries, when I was most actively engaged in TEE.

I later worked in a distance-education university, and finally in the Orthodox Archdiocese of Johannesburg and Pretoria.

Because of the variety of activities and places, my story of TEE is largely an autobiographical one. I cannot tell the story of any single project or programme from beginning to end, but only of my own connection with a number of different projects, at different stages of their development.

## NAMIBIA

In 1969, the Anglican Bishop of Damaraland (Namibia), Colin Winter, invited me to work in his diocese as a self-supporting deacon. The diocese was short of money, and so could not pay me, and I would have to find a secular job to support myself. The previous bishop, an American, Robert Mize, had been deported by the South African government, along with an American priest, Revd Ron Gestwicki, so the diocese was short of staff. The American bishop had raised funds in the USA, but, when he was forced to leave, that source of funding began to dry up. It seemed logical that I should try to pick up some of the work that had been done by Ron Gestwicki.

## **PIONEERS: BISHOP MIZE AND RON GESTWICKI**

Ron Gestwicki had ministered to Herero-speaking Anglicans, but most of the Herero-speaking people belonged to one or other of three Lutheran denominations: the Evangelical Lutheran Church, which was well funded from Germany, and two smaller African Independent Churches – the Oruuano Church (Herero) and the Church of Africa (Mbanderu). The Oruuano Church had asked the Anglican Church to help them with the training of their clergy (who were all self-supporting), and Ron Gestwicki had arranged evening and weekend classes for them.

In November, 1969, I travelled to Johannesburg and visited the offices of the Christian Institute, an ecumenical organisation that had been asked by some African Independent Churches (AICs) to help them with theological education for their clergy. The Christian Institute had suggested to them that they form an association, which could then oversee such a project. Some of them then formed the African Independent Churches Association (AICA), and Revd Danie van Zyl, a Presbyterian minister, was appointed to develop a course. It was to be a correspondence course using programmed instruction, using three languages, with a curriculum drawn up in consultation with the leaders of the participating AICs.

Danie van Zyl explained the project to me, and showed me the curriculum, which seemed very good, and started where most of the clergy of AICs actually were. He said they would be running a pilot project, with a few people to start with, to test and refine the course materials. I asked if the people Ron Gestwicki had been training could join in the pilot project, as this curriculum looked better than the one Ron Gestwicki had been using, and there would be no need to reinvent the wheel.

A few days later another Anglican priest arrived from the USA, Revd Frederick (Rick) Houghton, who was to be a lecturer at St Mary's Theological Seminary at Odibo, in the far north of Namibia. The seminary had six students and one teacher, Revd Clifford Nobes, also American, with Rick Houghton as his assistant. I took Rick Houghton to see Danie van Zyl, and suggested a kind of three-way cooperation, between the residential seminary in Odibo, me resuming the night classes in Windhoek, and the AICA course in Johannesburg. Rick Houghton obviously could not make

any commitment to such a scheme, as he had only just arrived, and would need to at least consult with Dr Nobes first, and feel his way into the seminary.

I returned to Windhoek, Rick Houghton went to Odibo, and, over the next two years, I told the students from the Oruano Church about the AICA course, and wrote several times to Danie van Zyl, but there was no response. It appeared that Danie van Zyl had moved on to other things, and was mainly engaged in starting a publishing company, Ravan Press, which published several important works, but did not help much with theological education. We were also in touch with the Lutheran theological seminary, the Paulinum, which was based at Otjimbingwe, about 120 miles west of Windhoek, and we hoped to develop a joint training scheme with them.

In all this time, I had not heard the term “Theological Education by Extension”, but the scheme we had envisaged, involving the residential seminary at Odibo, would have been a TEE programme, if it had ever gotten off the ground.

In February, 1971, I went to Johannesburg on holiday, and met my cousin, Jenny Aitchison, and her husband John, who had been a fellow theological student with me at the University of Natal in Pietermaritzburg in the mid-1960s. We went to see Danie van Zyl, and also visited Dave Adler, of the newly-established Turret Correspondence College, which taught mainly high school subjects. Dave Adler said that commercial correspondence colleges made most of their money out of students, who registered and paid their fees, but never finished their courses because there was no one to help them when they encountered difficulties. He envisaged the establishment of tutorial centres, where students could have face-to-face tuition to help them, and urged us to establish such a centre in Windhoek.

But Dr Clifford Nobes had to retire for health reasons, as a result, Rick Houghton ran the seminary alone for the next two years, and the training of Oruano Church clergy was put on ice while waiting for a response from AICA, which never came.

### **RALPH WINTER’S BOOK**

In October, 1971, John Aitchison sent me a book in the post, *Theological*

*Education by Extension* by Ralph D. Winter.<sup>1</sup> I was tremendously excited to discover that others had had similar ideas to ours, and that some had managed to implement those ideas.

In the mean time, we had started to put Dave Adler's ideas into practice. Student protests at the Ongwediva College in Ovamboland in the north of Namibia, a Lutheran Church school, which had been taken over by the government, had led to the closure of the school, and many of the students had come south to Windhoek to work, and sought to continue their education by correspondence study. A British volunteer worker, John Witherow, who had come to teach at the Anglican Church high school at Odibo, and had been refused a permit to work in Ovamboland, started a Diocesan Library in Windhoek, as a centre where such students could find resources, and a place to study, and tutors to help with various subjects.

### **DIOCESAN EDUCATION COMMITTEE**

Inspired by Ralph Winter's book, I wrote a memo to Bishop Winter, proposing a TEE scheme for the diocese, and suggesting that there should be an education committee to look into it. On December 9, 1971, the Diocesan Standing Committee accepted the proposal and set up such a committee. The committee also included Antoinette Halberstadt, a teacher at the high school at Odibo, whose permit to work in Ovamboland had been withdrawn by the government, and Gabriel Mbuende, the secretary of the Oruano Church.

Before the education committee could meet, however, the bishop, the diocesan treasurer, David de Beer, Antoinette Halberstadt, and I were all deported from Namibia – something that often happened to Anglican Church workers back when Namibia was ruled by South Africa.

### **TRAVELLING PROMOTER**

On leaving Namibia in March, 1972, I drove 1300 miles to Botha's Hill in Natal, South Africa, where the Anglican Church's Education Department was meeting. This represented all the dioceses of the Anglican Church in Southern Africa, which included South Africa, Lesotho, Swaziland

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<sup>1</sup> Ralph D. Winter, ed., *Theological Education by Extension*, South Pasadena CA: William Carey Library, 1969.

(eSwatini), Botswana, Mozambique, and Namibia. I was due to attend the meeting anyway, and so presented my report, emphasising the proposed TEE programme, and appealed to the other dioceses to send people to replace those who had been deported and to help implement it.

The Education Department did not know what to do with the report; in those days it regarded “Christian Education”, as consisting almost entirely of training in group dynamics and T-Groups, and TEE was an almost completely alien concept.

Almost, but not quite alien. Among those present were Revd Richard Kraft and Revd Zebulon Mthethwa, Director and Associate Director of the Department of Christian Education in the Anglican Diocese of Zululand. Rich Kraft took me aside, and said that for several years he had been training self-supporting clergy in the Diocese of Zululand, gathering them one weekend a month at the diocesan conference centre at KwaNzimela near Melmoth, and holding a 10-day annual meeting at the beginning of each year. Apart from the gatherings, he used a system of guided reading to teach them, using mainly books from his own library. He invited me to visit them and see what they were doing. This, too, was, in its way, as encouraging as reading Ralph Winter’s book. Here was someone else, who had had similar ideas, and was actually implementing them.

After being deported from Namibia, I had nowhere to live, so I went to stay with John and Jenny Aitchison in Pietermaritzburg. John, who had sent me Winter’s book, was also writing an executive summary of its message. I spent the next four months mainly in travelling around South Africa (at my own expense) visiting church leaders and attending meetings of various committees to promote the idea of TEE.

I first visited Rich Kraft in Zululand to see what he had been doing, and to explain to him more fully what we had been hoping to do in Namibia. We agreed that the next thing to do was to discover what was happening with the AICA course, to see what kind of material they were producing, and if there was any possibility of working together.

The AICA course had meanwhile suffered various setbacks. Danie

van Zyl had been replaced by a Methodist minister, Basil Moore, who scrapped Danie van Zyl's Afrocentric curriculum and replaced it with an extremely Eurocentric one, so that the clergy of the AICs would learn all about the latest avant-garde trends in Western theology. Before anything could be produced, however, Basil Moore had been banned, and his replacement, under pressure to produce something, anything at all, after three years of spending half a million Rand contributed by overseas donors, who wanted to know what had happened with their money, produced a large quantity of rubbish. He was, in turn, replaced by another director, who appointed four language programmers and assistant programmers, bought cars for them, but gave them nothing to do. I spoke to some of the programmers, who told me nothing was happening, and the Zulu programmer, Thelma Ngcobo, said she was resigning to do more fulfilling work elsewhere. She came with me to see Rich Kraft at Melmoth at the end of March, 1972, and said that we could not expect anything from the AICA course.

### **THE KHANYA THEOLOGICAL CORRESPONDENCE COURSE**

On April 2, 1972, Rich Kraft came to Pietermaritzburg and we decided that if AICA could spend half a million and not produce a theology course, we could produce a theology course and not spend half a million Rand.<sup>2</sup> So we started the Khanya Theology Correspondence course, which would be based on what Rich Kraft was already doing in Zululand, but would hope to include students from Namibia, from the Anglican Church and the Oruano Church if they wished to join. Since John was banned, this gathering was illegal in terms of the Internal Security Act, and could not be publicised at the time, so the provenance and the producers of the course had to be kept vague.

John Aitchison began writing (in secret, since he was banned) a course on the prophet Amos. Prophets have an important role in many African Independent Churches, especially those in the Zionist tradition. So we thought a course on a short prophetic book of the Bible would be a good

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<sup>2</sup> An allusion to *The Thirteen Clocks* by James Thurber, where one character, the Golux, in a castle, where all the clocks have stopped, takes a princess with a magic touch round to touch the clocks, but they still don't start, and says, "If you can touch the clocks and never start them, you can start the clocks and never touch them."

way to start. Amos explained how he saw his role as a prophet, and was self-supporting, like most AIC ministers.

We did not, at that stage, have any thought of seeking accreditation, or academic recognition. The main aim was to equip people with the knowledge and skills they needed for Christian ministry, so the emphasis was on training for ministry rather than theological education. This distinction would be refined later, but at this stage we did not envisage any academic qualifications for entry to the course other than a good enough knowledge of written English to read the course materials.

### **PROMOTION TOUR TO CAPE TOWN**

Later in April, 1972, while John Aitchison was writing the Amos course and Rich Kraft continued to hold his training meetings in Zululand, I travelled 1000 miles to Cape Town.

#### ***The Archbishop and the Nomad Cattle Herder***

David de Beer, the former treasurer of the Anglican Diocese of Damaraland, who had been deported from Namibia with me, joined me in Cape Town, and came with me to meet the Anglican Archbishop of Cape Town, Robert Selby Taylor, whom he knew from various church meetings. I tried to explain TEE to the archbishop. He listened with what I thought was polite interest, but, as we left, Dave de Beer said he had never seen him react with such enthusiasm before.

I also told the Arch (as his staff referred to him) about Thomas Ruhozu, as an example of the kind of person we hoped would be helped by the Khanya course.

In going through the files in the Anglican Church office in Windhoek to try to pick up the work Ron Gestwicki had been doing, I had come across correspondence with Thomas Ruhozu in the Kaokoveld, a remote and inaccessible area in north-western Namibia. Thomas Ruhozu was a nomad cattle herder of the Himba people (who spoke Herero), and wanted education, so he and three friends walked about 120 miles to the Anglican school at Odibo in Ovamboland. His friends could not cope with the cultural change, and soon went home, but Thomas lasted for four years, and

was baptised and confirmed in the Anglican Church. He then returned to Kaokoveld, when his father died and he was needed to look after the family cattle. I wrote to him, as far as I knew, the only Anglican in Kaokoveld, and a few weeks later he appeared in person in Windhoek several hundred miles away. He stayed for about a week, in which I tried to teach him using Roman Catholic's children's catechism books in Herero. He returned home, planning to plant churches in Kaokoveld. How to teach him over that distance? We hoped the Khanya Theology Correspondence Course might help him and others like him. Somewhat to our surprise, the Arch seemed quite enthusiastic about the project.

### ***Mission and Ministry***

Thomas Ruhozu was the kind of person we had in mind for the Khanya course for those living in remote rural areas, trying to plant new churches, or give pastoral care to struggling existing ones. In the Anglican Church, at that time, such people were called evangelists and catechists, but we had in mind that many of such people could be ordained as self-supporting deacons and priests, like the people Richard Kraft was training in Zululand. This was based on ideas that Roland Allen had written about in his book *Missionary Methods: St Paul's or Ours*, at the beginning of the 20th century.

Such a vision would also require a change in the role and training of church-supported clergy in the residential seminaries. The Anglican pattern of rural ministry, established in the 19th century, was for there to be a central church with a full-time priest, and anything from two to 30 "outstations", which the priest would visit in rotation to celebrate the Eucharist and give people communion. Depending on the number of outstations such visits would be once a month or once every two or three months. On the other Sundays, local catechists and evangelists would try to teach and evangelise. They were mostly volunteers, with little or no training. Our idea, following Roland Allen, was that the catechists and evangelists could be ordained and have the Eucharist every Sunday. The church-supported clergy would visit, not to celebrate the Eucharist, but to

train and equip the local leaders. This would require a change in the focus and emphasis of the residential seminaries.<sup>3</sup>

Most clergy of African Independent Churches, for whom the AICA course had been designed, were already self-supporting, and, at that time (50 years ago), most of them, like Thomas Ruhozu, probably had an average of four years' formal schooling.

### ***Johannesburg: Other Ventures***

From Cape Town, I flew to Johannesburg to attend a meeting of the Anglican publishing committee, and spoke to Brian Brown of the Christian Institute, who said that our criticisms of the AICA course were “harsh but true”. At the publishing meeting, I spoke to Bishop John Ruston, who said there was a joint Anglican-Roman Catholic training venture, which had about 40 students, but most of them found the course material too difficult. More on that below.

After the meeting in Johannesburg I flew to Port Elizabeth, where David de Beer met me with my car, which he had driven from Cape Town. I then spent some time in Grahamstown, the home of St Paul's Anglican Theological College, and Rhodes University, whose theology faculty was used by several other denominations for training their (white) clergy.

### ***Visiting Residential Seminaries***

I spent several days in Grahamstown at the end of April, 1972, and talked to Duncan Buchanan, the sub-warden of St Paul's College, about TEE. He said that the Anglican bishops regarded Edward Knapp-Fisher, the Bishop of Pretoria, as the expert on theological education, because he had once been Principal of Cuddleston Theological College in England. However, that had been in the 1950s, and theological education had moved on since then. Duncan Buchanan agreed to write some material for the Khanya course, and suggested that there should be a big conference on theological education, possibly under the auspices of ASATI, the Association of Southern African Theological Institutions.

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<sup>3</sup> Roland Allen, *Missionary methods: St Paul's or ours*, Grand Rapids MI: William B. Eerdmans, 1962, passim.

I went on to the Federal Theological Seminary at Alice, where non-white clergy of the Anglican, Congregational, Methodist, and Presbyterian churches were trained. It was run on the collegiate system, with four constituent colleges for the different denominations, with central lecture halls and library. It had started in 1963, when each of the four colleges had been forced to move from their previous locations because of the government's apartheid policy. Alice had been selected as the location for the Federal Seminary because of its proximity to Fort Hare University College. There had been a rather naive hope that, as in other countries, there could be a cooperative relationship between the seminary and the university. But the university was run by the government, which was hostile to the churches. Student protesters at the university, who were forbidden to meet on campus, would take refuge in the freer atmosphere of the seminary. The government had therefore decided to expropriate the Federal Seminary buildings, saying they were needed for the expansion of Fort Hare. This meant that the seminary would be forced to move for the second time in ten years.<sup>4</sup>

I spoke to Ruth Lundie, the librarian, who told me about the threat, and to Aelred Stubbs, the principal of St Peter's, the Anglican College, and to the students, who gave the background to the student protests at Fort Hare. It seemed that the seminary authorities were so taken up with the immediate threat to their continued existence that they did not want to think about TEE. In addition, Aelred Stubbs was not at all interested in Duncan Buchanan's suggestion of a conference, and was more concerned to arrange a conference to discuss the immediate crisis.

I suggested that, if the government was clamping down on residential seminaries, we should be looking to TEE as an alternative in a situation of increasing persecution. The seminary authorities, however, seemed inclined to look on TEE at best as an irrelevant distraction from their crisis, or, at worst, as yet another threat to be countered.

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<sup>4</sup> Philippe Denis and Graham Duncan, *The Native School that Caused All the Trouble: a History of the Federal Theological Seminary of Southern Africa*, Pietermaritzburg: Cluster, 2011.

## “THE GREEN THING”

When I returned to Pietermaritzburg at the end of April, 1972, it, therefore, seemed important that we produce a document explaining clearly and simply what TEE was, and why it was important, and to clear up some of the misconceptions about TEE. John Aitchison’s summary of Winter’s book needed to be published and distributed as soon as possible. The document made a distinction between Tradsem (Traditional Seminaries) and Extsem (Extension Seminaries) and tried to explain the advantages and disadvantages of each, and how they could complement each other.

John had been banned by the South African government the previous year (for the second time), which meant, among other things, that he was not allowed to publish anything, or enter the premises of any educational institution, or teach anyone of whom he was not a parent. So, he could not publish this document under his own name. It was, therefore, published anonymously, as *samizdat*. I arranged for it to be printed on a stencil duplicator in the local Anglican Church office, and we posted it to all Anglican bishops and other church leaders of various denominations whose addresses we could find. It was posted on May 12, 1972, and a couple of days earlier the first drafts of the Amos course had been sent to Rich Kraft for comment. The TEE manifesto was printed on green paper, and came to be referred to as “The Green Thing”. It was regarded with suspicion in some quarters because of its anonymity, but that could not be helped, because, if the Security Police had learned of its authorship, John Aitchison could (and probably would) have been charged with a criminal offence for writing it, and I could have been charged with a criminal offence for printing and distributing it.

On May 15, 1972, I spoke to David Poynton, the director of the Anglican Christian Education Department. He said he was quite impressed with “the green thing” – the report we had produced about Theological Education by Extension. I gave him a few more copies to take with him to the meeting of the Provincial Education Department executive in Grahamstown the following week. He said he thought he could get us some money from the Pan African Education fund, possibly a couple of thousand Rand spread over two years.

I also spoke to Lawrence Gilley, who held the equivalent position to David Poynton in the Congregational Church, and gave him “the green thing”. He said that TEE would be useful for training lay preachers, which was part of his remit, and he would pass it on to those responsible for ministerial training.

Over the next few days, more orders came in for the booklet. The Federal Seminary in Alice ordered 20, and the Dominicans in Johannesburg ordered five. The last order was interesting, because one of the Dominicans, Louis Peters, had been running a training scheme in Johannesburg, similar to what Richard Kraft had been doing in Zululand. It was of a fairly high academic level, unlike the grassroots scheme of the Khanya course. At the beginning of June, we sent out prospectuses and application forms for the Khanya Course.

I made one more trip to Johannesburg at the end of June, 1972, where I met the new director of the AICA course, and we discussed possible cooperation, such as some of the AICA students in Zululand attending the annual meeting of the Khanya Course at KwaNzimela in January. There was little chance of sharing course materials, as the new AICA ones were of such poor quality.

On my return to Pietermaritzburg, I was banned, like John Aitchison, and also banned to Durban. In addition to not being allowed to have anything to do with editing or publishing, John Aitchison and I were prohibited from communicating with each other in any way, though we did make indirect contact through Rich Kraft, now virtually the only one left to run the Khanya course, and through Jenny Aitchison, John’s wife, and my cousin. In August, 1972, Jenny, who had been trained as an art teacher, designed the logo for the Khanya course, a stylised image of a burning bush.

We also learned that Robin Briggs, who was teaching at the third Anglican Seminary, St Bede’s in Umtata, was also running an extension course of sorts, at an intermediate level between the Khanya Course and the Dominican one in Johannesburg. This was designed for people with about 10 years of conventional schooling.

## **THE TEE COLLEGE**

For the next four years, while I was banned, I was out of the loop as far as TEE was concerned. I was involved in ministry in a couple of Anglican parishes in the Durban area, with Rich Kraft bringing occasional disjointed snippets of news from the TEE scene, the main one being the establishment of the TEE College of Southern Africa. Various church leaders had become interested in TEE, and several independent TEE schemes were amalgamated under the umbrella of the TEE College (TEEC), which initially offered courses at three levels:

**Diploma** – for those with 12 years of schooling, equivalent to the Diploma offered by many residential seminaries. The Dominican course in Johannesburg became the basis for this.

**Certificate** – for those with 10 years of schooling. Robin Briggs’s course at St Bede’s became the basis for this.

**Award** – for those with eight years of schooling, based on the Khanya course.

I was not too happy with the last one, as I thought it should have no academic entrance qualifications for the award course other than enough literacy to read and learn from the course materials. However, but, as I took no part in the negotiations, I had no say.

## **ANGLICAN DIOCESE OF ZULULAND**

After my ban was lifted in March, 1976, I moved to Utrecht, a small mining town in the Anglican Diocese of Zululand. Within two months about two-thirds of the parishioners left – part of the ethnic cleansing brought about by the government’s apartheid policy. Those who remained mainly worked in the mines in the town itself, or were farm labourers attending scattered “outstations”. From them, I got a clearer picture of the life of the kind of people for whom we had designed the Khanya course.

A year later, Richard Kraft, who was still running his self-supporting ministry training scheme, was appointed Director of Christian Education for the whole Anglican Church of Southern Africa, and I was asked to take his place. I moved to Melmoth, 10 km from the diocesan conference centre

at KwaNzimela, where most of the training meetings were held in September, 1977.

The work had been divided. Peter Biyela, a senior priest, became Director of Christian Education, with the main responsibility of lay training, while I became Director of Training for Ministry, responsible for the training of self-supporting clergy, and the post-ordination training of church-supported clergy. But we worked together in both fields, sharing an office and part-time secretary.

### **TRAINING SELF-SUPPORTING CLERGY**

Just before Richard Kraft had left, six of the self-supporting ministry trainees had been ordained as deacons. On my first training weekend, I sent the students in three groups, each with two of the deacons, to the Sunday morning services in three neighbouring churches. One group came to Melmoth, where I served as parish priest, and it soon became clear that neither of the two deacons knew what to do during the service. Back at the training centre afterwards, reports from the other groups showed something similar. One of the main tasks of self-supporting clergy was leading worship, and the training appeared to be defective in that respect. This raised the question of which was to be given priority – theological education or training for ministry?

The trainees on the course were at various levels of education. Some had university degrees (although not in theology), others, like Thomas Ruhozu in Namibia, had no more than four years of primary schooling. Most were registered for various courses with the TEE College, which, by then, was up and running and producing course materials at the various levels with much better resources from the supporting denominations than we had had for the Khanya course.

I thought it best that the students should register for courses in the same subjects at the same time. Those with university degrees would register for degree courses with the University of South Africa (a distance-education university), and those with various levels of schooling would register at the appropriate level with the TEE College. But they should all try to register in roughly the same subjects, like church history or New Testament. On the Saturday mornings of the training weekends, therefore,

we would invite other students from the TEE College living nearby to join us for tutorials, and we would invite people to come and tutor in those subjects for which most of the students had registered.

So the pattern of the training meetings became:

**Friday** – Students arrive, supper, and Evening Prayer, discussion on questions, reports, or problems brought by students.

**Saturday** – Morning Prayer or Eucharist, breakfast. Morning: TEE tutorials, Lunch, afternoon devoted to special topics, or teaching on problems brought up at previous meetings. These included such things as funerals and death rituals, evangelism, Marxism, developing reading skills, spiritual growth, and many more. Supper and Evening Prayer, followed by continuation of afternoon discussions, or problems arising from tutorials, and sometimes training in leading worship.

**Sunday** – attending services in local churches, usually in three groups. One or two would lead worship, as priest, deacon, lay minister, etc. Another would preach. The others would observe and evaluate, and, after breakfast at the training centre, would evaluate the preaching and other ministries. Some of these would be followed up in future training meetings.

At the beginning of each year, in January, there would be a 10-day meeting, sometimes with self-supporting ministry trainees from other Anglican dioceses, like Pretoria and Swaziland. Sometimes special speakers would be invited, and there might be a particular theme for the week.

## **THE KHANYA TEE NEWSLETTER**

At this time, since we were feeling our way, and trying to learn from our own experience, I started a *Khanya TEE Newsletter*, to share experience with others working in TEE in other places. It had contributors and readers from most continents, although most were in Southern Africa. In a way, it was a continuation of “the Green Thing”, publicising TEE, and helping to make people aware of different possibilities.

## **SOUTH AMERICA**

At the recommendation of Ross Kinsler, another TEE pioneer, we also made contact with the South American Missionary Society, an Anglican mission organisation that was running a successful TEE programme in Northern Argentina and Chile. We had copies of some of their materials, which they produced in both English and Spanish, and I made arrangements to visit them to learn what they were doing and exchange ideas. However, that fell through because the South African government refused to give me a passport.

## **IN-SERVICE TRAINING**

In the Anglican Diocese of Zululand, in 1980, those training for church-supported ministry were sent to residential seminaries, usually the Federal Seminary in Pietermaritzburg, which was the nearest, about 250 km away, while those trained for self-supporting ministry were trained by TEE in the manner described earlier.

This began to change in 1981-1982, when the bishop and chapter of the diocese became increasingly dissatisfied with the quality of the training at the Federal Seminary. The main reason for this, I believe, was that the Federal Seminary was becoming less federal, and the Anglican students were being taught a generic Protestantism, which didn't really equip them for ministry in the Anglican Church. The bishop and chapter were, therefore, investigating the possibility of using in-service training for church-supported clergy as well as for self-supporting clergy.

In July, 1982, a selection conference was held for potential ordinands, led by Bishop Lawrence Zulu, Canon Peter Biyela (as Director of Christian Education) and me. For the first time, we asked the candidates how they envisaged their future ministry: did they see themselves as celebrating the Eucharist, evangelising, preaching, teaching, serving the poor, and so on. We then discussed their choices with them, and the training possibilities for their envisaged future ministry. For those who saw their future ministry primarily as preaching or teaching, we thought a residential seminary was the way to go. For those who saw their main ministry as evangelism, we considered the possibility of a kind of apprenticeship in an evangelistic parachurch organisation like Africa

Enterprise (mentioned above).<sup>5</sup> Depending on their academic level they would be encouraged to register for relevant courses with the University of South Africa or the TEE College. For the others, we envisaged some form of in-service training using TEE, such as was used for the self-supporting ministry trainees. We also discussed the possibility of a kind of “sandwich course” for those at residential seminaries, with a year in the residential seminary followed by a year of in-service training, repeated as long as the residential seminary course lasted, and we were moving towards this at the time I left the Diocese of Zululand at the end of 1982.

### **LATER DEVELOPMENTS AT THE TEE COLLEGE**

After being unbanned, I was also asked to join the board of the TEE College, mainly because of my former involvement in the Khanya course, one of its founding bodies. This entailed travelling to Johannesburg for board meetings, which turned out to be somewhat perfunctory affairs. There were representatives of each of the supporting denominations, most of whom were busy ecclesiastical bureaucrats, rushing from one committee meeting to the next, and concerned to get through the business as quickly as possible so they could get to their next meeting. Coming from Zululand, with my travelling expenses paid by the Department of Training for Ministries of a poor diocese, I felt that we weren't getting our money's worth and I said so. I didn't travel all that way just to rubber-stamp a bunch of reports.

This was just a symptom of a much larger weakness. Most Anglican dioceses, when they agreed to have self-supporting clergy, devised training schemes without giving much thought to the kind of ministry for which they were training people. And the denominational representatives on the TEE College board were clearly not giving much thought to it either. The board meetings gave little thought to strategy, or what they should be doing, and were mainly concerned about cash flow and financial reports.

The Award Course, which was the main concern of the Khanya Course, was neglected, and later, I believe, it was dropped.

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<sup>5</sup> Africa Enterprise, now known as African Enterprise, was founded in the 1960s, with the vision of evangelising the cities of Africa.

## MISSION AND MINISTRY

One of the things that I became particularly aware of in Zululand was the need for different ministries in the church. About halfway through the six years I spent there we changed the title from Department of Training for Ministry to Department of Training for Ministries.

In rural ministry in the past, those who had been most engaged in teaching and evangelising – the evangelists and catechists – were the ones who were least trained for it. The priests, who had had theological training in seminaries, were mostly itinerant Eucharistisers, travelling around celebrating the Eucharist.

Though Richard Kraft had been inspired by the Roland Allen model, and had introduced me to it, most others did not grasp it. The evangelists and catechists usually served one congregation and stayed there, while the seminary-trained priests went on their round of visiting outstations for the Eucharist. When a self-supporting priest was ordained in a parish, however, he was just added to the rota, but, because they were “self-supporting”, they often had to do the travelling around at their own expense.

The Roman Catholic Church produced an interesting document about this time, called *The Transformation of the Ministry*, which advocated a system similar to that envisaged by Roland Allen – each local congregation (not the parish) would have two or three self-supporting priests and deacons, and several other ministries, like evangelists, lay pastors, teachers, and so on. The church-supported ministers (who need not necessarily be ordained as priests or deacons), who would have more extensive theological training, would visit for the purpose of training these leaders. But somehow this vision of ministry never really caught on, perhaps because of, as Roland Allen put it, the jealousy of the existing clergy for their position.

## THE ANGLICAN DIOCESE OF PRETORIA

I left the Anglican Diocese of Zululand at the end of 1982 and went to work in the Anglican Diocese of Pretoria as Director of Mission and Evangelism. Richard Kraft was then Bishop of Pretoria, and we started a

church-planting project in KwaNdebele, about 50 to 120 km north-east of Pretoria where thousands of people who had been ethnically cleansed from other places were being settled. We envisaged the project working on Roland Allen lines – that within a year of a congregation being planted in each settlement, local leaders would be ordained as priests and deacons to celebrate the Eucharist, while the priest, who had been appointed as evangelist, would go on to other places.

It never happened. Within a year, he had a rota of places where he went to celebrate the Eucharist and evangelism diminished. To add difficulty, the Director of Training for Ministries in that Diocese insisted that, before any local clergy be ordained, they should jump through all the hoops designed to make it difficult. Even the bishop's commitment to Roland Allen's vision wasn't enough.

## **UNIVERSITY OF SOUTH AFRICA**

At the beginning of 1986, I left the Anglican Diocese of Pretoria and went to work for the University of South Africa (Unisa), which was then the biggest distance-education university in the southern hemisphere. I was engaged in editing study material in most subjects, preparing study material, and marking assignments in missiology, which was a form of TEE.

I had studied several courses at Unisa myself, and, in Zululand, I had tutored other students taking these courses, so I was familiar with it at the receiving end, and aware of some of the questions and difficulties of the students. Now I was at the production end, and, in some ways, in a position to make things easier for the students. Lecturers held "group visits" with students in various parts of the country, where they met students face to face and answered their questions, though not all students were able to make it to these. The group visits were held mainly in large urban centres, and so it was more difficult for students in small towns and rural areas to attend.

In the Editorial Department, we arranged several seminars and workshops with outside experts on how to improve the quality of the study materials. One of the outside experts asked to be given written assignments from second-year students from various departments and faculties in the

university, and at his seminar chose four examples, one good, one bad, and two mediocre. I was pleased that he chose an example from the missiology department (where I taught) as the “good” example. He did not evaluate the study material, but rather what the students had done with it, which was true to the idea of outcomes-based education.

One problem, however, was that teaching staff at the university were appointed largely on the basis of their research output. Their teaching skills were never evaluated. And, in a distance-education university, an additional skill was needed – course-writing. In the Editorial Department, we saw the best and the worst that the university had to offer, and unfortunately the worst courses often had the highest student enrolment.

### **ORTHODOX ARCHDIOCESE OF JOHANNESBURG AND PRETORIA**

While working at Unisa I had also joined the Orthodox Church, and, in 1989, some members of an AIC (African Independent Church), the African Orthodox Church, approached us and asked for help in theological training of their leaders.

### **THE AFRICAN ORTHODOX CHURCH**

The African Orthodox Church started in the USA in the early 1920s, and a bishop of another AIC, the African Church, unhappy with the in-fighting of its leaders, persuaded several others to seek to join the African Orthodox Church, which he had read about in an American publication called *Negro World*. He was Daniel William Alexander, and was based in Kimberley, a diamond-mining centre. He travelled to New York, was ordained as a bishop in the AOC, and returned to South Africa, and, in a few years, the AOC had spread all over the country. In the 1930s, he travelled to Kenya and Uganda, and established branches of the AOC there too.

The East African branches, on learning that the AOC of Bishop Alexander was not recognised by the world-wide Orthodox Church, made contact with the Greek Orthodox Patriarchate of Alexandria, and, after the Second World War, those in Kenya and Uganda were received into the Orthodox Patriarchate of Alexandria and All Africa. The South African branch, however, remained independent.

In 1960, Bishop Alexander, who was getting old, found the AOC was too big to manage on his own, so asked the American branch to send a couple of bishops who could ordain two more local ones. One of the candidates was Surgeon Motsepe, leader of a faction of the Ethiopian Catholic Church of Zion, which had united with the AOC in 1958. Several other smaller denominations had united with the AOC over the years. But, when the Americans arrived, they deposed Bishop Alexander and tried to take over the work of the AOC in southern Africa for themselves. Perhaps it was out of envy, because the AOC in South Africa was much bigger than its parent church in the USA. The result was that the AOC in South Africa split into at least six separate factions, and it was one of these, led by Archbishop Simon Mhlonjane, who asked me and our parish priest, Father Chrysostom Frank, to attend their synod at Parys in the Free State and hear their plea for theological education. As their bishops explained to us, they called themselves Orthodox but knew nothing about Orthodox theology other than seven sacraments and seven ecumenical councils. This seemed like going back to the beginning again, 20 years before, when the Oruano Church in Namibia had asked the Anglican Church for help with theological education.

Before we had managed to do anything about this, they said they wanted to be united with the Orthodox Church under the Greek Orthodox Patriarchate of Alexandria, but they were aware that the Orthodox Church did not have married bishops, and they were too old to change, so they wanted us to train one of their young men. We got this young man to register for some theology courses at Unisa while we explored the possibility of sending him to an Orthodox seminary in Alaska, where the problems of rural and small-town ministry were similar to those in South Africa.

The student failed the first-year course ignominiously, so we had to come up with another plan. I told Father Chrysostom about the Khanya course, and we decided we would need to develop something similar.

### **THE ST MOSES OF ETHIOPIA THEOLOGY COURSE**

So Father Chrysostom and I decided, in October, 1992, to set up the St Moses of Ethiopia Theology course to teach the leaders of the African Orthodox Church more of Orthodox theology. Like the beginning of the

Khanya course, there were no funds and no resources. In some respects, we were worse off. The Khanya course did at least have access to the KwaNzimela training centre, and the offset litho printing facilities of the Anglican Diocese of Zululand. The St Moses Course had nothing like that, and the Orthodox Archbishop of Johannesburg and Pretoria was not much interested.

At about this time, a Coptic bishop, Markus Antonius, arrived in Johannesburg, and, since he showed more interest, Archbishop Mhloniyane and the other leaders of his group were all baptised in the Coptic Church in January, 1993.

Bishop Markos Antonius still liked the idea of the St Moses Course, however, and thought we could do it jointly and cooperatively, so we arranged the first meeting of the St Moses Course on the weekend of February 27-28, 1993, at St Nicholas Orthodox Church in Brixton, Johannesburg. About 25 people attended. They came from all over South Africa. About a third were from the Coptic Orthodox Church, a third from the Greek Orthodox Church, and a third from miscellaneous African Independent Churches, including another faction of the AOC.<sup>6</sup>

It soon became apparent that it would be an impossible task. Father Chrysostom and I both had full-time jobs at the University of South Africa, and we would have to develop course materials at four different academic levels. As a result, the St Moses Course did not last much longer than the first meeting.

## **OTHER ATTEMPTS**

In 1997, another fragment of the African Orthodox Church, the African Orthodox Episcopal Church (AOEC), under Archbishop August Thamaga, asked to join the Orthodox Church. They had several congregations,

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<sup>6</sup> Following the Council of Chalcedon in AD 451 the Church of Alexandria was divided. Those who accepted the Council became known as Chalcedonian Orthodox, Eastern Orthodox, or Greek Orthodox, while those who did not were non-Chalcedonian or Oriental Orthodox or (in Africa) Coptic Orthodox. About 100 years after the Council of Chalcedon the split became permanent, and, since then, there have been two Popes and Patriarchs of Alexandria and all Africa. Their main theological difference is over the relationship between the divine and human natures of Christ.

mostly to the north of Pretoria. I proposed to the Orthodox Archbishop of Johannesburg and Pretoria that we do something similar to what Richard Kraft had done in Zululand – gather the leaders of these congregations once a month, or even once every two or three months, for training. After a few such meetings, we would have come to know them and be in a better position to assess their training needs. We should also visit their congregations, and see how well they applied and passed on what they had been taught.

For various reasons, including the ill-health of August Thamaga, this did not happen until May, 2003, when a meeting was held at a church in central Johannesburg, with the students staying, at great expense, at a nearby hotel. The meeting lasted a week, and quite a lot of lessons were learned. The course was planned and run by a Kenyan missionary priest, Father Athanasius Akunda, who had recently completed a seminary course in the USA, and had come to work with the AOEC, and with me. We invited others to teach, and did some teaching ourselves. The students raised several questions, which we planned to cover in future meetings, but no future meetings were ever held.

Instead, the Archbishop decided to start a residential seminary, and insisted that people should have a school-leaving certificate to attend, which very few had. The result was that some of the leaders were extracted from their congregations, where the remaining leaders were untaught, and so most of the congregations, deprived of leadership, disintegrated or drifted away, and most of their members joined other denominations.

The residential seminary lasted for six years, until a new bishop put an end to it, and only one of its students, a refugee from the Democratic Republic of Congo, was ordained, and now serves as a priest in a largely Greek-speaking parish.

### **SOUTH AFRICAN QUALIFICATIONS AUTHORITY (SAQA)**

Father Athanasius Akunda and I also served for a while as Orthodox representatives at the South African Qualifications Authority (SAQA), as members of the Standards Generating Group (SGB) for Christian Theology and Ministry. The task of the SGB was to specify outcomes for various levels of training, and how they would be measured. This was quite a

difficult task, as there are more than 10,000 Christian denominations and groups in South Africa, each with slightly different ideas of what ministers and church officials need to be able to do.

Much of the discussion at the meetings was on the higher levels, and my main ally at the meetings was a Zionist bishop, Mshengu Tshabalala. The pair of us worked late into the nights to discuss standards for the lower levels, in which most of the others were not interested.

## **LESSONS LEARNED**

### **DISTINCTION BETWEEN THEOLOGICAL EDUCATION AND TRAINING FOR MINISTRIES**

It is important to begin planning training with the ministry that people are actually engaged in, or called to be engaged in, before devising a training scheme.

The distinction between theological education and training for ministries (plural) needs to be borne in mind. Interestingly enough, in the Orthodox Church in the past, there was a much better pattern. In Greece, parish clergy would often not have been to a seminary, nor did any have a degree or diploma in theology. They were of the average education for the area and given on-the-job training. Most of those trained in academic theology at university were lay people. Even today, in South African universities, there is an assumption or expectation that theology students will be seeking ordination, or its equivalent, in some or other Christian group. In Greece, there is no such expectation, and many of the students of theology, who are destined to be clergy, are already ordained when they go to university.

Theological education in academic theology is important, and some people need to do it, but it does not necessarily equip people for ministry in a local church. Nor do all those engaged in ministry in local congregations need such training. Very often, too little thought is given to the kind of training they do need.

### ***Obsession with Higher Academic Qualifications***

I have noted that schemes like the TEE College of Southern Africa tended

to put most of their resources into the more-prestigious courses at diploma or degree level, and to neglect the lower academic levels. But, preparing course materials for lower levels, is actually more demanding and requires more skill and resources. At the higher levels, much can be accomplished with recommended reading, written assignments, and occasional tutorial discussions.

### ***Train the People you Have***

As a corollary of the above, there is too much of a tendency to look for students who fit the requirements of the Platonic ideal of a training scheme rather than devise a training scheme for the people available. One should rather look at the people one want to train, discover what they are doing, and devise training to equip them to do it better.

### **VARIETIES OF TRAINING ARE NEEDED, NOT “ONE SIZE FITS ALL”**

Just as there are different ministries in the church, so we should think of different kinds of training, and training for ministries (plural) rather than training for “the ministry”, as if there was only one.