

# **Anthology of Extension Seminary Bulletins: Volume 1 (1970-1973)**



Volker Glissmann (editor)



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Seminary Bulletins:  
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TEEnet Press

## **Anthology of Extension Seminary Bulletins: Volume 1 (1970-1973)**

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## About the Editor



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# Preface

## Why republish the Extension Seminary?

It is with great joy that we present to the public, the first full collection and reprint of all issues of the *Extension Seminary* bulletin which were originally published by the Evangelical Presbyterian Seminary of Guatemala (EPSG)/Seminario Evangélico Presbiteriano de Guatemala, from 1970 to 1985.<sup>1</sup> The *Extension Seminary* is a significant historical bulletin that help understand the growth, development, networking, experimentation, spread and difficulties of a distinct renewal movement of theological education, namely theological extension education also known as Theological Education by Extension.

The *Extension Seminary* is for contemporary theological educators, a historical throwback to the time when theological education was different, less methodologically diverse, more clergy focused, and less inclusive than today, where we have multiple hybrid and alternative forms of accepted theological education. Kinsler, one of the key early thinkers and promoters of extension education from the mid-1960s onwards, confidently stated at the beginning of the 21st century that theological education is diversified in its methods and approaches.<sup>2</sup> However, when the *Extension Seminary* was published, theological education was much more of a monoculture in its approach, its scope (predominantly focused on ministerial theological education), and less formalised and standardised than it is today.

The reason for republishing the bulletin is to help;

- contemporary TEE practitioners to appreciate our history and the early developments within the movement;
- bring some methodological and content discussions back to the consciousness of the TEE movement;
- further reflection on TEE, its strengths, weaknesses, shortcomings and tensions within the broader theological educational landscape.

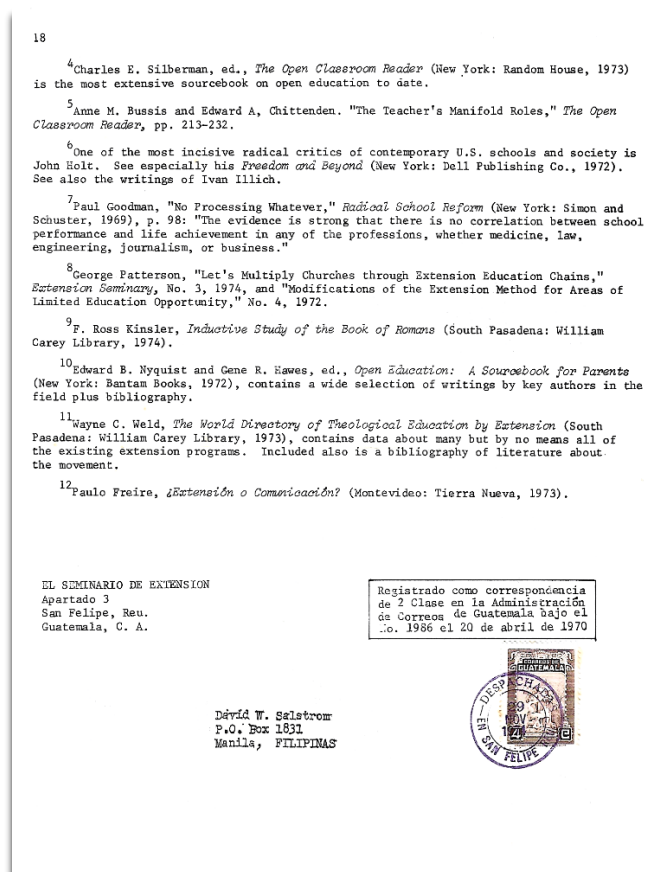
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<sup>1</sup> In this publication, I use the term "Evangelical Presbyterian Seminary of Guatemala" (EPSG), other publications use the term Seminario Evangélico Presbiteriano [de Guatemala] (or SEP) or Guatemala Presbyterian Seminary (GPS) to refer to the same institution.

<sup>2</sup> Kinsler, 'Diversified Theological Education'.



Another reason for the republication is that, unfortunately, no library was found that holds a complete collection of the *Extension Seminary* bulletins. There is great value in bringing the *Extension Seminary* bulletins into one accessible collection again so that individual articles and news items can contribute to and can be read within the broader extension conversation of theological education as well as the vision of the whole *Extension Seminary*. Additionally, less than a handful of libraries worldwide hold significant, though incomplete, collections of the *Extension Seminary*. The nature of the bulletin as a simple A4 printed newsletter without the cover of a theological publisher behind it and within the context of a globally decentralised extension movement, often in the decentralised global mission contexts where personnel turnover is high and TEE programs are small and underfunded, makes the survival of the bulletin for the next generation of theological educators challenging. Therefore, this republication is also an effort to preserve the bulletin's content and make it available to a new generation of theological educators.



(The bulletin was distributed by folding it in half, stapling it, and posting it as seen above, which shows the last page of the *Extension Seminary* 1974:4).

## **The origin of Theological Education by Extension (TEE)**

Theological Education by Extension (TEE) was conceptualised in the late 1950s/early 1960s within the context of an established denominational theological seminary rethinking pastoral theological education for its context. TEE did not fall from the sky nor was it delivered in a spiritual vision, rather, it developed through a series of small but incremental steps until a new vision and a new approach and a new form of theological education gradually emerged that was able to address the training needs of the local pastors and church leaders.

Though TEE is often associated with grassroots theological education or lay training, its conceptual origin is ministerial theological education which was offered by a well-established theological seminary: the Evangelical Presbyterian Seminary of Guatemala (Seminario Evangélico Presbiteriano de Guatemala). The Seminary was founded in 1935 to train local pastors and belongs to the Evangelical Presbyterian Church of Guatemala (Iglesia Evangélica Nacional Presbiteriana de Guatemala). Roughly after two decades of operation an institutional review showed that only half of the seminary trained pastors were still serving the church, while the other half were no longer part of the church. An additional challenge for the seminary was that it trained both for the urban and rural pastorate and was tasked with training ministers for a church that was culturally, economically, and geographically very diverse. The church membership included the whole spectrum of Guatemalan society from urban Spanish-speaking professionals, a rising middle class, rural Latins and both progressive and isolated Indian tribes who spoke multiple Mayan-languages. Initially, the original TEE started with extending ministerial education geographically but then also extended its ministry ecclesiological to include grassroots theological education as well.

TEE grew out of a theological and ecclesiological shift in understanding of the lay members, namely the preparation for ministry of the whole church. This idea is widely known as the "priesthood of all believers." Central to the reflection of the global church in the 1960s and 1970s was the renewed emphasis of the doctrine of the priesthood of all believers. The refocus on a theology of a priesthood and ministry of all believers was partially due to concerns about the long-term sustainability of church ministry. Church attendance in the so-called West gradually declined raising questions how in the near future every congregation will be able to afford a full-time paid pastor. At the same time, a similar but reversed tension

was emerging in the so-called younger or mission churches who were mostly located in economically still developing areas. Their question was, how can we now provide a full-time paid pastor for every congregation? The long-term sustainability of ministry and the associated growth with it partially led to the renewed interest in the doctrine of the priesthood of all believers as it was breaking down the clergy-laity ministry divide. Within TEE, the priesthood of all believers expresses itself in the foundational theological vision to empower everyone-everywhere for ministry.

Additionally, the academic enrolment requirements for the seminary excluded many of the naturally developing (non-ordained) church leaders of rural and semi-urban congregations simply due to their lack of formal schooling qualifications. Other of these mature church leaders, even if they had the formal qualification, could simply not leave their families for three years of residential full-time study as they were the main bread winners. In 1963 more than half of all the denominational congregations did not have a full-time paid pastor. The main reason is the financial constraints of rural and semi-urban congregations in raising sufficient funds to pay salaries for full-time pastors. The financial situation of congregations creates a tension between the need for comprehensively theologically trained church leaders while at the same time asking these leaders to serve the church in voluntary non-paid appointment and expecting them to continue earning a living through self-employment.

Faced with these challenges, over time the Evangelical Presbyterian Seminary of Guatemala developed both a vision and a method of how extension education could be used in the field of theological education. Extension education is not a new development (it is common in agriculture), but it was at that time rarely systematically applied to theology. The Guatemalan TEE model of theological extension education is about providing theological education by means of extending the services of the physical seminary to teaching locations which are closer in proximity to the residences of the students. It is about extending the ministry of the seminary outwards. The questions that the seminary struggled with were:

- How can we train all church leaders (both ordained and non-ordained)?
- How can we train church leaders affectively for urban/rural ministry?
- What to do when the gifted leaders are subsistence farmers and cannot leave their homes to study residentially?

- How can we train theologically those that are traditionally excluded due to their formal education?

## The origin story of the TEE Guatemala model

The best summary of the developments of TEE in Guatemala are in an article by Kenneth B. Mulholland and Nelly Castillo de Jacobs. Nelly de Jacobs was Professor at Evangelical Presbyterian Seminary of Guatemala, Editor of the quarterly newsletter *Extension Seminary* as well as Director of the Guatemala Centre for Studies in Theological Education and Ministry. She died tragically in a road accident on 18th September 1981. At that time, Kenneth Mulholland was her academic supervisor of a further study course on the origin of TEE. He is also an experienced TEE pioneer in Latin America since the early years of TEE. The following is an extract from the article "Presbyterian Seminary of Guatemala: A Modest Experiment Becomes a Model for Change" in *Extension Seminary* 1982:1, p. 1-2 (in the original):

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

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

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

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

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

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

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

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

**Solution:** To meet this challenge, the faculty developed a series of workbooks utilizing inductive methodology for the study of the Bible and traditional theological textbooks. They geared them especially for individual study. As time passed, elements of programmed instruction and open education were incorporated into the program.

**Problem:** Immense diversity in the educational and socio-economic levels of the students was evident. Persons of equally keen leadership and spiritual

qualifications possessed radically different cultural heritages, social levels, and academic backgrounds.

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

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

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

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

The six problem-solution steps that Mulholland/de Jacob's highlight are:

Identified Problem	Proposed Solution
1) more indigenous leadership need	establishment of a seminary
2) seminary did not produce effective and committed leaders for the rural areas	moving the seminary from the capital to a city closer to majority of congregations
3) rural leaders could still not attend the seminary	start theological teaching extension program to reach them
4) students find the home study difficult	Develop inductive theological/biblical self-study workbooks for home study
5) the new student body had leadership skills and spiritual qualification but educationally were too diverse	Design different levels of ministerial training for different groups of students
6) gifted rural leaders were educationally too disadvantaged that they struggled with the schooling requirements	an extension program of "pre-theological education" (secondary schooling) was introduced

TEE was conceptualised over several steps to address a specific training need with a church and within a unique but also representative socio-economic environment. The driving vision of TEE is that everyone-everywhere should be empowered to fully participate in the ministry of the church. The emphasis on providing theological education to everyone who desires it but also who – from an ecclesiological perspective – should be trained, led to academic diversification to cater for all educational levels of all students that the church wanted to train. TEE, which stands of course for theological education by extension, makes no distinction between theological and so-called Christian education. Conceptually for most TEE practitioners, there is only one inclusive form of theological education that caters for all needs and for all academic levels.

## Republication

Articles republished here are reprinted without any changes that affect the original meaning. Spelling mistakes were corrected, but matters affecting style (including the citation style) and the original syntax were maintained. The original use of textboxes for highlighted communication is kept that was used in the early years of the publication. The only significant change is the change of format from the original American letter size (216 x 279 mm or 8.5 x 11 inches) to A4 (210 x 297 mm or 8.27 x 11.69 inches) which means that each page in the republication is slightly longer than the original. Editorial notes for this republication are inserted in double square brackets [...]], while the original editorial notes are in single round brackets (...).

An optical character recognition (OCR) software was used to help reproduce the content. Afterwards, every effort was made to ensure that the original content is faithfully replicated, however, some errors might have escaped our best efforts to detect them. For this we apologise in advance. In cases of doubt references should be made to the original publication. All images are faithfully replicated from the original with only minor digital cleaning and in some cases redrawing of elements of the original image. The original page numbers are not included in this republication. The only changes that were made is the use of footnotes instead of the original endnotes. No attempt has been made to update the citation styles or apply stylistic conformity to the reprint, except that the same font, font size and a unified heading style was applied.

Every effort was made to ensure that the reprint in this volume corresponds to the originals of the English versions of the *Extension Seminary*. Even though the *Seminario de Extension/Extension Seminary* was produced in Spanish and English, only the English-language version is reproduced here. This is because only a handful of the Spanish versions of the bulletin are known to exist. The original version of the *Extension Seminary* would likely be the Spanish version. The English version is the translation from the original, which a Spanish-speaking Guatemalan Theological College produced. The English title of the journal is the *Extension Seminary*, even though the 1983-1985 issues are published under the Spanish letterhead "*Seminario de Extension*" (as is 1973:4). Therefore, all issues of the English version of the *Extension Seminary* are referred to as *Extension Seminary* (including the 1983-1985



issues). Throughout this introduction, all references are to the original page numbers of the *Extension Seminary*. The citation convention used here is "*Extension Seminary* 1970:1, p. 4."

## Appreciation

There are many people to thank; without them, a book like this would not have been possible. Firstly, I would like to thank the Evangelical Presbyterian Church of Guatemala and the Secretario Permanente de Asamblea General, Iglesia Evangélica Nacional Presbiteriana de Guatemala, Pastor Rosalio Ortega Hernández and his church for granting the permission to reprint *The Evangelical Seminary* and the *Extension Seminary* and to make it available again to a new audience. I am delighted that the Evangelical Presbyterian Church of Guatemala, which experimented with the original extension education, blessed this republication. The church and its members, both local and expatriate, poured a lot of resources, time and efforts into the idea, practice, and promotion of extension education and the publication of the bulletin specifically. It is wonderful to know that the generosity of freely sharing information is still a mark of the church community.

A tremendous amount of generosity was extended to me by people that very kindly went to check their institutional online library catalogues' holdings matched the actual holdings before I travelled, while others went into library storage facilities (onsite and offsite) and archives to do the same.

This book would never have been possible if the individual issues of the *Extension Seminary* (including those catalogued under *Seminario de Extension* as a separate bulletin/newsletter in the library catalogues) were not first identified and then collected. The same is true for the three (out of the five) issues of *The Evangelical Seminary/El Seminario Evangelico* that we could locate in the archive of Andover-Harvard Theological Library. A special thanks to Scott Rice, who arranged the scanning and collection of the bulletins from and to Renata Kalnins, the research librarian at Harvard, for her help locating the material in the archive.

A special appreciation must go to Anne-Emmanuelle Tankam-Tene, the archivist of the World Council of Churches (WCC) in Geneva, Switzerland, whose assistance immensely helped in accessing the files of the Theological Education Fund (TEF) relating to the projects in Guatemala, Latin and South America concerning the early TEF support for TEE.

A special thanks also goes to Esther Park at the Archives and Special Collections – Fuller Theological Seminary, Pasadena, California, for her help in accessing the Ross Kinsler and Theological Education by Extension Collection.

A special thanks to Rev. Dr James K. Hampton for his tremendous support in helping identify and scan the collection of the *Extension Seminary* and the *Seminario de Extension* that are held at Asbury Theological Seminary. Additionally, Robert W Ferris not only helped provide access to the missing issues of the last years of publication of the bulletin, but also kindly donated his own collection of the *Extension Seminary* bulletin to me. The two continuous collections from Asbury and Ferris were vital in establishing how many issues were published in the last few years when the frequency fluctuated. A great help also was Rev James C. Dekker in answering numerous questions about Guatemala and the *Extension Seminary*, of which he briefly was an editor.

A special thank you to Karen Ratidzo Chinembirin for her excellent editorial and secretarial help in preparing this anthology for print.

Finally, I also want to thank the Rev Uel Marrs from the Overseas Council of the Presbyterian Church in Ireland for supporting the research project with a travel grant that allowed me to visit the WCC in Geneva. As well as First Ballyeaston Presbyterian Church, Ballyeaston, Northern Ireland, for their kind financial support to help with the republication.

# Introduction The Extension Seminary (1970-1985)

**Volker Glissmann**

The *Extension Seminary* is the longest-running regular bulletin dedicated to the global theological education by extension movement.<sup>3</sup> The bulletin was published for 16 years, from 1970 to 1985, with a total of 55 issues. It was published by the Evangelical Presbyterian Seminary of Guatemala (in Spanish: Seminario Evangélico Presbiteriano de Guatemala) in a Spanish version with the name *Seminario de Extension* and in English under the name *Extension Seminary*. The bulletin's title *Extension Seminary* was initially followed by the clarifier "Quarterly Bulletin" (until 1982:1). The publication address from 1970-1981 was: El Seminario de Extension, Apartado 3, San Felipe, Reu., Guatemala, C.A. From 1982 to 1984 the address was: El Seminario de Extension, Apartado 1, Quetzaltenango, Guatemala, C.A.; the post box number changed in 1985 to Apartado 18 in Quetzaltenango.

*Table summarising the frequency and pages per issue of the Extension Seminary 1970-1985*

Year	Issue 1	Issue 2	Issue 3	Issue 4	Total pages
1970	9 pages	9 pages	9 pages	-----	27
1971	9 pages	9 pages	9 pages	9 pages	36
1972	9 pages	9 pages	10 pages	9 pages	37
1973	9 pages	11 pages	14 pages	11 pages	45
1974	9 pages	11 pages	11 pages	18 pages	49
1975	9 pages	9 pages	11 pages	12 pages	41
1976	11 pages	12 pages	12 pages	14 pages	49
1977	14 pages	14 pages	14 pages	14 pages	56
1978	14 pages	14 pages	16 pages	18 pages	52
1979	12 pages	16 pages	14 pages	10 pages	52
1980	10 pages	12 pages	10 pages	-----	32
1981	10 pages	10 pages	12 pages	-----	32

<sup>3</sup> Other noticeable extension newsletters *Khanya Newsletter* published from October 1978 until 1982 in South Africa by Stephen Hayes; *Extension* (The Monthly Air Mail Newsletter) published by Wayne C. Weld from January 1976 to December 1977. *T.E.E. news*, published by the University of the South in Sewanee from Fall of 1976 (1:1) to Spring 1979 (3:2). The W.E.F. (World Evangelical Fellowship) Theological Commission published *Programming* (from 1970 to 1975) when the scope was broadened and the publication renamed as *Theological Education Today* (which run from 1976 to 1981), when it was in cooperated into the WEF's publication *Theological News*. Another noteworthy attempt was made from 1997 to 2009, by the TEE College in South Africa with the publication of annual *The T.E.E. Journal*. The content of the journal was broader than simply TEE or extension education. Volume 2-4 of *The T.E.E. Journal* (1998-2000), were published as the official journal of then originally and newly envisioned international TEE association/network "TEENET."

1982	10 pages	-----	12 pages	-----	22
1983	8 pages	8 pages	8 pages	-----	24
1984	12 pages	10 pages	14 pages	-----	36
1985	9 pages	12 pages	-----	-----	21

Total of 611 pages

The importance of the *Extension Seminary* bulletin lies in its promotion, publicising, and sharing of ideas about theological extension education by simply imagining an alternative way of doing theological education. The *Extension Seminary* is an important historical bulletin that helps theological educators better understand the context, growth and development of theological extension education and specifically theological education by extension (TEE) by locating the extension movement within the theological educational context and discussing improving theological education in general. All the authors of articles in the *Extension Seminary* locate their own reflections squarely within the broad field of theological education. The overall aim of the contributors was to improve, focus and renew theological education by promoting an alternative to the standard form of theological education that was prevalent at that time.<sup>4</sup> Marcus Garvey said, "A people without the knowledge of their past history, origin and culture is like a tree without roots". What is true for individuals and people is also true for theological communities. The year 2023 was the 60<sup>th</sup> anniversary of the start of an "experiment" in theological education as well as the beginning of a theological extension movement that shares a unified vision of how broad theological education should be and that it should include both ministerial and grassroots theological education as well as formal and non-formal theological education, furthermore, theological education should be accessible for everyone-everywhere (as in *Theological Education for Everyone-everywhere*").

The *Extension Seminary* is a significant bulletin that can help people today understand the growth, development, networking, experimentation, spread and growing pains of a distinct renewal movement of theological education – theological education by extension. The *Extension Seminary* expresses a distinctive, inclusive, non-fragmented and broad view of what theological education is that does not subscribe to the distinction between Christian

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<sup>4</sup> See also the 1971 article by Aharon Sapsezian and his own criticism of theological education in Brazil in which he also imagines a renewal of theological education. He also comments on "theological education through extension courses" as an approach out of Guatemala (Sapsezian, 'In Search Of A Grass-Roots Ministry', 264). He summarises the basic philosophy of extension as 1. Importance given to spontaneous and indigenous leadership; 2. Teaching at various levels. 3. Self-instruction (design of the learning-material) (Sapsezian, 265).

Education (which is said to be for lay and church-based training) and Theological Education (which is – and increasingly was – said to be for ministerial theological education). Central to the vision of the theological extension movement is the idea that theological education is extended outwards from the seminary. The centrality of extending theological education is why the approach is often known by its English abbreviation TEE – Theological Education *by Extension*. The self-understanding of the early practitioners was that they were involved in theological education but were extending their reach outwards away from the seminary towards prospective seminary students. A lamentable fact is the too often exclusive association of TEE with grassroots theological education, even though it initially focused on ministerial theological education at a Christian Seminary. As early as 1978, Ralph Winter made the same observation,

As I move around, however, I see a vast and widespread divergence from this previous achievement. I see extension used not for theological education but for lay training, thus preventing key leaders from ordained ministry when it was designed and first used to do the opposite. I see it as a second class auxiliary when surprisingly, in God's sight, its students may outweigh the young men in any residential program.<sup>5</sup>

This idea is also reflected in the title of the bulletin *Extension Seminary*. The idea is about the theological seminary extending its theological educational ministry outwards from its location to those outside who need theological education but cannot attend a residential theological seminary for multiple reasons. The extension movement's theological educational vision sees theological education as a continuum that includes grassroots, ministerial and academic or higher theological education.<sup>6</sup> The extension movement does not view lay or grassroots theological training as different from theological education. Reading the *Extension Seminary* in its chronological form makes it reasonably clear that all contributors to the issues share a commitment to finding new models of theological education that will better take into consideration the contextual situation of the churches at their time, independent of the educational level or geographical location of students. The search for a better model of

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<sup>5</sup> Winter, "Preface", x.

<sup>6</sup> See also Glissmann, 'Grassroots Theological Education'.

theological education is not limited to the extension movement's practitioners but was a broader concern among theological educators in the 1980s/1990s and is ongoing.<sup>7</sup>

The publication *Extension Seminary* roughly corresponds to the so-called "first wave of TEE" from 1970 to 1990. TEE practitioners often describe the historical development of the wider theological extension and TEE movement in waves.<sup>8</sup> The idea of the waves generally corresponds to some visible peaks of activity and energy that boost the visibility and application of theological extension education. The first wave roughly corresponds to the activities surrounding the initial global growth and promotion of extension education and TEE after its development in the 1970s and 80s. The *Extension Seminary* bulletin is part of the first wave that helped promote TEE globally. The *Extension Seminary*, among the TEE promotional publication, stands out for three key reasons:

- a) the publication originated from the Guatemalan Presbyterian Seminary in San Felipe, where TEE was first conceptualised;
- b) the early TEE thinkers, like James Emery and Ross Kinsler, were editors and key contributors to the journal;
- c) the publication's longevity spans most of the first TEE wave. The second TEE wave, usually dated to the 1990s, started just a few years after the *Extension Seminary* was discontinued in 1985. The *Extension Seminary* is an important historical source for both positive and negative developments for the extension movement during the first wave during the 1970s and 1980s.

## The Name Extension Seminary

The bulletin, both in its English title (*Extension Seminary*) and Spanish title (*El Seminario de Extension*), reflects its fundamental self-understanding: the extension of seminary theological education. The self-understanding of the early practitioners was that they were involved in theological education but were simply extending it outwards from the seminary.<sup>9</sup> Their understanding was not that they had created something new but that seminary theological

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<sup>7</sup> See for example, Ferris, *Renewal in Theological Education*.

<sup>8</sup> For the use of the term, see for example, Aylett and Green, 'Theological Education by Extension (TEE) as a Tool for Twenty-First Century Mission', 66.

<sup>9</sup> Book 3 in Ralph Winter's Theological Education by Extension is simply called "An Extension Seminary Manual", see Winter, *Theological Education by Extension*, 379.

education was now offered in multiple locations. TEE started not as a lay or grassroots training programme but it started at the Evangelical Presbyterian Seminary of Guatemala to extend the seminary education to those unable to attend the residential seminary education.

At the beginning of this introduction, a few comments should be made about the use of the "extension" terminology in this introduction and the *Extension Seminary* bulletin generally. Today, a broadly-defined theological educational method is known among theological educators and TEE practitioners by its abbreviation "TEE" as well as by its full descriptor "Theological Education by Extension". It is important to note that while nowadays TEE is seen as a distinct method, at the inception of the theological extension education movement, it was a vision (or approach) to theological education, namely extending theological education to everyone-everywhere. Interestingly, the *Extension Seminary*, especially in the early issues, does not describe the approach/method/vision which is known today as "TEE" through a fixed terminology or a static unified descriptor to describe what we call TEE today. Kinsler in *Extension Seminary* 1971:1, in an article titled: "Methodology of Theological Education by Extension", says, "the extension concept is not primarily a method, a technique, a system, or a program, but a new approach to the fundamental problems of theological education."<sup>10</sup> This explains a certain fluidity in terminology within the early years of the publication. The common phrase used to describe this new approach in the bulletin is actually "extension education" or more specifically "theological extension education."<sup>11</sup>

The diversity of terminology in use by the 1970s is by itself fascinating. It could explain in some way why an abbreviation TEE (and not T.E.E. with full stops, which is also commonly used through the bulletin) gained popularity as an umbrella term. The perhaps most widely used term today combines the abbreviation "TEE" and its non-abbreviated clarifier "Theological Education by Extension." Theological education by extension, in its non-abbreviated form, remains a poignant descriptor of the essence, emphasis and signifier of the theological extension movement, which could explain why the terminology TEE continued to be used (perhaps together with the human tendency to opt for abbreviations where possible).

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<sup>10</sup> Kinsler, 'Methodology of Theological Education by Extension', 1.

<sup>11</sup> Interestingly, Aharon Sapsezian in a 1971 article calls the approach "theological education through extension courses" (Sapsezian, 'In Search Of A Grass-Roots Ministry', 264, inverted commas are original). A few years later, Sapsezian uses these words "extension theological education programmes (TEE)", see Sapsezian, 'Ministry with the Poor: An Introduction', 5.

Notably, the term/abbreviation TEE or T.E.E. are not used in any of the 1970 *Extension Seminary* bulletins.<sup>12</sup> The term TEE is used for the first time in the third bulletin of 1971 but not in the main articles but under the category "News Notes of Extension," where news about plans for TEE in Taiwan by Harry Winslow is shared. Yet, throughout the "News Notes of Extension" from the 1972 bulletin, the term "TEE" is found throughout the international section of "News Notes of Extension," especially as part of the naming of TEE Associations or TEE programmes that were founded. The first time the term TEE is used in one of the main articles is in *Extension Seminary* 1974:2 in an article by James A. Berquist. Interestingly, the same is also true for Ralph Winter's monumental work in 1969, *Theological Education by Extension* which does not use the abbreviation TEE or T.E.E. once.

The key descriptor term in the *Extension Seminary* is simply "extension." "Extension" was also used to describe the theological educational vision behind the founding of TEE – a seminary, or an institute for ministerial theological education, extending its educational services to everyone-everywhere within its area of influence. The key descriptor appears in various forms in the bulletin, its lead articles, the news of extension, and the announcements for workshops. The terms used are extension program, theological education movement by extension, extension movement, extension theological training, extension project, extension education, extension theological education, extension seminary programs, theological education by extension, and even advertised plans for extension workshops. And three times in the *Extension Seminary*'s first year of publication in 1970, the term "extension" is discussed in the bulletin's lead articles: "Definitions: What is Extension?" (unnamed author, likely the editor James Emery),<sup>13</sup> "Definitions: What is Extension?" (Ross Kinsler),<sup>14</sup> and "Definitions: What Extension is Not" (unnamed author, likely the editor, James Emery).<sup>15</sup> It is likely that the diversity of descriptors all centring on the word "extension" is the result of the extension movement being initially an evolving (with not yet fixed elements) experiment in theological education. Secondly, it was seen as an internal discussion among theological educators to improve delivery.

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<sup>12</sup> Theological Education by Extension originated in Spanish-speaking Guatemala where the common abbreviation is "ETE" which stands for "Educación Teológica por Extensión."

<sup>13</sup> *Extension Seminary* 1970:1, p. 4-5.

<sup>14</sup> *Extension Seminary* 1970:2, p. 1-4.

<sup>15</sup> *Extension Seminary* 1970:3, p. 1-3.



The initial experimental nature allowed the extension ideal to manifest itself in various local and global contexts and methods. For example, some early TEE practitioners used cassette tapes for extension education. This is remarkable as TEE is too often exclusively associated with a specific then-innovative method of rigorously structuring printed content delivery in small steps, known as Programmed Instruction. The philosophy of "extension" still might be behind the peculiar expression to describe TEE institution as a "TEE programme." Most likely, the idea is that TEE is an "educational programme," which means a set of guided activities with a long-term learning outcome, extending from a theological institution originally. Ultimately, TEE is a decentralised movement without an authoritative centre that can enforce standards, practices or even definitions.

## Aim of the Publication

In 1970, seven years after the TEE experiment began in earnest, a bulletin was started to cater specifically to the growing theological extension movement.<sup>16</sup> The new *Extension Seminary* bulletin follows the earlier "experiment"<sup>17</sup> of *The Evangelical Seminary*, which focussed on "presenting ideas and problems related to theological education in general."<sup>18</sup> The purpose of the new *Extension Seminary* bulletin was to cater more specifically to the needs for the exchange of information, discussion and practises of theological institutions that utilise theological extension. The bulletin aimed to encourage conversations around

the development of programs, teaching materials, and the practical aspects regarding the management of the [extension] system ... [and] serve as an organ of information and means of discussion in the field. The purpose of this news sheet is to analyse problems, publish news notes, and permit an interchange among those participating in this work.<sup>19</sup>

The editor(s) of the bulletin were from the beginning clear that the bulletin's purpose was not simply eulogising theological extension education. So they asked the readers in the first issue "to send notices, good and bad experiences, problems and their resolution, questions and

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<sup>16</sup> I will refer to the *Extension Seminary* as a bulletin, as it is the most regular used form of self-identification, like in "Quarterly Bulletin," even though different titles are used throughout its publication history it was referred to also as: news notes, newsletter, magazine.

<sup>17</sup> "New Name: Extension Seminary" in *Extension Seminary*, 1970:1, p. 1.

<sup>18</sup> "New Name: Extension Seminary" in *Extension Seminary*, 1970:1, p. 1.

<sup>19</sup> "New Name: Extension Seminary" in *Extension Seminary*, 1970:1, p. 1.

challenges so that the bulletin can be for mutual benefit and participation."<sup>20</sup> The call for honest reporting and feedback is perhaps best seen in a report in *Extension Seminary* 1970:1, p. 7-9 under the heading: "News From Extension Programs: Application to Mexican Laymen" by David B. Legters Jr. who writes about a programme in Yucatan, Mexico. The report is honest about the challenges, the dropouts, language issues, and changes to the approach based on experience. Unfortunately, this kind of lengthy and frank reporting is not repeated as a feature of the subsequent bulletins.<sup>21</sup> Instead, the following bulletins have "news notes from extensions," which were brief summaries of developments within the global extension movement. The only exception is a short query called "Mato Grosso, Brazil and Problems," in which Gordon Trew describes the substantial difficulties in starting an extension programme in what is assumed to be a remote part of Brazil. The challenges that he describes are:

The big problem in this region is travel. Towns are far apart, roads poor, and there are few pastors. The average education of those who studied in a trial two month test run of some five courses was a poor third grade, including many functional illiterates. Of the total who took one course only 23% finished in the four months. Over half were not ready for the test at the end of the course. There are no local or regional meetings. The pastor tries to check on students every two weeks and the missionary every two months. Most prepared courses are too difficult.<sup>22</sup>

The news item finishes with the observation that "Trew feels that extension only is not the answer for this area." Then the readers are invited to suggest "any helpful ideas" and send them not to the bulletin but to Mr Trew, who was back in the US for a few months. Trew's article is significant in attempting to understand the real implementation challenges of extension education. It is to the credit of the editorial team that the article was included as it was one of the stated aims of the *Extension Seminary* was to find out "what is happening in the field of extension theological training" (*Extension Seminary* 1970:1, p. 4). However, a learning opportunity was missed by not regularly including case studies that challenge the core of extension education. These "News Notes from Extension" (later: "News of Extension") were often short paragraphs from different programmes globally sharing new developments.

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<sup>20</sup> "New Name: Extension Seminary" in *Extension Seminary*, 1970:1, p. 1.

<sup>21</sup> David Legters Jr.'s report is more than a report, it is case study. These kind of detailed case studies are full of potential learning outcomes as institutions and individuals could learn much from the details, challenges and solutions presented. I was the Executive Director of TEEM (Theological Education by Extension in Malawi) from 2010 to 2018, and most issues that David Legters Jr raised in 1970 were issues that we encountered in running a TEE programme in Malawi in the 21<sup>st</sup> century.

<sup>22</sup> News Notes on Extension "Mato Grosso, Brazil and Problems" in *Extension Seminary* 1971:1, p. 8.

Some of the more detailed programme reports, which are the main articles in some bulletin issues, could be classified as detailed case studies, though they often lack detailed discussion about shortcomings.

Another initially stated aim of the publication was to engage with "challenges" or questioning elements of the extension approach. *Extension Seminary* 1970:1, p. 7, lists an interesting set of questions received by the editors already:

Among the most common questions raised are: Does extension produce church growth? Is it academically sound for high level ministerial training? Will trained lay-men replace the full-time pastor in the ministry? How can theological training do without an intimate community of spiritual life and theological reflection? Will extension students develop skills for library research? A future number of the *Extension Seminary* will present a discussion of these and other questions presented by its readers.

Unfortunately, no subsequent bulletin has a dedicated section on questions and answers in response to questions, issues or clarifications raised from within or outside the extension movement.

Overall, at least initially, the editors tried to solicit critical, reflective questions and comments about theological extension from the readers. In *Extension Seminary* 1971:3, p. 9, the "editor's note" highlights this desire:

This bulletin is particularly desirous of receiving articles and comments bringing to light and discussion some of the weak points and problems which have not yet been adequately faced by the extension movement: such as the use of the library, the inadequacy of many texts at the present, and many more. We would like to see more comments such as "I get a bit weary of seeing the worst of residence programs (often exaggerated out of importance) compared with the best of extension methods (Perhaps just a bit idealized)," with accompanying comments and reasoning, and from within the movement as well as from without.

A similar, though brief appeal also appears in *Extension Seminary* 1972:3, p. 10, "news and articles, questions and criticisms are earnestly requested." Critical reflections are important to modify, improve and develop contextual extension programmes, especially as they operate in significantly different cultural, socio-economic, theological and ecclesiological contexts.

The *Extension Seminary* bulletin is not the account of the founding of the extension movement, nor is it the account of the early growth of the extension movement out of the

Evangelical Presbyterian Seminary of Guatemala to other institutions in Guatemala and then South/Latin America and beyond. The bulletin started seven years after the extension experiment began in earnest at Evangelical Presbyterian Seminary of Guatemala in 1963 (and again, there was a process of educational changes a few years prior). Yet, the bulletin also gives us significant insights into the early growth years of the extension idea within the Evangelical Presbyterian Seminary of Guatemala. Within the *Extension Seminary*, several significant articles and news items were published that provide some insight into the development of the TEE experiment within the Evangelical Presbyterian Seminary of Guatemala specifically.<sup>23</sup> Additionally, the *Extension Seminary* also contains many key articles about different aspects of extension education by Ross F. Kinsler, who is a key early TEE thinker and promoter.<sup>24</sup>

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<sup>23</sup> Additional information about the developments of the TEE experiment within the Evangelical Presbyterian Seminary of Guatemala can be found references in other more general TEE-related articles as well as the "News of Extension" section of the bulletin. Other significant articles are:

1. Mulholland, Kenneth B., and Nelly Castillo de Jacobs, "Presbyterian Seminary of Guatemala: A modest Experiment becomes a model for change," *Extension Seminary* 1982:1, p. 1-6. The article is published with a unique and highly recommendable "introductory note" by the editor at that time who also highlights the tension that exist with the church in relation to TEE and its future (page 1). The article is a pre-publication print from Kinsler, *Ministry by the People*.
2. Mulholland, Kenneth B., "TEE Come of Age: A Candid Assessment after Two Decades" in *Extension Seminary* 1984:3, p. 1-13. The article was also published in Robert Youngblood (ed), *Cyprus: TEE Come of Age*, Exeter: Paternoster House, 1986, p. 9-25.
3. Dekker, James, "The Guatemalan Presbyterian Seminary: Update from Inside," *Extension Seminary* 1982:3, p. 1-10.

For completeness, it should be noted that the first article about TEE in the Evangelical Presbyterian Seminary of Guatemala is by James Emery entitled "The Presbyterian Seminary in Guatemala: Three Years Later." The article first appeared in the mimeograph of the *Theological Education Newsletter* (1966, further publication details unknown). The article is reprinted in Winter, *Theological Education by Extension*, 86-101. The "original" mimeograph is likely the one found in the Ross Kinsler archive where the article contains the following additional headings: Brief History, Reasons for Change, Present Setup, Curriculum, Positive Aspects, Findings and Problems. (Emery, 'The Presbyterian Seminary in Guatemala: Three Years Later').

Another significant article about the Evangelical Presbyterian Seminary of Guatemala though not published in the *Extension Seminary* but looking back is: Dekker, 'Memories of Three Unforgettable Years of TEE in Guatemala'.

<sup>24</sup> F. Ross Kinsler worked in Guatemala at the Evangelical Presbyterian Seminary of Guatemala from 1964 until 1977 (a total of 13 years). He arrived in the second year of the extension program which started in 1963. From 1977-1983, he was the Assistant Director of the PTE (Joint Program for Theological Education formerly the Theological Education Fund) of the World Council of Churches in Geneva, Switzerland. From 1983-1987, he was the Director of the Southern California Extension Centre of San Francisco Theological Seminary. In 1987, Ross Kinsler joined the Latin American Biblical Seminary in San Jose, Costa Rica.

## The predecessor: The Evangelical Seminary

The *Extension Seminary* is not the first bulletin to be published in Guatemala to facilitate a conversation among theological educators. The first bulletin was published in Spanish and English and was called *The Evangelical Seminary* or, in Spanish, *El Seminario Evangelico*. The bulletin is not an academic journal per se but rather aims at improving the theological educational practice of institutions that could widely be classified (in the context of Latin/South America in the 1960s) as seminaries, Bible institutes or Bible schools, specifically of the then often called "younger churches."<sup>25</sup>

The term "younger churches" (without quotation marks) came to be used to describe churches emerging from mission work. The term started to be used at the beginning of the 20th century and was common by 1928 when the International Missionary Council (IMC) met in Jerusalem. Prior to this, the distinction was between churches (in the West) and the mission fields (in the non-West). The use of the term younger and older churches was seen as a step forward as it was now recognised that there were churches in both contexts. In the second half of the 20th century, the term stopped being used as a result of a growing "post-colonial consciousness", as the terminology implies a child-parent relationship between those that are fully growing up and those that are not fully mature yet. They fell out of common use by the end of the 60s/early 70s.<sup>26</sup> Not surprisingly, the terminology "younger churches" forms the conceptual background to the discussions between the Theological Education Fund (TEF), James Hopewell and the Evangelical Presbyterian Seminary of Guatemala.<sup>27</sup> The concept is significant for contemporary readers as it reflects a conversation among missiologists at the beginning of the 20<sup>th</sup> century about the relationship between the younger churches and the historic, established, or older churches. Another distinction between the two is that the established Western churches, by and large, were using academic formation of their clergy at the tertiary level. The younger churches are the result of missionary efforts (both foreign and indigenous) in mission situations, and "these Younger Churches vary widely in degree of

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<sup>25</sup> For further details about the explicit situation of Bible Schools at that time in Latin America, which is distinct from other regions, see Hopewell, 'Training a Tent-Making Ministry'.

<sup>26</sup> Ross, 'Missiological Guidance: Meaning of "Younger Churches"', 16 December 2022.

<sup>27</sup> Hopewell uses the term "younger churches" not only in the internal TEF files but also in the following two contemporary articles: Hopewell, 'Training a Tent-Making Ministry' (reprinted in: Winter, *Theological Education by Extension*, 72-79) and Hopewell, 'Mission and Seminary Structures'.

independence and autonomy, spiritual and economic maturity, and strength of indigenous leadership."<sup>28</sup>

The origin of *The Evangelical Seminary* bulletin is a remarkable collaborative endeavour. The Evangelical Presbyterian Seminary of Guatemala had previously received grant funding from the TEF during the relocation from Guatemala City to San Felipe, and out of it grew a partnership with the interest to support the deepening of reflection on theological education.<sup>29</sup> During one of the visits of the TEF Director, James Hopewell, a meeting in February 1966 with five other Guatemalan theological institutions was arranged.<sup>30</sup> *The Evangelical Seminary* bulletin is the direct result of these discussions about improving theological education in Guatemala. The *Evangelical Seminary* in 1967 included James Hopewell's article (in English or in Spanish), "Training a Tent-Making Ministry in Latin America," which was sent out to all subscribers.<sup>31</sup> A subsequent TEF project summary highlights the outcome meeting with the five Guatemalan institutions as follows:

The most fruitful proposal emerging from that meeting was a resolution to create through cooperative effort a printed quarterly bulletin designed for the administrators of Bible schools in Spanish-speaking areas. Each issue of the bulletin would be edited by one of the participating Bible schools and would feature some particular common problems. It would also attempt to facilitate the exchange and coordination of teaching materials.<sup>32</sup>

The TEF estimate at that time was that there were up to 350 Bible Schools in Latin America and the Caribbean. They were described as "for the most part these are small isolated,

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<sup>28</sup> Price, 'The Younger Churches – Some Facts and Observations Part II', 2. See also Milford, *The Relations Between the Younger and Older Churches*.

<sup>29</sup> Prior to 01.05.1961, the Evangelical Presbyterian Seminary of Guatemala received funding for library books from the TEF ('Letter from James Hopewell to Charles Ainsley').

<sup>30</sup> The five theological colleges are not named in the correspondence. It is likely that the group comprised – at least partially of the following institutions: Nazarene, Friends, Primitive Methodist, and Emanuel churches who collaborated already in pre-theological education with the Evangelical Presbyterian Seminary of Guatemala ('Letter from Ralph D. Winter to James Hopewell').

The fifth institution is likely the Baptist Theological Institute. *The Evangelical Seminary* (Year 1, Issue 4 – Fall 1967) was edited by Clark Scanion from the Baptist Theological Institute in Guatemala. Alternatively, James Hopewell, calls the Baptist seminary in Guatemala "Southern Baptist Seminary" ('Letter from James Hopewell to F. Ross Kinsler').

<sup>31</sup> See 'Letter from Ross Kinder to James Hopewell', but the actual issue in which the article was included is unknown. The original article was published in the *International Review of Mission*, Volume: 55, Issue: 219 (1966), p. 333-339. The impact the idea of tent-making ministry had on the early extension thinkers can be seen in the fact that the article is also reprinted in: Winter, *Theological Education by Extension*, 72-79.

<sup>32</sup> "'Project Summary" of TEF Project File No 415-5-2'.

conservative and suspicious of each other."<sup>33</sup> The TEF looked for an effective method to support Bible School level theological education that was common among the "younger churches."<sup>34</sup> An important general distinction between the two kinds of churches was the level of (academic) formation of their clergy.<sup>35</sup>

*The Evangelical Seminary* is the predecessor of the *Extension Seminary*. The TEF seemed generally concerned about the quality and durability of theological education offered by these isolated theological institutions that are not connected to the wider international reflections about delivering quality (pedagogical) theological education as well as contextual, relevant theology and ministry preparation in their contexts. In a sense, Hopewell found in the staff of the Evangelical Presbyterian Seminary of Guatemala a group of similar concerned individuals. One of the most appealing connections was the willingness of the EPSG staff and its Board of Directors to take innovative, even experimental steps to respond to concrete contextual challenges.<sup>36</sup>

The TEF looked for a local partner that shared a similar vision (and a willingness to think outside of the box). The TEF's concerns are well expressed in these three points:

A) To date the T.E.F. and other international organizations have found no effective method of aiding the innumerable Bible schools of the younger churches.

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<sup>33</sup> "'Project Summary" of TEF Project File No 415-5-2'.

<sup>34</sup> Hardwell's comment about younger churches is significant for contemporary readers as it reflects a conversation among missiologists in the beginning of the 20<sup>th</sup> century about the relationship between the younger churches and the historic, established, or older churches. By and large, the younger churches are the result of missionary efforts (both foreign and indigenous) in mission situations and "these Younger Churches vary widely in degree of independence and autonomy, spiritual and economic maturity, and strength of indigenous leadership" (Price, 'The Younger Churches – Some Facts and Observations Part II', 2. See also Milford, *The Relations Between the Younger and Older Churches*. Price lists a number of the s-called "Younger Churches" for Guatemala, including "Presbyterian Church of Guatemala" among the Younger Churches. Furthermore, he also lists the Society of Friends, the Primitive Methodists, Church of the Nazarene, as well as "Baptist churches" among the younger churches (Price, 'The Younger Churches – Some Facts and Observations Part II', 16.). This corresponds to the churches that worked together on *The Evangelical Seminary* bulletin.

<sup>35</sup> An interesting historical footnote within the wider theological extension education "idea" is the Southern Baptist Extension Seminary which was founded to address ministerial formation within an North American established denomination. It was founded in 1950, prior to the Guatemala experience, in responds to "a denominational study committee reported in 1949 that less than one-third of Southern Baptist ministers had both college and seminary training. At that time, another third had not gone past high school" ('Seminary Extension: History').

<sup>36</sup> One of the concerns in the 1960s/70s, which was a time of transition (or looming transition) was the question of how theological institutions in the non-Western World would be funded if mission funding dries up. See Hopewell, 'Training a Tent-Making Ministry', 337.

B) While most Bible schools desperately want outside help, some are suspicious of any sort of entangling alliance that might be caused by even an ecumenical visit.

C) Because most Bible schools cater to students of low academic attainments, they produce their own teaching materials. Not knowing of similar efforts of other schools, they spend a great deal of staff time creating material which essentially duplicates that found elsewhere.<sup>37</sup>

An ideal partner for the TEF was the Evangelical Presbyterian Seminary of Guatemala because it was seen as a "bridge" between institutions, as the,

school has developed a decentralized system of schooling that, in each of its dozen locations, resembles the form of probably most Bible schools in Latin America: evening classes, part-time instructors, small libraries, rented quarters, etc. It has fortunately gained the confidence of other Bible schools in Guatemala, and by example has influenced some changes in their teaching methods.<sup>38</sup>

The creation of *The Evangelical Seminary* well suited both partners in their quest to share and promote an alternative form of theological education that thoroughly responds to the contextual challenges while not undermining a commitment to quality theological education.<sup>39</sup> The TEF grant for *The Evangelical Seminary* covered the initial subscription costs that would occur in the first year as the bulletin will be "sent arbitrarily to all non-founding Bible schools."<sup>40</sup> The reason for the arrangement was that "most participants cannot accept a T.E.F. grant".<sup>41</sup>

The objective was to create a conservative ecumenical voice for seminaries and Bible Schools (that at the time usually operated on a lower academic level) concerning "trends and techniques in theological education."<sup>42</sup> The initial project anticipated that the quarterly bulletin would run for six issues.<sup>43</sup> Winter lays out the original printing schedule, which had

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<sup>37</sup> "'Project Summary" of TEF Project File No 415-5-2'.

<sup>38</sup> "'Project Summary" of TEF Project File No 415-5-2'.

<sup>39</sup> The first issue of the *Extension Seminary* contains a positive testimonial about the impact of *The Evangelical Seminary* on the Evangelical Mennonite Church of Honduras and their perceptions about theological education. "At that time some of the missionaries heard of the plan for studying by extension through receiving some copies of 'The Evangelical Seminary.' Consulting with workers and pastors, it was decided to at least try this out and see if it were possible to study by extension" (Jaime Sauder, "News from Extension Programs: Workers ask for Extension in Honduras" in *Extension Seminary* 1970:1, p. 6.

<sup>40</sup> "'Project Summary" of TEF Project File No 415-5-2'.

<sup>41</sup> "'Project Summary" of TEF Project File No 415-5-2'.

<sup>42</sup> "'Project Summary" of TEF Project File No 415-5-2'.

<sup>43</sup> The reconstruction of the *Evangelical Seminary/ El Seminario Evangelico* is based on the following four issues which were available. 1:1 (in Spanish and the reprint of the English bulletin in Winter, Theological Education by



planned the six issues to run from July 1966 to October 1967.<sup>44</sup> However, only five issues were ultimately published in the three years of its publication.<sup>45</sup> The actual dates of the publication of the last issues are unknown. Volume 1, Issue 4 was published in the "Fall 1967". Afterwards, the last issue was published, but Volume 2, Issue 1 has no publication date printed on the cover (or anywhere else). The editorial of the first issue of the *Extension Seminary* (1970:1, p. 1) reports that "the news sheet 'The Evangelical Seminary' has been published for three years with articles presenting ideas and problems related to theological education in general, but with a special emphasis on education by means of extension programs." The bulletin was short, and each (known) issue has four A4-sized pages. Each issue had a special theme, and each issue also had a special (and unique) editor. The General Editor was James H. Emery. According to the first issue (July 1966), the bulletin was not published, owned or initiated by a church, institution or association. Instead, those six who participated did in a personal capacity.<sup>46</sup> Each member was chosen to be a special editor for one of the issues. The funding for the bulletin was secured through the TEF through two grants of US\$ 300.00 each.<sup>47</sup> The initial funding was secured from the TEF by Ralph Winter, while the second grant was secured by James H. Emery in the name of the Evangelical Presbyterian Seminary of Guatemala (in Spanish: Seminario Evangélico Presbiteriano de Guatemala). The final project reporting was done by James H. Emery on 17.03.1969 but not for the planned six issues but only for five issues.<sup>48</sup> The total cost for the five issues was US\$ 666.44. At the same time, 15.00 US\$ was recorded as total income as a subscription for the bulletin during the initial project period covering the five issues produced. Sadly, very few paid subscriptions were received, the actual number of subscriptions is unknown. The Subscription cost was US\$ 1.50 for the Spanish version and US\$ 2.00 for the English version.<sup>49</sup> The total number of subscriptions would not have been higher than ten. After the first three issues were published, a total of US\$ 8.00 for

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*Extension*, 1969, p. 56-69). 1:3 (in Spanish and English), 1:4 (in Spanish and English), 2:1 (in Spanish and English). Unfortunately, issues 1:2 and 2:2 were thus far not locatable for this publication.

<sup>44</sup> Winter, *Theological Education by Extension*, 61-62. The initially planned publication schedule was not realised.

<sup>45</sup> "New Name: Extension Seminary" in *Extension Seminary*, 1970:1, p. 1.

<sup>46</sup> Winter, R., The Evangelical Seminary, in Winter, *Theological Education by Extension*, 61.

<sup>47</sup> The funding application is in two files. The first one "415-5-2 Seminario Evangelico Presbiteriano, San Juan Ostuncalco, Guatemala" which contains conversation between Ralph Winter and James Hopewell. San Juan Ostuncalco is the location of the Mam Christian Center where Ralph Winter was based. The second file is "415-7-1 Seminario Evangélico Presbiteriano, Guatemala, Newsletter."

<sup>48</sup> Emery, 'Cost of Printing "The Evangelical Seminary" – 5 Issues'.

<sup>49</sup> James H. Emery, "Notices and News: The Evangelical Seminary" in *The Evangelical Seminary*, 1:4 (Fall 1967), p. 2.

subscription had been received.<sup>50</sup> Afterwards, another grant of US\$ 300.00 was granted for the production of an additional three issues of the *Evangelical Seminary*.<sup>51</sup> The final project summary will list a total income of US\$ 15.00 for subscriptions.<sup>52</sup>

Publication Date	Content <sup>53</sup>
Year 1, Issue 1 (July 1966)	Special Theme: Pre-theological Education (by Ralph D. Winter, Director of the Mam Bible Institute, San Juan Ostuncalco, Quez., Guatemala) <sup>54</sup> The issue also contains a brief introduction about the purpose of the new publication.
Year 1, Issue 2 (October 1966) <sup>55</sup>	Special Theme: Decentralized Training (by Charles Vore, Director of the Friends Bible Institute, Chiquimula, Guatemala)
Year 1, Issue 3 (April 1967)	Special Theme: Leadership for Subcultures <sup>56</sup> (by Allen Wilson, Director of the Nazarene Bible Institute, Coban, A. V., Guatemala)
Year 1, Issue 4 (Fall 1967)	Special Theme: Continuing Ministerial Preparation (by Clark Scanion, Baptist Theological Institute, Apartado 1135, Guatemala)
Year 2, Issue 1 (no date)	Special Theme: Programmed Learning (by José Carrera, Director of the Evangelical Presbyterian Seminary, San Felipe, Reu., Guatemala)
Year 2, Issue 2 (planned but not issues)	Special Theme: Curriculum Problems

<sup>50</sup> Emery, 'Letter to James Hopewell 16.06.1967'.

<sup>51</sup> Hopewell, 'Letter to F. Ross Kinsler 29.09.1969'.

<sup>52</sup> Emery, 'Cost of Printing "The Evangelical Seminary" – 5 Issues'.

<sup>53</sup> Content Information are from Winter, *Theological Education by Extension*, 61-62. But the publication dates are from the original print issues where available.

<sup>54</sup> The first issue of the *Evangelical Seminary* is printed in full in Winter, 56-69. Winter, as the editor of the book, also provides some background information about the publication on page 54-56.

<sup>55</sup> Unfortunately, up to the publication date of the reprint, issue: "Year 1, Issue 2" was not collected and is currently missing.

<sup>56</sup> Winter gives the initial title as "Pastores for the Sub-cultures of a Society," see Ralph Winter, "The Evangelical Seminary," in Winter, *Theological Education by Extension*, 62.

	(by Albert Platt, Director of Central American Biblical Seminary, Apartado 213, Guatemala)
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## Publication of the Extension Seminary

Initially, the *Extension Seminary* was published quarterly until 1979 (except for the founding year of 1970), and from 1980 onwards, it was mostly published three times a year. The exceptions were the years 1982 and 1985, where only two issues were published. 1982 was a difficult year for the publication after the editor – Nelly Castillo de Jacobs, unfortunately, died in a car accident.<sup>57</sup> Issue 1982:2 was not published. Instead, 1982:1 became a "double issue."<sup>58</sup> The final year of the publication of 1985 also only had two issues published. The bulletin was published in a Spanish version with the name *Seminario de Extension* and in English under the name *Extension Seminary*.<sup>59</sup> From 1983 onwards, the *Extension Seminary* was printed under the Spanish letterhead *Seminario de Extension*. However, there is no indication in the English language version of 1982:1 that a deliberate change of the bulletin's publication name took place. The assumption here is that for an unknown reason, the English language version of the bulletin was published simply by using the original Spanish letterhead instead of the English letterhead. Therefore, all publications of the *Extension Seminary* from 1970 to 1985 are referred to as *Extension Seminary* in this publication.<sup>60</sup>

A similar editorial inconsistency occurs with the inclusion of the new subheading to the bulletin's tile "Information Bulletin for the Guatemalan Centre for Studies about Theological

<sup>57</sup> Nelly Castillo de Jacobs was named as Editor of the *Extension Seminary* bulletin at the time when Ross Kinsler left. She was also the Director of the Guatemala Center for Studies in Theological Education and Ministry. She had been involved in the Seminary as a professor for since around 1965 at the Seminary (see "Personnel and Address Changes" in *Extension Seminary* 1977:3, p. 13). See also the tributes to her in *Extension Seminary* 1981:3, p. 8-11.

<sup>58</sup> "Editor's Note" in *Extension Seminary*, 1982:1, p. 6. 1982:1, though the bulletin was named a "double issue" it only had 10 pages (A4) which is within the usual range for the single-issue bulletin. The issue 1982:2 does not exist.

<sup>59</sup> The hope was expressed in "New Name: Extension Seminary" in *Extension Seminary*, 1970:1, p. 1 that the Spanish version might be bi-lingual in the future through the inclusion Portuguese articles through cooperation with AETTE, which is the coordinating body of the extension movement in Brazil. If the Spanish version of the *Extension Seminary* bulletin, ever included Portuguese articles is not known.

<sup>60</sup> The change of the letterhead to the Spanish *Seminario de Extension* for bulletin 1983:1 resulted in some libraries holdings being filled under *Extension Seminary* (1970-1982) and *Seminario de Extension* (1983-1985). The change might be also the reason why 1983:1 is often missing in collections.

Education and the Ministry".<sup>61</sup> The subtitle occurs printed as part of the coloured letterhead of the *Extension Seminary* in the 1982:1 and 1982:3 versions (though the word "about" is misspelt as "abont"). The three 1983 versions do not contain the subtitle as part of the original coloured letterhead but instead contain typed under the Spanish letterhead *Seminario de Extension*, the above English subtitle. The three English language issues of the *Extension Seminary* of 1984 all use the Spanish letterhead (*Seminario de Extension*) as well as use the Spanish title: "Organo Informativo del Centro Guatemalteco para Estudios Sobre la Educacion Teologica y el Ministerio" or Information Bulletin of the Guatemalan Centre for Studies about Theological Education and the Ministry in English. The two 1985 issues use the Spanish header together with the English subheading: "Information Bulletin of the Guatemalan Centre for Studies about Theological Education and the Ministry."

Originally, the bulletin was published by the Evangelical Presbyterian Seminary of Guatemala from 1970 to 1981. Afterwards, the bulletin was published by the "Guatemala Center for Studies in Theological Education and Ministry" (in Spanish: Centro Guatemalteco para Estudios sobre la Educacion teologica y el Ministerio). The Centre was started seemingly July 1975 by the Evangelical Presbyterian Seminary of Guatemala in order to "coordinate and project more effectively some of the endeavours in which the staff had already been engaged some time."<sup>62</sup> The first director for the "first stage" was Ross Kinsler.<sup>63</sup> Details about the organisation of the Centre and its organisational or legal relation to the Evangelical Presbyterian Seminary of Guatemala are not known. The idea of the Centre was first publicised in the *Extension Seminary* 1976:1 with a longer article: "Guatemala Center for Studies in Theological Education and Ministry" (p. 1-5). The article describes the Centre as responsible for sending and organising the *Extension Seminary*. The Centre's location seems

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<sup>61</sup> Throughout this introduction, when the reference is generally to the Centre, the Centre will be referred to by the name that is used in all Occasional Papers published by the Centre under the name: "Guatemala Center for Studies in Theological Education and Ministry." In the final years of the publication by the Centre, an alternative title with slightly different wording is also in use: "Guatemala or Guatemalan Centre for Studies about Theological Education and the Ministry." Ross Kinsler calls it the "Guatemala Center for Studies in Theological Education and Ministry" (see Appendix A in Kinsler, *The Extension Movement in Theological Education*, 287-88.)

<sup>62</sup> Kinsler, 287. See also chapter 14 "Centers for Studies in Theological Education and Ministry" of the same book for further details about the vision of regional centres to study theological education and ministry in "the Third World" (Kinsler, 273. The idea for regional centres is based on the recognition that contextual innovations took place at the time through the extension movement in different regions. The starting date is given as 1975, though some publications of the centre are dated 1973 and 1974, which could indicate an internal reorganisation to centralise publishing.

<sup>63</sup> "News of Extension: Guatemala" in *Extension Seminary*, 1975:4, p. 11.

to have been in the city of Quetzaltenango, as Kinsler asks for correspondence to be sent there, but it is not clear how long the Centre operated from there.<sup>64</sup> Kinsler acknowledged in 1978 that the setup was still "very preliminary and not well integrated".<sup>65</sup> The Centre was "officially organised by the faculty of the Presbyterian Seminary of Guatemala", and the project funding came from the Theological Education Fund.<sup>66</sup> In Kinsler's "Two Year Report" for the Centre, he makes the recommendation that a new director should be chosen by the faculty of Evangelical Presbyterian Seminary of Guatemala.<sup>67</sup> Overall, the EPSG or at least some EPSG staff continues to be heavily involved in the development of the Centre. The founding of the Centre is about developing a mechanism that can help to rethink theological education in general, and extension education as a model of doing theological education also requires the further modification of existing patterns to suit the new model. The idea behind the Guatemalan Centre was it would be one of many different national or regional centres to further the study of theological education and ministry and to continue the "process of reflection and innovation" initiated by the extension movement.<sup>68</sup>

Starting with the 1982:1 issue of the *Extension Seminary*, the publisher is now officially the "Guatemalan Centre for Studies about Theological Education and the Ministry" (GCSTEM), as the sub header of all the subsequent issues indicates. The new postal address is Apartado 1 in Quetzaltenango. The change was announced in the *Extension Seminary* 1981:3, p. 12:

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<sup>64</sup> The address to be used for correspondence about the Occasional Papers produced by the Guatemala Center for Studies in Theological Education and Ministry is given as: F. Ross Kinsler, Apartado 1, Quetzaltenango, Guatemala (*Extension Seminary*, 1976:1, p. 5, also in 1977:1, p. 11 – yet the same issue (p. 14) gives the following address for correspondence about the bulletin: "Extension Seminary Quarterly Bulletin, Apartado 3, San Felipe Reu., Guatemala." In 1976-1977 the address for the Centre was in Quetzaltenango (and the Centre will return there in 1982), yet the correspondence/publisher address for the *Extension Seminary* from 1970:1 to 1981:3 was "El Seminario de Extension, Apartado 3, San Felipe, Reu. Guatemala" (first and last page of the bulletin). In the *Extension Seminary* 1977:4, p. 14, readers could request copies of The Guatemala Center for Studies in Theological Education and Ministry's Occasional Paper No.9, "Dialogue on Alternatives in Theological Education – Latin America" by F. Ross Kinsler from: Guatemala Center for Studies in Theological Education and Ministry, Apartado 3, San Felipe Reu., Guatemala.

A possible explanation for the "temporary" presence of the Center in Quetzaltenango is that Ross Kinsler was on a sabbatical furlough from June 1976 to June 1977 which he spent nine months at the Centre in Guatemala writing and researching (see Kinsler and Kinsler, 'Furlough Study Plan for F. Ross Kinsler and Gloria G. Kinsler'. The TEF funded a secretary for the Centre in 1975/76 (½ time) and 1976/77 (full time). See Mattick, 'Letter from Elizabeth Mattick (TEF) to Ross Kinsler, 29.11.1976'.

<sup>65</sup> Kinsler, *The Extension Movement in Theological Education*, 273.

<sup>66</sup> Kinsler, 'Guatemala Center for Studies in Theological Education and Ministry: Two Year Report – July 1975 to June 1977', 1.

<sup>67</sup> Kinsler, 3.

<sup>68</sup> Kinsler, *The Extension Movement in Theological Education*, 273.

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

The exact meaning of "separate and independent" is not clear. Does it refer to an administrative separation, or is it an indication of a wider separation?

The new Centre had, prior to the separation at the beginning of 1982, already its own Director and a Board of Directors (Rev. José G. Carrera was the president in at least 1981). In 1981, Nelly Castillo de Jacobs was the Director of the Centre, the editor of the *Extension Seminary* as well as a lecturer at the Evangelical Presbyterian Seminary of Guatemala. After her death, her husband Benjamin Jacobs became – at least temporarily – the new director.; and James Dekker became the bulletin's editor. The first issue after the above tragedy also hints at a deeper change in the relationship between the Evangelical Presbyterian Seminary of Guatemala and the Centre as "now it appears that the Center will operate, for the time being at least, independently of the seminary."<sup>69</sup> The change of "publisher" also corresponds with a change in the place of publication from San Felipe to Quetzaltenango. The Evangelical Presbyterian Seminary of Guatemala is located in San Felipe. The new centre was located in Quetzaltenango, which is just around 30 kilometres north of San Felipe. The reason for the change of "strategic reorganisation" is not known.

## The Theological Educational Context

The *Extension Seminary* is an important historical document that can help theological educators better understand the context, growth and development of theological extension education and specifically theological education by extension (TEE) by locating the extension movement within the theological educational context and within discussions about improving

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<sup>69</sup> "Editor's Note" after the article by Kenneth B. Mulholland and Nelly Castillo de Jacobs, "Presbyterian Seminary of Guatemala: A Modest Experiment becomes a Model for Change" in *Extension Seminary*, 1982:1, p. 6-7.

theological education in general. The 1970s/80s saw significant and long-lasting changes to theological education practice and self-understanding. Generally speaking, prior to 1960, theological education globally (as well as all education in general) was less formalised, less standardised, less theorised, and less bound by *the* academic theological higher education paradigm. Yet at the same time, it was also more unified in the use of a singular standard of a known and applied methodology of how content and learning transfer: lecturing (and its Christian twin, preaching). Within the context of significant global changes following the political reorganisation after World War II, the increase in scientific developments, innovations and methodological reflection and changes in education and the great intellectual endeavour of the liberation of the human spirit and mind away from restricting intellectual models (initially, colonialism, fascism, communism, and within the church-context: clericalism) could contribute to the release of human ingenuity and creativity to liberation and progress of society and humanity in general and to the strengthening and empowerment of the church within theological education.

One of the greatest changes in education in the 1960s/70s onwards is the focus of education in general and theological education to adopt the higher/tertiary educational paradigm of Western Europe as the standard for theological education.<sup>70</sup> The *Extension Seminary* is historically located in the intellectual tension and transition of the 1960s/70s/80s. At the same time, the *Extension Seminary* is also located within a missiological context of the so-called "younger churches" growing up to become grown-up or mature churches.<sup>71</sup> Perhaps, the better way to describe the destination (envisioned by many) of the growing church is to become an "established church." An "established church" means a church that is financially self-supported and not dependent on outside help to run its affairs. This, from a church leadership perspective, includes the ability of a church to continuously train its own clergy in a recognisable, standardised and in terms of quality (and prestige) equal form with other established churches. The question then should be asked if this truly was the only destination available for the younger churches to become copies of the older, established churches.

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<sup>70</sup> See Banks, *Reenvisioning Theological Education* or Kelsey, *Between Athens and Berlin*.

<sup>71</sup> The period also saw significant reflection on the sustainability of the full-time clergy model, due to exponential church-growth in the mission contexts, especially of Latin/South America and Africa among less financially affluent churches and the start of the decline in church attendance among Western churches (as well as a lack of candidates for Roman Catholic priesthood). For a contemporary reflection, see Ross Kinsler, "Equipping God's People for Mission" in *Extension Seminary* 1984:1, p. 1-10.

Christian Lalive D'Epinay offers an interesting observation in 1967 on the visits of leaders of international mission agencies and global ecumenical organisations visiting Chilean Pentecostal churches.

At the end of their stay in Chile the same general conclusions are drawn by these observers: they are delighted by the dynamism and fervour of the Pentecostals, surprised by certain forms of worship (the dance, speaking in tongues, prophecy), and they conclude with the question: Don't you think that the Christian educational programme for their pastors should be developed?<sup>72</sup>

The visitors "stress the lack of theological education."<sup>73</sup> Actually, they stress the lack of any (for them) recognisable form of theological education, thereby implying that only those educated in a certain formalised, recognisable (and later accredited) form of theological education have received theological education. Lalive D'Epinay, in the article, stresses that the Chilean Pentecostal church leader received quite a rigorous apprentice-based form of theological education at that time. The 1960s/70s were a period of changes in theological education, and *Extension Seminary* is a witness to that period and especially a witness to those theological educators who were interested in exploring alternative forms of theological education. Theological education in the 21<sup>st</sup> century is interestingly methodologically much more diverse and has incorporated some alternative forms into its arsenal of methods.

## Other Publications by the Guatemala Center for Studies in Theological Education and Ministry

The Guatemala Center for Studies in Theological Education and Ministry not only published the *Extension Seminary* but also published at least nine (though more had been planned) "Occasional Papers":<sup>74</sup>

No. 1 Self-Study Workshop on Theological Education (Ross Kinsler)<sup>75</sup>

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<sup>72</sup> Lalive D'Epinay, 'The Training of Pastors and Theological Education', 185.

<sup>73</sup> Lalive D'Epinay, 185.

<sup>74</sup> This list is taken from "Appendix B" in Kinsler, *The Extension Movement in Theological Education*, 287-88. The Occasional Papers, number 2 (as chapter 8), 3 (as chapter 9), 6 (as chapter 10), 8 (as chapter 11) and 9 (as chapter 7) are reprinted in Kinsler, *The Extension Movement in Theological Education*.

<sup>75</sup> The Guatemala Center had plans for additional publications, see Kinsler, 'Guatemala Center for Studies in Theological Education and Ministry: Occasional Papers – English and Spanish'. Some were published, like Occasional Paper No. 1 which is about "Theological Education" (and less about the "extension philosophy and methodology," see Occasional Paper No. 8, undated, page 1). Two more self-study workshops were being prepared by James Emery at that time: a self-study workshop on "Analysis of Programs of Theological Education" and on "Design of Materials for Theological Education." It is unknown what happened to these manuscripts.



- No. 2 Dialogue on Alternatives in Theological Education – India (Ross Kinsler)
- No. 3 Dialogue on Alternatives in Theological Education – Southern Africa (Ross Kinsler)
- No. 4 The Preparation of Leadership for Pastoral Ministry: An Historical Resume (James Emery)<sup>76</sup>
- No. 5 Non-Formal Education and the Seminaries (James Emery)
- No. 6 Dialogue on Alternatives in Theological Education – U.S.A. (Ross Kinsler)
- No. 7 Seminar on Theological Education: Analysis of the Components of Ministerial Training Programs (James H. Emery, 1976)
- No. 8 Materials for Workshops on Theological Education by Extension
- No. 9 Dialogue on Alternatives in Theological Education – Latin America (Ross Kinsler)

The print runs for the above English versions, which were published between 1974-1977, ranging from 100 to 300 copies. The same print range is given for the Spanish versions, with the exception of Occasional Paper No. 1, which had three print runs of 150 copies each.<sup>77</sup>

## Editors of Extension Seminary

The first editor of the *Extension Seminary* from 1970 to 1972 (as well as the general editor of *The Evangelical Seminary* before) was James H. Emery. From 1972 to 1977, the editor was Ross Kinsler. Kinsler moved in 1977 to join the Programme of Theological Education at the World Council of Churches in Geneva, Switzerland. In 1977, Nelly Castillo de Jacobs was appointed editor, a position she held until her unfortunately early death on 18.09.1981.<sup>78</sup>

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Further self-study workshop topics were discussed: on Theological Teaching, Theological curricula, Theological Education by Extension. Here "self-study" here refers to the method of how the study material for the workshop is prepared.

<sup>76</sup> Occasional Paper No. 4 was also published in the *Extension Seminary* 1976:4, p. 1-9.

<sup>77</sup> Kinsler, 'Note on "Occasional Papers (English Editions) Documentos Ocasionales (Ediciones En Espanol)'.

<sup>78</sup> *Extension Seminary* 1977:3, p. 13. The *Extension Seminary* 1981:3, p. 8-11, contains tributes to her life and ministry. Prior to her death, she was working on an article that evaluated the relationship and the tension that exist between the Evangelical Presbyterian Church in Guatemala and TEE. "She was planning to write this article on the basis of her unfinished thesis, which was being supervised by Prof Mulholland" (see explanatory note in "Presbyterian Seminary of Guatemala: a Modest Experiment becomes a Model for Change" in Ross Kinsler (ed.), *Ministry by the People*, Maryknoll: Orbis Books, 1983, p. 33. The article was finished and prepared for publication by Kenneth B. Mulholland, who was a visiting professor at the EPSG in 1977. The article was also published in the *Extension Seminary* 1982:1, p. 1-6 as a pre-publication. Nelly de Jacobs is listed as the co-author (Kenneth B Mulholland and Nelly Castillo de Jacobs) in the 1982:1 *Extension Seminary* article, in *Ministry by the People*, her name appears in brackets beside the author's name which is always spelt in capital letters: "KENNETH B.

Nelly Castillo de Jacobs has been Secretary of the Presbyterian Seminary of Guatemala since 1965. She was also a professor at the seminary (as was her husband, Benjamin Jacob). 1982 is a year of changes and reorganisation for the *Extension Seminary* as well as for the Guatemala Center for Studies in Theological Education and Ministry, which is the "publisher" of the bulletin as the Center operates (more) independently.<sup>79</sup> James C. Dekker became the new editor of the *Extension Seminary* with issue 1982:1. However, on the morning of 10.09.1982, James Dekker and his family fled Guatemala due to an attempt to detain him.<sup>80</sup> Afterwards, no announcement of a new editor was made. The assumption is that the Director of the Centre, Benjamin Jacobs, then also doubled as the editor for the *Extension Seminary* until the bulletin closed in 1985.

## Extension Seminary as a Clearing House for Self-Instructional Material

Theological extension education relies on the availability of study material, specifically self-instructional study material. It is not surprising that issues surrounding available material become a focus, concern and interest for the editors of the *Extension Seminary*. It can be assumed that one of the first issues that institutions/individuals interested in the theological extension idea will raise is the question if material suitable for extension study is available. The follow-up question will be about the courses: their content, academic level, language, price, and availability.

Cooperation between institutions very likely started early as the existence of associations like CATA (The Advisory Committee for Self-Instructional Texts), CLATT (The Latin American Committee for Theological Texts) and the whole Intertext Project are mentioned as early as the *Extension Seminary* 1970:1.<sup>81</sup> One of the early roles of the *Extension Seminary* was to act

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MULHOLLAND (and Nelly de Jacobs)." In the 1982 reprint of the article in the journal "International Review of Mission" (Volume 71, Issue 282, pages 129-253, April 1982) only Mulholland is indicated as the author and Nelly de Jacobs only referenced in an explanatory note.

Nelly de Jacobs also wrote, the "Brief Report on the First Central American Workshop on Theological Education by Extension" in *Extension Seminary* 1979:1, p. 8-11.

<sup>79</sup> See "Editor's Note" in *Extension Seminary* 1982:1, p. 6-7.

<sup>80</sup> Email conversation with James Dekker (16.11.2022). See also his account Dekker, 'Memories of Three Unforgettable Years of TEE in Guatemala'.

<sup>81</sup> CATA, CLATT and the Intertext project are detailed in *Extension Seminary* 1970:2, p. 7-8 and *Extension Seminary* 1970:3, p. 6-8.

as a kind of clearing house for information about available self-instructional learning material for extension education. The idea was for the bulletin to collect information about available material and to share the information with interested parties. The *Extension Seminary* did not become a publisher or distributor of the material but simply a clearing house that could assist in linking interested parties. The editors requested not only publication information but, where possible, that samples would be sent to them.<sup>82</sup> In *Extension Seminary* 1971:2, p. 4-7, a list of available extension courses is published. The majority are in Spanish (59), while some are also in Portuguese (15) and in English (1). Noteworthy are also the six titles published by the Evangelical Presbyterian Seminary of Guatemala.

## Distribution Scope and Ministry

The publication of *The Evangelical Seminary* was a joint venture between the Evangelical Presbyterian Seminary of Guatemala and the TEF. The TEF provided the funding for the free distribution of *The Evangelical Seminary* so that institutions and individuals in Latin/South America could benefit from the reflections by a group of Guatemalan thinkers about theological education. The same partnership continued with the start of the *Extension Seminary*. The overall aim was that the bulletin was

circulated without charge to persons and institutions that are interested in extension theological education. It is sent out in English and Spanish where both languages are useful, in English elsewhere. ... Voluntary contributions are the sole means of support of this bulletin and are gratefully received.<sup>83</sup>

This sentiment and approach are well summarised in "an explanatory note" that stresses that the *Extension Seminary* is a service as well as a non-profit, which depends on voluntary contributions by individuals and institutions and services offered.

The Extension Seminary is a service to the extension movement. The editors are members of the faculty of the Presbyterian Seminary of Guatemala, and this institution publishes and distributes the bulletin quarterly on a non-profit basis. Since this bulletin was launched in 1970 we have sent it free of charge to all the institutions and individuals who express interest in theological education by extension. We realize that most people in this movement are too busy to remember to send us a small check each year for their subscriptions. Certainly we do not have time to keep track of subscribers' accounts. So we simply add as many

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<sup>82</sup> *Extension Seminary* 1970:3, p. 8, also *Extension Seminary* 1971:1, p. 9.

<sup>83</sup> *Extension Seminary* 1972:3, p. 10.

names as possible to the circulation lists, and we ask for voluntary contributions as the need arises.<sup>84</sup>

## Publication numbers

The scope of the Spanish and English mailing lists is unknown. The only available information exists for the years 1973, 1976, 1977 and 1978. The distribution is as follows:

1973: 1000 copies in Spanish and 2100 copies in English.<sup>85</sup>

1976: 1250 copies in Spanish and 2250 copies in English.<sup>86</sup>

1977: 1400 copies in Spanish and 2400 in English.<sup>87</sup>

1978: 1400 copies in Spanish and 2400 in English.<sup>88</sup>

## The end of the publication

The publication of the *Extension Seminary*, unfortunately, ended at the end of 1985. Two issues were published in its final year by the Guatemala Center for Studies in Theological Education and Ministry. Benjamin Jacobs, who was the editor, announced the end of the bulletin as well as the closer of the Guatemala Center in issue 1985:1. The reason for the closure was simply a lack of funding (1985:1, page 8.). Ross Kinsler visited Guatemala in July 1984 and met with Benjamin Jacobs, where they discussed the future of the *Extension Seminary*. On 20.08.1984, Ross Kinsler sent a memo to several TEE key practitioners to inquire about their views on the future of the bulletin.<sup>89</sup> Unfortunately, the Ross Kinsler archive does not contain any of the replies that might have been sent to Ross Kinsler. Similarly, the archive does not contain any communication between Ross Kinsler and Benjamin Jacobs about the final outcome of Ross Kinsler's inquiry. The last two publications were sent out at the end of 1985, the post stamp for 1985:1 is 08 Oct 1985, and the post stamp for 1985:2 is 12 Dec 1985. The final issue of the *Extension Seminary* contains Ross Kinsler's final publication in the

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<sup>84</sup> *Extension Seminary* 1973:2, p. 11. Similar references to "non-profit" are found in *Extension Seminary* 1977:1, p. 14.

<sup>85</sup> *Extension Seminary* 1973:2, p. 11.

<sup>86</sup> *Extension Seminary* 1976:1, p. 4.

<sup>87</sup> *Extension Seminary* 1977:1, p. 14.

<sup>88</sup> *Extension Seminary* 1978:2, p. 14.

<sup>89</sup> Ross Kinsler, Southern Extension Seminary Centre Memo 41, dated 20.08.1984 (found at folder "24 Southern California Memos 38-78," file: "Item 002 – Memos 38-47 (English).pdf," p. 34-35. The memo was sent to John Hadsell, Benjamin Jacobs, James Dekker, Pat Harrison, Plutarcho Bonilla, Ruben Lores, Ralph Winter, David Esterling, Fred Holland, Wayne Weld, Cliff Benzel, Ken Mulholland, Samuel Amirtham, Paul Pierson, James Emery, Lois McKinney.

bulletin, which is fittingly an account of his personal pilgrimage in theological education as a case study. The whole bulletin closes with Ross Kinsler's article "Theological Education Among the People: A Personal Pilgrimage". The last issue does not contain the usual column "Extension News"; instead, a simple note at the very end reads: "For information this is the last bulletin of the Extension Seminary" (1985:2, p. 12).

## **Articles in the *Extension Seminary* by the two key theological extension thinkers – Emery and Kinsler**

The *Extension Seminary* is one of the key vehicles for promoting, discussing, and publicising extension ideas for theological education. Besides the workshops and the seminaries that were given globally, another key source are the publications of the Occasional Papers published under the Guatemalan Center for Studies in Theological Education and Ministry.

### Articles by James H. Emery

James H. Emery is one of the (if not the) early key thinkers of the extension idea. He (with his wife Gennet) arrived in Guatemala in 1952. He started his involvement in church-based ministry within the Evangelical Presbyterian Church and only later moved to be involved exclusively with the Evangelical Presbyterian Seminary, where he was a professor at the College from 1963-1976. He was the editor of *The Evangelical Seminary* and then later, from 1970 to 1972, of the *Extension Seminary*. Two out of the three first issues of the *Extension Seminary* (1970:1 and 1970:3) contain key articles about the extension approach but are not attributed to any individual. It is, therefore, likely that these articles reflect the editor's or the editorial team's understanding. Three out of the eight published Occasional Papers with an identified author by the Guatemala Center for Studies in Theological Education and Ministry were written by Emery:

- "The Preparation of Leadership for Pastoral Ministry: An Historical Resume" (No. 4);
- "Non-Formal Education and the Seminaries" (No. 5);
- "Seminar on Theological Education: Analysis of the Components of Ministerial Training Programs" (No. 7).

Articles by James Emery in the *Extension Seminary*:

- "Bases for Extension, Number 1: Independent Study" in *Extension Seminary* 1971:2, p. 1-3;
- "Extension Education and Programming" in *Extension Seminary* 1971:4, p. 1-3;
- "The Preparation of Leadership for the Pastoral Ministry: An Historical Resume" in *Extension Seminary* 1976:4, p. 1-9.

Articles by F. Ross Kinsler

Ross Kinsler is the most prolific promoter of the extension idea for theological education. He worked at the Evangelical Presbyterian Seminary from 1964 until 1977 (a total of 13 years). He arrived in the second year of the extension program (which started in 1963) and then became one of its key promoters and thinkers. Five out of the eight published Occasional Papers with an identified author by the Guatemala Center for Studies in Theological Education and Ministry were written by Kinsler:

- "Self-Study Workshop on Theological Education" (No. 1);
- "Dialogue on Alternatives in Theological Education – India" (No. 2);
- "Dialogue on Alternatives in Theological Education – Southern Africa" (No. 3);
- "Dialogue on Alternatives in Theological Education – U.S.A." (No. 6);
- "Dialogue on Alternatives in Theological Education – Latin America" (No. 9).

Articles by Ross Kinsler in the *Extension Seminary*:

- "Definitions: What is Extension?" in *Extension Seminary* 1970:2, p. 1-4;
- "Methodology of Theological Education by Extension" in *Extension Seminary* 1971:1, p. 1-6;
- "The Spanish Intertext Project" in *Extension Seminary* 1972:3, p. 1-8'
- "Development of Professors and Materials for Theological Education in Latin America" in *Extension Seminary* 1973:1, p. 4-6;
- "The Medellin Consultation" in *Extension Seminary* 1973:2, p. 8-9;
- "Extension: An Alternative Model for Theological Education" in *Extension Seminary* 1973:3, p. 1-14;
- "Some Questions About the ALISTE Project" in *Extension Seminary* 1974:1, p. 6-9;
- "First Evaluation of the ALISTE Project" in *Extension Seminary* 1974:2, p. 5-8;

- "Open Theological Education" in *Extension Seminary* 1974:4, p. 1-18;
- "Centers for Studies in Theological Education and Ministry" in *Extension Seminary* 1975:1, p. 1-6;
- "Workshops in Brazil" in *Extension Seminary* 1975:2, p. 5-7;
- "The Challenge of the Extension Movement" in *Extension Seminary* 1976:2, p. 1-7;
- "A Working Definition of Theological Education by Extension" in *Extension Seminary* 1976:3, p. 1-8;
- "Theological Education by Extension: Service or Subversion?" in *Extension Seminary* 1977:4, p. 1-10;
- "Bases for Change in Theological Education" in *Extension Seminary* 1978:4, p. 1-16;
- "Primary Health Care and Primary Ministries" in *Extension Seminary* 1979:2, p. 1-8;
- "Mission by the People" in *Extension Seminary* 1979:4, p. 1-8;
- "Ecumenical Perspectives and Theological Education by Extension" in *Extension Seminary* 1983:3, p. 1-8;
- "Equipping God's People for Mission" in *Extension Seminary* 1984:1, p. 1-10;
- "Theological Education among the People: A personal pilgrimage" in *Extension Seminary* 1985:2, p. 1-8;
- "Theology by the People: The Southern California Experience" in *Extension Seminary* 1985:2, p. 8-12.

## Extension Seminary – Complete List of Publication and Content

**Note:** from 1970:1 until 1982:1, the bulletin was published under the letterhead: "Extension Seminary – Quarterly Bulletin."

### 1970

In 1970, three issues were published. From 1970:1 until 1982:1, the bulletin was published under the letterhead: "Extension Seminary – Quarterly Bulletin."

#### **1970:1**

- 1 "New Name: Extension Seminary"
- 2-3 "Curriculum: Making the Menu"

4-5 "Definitions: What is Extension?"

## **1970:2**

1-4 "Definitions: What is Extension?" (F. Ross Kinsler)

4-7 "The Split-Rail Fence: An Analogy for the Education of Professionals" (Ted Ward)

7-9 News from Extension Programs

## **1970:3**

1-3 "Definitions: What Extension is Not"

3-6 "Some Questions about Classroom Teaching" (Gennet M. Emery)

6-7 "The CLATT Intertext Project"

8 "What are Intertexts"

8-9 "African View of Extension"

## **1971**

### **1971:1**

1-6 "Methodology of Theological Education by Extension" (F. Ross Kinsler)

6-9 News Notes on Extension

### **1971:2**

1-3 "Bases for Extension, Number 1: Independent Study" (James H. Emery)

4-7 "Available Materials for Extension Programs"

8-9 News of Extension

### **1971:3**

1-3 "The Idea Bank: Training for the Ministry" (Lawrence O. Richards)<sup>90</sup>

3-6 News Notes on Extension

7-9 Comments from Here and There

### **1971:4**

1-3 "Extension Education and Programming" (James H. Emery)

4-6 "The Growth of Extension Theological in Brazil" (Richard Sturz)

7-8 "An Evaluation of Two Programming Workshops" (Peter Savage)

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<sup>90</sup> The article was first published in *United Evangelical Action*, Winter 1970.



9 News Notes on Extension

1972

**1972:1**

- 1-5 "Latin America faces new day in Theological Education" (Rubén Lores)<sup>91</sup>
- 6-9 News Notes Extension

**1972:2**

- 1-5 "Training Nomads" (Robb McLaughlin)<sup>92</sup>
- 6-9 News of Extension

**1972:3**

- 1-8 "The Spanish Intertext Project" (F. Ross Kinsler)
- 9-10 New [sic] of Extension

**1972:4**

- 1-5 "Modifications of the Extension Method for Areas of Limited Educational Opportunity" (Jorge Patterson, also spelt George Patterson)
- 6-8 "Training God's Men in Rural Columbia" (Chuck Derr)<sup>93</sup>
- 8-9 News of Extension

1973

**1973:1**

- 1-4 "The Case for Voluntary Clergy" (Roland Allen)<sup>94</sup>
- 4-6 "Development of Professors and Materials for Theological Education in Latin America" (Ross F. Kinsler)
- 6-8 News of Extension

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<sup>91</sup> The article was first published in the *World Vision Magazine*, 1972 May, p. 8-10.

<sup>92</sup> The article is adapted from *Ethio-Echo*, Vol 8, No 2, 1971 (publication of The American Mission (United Presbyterian) of Ethiopia).

<sup>93</sup> The article was first published in *Latin America Evangelist*, 1972: January-February. (Publisher: Latin America Mission).

<sup>94</sup> The article was first published as a chapter in *The Ministry of the Spirit* by Roland Allen (Publisher: Eerdmans, publication year unknown).

**1973:2**

- 1-4 "The Extension Model in Theological Education: What It Is and What It Can Do" (Ralph D. Winter)
- 4-6 "The Tent Maker Movement and Theological Education" (H. Boone Porter)
- 6-8 "Baptist Extension Program in Guatemala" (J. Enrique Diaz)
- 8-9 "The Medellin Consultation" (Ross F. Kinsler)
- 9-11 News of Extension

**1973:3**

- 1-14 "Extension: An Alternative Model for Theological Education" (F. Ross Kinsler)

**1973:4**

- 1-5 "Combining Extension with Residence" (John E. Huegel)
- 6-8 "First Impressions Co-Extension" (Raymond S. Rosales)<sup>95</sup>
- 9-11 News of Extension

**1974****1974:1**

- 1-6 "The ALISTE Project for Training Extension Specialists"
- 6-9 "Some Questions About the ALISTE Project" (F. Ross Kinsler)

**1974:2**

- 1-5 "Village Ministries and T.E.E. in India: A Case of Unfulfilled Potential?" (James A. Berquist)
- 5-8 "First Evaluation of the ALISTE Project" (Ross F. Kinsler)
- 8-11 Extension News

**1974:3**

- 1-8 "Let's multiply churches through extension education chains" (George Patterson)
- 8-10 "TEE in Asia – A Statement of Description and Intent"<sup>96</sup>
- 10-11 Extension News

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<sup>95</sup> The article was first published in the *CO-EXTENSION* bulletin, July 1973.

<sup>96</sup> The statement was also published in *Theological News and Extension* (further details unknown).

**1974:4**

- 1-18 "Open Theological Education" (F. Ross F. Kinsler)<sup>97</sup>

**1975**

**1975:1**

- 1-6 "Centers for Studies in Theological Education and Ministry" (F. Ross F. Kinsler)  
7-9 News of Extension

**1975:2**

- 1-5 "National Study Consultation on Theological Training of the Whole Church and New Patterns of Training" (Yeotmal, India), including "Extension Programs in India"  
5-7 "Workshops in Brazil" (F. Ross Kinsler)  
7-9 News of Extension

**1975:3**

- 1-5 "Consultation on Theological Education: Churches and Institutions of Southern Africa" (Johannesburg, South Africa), including "Extension Programs in Southern Africa"  
5-8 "Production of Elementary Theological Texts: Anglican Extension Seminary" (The SEAN Team, Tucuman, Argentina)  
8-11 News of Extension

**1975:4**

- 1-9 "Concordia, Hong Kong: A Case Study in Transition toward a Non-Traditional Theological Training Program" (Manfred Berndt)  
9-12 News of Extension

**1976**

**1976:1**

- 1-5 "Guatemala Center for Studies in Theological Education and Ministry"  
6-10 "Botswana Theological Training Programme" (Richard W. Sales)  
10-11 News of Extension

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<sup>97</sup> The article was written for ATA's *Theological Education* and published in *Theological Education* 10:4 (Summer 1974, p. 234-245).

## 1976:2

- 1-7 "The Challenge of the Extension Movement" (F. Ross Kinsler)<sup>98</sup>
- 7-12 News of Extension<sup>99</sup>

## 1976:3

- 1-8 "A Working Definition of Theological Education by Extension" (F. Ross Kinsler)
- 8-12 News of Extension

## 1976:4

- 1-9 "The Preparation of Leadership for the Pastoral Ministry: An Historical Resume" (James H. Emery)<sup>100</sup>
- 10-14 News of Extension

# 1977

## 1977:1

- 1-3 "Brazil's Internship Program for Preparing Extension Writers" (Lois McKinney)
- 4-7 "Network: Forming Indigenous Ministry in Alaska" (David Keller)
- 8-14 News of Extension

## 1977:2

- 1-5 "TEE in its Teens" (Wayne C. Weld)<sup>101</sup>
- 5-11 "Balewiyata Theological Institute of East Java" (S. Wismoady Wahono)
- 11-14 News of Extension

## 1977:3

- 1-6 "Case Study Methodology" (Kenneth Mulholland and Ruben Lores)
- 6-9 "PRODIADIS: Continent-Wide Extension Program for Latin America" (Ruben Lores)
- 9-14 News of Extension

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<sup>98</sup> The article was originally prepared for the WCC publication *One World*.

<sup>99</sup> The details and graphs on page 11-12 were taken from the *World Directory of Theological Education by Extension – 1976 Supplement* by Wayne C. Weld, publisher William Carey Library, 1976.

<sup>100</sup> The article was also published by The Guatemala Center for Studies in Theological Education and Ministry as Occasional Paper no. 4.

<sup>101</sup> The article says that it is a pre-publication and that the article will appear in the new edition of Ralph D. Winter's *Theological Education by Extension*. No new edition of the book was released. The only known edition is from 1969 which was reprinted in 2008 by WCIU Press.

#### **1977:4**

- 1-10 "Theological Education by Extension: Service or Subversion?" (F. Ross Kinsler)
- 10-14 News of Extension

### 1978

#### **1978:1**

- 1-6 "Proposal: A Network for the Study of Ministry and Theological Education by Extension in North America" (David Keller)
- 6-8 "Hispanic Ministry: New York Theological Seminary" (George W. Webber)<sup>102</sup>
- 9-12 "An Extension Program for Native American Churches" (Cook School)
- 12-14 News of Extension

#### **1978:2**

- 1-8 "Mowing Toward the Contextualization of Theological Education: Extension Development at the Indonesian Baptist Theological Seminary" (Avery Willis)<sup>103</sup>
- 8-12 "Philippine Consultation on Non-Traditional Forms of Theological Education"
- 12-14 Extension News

#### **1978:3**

- 1-8 "Presbyterian Ministerial Preparation in Brazil" (Ronald Frase)<sup>104</sup>
- 8-14 "*Commission on Non-Traditional Study: Association of Theological Schools of Southeast Asia*" (Manfred H. Berndt)
- 14-16 News of Extension

#### **1978:4**

- 1-16 "Bases for Change in Theological Education" (F. Ross Kinsler)<sup>105</sup>
- 16-18 Extension News

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<sup>102</sup> The article was first published in *Theological Education*, Vol 13, No 2, Winter 1977.

<sup>103</sup> The article was first published in *Asian Perspectives*, No. 8, published by the Asia Theological Association.

<sup>104</sup> The article is taken directly from Ronald Frase's doctoral dissertation: "A Sociological Analysis of Brazilian Protestantism: A Study of Social Change", Princeton Theological Seminary, 1975, p 411-425.

<sup>105</sup> This article is part of the Occasional Papers No 8 "Materials for Workshops on Theological Education by Extension" by the Guatemala Center for Studies in Theological Education and Ministry.

## 1979

### **1979:1**

- 1-7 "Biblical Bases for an Integral Ministry" (Eriberto Soto)
- 8-11 "Brief Report on the First Central American Workshop on Theological Education by Extension" (Nelly de Jacobs)
- 11-12 Extension News

### **1979:2**

- 1-8 "Primary Health Care and Primary Ministries" (F. Ross Kinsler)
- 8-15 "Five Challenges to the Churches in Health Work" (John H. Bryant)<sup>106</sup>
- 15-16 Extension News

### **1979:3**

- 1-4 "PRODIADIS: A New Way of Doing Theological Education in Latin America", (Irene W. Foulkes)
- 5-13 "Christians are called to Overcome Malnutrition, Hunger must be Defeated Today" (Jim McDowell)
- 13-14 Extension News

### **1979:4**

- 1-8 "Mission by the People" (Ross Kinsler)
- 8-10 News of Extension

## 1980

In 1980, three issues were published.

### **1980:1**

- 1-7 "Mission Undeniable: Pastoring Children" (Jose Luis Velazco Medina)
- 7-10 Extension News

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<sup>106</sup> The article was first published in *CONTACT#42* (no further publication details are known).

**1980:2**

1-11 "The Social and Economic Context in which the Latin American Churches Live" (Victor Hugo Vaca)

11-12 Extension News

**1980:3**

1-7 "Progress, Problems and Perspectives in Theological Education in Guatemala" (Emilio Antonio Nunez C.)

7-10 Extension News

**1981**

In 1981, three issues were published.

**1981:1**

1-6 "Faithfulness beyond Dualism: toward an integrated Christian position for mission" (James C. Dekker)

7 – 10 Extension News

**1981:2**

1-8 "Theological Education and the Historical Situation" (Osvaldo Mottes)

9-10 Extension News

**1981:3**

1-8 "Seven Educational Steps toward church growth: Theological Education and Church Growth a case study" (George Patterson)

8-11 Tributes to Nelly de Jacobs

11-12 Extension News

**1982**

In 1982, two bulletins were published: 1982:1 and 1982:3. 1982:1 is a double issue. 1983:2 was not published as a separate bulletin. The 1982 bulletins have a new sub-heading as part of the coloured letterhead: "Information Bulletin of the Guatemalan Center for Studies about [sic] Theological Education and the Ministry." From 1982:3 onwards, the bulletin is not called a "Quarterly Bulletin" but an "Informative Bulletin."

**1982:1**

1-6 "Presbyterian Seminary of Guatemala: A modest Experiment becomes a model for change" (Kenneth B. Mulholland and Nelly Castillo de Jacobs)

7-10 News of Extension

**1982:3**

1-10 "The Guatemalan Presbyterian Seminary: Update from Inside" (James C. Dekker)

10-12 News of Extension

**1983**

In 1983, three issues were published. From 1983:1 onwards, the Spanish language letterhead "Seminario de Extension" is used with the typed sub-heading: "Information Bulletin of the Guatemalan Center for Studies about Theological Education and the Ministry.")

**1983:1**

1-6 "Guyana Extension Seminary: A Response to Local Needs for Lay Training" (Dale A. Bisnauth)

6-8 News of Extension

**1983:2**

1-6 "Centre for Applied Religion and Education: Theological Education and Human Development" (Adeolu Adegbola)

6-8 News of Extension

**1983:3**

1-8 "Ecumenical Perspectives and Theological Education by Extension" (F. Ross Kinsler)

**1984**

In 1984, three issues were published with the typed subheading in Spanish: "Organo Informativo del Centro Guatemalteco para Estudios sobre la Educacion Teologica y el Ministerio."

**1984:1**

1-10 "Equipping God's People for Mission" (F. Ross Kinsler)



10-12 News

### **1984:2**

1-9 "The Gospel of Mark and Conflicts with Evil Today" (James C. Dekker)

10 Extension News

### **1984:3**

1-13 "TEE Come of Age: A Candid Assessment after Two Decades" (Kenneth B. Mulholland)

14 Extension News

## **1985**

In 1985, two issues were published with the typed sub-heading: "Information Bulletin of the Guatemalan Center for Studies about Theological Education and the Ministry."

### **1985:1**

1-8 "Theology and Development in Northwest Columbia" (Alice Winter and Mardomio Ricardo)

### **1985:2**

1-8 "Theological Education among the People: A personal pilgrimage" (F. Ross Kinsler)

8-12 "Theology by the People: The Southern California Experience" (F. Ross Kinsler)

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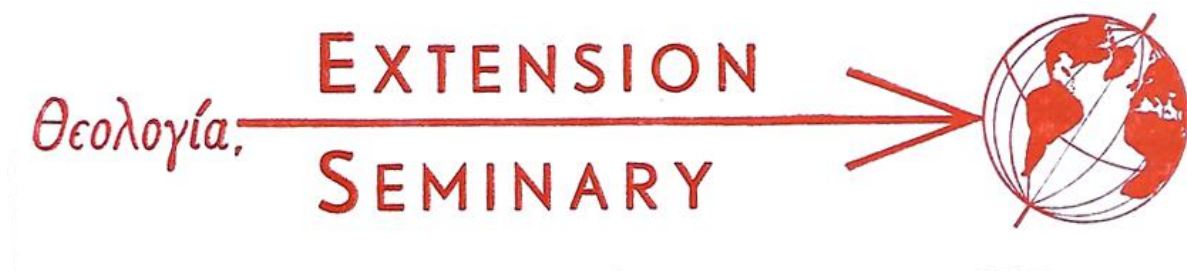
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## Extension Seminary 1970:1



Quarterly Bulletin  
Number 1

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

### NEW NAME: EXTENSION SEMINARY

The news sheet "The Evangelical Seminary" has been published for three years with articles presenting ideas and problems related to theological education in general, but with a special emphasis on education by means of extension programs. There has been a need to have some medium of interchange and information between the growing number of theological institutions who have begun to work by extension. In order to adapt the magazine more to the needs being felt in the field, it was decided to change the name, which will now be SEMINARIO DE EXTENSION in Spanish and EXTENSION SEMINARY in English.

The theological education movement by extension has grown and extended greatly in the last few years. There is a lively interest in the development of programs, teaching materials, and the practical aspects regarding the management of the system. It is hoped that the EXTENSION SEMINARY can serve as an organ of information and means of discussion in the field. The purpose of this news sheet is to analyze problems, publish news notes, and permit an interchange among those participating in this work.

Until now the magazine has been sent to seminaries and Bible institutes in Africa, Asia and Latin America, as well as to people soliciting subscriptions. The edition in Spanish has served Latin America, and English the other regions. There are many participants in Brazil and it is hoped to publish some articles in Portuguese in the future; therefore the edition for Latin America will be bilingual, Spanish-Portuguese. We hope to receive articles in Portuguese since

those connected with AETTE, the organization of the extension movement in Brazil, have new experiences and ideas to share.

Until the present "The Evangelical Seminary" has been published as an experiment, and in the main has been supported by a gift from the Theological Education Fund. Since this support is ending it is necessary to have another means of financing the news sheet and after much consideration it was agreed that during 1970 it would be supported by special gifts in order to fill up the remaining need for the year, after TEF funds are exhausted. For next year we hope to substitute another policy. Two institutions have offered to help during this year with \$25.00 each, and we are asking others to take this into consideration if they feel the need of an informative bulletin. The cost is approximately \$100.00 per issue, including both editions, Spanish and English. It will be sent to anyone who wishes as well as to the present mailing list.

We ask our readers to send notices, good and bad experiences, problems and their resolution, questions and challenges, so that the bulletin can be for mutual benefit and participation. This is not a "professional" paper, but simply an attempt to fill a need. All correspondence should be directed to EXTENSION SEMINARY, Apartado 3, San Felipe Reu., Guatemala, C.A.

## **CURRICULUM: MAKING THE MENU**

The typical faculty member who must prepare a curriculum usually turns to the past to see what his professors subjected him to in their turn. He may check catalogues, his own class notes, book outlines, or any other remnant of his own studies in order to find specific information. He retouches and reorganizes what he finds and behold – a curriculum. The connection that the plan has with the past is obvious, the relation with the present or the future is more tenuous. How should one attack this problem?

In a recent discussion of the subject Dr. Ted Ward of the Learning Systems Institute of Michigan State University said that there are basically two approaches to the problem of curriculum building. First, it is possible to approach the problem as was done with the training of the astronauts. An exhaustive study of what the person needed to be able to do and to know revealed the content of the program, in this case the training program. A course of studies is then elaborated that provides for every conceivable possibility that the astronaut

might encounter. The second approach is much like the example in the first paragraph, the traditional curriculum is taken as a guide, and a plan of studies is developed which reflects the past experience in the field. The approaches are opposites and produce different results. Let us consider the two in more detail.

The first system is a typical scientific or engineering approach to design, for to design a machine requires a complete analysis of what it is to do. With respect to ministerial training, it is a question of analyzing exactly what the minister is to do after graduation. This will include such things as preaching, teaching classes, making pastoral visits to the sick and bereaved, etc. The complete list of these activities defines exactly what the graduate must face on entering his ministry. Of course this list will include attitudes, strategies for resolving new problems, and other types of situations that are impossible to predict.

If we approach the problem from this angle, what will be the result? A little consideration of the above examples shows that while the list might be complete, it will also be very long. To assure that the graduate will have all the information and capabilities in his repertory would imply many years of study. The example of the astronauts is a case in point. A large number of scientists were employed for several years to formulate the necessary program. Others prepared the training programs and equipment to simulate the various problems the astronauts would confront. Still further, the men themselves spent years in preparation to respond automatically to complex situations, even though they were experienced in related fields before beginning the program.

An analysis of this type leads to a course of studies that is exactly adapted to the specific need, it is "up to date". All aspects of the program are integrated into the main purpose. It does not permit the luxury of study of any extraneous materials because they are nice to know, and of course the graduate will not necessarily have the preparation for other tasks outside those of the program. If this approach is taken with respect to theological education, several drawbacks become evident. For one thing, the cost would be excessive for any single institution to undertake in money or in time, for it would require the faculty to become disengaged from the regular program for a period of time sufficient to prepare the materials. The course of studies would be so long that it probably would not be accepted as a practical plan, since the students would be willing only to invest a relatively short period to study. In

the last place, the program would be so different from the accustomed seminary that it probably would not receive the necessary support from administrators and church bodies.

The other system, using as a benchmark what has been customarily taught, provides a workable plan of study. The result is acceptable to most professors and pastors, though it may strike most young students as somewhat medieval with respect to today's problems. Some years ago the writer attended a meeting of seminary officials where the topic was "The Shape of Theological Education in the '70's". At the outset of the conference the group was charged to recommend change in order to keep pace with the changes in modern society. Of course, in order to put something new in a program, it is necessary to displace something else. The question is "what?". As each traditional subject came under consideration: New Testament, Old Testament, Church History, etc., there came the protest – you can't take that out! So in the end things stayed much as they had been, with a bit of retouching here and there, and no complete transformation. A new course is added here, another problem is added to another course, etc. The end result is a curriculum that has much that is important, that is approved by tradition and experience, but may suffer from a lack of integration between subjects and may be completely out of date. The tendency remains for each scholarly discipline to form a closed circle where technical problems are the focus of attention and where the matter of relating scholarship to the pastor's task is neglected, for clearly the closed circle of "experts" knows best.

From what we have seen, the problem of designing a curriculum is one of balance: to develop a practical solution which will integrate all the necessary elements into the best possible combination, taking into account the cost in time, money and personal factors. It is possible to approach the preparation of the curriculum from the two extremes and allow the interplay of the two sets of requirements to be combined in a workable mix. This type of study allows for a meeting of the best of both approaches in active dialogue, it allows the freshness of an understanding of today's problems to confront tradition and experience so that what is good of each can be preserved. The result might be a curriculum that appears very traditional on paper, but that is radically transformed in its content to attack today's problems (which are usually similar but in a different package) in the light of history and experience.

In Latin America, where institutions are striving to become recognized as "equals" of those in



Europe and North America, the matter of acceptability dictates a curriculum that looks like and contains similar material to the foreign ones. Because of this factor, the best solution might be to make the content relevant to Latin American problems, while allowing the curriculum to carry more traditional course names. In those countries where the institutions need not strive for acceptance, greater liberty can be taken in restructuring the program, but care must always be exercised to retain that which is basic while fitting it to today's needs.

The EXTENSION SEMINARY earnestly invites comments, questions, and especially reports on what is happening in the field of extension theological training. No accurate information is available to show even the size of the movement. Some estimate that in five years it has grown from one institution with 150 students to 40 programs with 2500 students. Most helpful would be a note from each person now related to an extension project giving his address, the name of the program, denomination, number of students, and academic level.

## DEFINITIONS: WHAT IS EXTENSION?

Like the word "love", the word "extension" serves to cover a multitude of sins. For the purpose of this bulletin, and of the movement represented by the organizations of CLATT-CATA-AETTE, the term implies certain things. In the first place it is a serious effort to provide an adequate preparation for the leaders of the church. This means, of course, preparation for those who will be pastors, ministers, preachers, etc. At the same time that some persons receive a special ordination and title, there exist among us a great number of persons who actually carry on the work without any formal recognition. What is proposed is that these people also be prepared. We are convinced that every believer has a ministry to fulfill, and that he must be seriously prepared to fulfill it.

In the second place, we propose to make a serious effort to place the teaching and the learning on the same level as existing institutions, or on even a higher level. It is not a question of offering courses or simple studies which are unable to give an adequate foundation for the

ministry of the church.

In the third place, the most intensive learning which a person experiences does not happen in schools. Rather it occurs in the home, in the street, among friends. For this reason we must not limit ourselves to one system of teaching only, but rather explore the possibility of other patterns and systems which will bring the same or better results. Especially if we dedicate ourselves to taking advantage of modern teaching methods it should be possible to formulate integrated plans for reaching the goals of theological education. We are taking it for granted that learning is that which takes place in the mind of the student, and does not consist in what is presented to the student. Therefore, we propose to create a learning situation which combines all of the elements necessary for assuring that in the student's mind, learning is going on. This opens the door to experimentation and trial set-ups of different combinations, especially in decentralized systems of theological studies.

Finally, knowing that learning is something which goes on in the student's mind, we propose to carry the studies to the student, rather than the student to the studies. This is the meaning of "extension". The concept can be understood in terms of geography, the place where the student lives. It is also a question of taking into account the need to adapt the course of study to the cultural, social, economic, and academic conditions of each student. The flexibility which these factors demand is difficult to come by within the ordinary system. In other words, institutions require by their very nature that the student mold himself to conform to the requirements of the institution, and the institution ignores the problem of providing what each student lacks. In this sense, our proposal is to work on different academic levels, within varying cultures and subcultures within the society, conferring titles and diplomas according to the level of studies carried out.

Another factor to be considered is that it is obvious, in view of the tremendous population explosion around the world, that the traditional institutions simply do not have the money or personnel to train an adequate number of prepared people to carry on the work of the church.

There are certain types of programs which are not included in the extension concept. The most well-known is the program of study by correspondence. We believe that the correspondence system is lacking in certain vital elements of a good study program. While it

is possible that the information be learned through programmed studies, films, recorded material, etc., there is lacking the possibility of asking questions, discussion, and receiving the motivation and orientation which come through personal contact. For this reason, the systems of extension education emphasize this personal contact and with it the possibility of immediate answers or consideration of questions raised, as well as the discussion of topics and the relationship between theory and practice. Other types of programs excluded are those of continuing education and of courses which give a certain knowledge to the student or a certain intellectual challenge, but which do not help him to reach a greater awareness.

Since the movement is in its first stages of growth, there will undoubtedly be many new ideas, many modifications, and above all, failures as well as successes. We only hope that the effort will provide the stimulus for a deeper consideration of theological education at all levels, so that it can realistically serve the church.

For a complete presentation of the extension movement order Theological Education by Extension, edited by Ralph D. Winter. This 648 page book can be obtained from the William Carey Library, 533 Hermosa Street, South Pasadena, California, 91030, U.S.A., at \$5.25 (postage paid) soft-bound, \$8.25 hard-bound. Book 1 is an anthology of numerous articles and documents setting forth the extension concept and tracing the historical development over the past eight years. Book 2 presents the documents of the Wheaton Seminar on extension theological education, December of 1968. Book 3 describes how the new system functions. A Spanish version of Book 3 will be available very shortly.

See accompanying folder for book description.

## **NEWS FROM EXTENSION PROGRAMS: WORKERS ASK FOR EXTENSION IN HONDURAS**

From Jaime Sauder

Iglesia Evangélica Menonita  
Tocoa, Colón  
Honduras, C.A.

Jesus Christ said: "Pray the Lord of the harvest to send workers to the harvest". The Evangelical Mennonite Church of Honduras has been praying because the church does not have enough workers. The extension of the church into many new areas makes the preparation of workers urgently necessary.

In the beginning we had to give a great deal of responsibility to people with little preparation. A Bible Institute was organized in Trujillo, Honduras, to prepare young people. The church asked that the Institute receive men who were heads of families as students. In some cases these fathers left their families in order to study. This did not work out very well either for the father nor for the family. The Institute also received some families as boarding students if the family were small and if there were only a few families at a time at the Institute because of its small facilities and budget. Therefore several married men could not prepare themselves for the Lord's service.

In 1968 there were several heads of families who insisted on applying for study at the Institute. The Institute had to refuse them but recommended that they study by correspondence. At that time some of the missionaries heard of the plan for studying by extension through receiving some copies of "The Evangelical Seminary". Consulting with workers and pastors, it was decided to at least try this out and see if it were possible to study by extension.

There were three or four people who wanted to study by extension. The local missionary and a professor of the Institute planned to teach the courses Life of Christ and Fishers of Men. When the opening date arrived there were not four students but eight who signed up, and also four auditors who profited by the study. They meet once a week.

We now can see some advantages in an extension program:

1. The student can study without leaving his family.
2. The student lives in his local community and actively participates in the work of the church. He has a lot of opportunity to put his study into practice.
3. The student depends on his daily job in regard to his economic support. Since he is earning by his own work, he is able to buy his textbooks and meals. Therefore the extension program is not limited by a limited budget. Also the student becomes accustomed to supporting himself and serving the church at the same time.
4. He learns to study at home. He knows that his preparation depends on his own initiative. Even the professor who helps in the Institute and in extension was surprised that his extension class in personal evangelism learned more than his class of boarding students. Many students return each week telling of their work in the local church during the week.
5. Extension students are, chiefly, those who already participate in the program of their congregation. We do not have to ask ourselves if they are going to serve after they have finished their preparation.
6. The extension program is adaptable to different local situations. The class meetings can be planned according to each particular need.
7. The extension program finds the students who are capable of more advanced studies and greater responsibility.

It is clear that the extension movement of the Evangelical Mennonite Church of Honduras is still new. Because of the interest demonstrated there are possibilities of augmenting and bettering the program. Some active pastors have expressed their desire for more preparation. There are now materials prepared so that the pastor can study at home receiving orientation from his visiting professor.

There is no doubt that extension study is an efficient means of answering the prayer of the church that the Lord send out workers to the harvest. Extension is similar to the Itinerant Teacher who walked with his disciples (students) to prepare them for better service in the church.

Challenges to the proponents of extension theological education are welcomed by the EXTENSION SEMINARY. Some have already been received. Among the most common questions raised are: Does extension produce church growth? Is it academically sound for high level ministerial training? Will trained lay-men replace the full-time pastor in the ministry? How can theological training do without an intimate community of spiritual life and theological reflection? Will extension students develop skills for library research? A future number of the EXTENSION SEMINARY will present a discussion of these and other questions presented by its readers.

## **NEWS FROM EXTENSION PROGRAMS: APPLICATION TO MEXICAN LAYMEN**

From David B. Legters Jr.

Calle 61 – 529

Mérida, Yucatan

Mexico

As for our extension program, I really don't know where to begin. We call it "Instituto Teológico Itinerante" (Itinerant Theological Institute), or ITI for short. Basically, it's a Christian Education program sponsored by the Presbytery of Mayab for all and any church members that want to study God's Word. In this program we emphasize the preparation of the laity for the work of the church (not to be confused with a ministerial training program). It's geared for just the layman, and our concern is not so much that he pass with a certain mark, but that he learn something. No requirements to enter the course but an ability to read Spanish and a desire to study. It's really been something to see their desire, their hunger for the Word of God. But, oh, the extremes of intelligence we encounter. Long ago we decided not to shoot for any hard and fast schedule, but to allow each class to progress on its own. In most centers we have 2 groups, in some 3, all studying the same course but at their own speeds, which means each group will finish the course when it's finished, no uniformity. Everybody is taking your Mark course. What a hardship it has been for these Maya-thinking people to understand

the Spanish of your Mark book ... we're now having to simplify a lot. Words like "crucial", "characteristics", "emphasis", "personage", "function" (which here means the movies), and on and on, mean nothing to them. In some of our classes we read out of the book in Spanish and translate orally into Maya for them to really understand the picture. Many couldn't read or write Scripture references properly; geography is unknown, rivers or lakes or towns or compass directions have to be explained. It's been slow, real slow. But the blessings have been many. We don't end a class but that we bring out spiritual applications of the lesson; and in this respect we feel the Mark textbook is very practical and helpful.

We're also teaching Homiletics, using primarily the book from the Seminario Bíblico Unido de Colombia. Music, too, (pump organs) is taught in several of the centers. But that's all we can handle for the present. Interest varies from center to center. The big one here in the city of Mérida collapsed. Several reasons: failure to explain the seriousness of the studies; failure to follow up on absentees (simply had no time); depended on the local pastors to help, but they didn't; lack of real desire among the city folk, etc. Only have four students left in Mérida, three of whom have moved in from the villages. On the other hand, in Carrillo Puerto, Quintana Roo, a Center that has 3 sections, studies three hours every week, just on Mark, simultaneously. And they'd go on, except that the teachers get worn out first. In several other centers people with only first or second grade education are coming and really applying themselves. It's a pleasure just to be able to help.

There are 20 centers at present. We just began 2 new ones off the east coast of Quintana Roo on the tourist resort islands of Isla Mujeres and Cozumel. No pastor in either place, very needy people. I guess in all that we have about 200 students that are still continuing with the Mark course. When we first started out it was with 500, but a lot of these were more curious than anything, or interested just at the moment, and we've learned a lot about how to explain the courses to them. Another problem we had was that we had to suspend classes for three months during the summer camping program, which we also have to run. In some centers it was more like four months before we got classes going again. And by then we had lost a lot of our students. I'd say we lost about half of our students because of that long time gap between studies.

Next year we hope to begin a ministerial course. We're aware of your experience, but we are going to start by opening the course to all who have had at least 6th grade. You see, we do have a seminary in Mexico City where our young unmarried men can go, and we don't want to compete with them nor is there any need to. There are plenty of mature men who are leaders in the churches, but who can't possibly go to Mexico City. Our program is really for them, and those who want to go to Mexico City can go. We're waiting for a reply from Mexico City regarding possible accreditation from them.

One other thing I want to mention before ending. And that is that we have an aim for all of these centers for our ITI program, to have local teachers in all of the courses to be offered. We will teach a given course the first time, but then whenever that course is to be repeated, we will be using the best of the first students to be the teachers the second time around. This will help in the maintenance of the ITI, and help ensure its survival should we later have to leave the scene. Even now we are using 6 Yucatecans as teachers, and they're working out well (sometimes we go over the lessons with them as we travel to the center). We also have 2 other missionaries who help in one center apiece, plus a national minister who is in charge of 2 centers, plus my mother, my wife and yours truly. Next year there will doubtless be more Yucatecan teachers. These Yucatecans give of their time gratis. As the program expands we'll have to take them on as paid staff members, though. The students themselves pay for their books plus 50 centavos (4 cents U.S.) weekly which forms the fund out of which we pay travel expenses for all those that have to travel to reach a center.

Preview of things to come in future issues: an article by Ted Ward, "The Split Rail Fence", on programming; a form for survey of your extension program; an explanation of the Intertext program for Latin America; discussion of problems in extension and questions; and a form to advise us of available extension materials from various institutions



## Extension Seminary 1970:2



Quarterly Bulletin  
Number 2

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

### DEFINITIONS: WHAT IS EXTENSION?

***Dr. F. Ross Kinsler***

To me, extension has to do primarily with people.

Much has been written about theological education by extension, and a great deal more will be said. The movement is still relatively small, it is growing rapidly, and it continues to take on new dimensions and new forms. There are many different ways of talking about extension – in terms of the biblical concept of the church and its ministry, the socio-economic context, the problem of leadership and indigenization, educational principles and structures and materials, church growth, etc. Ralph Winter's book, Theological Education by Extension, runs over 600 pages, discussing extension in these different ways.

But theoretical analyses and even detailed, practical explanations of extension fall short of the real thing, I fear. You really have to look at the people who can be and are now being reached by extension programs; people who are largely beyond the reach of traditional residential seminaries and Bible institutes.

The word extension itself indicates that our concern in this movement is to extend (stretch, expand, spread, adapt) the resources of theological education in order to reach the people who are the natural leaders of our churches. Most of these people are mature men and women, married and with families, settled in their communities and professions. So we must extend our seminaries and institutes to where they live, i.e., to the whole area of our

churches. We have to adjust our schedules to fit theirs, our thinking to communicate within the varied sub-cultures which they represent, our teaching to match their different academic levels, our materials to carry a greater proportion of the cognitive input. We need to extend our concept of theological education to include, besides candidates for the ministry, lay workers, elders, youth leaders, ordained pastors, i.e. those who carry the primary responsibilities in our churches and congregations, especially in those areas where there is scarce hope in this generation or the next for an established, fulltime, salaried ministry.

Forgive me if I talk about the Presbyterian Seminary of Guatemala, but these are the people I know. The history of our extension program has been told elsewhere, and it isn't necessary here anyway. I just want to introduce some of our students.

These are the people who are studying by extension in two very different geographical areas, which correspond to two of our presbyteries, under the direction of one fulltime professor with the parttime help of two pastors. The students attend weekly sessions in 6 regional centers and study at home in their "free" time, usually in the evenings and on weekends. They represent about one third of our seminary's extension program, which altogether covers 6 presbyteries, includes 16 regional centers with almost 200 students, and has its headquarters in the other end of the country.

1. North Presbytery is composed of 8 churches, 6 organized congregations, and a number of preaching points. The area is depressed, arid, apparently with little life in the small rural communities or in the churches, and only one church pays an adequate pastor's salary. This year we have 3 wide-awake centers operating in the North with a total of 24 students, mostly studying at the post-elementary-school level. They include the only 2 active pastors of the presbytery, the only 2 paid, unordained church workers, the other 3 long-standing candidates for the ministry (mature men), the president, secretary, and treasurer of the presbytery plus another member of the executive committee, who is their representative on the synod (national) executive committee, the president, secretary, and treasurer of the regional youth organization, 7 ruling elders representing 5 different congregations, and 3 Sunday school superintendents.

Even this information doesn't tell the extension story very well. Take a closer look at a smaller sampling of these same students. Mardoqueo Muñoz is the 25 year old pastor of the church

in El Progreso, secretary of the presbytery, involved in a number of local, regional, and national programs. He was graduated from the seminary 4 years ago with a Diploma in Theology, having studied partly by extension, some in residence. Since then he has gone on in his secular studies, completing 3 years of secondary by correspondence, and this year he has come back into the seminary program so as to complement his previous work and earn the next higher theological degree, the "Bachillerato" in Theology. He has obviously learned how to carry a rigorous study program and a fulltime job at the same time. The church of which he is pastor is in the final stages of a new, impressive construction. In his 15 months in El Progreso, a county seat, Mardoqueo has set a number of important precedents in pastoral work and initiated several new programs – new for the church, the presbytery, and some perhaps for the whole denomination. And the church is responding.

Samuel Mejía, 39 years of age, is an experienced teacher, professor of the Vocational Institute of El Progreso. An elder and Sunday school teacher, he has held numerous positions and carried much responsibility in the El Progreso church for years, including some of the preaching. At present he serves also as treasurer for the North Presbytery and member of the executive committee. Perhaps his most significant contribution has been his role in the early experimentation, recent establishment, and present direction of a new intermediate youth program in Guatemala called "Icthus", which now has chapters in a dozen churches and is growing rapidly.

Salvador Rodas, 47, a farmer, lives in the small village of La Estancia. His industriousness is evident in the fact that he owns one of the few tractors in the area, and his leadership ability is evident in the fact that he is mayor of the large nearby town of San Cristóbal. For years he has been an elder of his church, a position which implies preaching and pastoral responsibilities because the church has no pastor. Recently Salvador was elected president of the North Presbytery for a one-year term.

2. Central Presbytery covers the capital city and several surrounding towns, has 12 churches plus 4 organized congregations and some preaching points. Although there are 16 pastors on the rolls, only 4 are fully supported and fully occupied in the ministry, another 4 parttime, and the rest incidentally. So even in this urban situation, largely for economic reasons, much of the work depends on lay leadership. The seminary has at the moment 3 centers in the city, a

total of 60 students fairly evenly divided between the post-elementary, secondary, and university levels. They include 7 pastors (not just Presbyterians), 9 ruling elders, the director of a mission (denomination), the director of a national Protestant social service agency (a woman), the secretary of the Alliance of Protestant Churches in Guatemala, and the president of the regional women's organization.

24 of these students are studying theological courses at the university level, and several of these already have professional university degrees. This is a fact of some significance because at present no pastor of our denomination has a university degree (although two will shortly graduate), and, in fact, less than 1% of the population of Guatemala has any university training at all. As an indication of the leadership ability of these students in society as well as in the church, we may note that several are teachers, others accountants, one a former member of congress, another a judge, and still another head of the economics department of a local university.

Samuel Andrade, 42, is an electrician who works parttime for a company and parttime on his own. His family has long been a mainstay at the Central Presbyterian Church in Guatemala City, the largest of our denomination with a regular Sunday morning attendance, including Sunday school, of 600 to 700. His wife and 4 of his 5 children are active in the Sunday school and women's and youth activities. Samuel is an elder, and, although the church has an outstanding fulltime pastor plus some collaboration from 2 "associate" pastors, he might be considered a pastor too. As superintendent of the Intermediate Department of the Sunday school he presides over a 2 ½ hour program for 75 lively young people each Sunday morning, including six classes and a worship service separate from the congregational service of worship.

Julio Paz, 38, is a brother-in-law of Samuel Andrade, holds a responsible position as accountant for INCAP, an international nutrition research organization. His family which includes 7 children, is also outstanding in its contribution to the life of Central Church. Julio is an elder, organist, choir director, and Director of Christian Education. He has served in the past as a leader of the national youth organization and treasurer of the Synod. Not only he but also his wife and 2 of his sons are students of the seminary this year.

Augusto Marroquín, 19, is in his first year at the national university, studying engineering, and he works in a printing shop during the day. Converted just a few months ago, he feels called to the ministry and is able to carry two seminary courses as well as his other studies and work.

Raúl Echeverría, 64, is the pastor of a large independent church in Guatemala City and oversees the work of a Protestant primary school and an adult primary education correspondence program. An indefatigable worker, he was for years a parttime professor at our seminary and at the large Central American Bible Institute, has edited a magazine and published several books and numerous pamphlets, and is at present the Secretary of the Alliance of Protestant Churches of Guatemala. He travels widely as a preacher and lecturer. As a recognition of his contribution to Guatemala, the government recently awarded him the Order of the Quetzal, the nation's highest honor. As a young man Raúl was graduated from a national secondary school with a teaching certificate, went on to graduate from Moody Bible Institute in the U.S., later completed two years of university studies in the national university of Guatemala. He is now finishing his requirements for the Licenciatura in Theology (roughly equivalent to the M.Th.) in our seminary.

These and many others like them are the people that make extension a challenging and exciting experiment in theological education even in our small institution. They are the reason why churches and missions throughout Latin America are changing radically the structures of their institutions. They, the extension students, call us to a new understanding of the ministry, a new vision of the church, and a new hope for growth in witness, maturity, community, and service.

Let's be quite clear about one thing. Not one in ten of these people who make up our extension family could ever study in a traditional residence seminary, even with full scholarships. And if they could, they wouldn't be able to take the same courses in the same classrooms. And if they were by some stretch of the imagination to be trained in a residence seminary for three years, it is doubtful that they would be able to return in large numbers to their communities and churches to take up their old leadership positions either on the basis of self-support or as professional ministers.

Or, to direct some questions in the other direction, are traditional seminaries in Guatemala, Latin America, or elsewhere, reaching as many students with such diversity and this quality

of leadership? What kinds of students attend residence institutions? Who are the people we should be reaching with our programs of theological education?

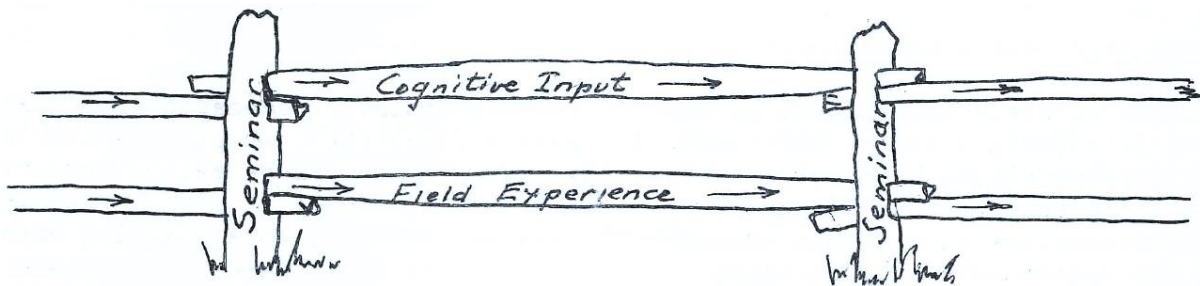
Plans are now being finalized for a series of extension workshops in Africa in August of this year. Probable locations are Ethiopia, Kenya, Nigeria, and Rhodesia. The Committee for the Assistance of Mission Education Overseas (CAMEO), an arm of the two large U.S. associations of missionary societies, IFMA and EFMA, is setting up these workshops and sending experts Ted Ward of Michigan State University College of Education and Peter Savage of the Andes Evangelical Mission.

## THE SPLIT-RAIL FENCE: AN ANALOGY FOR THE EDUCATION OF PROFESSIONALS

*Dr. Ted Ward*

Good educational programming requires a balance and a blend among a variety of experiences. Although there is essential agreement among professional educators about what are good educational experiences, it no longer is popular to search for "the best way" to educate. The real issue in curriculum design is not what experiences are best, but the particular question of how much or what kinds of experiences should be applied to achieve what objectives. Such complex questions demand complex answers. Because of the variety of acceptable curricular designs now in use to train professionals, rarely do we find two institutions creating identical curricula in order to achieve given professional goals. Even the U.S. Office of Education, in its current efforts to seek out and encourage development of "model curricula" for the preparation of teachers, does not attempt to alter this trend. Participating institutions are given, along with the responsibility of constructing a "model" for the training of teacher trainers, a challenge to see that these models reflect the particular resources, needs and capacities of local situations.

Thus in this time of increasingly varied and creative approaches to the preparation of competent professionals, there is a special need to sift through the shifting sands for some sort of common basis of operation providing guideposts to the future of education without imposing limitations of an anachronistic sort in a continuing problem. An observable trend in training for the professions (whether in medicine, engineering, architecture, theology or teaching) provides such a common base. Current curriculum developments reflect three characteristics: a) increasing use of field experiences, b) more variety in approach as to cognitive learning and c) greater articulation between field experience and cognitive learning through seminars, symposia, and other forms of sharing experiences. These three characteristics are illustrated through a metaphor out of the past, namely that frontier artifact of the split-rail fence. If we conceive of the fence as having three parts – an upper rail, a lower rail and fence posts – we can then label each part in the following manner: the upper rail represents the cognitive input, the lower rail represents field experiences, and the fence posts represent the seminars as small-group linkages between cognitive experience and field experience.



The design variables for constructing a two-rail fence may be usefully compared to the design variables in a curriculum: of what material is the top rail to be constructed? how substantial? how far above the ground? of what materials will the lower rail be constructed? how substantial? how will it compare with the upper rail, in terms of separation and parallelism? what will be the nature of the supporting posts? what is their optimum spacing, in terms of tying the structure together in a supported, articulated and coordinated whole?

In the real fence there are two sets of variables that determine the selection of design characteristics: the use or function of the fence, and the balance of the components. With reference to the former, a fence is "good", if it performs a designated function over a stipulated period of time. A decorative fence does not need to be strong enough to contain

cattle, but a cattle fence may or may not also need to be decorative; in any case, the fence's life span in relationship to its cost is an important consideration. With reference to the second set of variables, balance, the proposition here is that a fence's components, like those of a chain, need to be selected or designed for balanced strength. The "weakest link" principle pertains; a fence is not made "better" by increasing the size of the upper rail (unless, of course, that had been the "weakest link"); conversely, to decrease the substance of the posts weakens the entire system.

More illustrations can be seen in the way the two sets of variables, function and balance, relate to each other. For a start, consider the matter of spacing between the posts: for a decorative function, the spacing can be longer than for a livestock containment function: rail spacing is also dependent on function – rails must be closer to each other and closer to the ground for sheep than for horses.

### *The Upper Rail: Cognitive Input*

Although the ability to recall information (facts and figures) isn't all there is to education, its importance should not be discounted. "Cognitive input" refers to the learning of the knowledge needed for competence and excellence. What is cognitive (knowable as information) ranges from simple concrete facts up through abstract concepts and problem solving strategies. Cognitive input, in a sense, concerns the "things to be learned"; but it would be more useful to think of cognitive input as the information that can be learned by reading, hearing, or looking. Cognitive input is provided through a wide variety of instructional modes: through textbooks, assigned readings, lectures, recordings, films and programmed instruction of several sorts. "New media" of instruction are sometimes employed so that the cognitive input can be more effective or efficient.

Unfortunately it is often the cognitive input component that is particularly prone to problems of low learner motivation and rapid content obsolescence. A curricula that over-emphasizes cognitive input is likely to be characterized by high drop-out rates and frequent student complaints about irrelevancy.

### *The Lower Rail: Field Experiences*

Recognition of field experiences as part of the curriculum of education for the professions is



clearly a trend. For years, internships, apprenticeships, and similar field experiences have been suspect. Some say that what cannot be reduced to print should not be recognized as educationally valid. Still, many of today's problems in the professions are so new that textbook answers are not available. Getting experience "where the action is" seems to be one useful answer for the demand that education be relevant.

Early in this century, recognition of clinical experience as a necessary component of professional training was given a tremendous boost by Abraham Flexner's Carnegie Foundation study of medical education in the United States. Once it was recognized as an essential ingredient in education for modern medicine, the field experience has been increasingly acknowledged as a valid aspect of the curriculum in virtually every professional field.

The degree and kind of supervision varies from one program and field to another, but the essential ingredient remains constant: exposure to the environment and "life problems" of the practitioner during the period of formal educational experience.

Recognition of the validity of field experiences has also had a remarkable effect on the concept of in-service education (sometimes called "continuing education", to denote its life-long characteristic). The older and simpler practice of transplanting the campus-oriented course to some remote point, lock, stock and barrel syllabus, text, and professor) is disappearing. The modern extension and continuing education operation capitalizes on the fact that in-service professionals are engaged in experiences, day by day, that constitute a rich source of material for evaluation, reconsideration and, in sum, for valuable learning. When extension education makes effective use of the field experiences that confront the in-service practitioner, it is a worthy competitor to the more formal and classical forms of graduate education, and is certainly a great improvement over the "transplanted course" approach.

### *The Fence Posts: Seminars*

If a student is to make a solid connection between cognitive input and his field experiences, he needs someone to talk to – preferably someone who is learning along with him. Perhaps it isn't quite a matter of magic, but something exciting happens when learners get together

to put into words how new information relates to their doing an effective job. If left to chance or individual initiative, new information may never result in appropriate changes in the professional practice, or worse yet, it will result in incorrect applications to practice. Misunderstandings in the cognitive realm can result in disasters in the realm of practice. The seminar, as an opportunity for reflecting, evaluating and hypothesizing, can reduce the gaps and the misapplications, resulting in more potent and responsible transfers from "theory" to "practice" and back again to better theory.

"Seminar" is a word carelessly used to mean, Alice-in-Wonderland style, whatever its user wants it to mean. So maybe it isn't very useful anymore, but until we find a better word it will have to suffice to indicate the less structured sharing and discussion experiences. The hallmarks of a good seminar are the occasions and stimulations to reflect upon and evaluate learnings from both the cognitive input and from the field experiences, with a premium on relating the two. The objectives of a seminar can usually be expressed in terms of applying principles and concepts to problem-solving tasks.

Educators have found it useful to think of "Mark Hopkins on one end of a log and a student on the other" as an idealized model of the pedagogical relationship. It may also be useful to think of the split-rail fence – two lines of parallel linear flow, supported and integrated by spaced interactive seminars – as an idealized model of the professional curriculum.

(Dr. Ward is the head of the Learning Systems Institute of Michigan State University.)

***Wallace Daniel Rehner (1934-1970)***

Those who are involved in extension theological education in Latin America were saddened to hear of the death of Wally Rehner and his wife in the crash of a light plane in the United States in April. Wally was a professor of the United Biblical Seminary, Medellín, Colombia, and was studying programmed teaching under the leadership of Dr. Ted Ward at Michigan State University. He was the general secretary of CATA and one of the most active in promoting the extension program of UNICO in Colombia. Our sympathy in their loss is extended

to their three children and to the United Biblical Seminary of Colombia.

## NEWS FROM EXTENSION PROGRAMS: CATA NEWS

The Advisory Committee on Self-Study Texts (CATA) held its second annual meeting in Bogotá, Colombia, November 25-December 2, 1969. Most urgent was the evaluation and redefinition of the Intertext Project after one full year of attempts at writing self-instructional texts for extension seminary programs in Spanish-speaking Latin America.

CATA is presently made up of regional secretaries for the Southern Cone (Peter Savage), Greater Colombia (Vernon Reimer), and Central America (Ross Kinsler), plus a Curriculum Coordinator (James Emery). Kinsler also serves as International Coordinator. At the Bogotá meeting also were the president (Armando Hernández) and the secretary (Ulises Hernández) of the association of theological schools in Colombia (UNICO) which sponsors CATA. Peter Wagner, secretary of CLATT, was present during the first day. Advisors for this meeting were Ted Ward, expert on programmed instruction from Michigan State University and Ralph Winter, professor of missionary methods at Fuller Theological Seminary.

Reports from the regional secretaries revealed immediately the need for CATA to move from an early populist approach in which large numbers of writers and advisors were being mobilized for the Intertext Project, to an aristocratic approach, in which attention would be focused on a limited number of promising writers. The members of CATA and other advisors are all serving voluntarily beyond their normal responsibilities and their energies must be used as efficiently as possible. Some writers have been released from their normal tasks to write Intertexts and some are obviously capable, but no manuscript has yet been submitted to the CLATT institutions for review and possible publication. It is expected that preliminary editions of the first three to five Intertexts will be ready by mid 1970.

Major debate centered on the concept of programmed instruction. Ted Ward presented for study and possible revision preliminary copies of his manual Programmed Instruction for Theological Education by Extension, and offered invaluable advice as all present struggled to

clarify the nature and format of the Intertexts. Traditional workbook techniques were not ruled out, because of limitations of space and the pressing demand for materials, but the general consensus was that programmed instruction should be used where possible because it is a systematic application of proven educational principles. Ward's manual, which will be published in English with exercises in Spanish, Portuguese and French, should be available soon.

Another major concern of the Bogotá meeting was the procedure of evaluation of Intertext manuscripts. CATA has not been able to provide orientation for additional advisors, as originally planned, and the latter have not been able to give the kind of help which was anticipated. The writers themselves and CATA personnel have not had sufficient orientation as to content and format. The primary responsibility will now be placed in the hands of each regional secretary and some self-evaluation will be handled by the writers themselves, according to a new system of check-points. The regional secretaries will have copies of Ted Ward's manual and other books on programming for distribution to Intertext authors, and a new detailed curriculum analysis being prepared by Jim Emery will provide the guidelines for content.

Other items discussed:

1. Coordination of CATA and AETTE
2. Intertexts at the secondary level
3. The periodical Extension Seminary
4. Intertexts in English
5. Files on extension programs

The city of Sao Paulo, Brazil, will be host to a Conference on Theological Education from the 24th to 29th of August of this year. The general theme will be "What does theological education mean today, for Latin America?". Subthemes are: a) Criteria for judging the quality of theological education, b) Theological education and our historical background, c) How theological education serves the church, and d) Educational philosophy on which to base theological

education. Representatives to this meeting will include students as well as professors of theological education.

## NEWS FROM EXTENSION PROGRAMS: RECENT GROWTH

1969 was a year of rapid growth in the extension theological education movement, and 1970 will see more of the same. Ralph Winter's book, Theological Education by Extension, which came out late last year, is already going into a second printing, and it is just now reaching the many hands around the world which have been awakened to the possibilities of decentralized ministerial training and which have been reaching out for guidance.

Latin America has been the first area to experiment with and embrace the extension movement. Some estimate that there are now over 40 institutions operating extension programs with 2-3000 students in this part of the world. Independent and cooperative efforts are being directed toward the writing and publishing of the necessary self-instructional materials, called Intertexts. When these become available existing extension programs will expand and numerous others will start up.

In the U.S. preliminary studies on the uses of extension have been made and concrete proposals are being presented. (Copies of a suggestive article, "Extend the Seminaries!", can be obtained from R. C. Lodwick, COEMAR.) Pittsburgh Theological Seminary has offered non-credit continuing education courses for ministers in regional centers for several years. Fuller Theological Seminary is considering a credit-bearing, degree-granting continuing education program. San Francisco Theological Seminary offers credit for parish-based, parish-oriented studies but does not provide the regular contact of an extension structure. New York Theological Seminary is now offering non-residence theological studies. Educators say that extension or field-based education is sweeping the world, especially in the training of professionals. Its impact must inevitably and perhaps soon be felt by U.S. theological educators.

News comes in sporadically from other parts of the world about new extension programs and proposals. Extension workshops will be held in Africa in August of this year. Apparently there

are at least two extension ministerial training programs operating in England. There is an Extension Education Committee working out plans for Indonesia. Extension workshops have already been held in the Philippines, and further workshops are being contemplated for Taiwan, Hong Kong, Thailand, and Vietnam. Proposals for extension theological training are taking shape in Ethiopia, Sierra Leone, and Tanzania.

## Extension Seminary 1970:3



Quarterly Bulletin  
Number 3

Apartado 3  
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Guatemala, C.A.

### DEFINITIONS: WHAT EXTENSION IS NOT.

1. It is NOT the one and only answer to the problem of theological education.

To those who feel we are overstating the case for extension, this statement may come as a surprise. To say that extension is the only answer, as well as to say that residence programs are the only answer, is a dangerous over-simplification of the matter. Obviously there are advantages and disadvantages to both systems. Obviously a good teacher in residence is far superior to a poor teacher in extension; and a good student in extension better than a lazy student in residence. Any method of learning which captures God's man at the proper time with the proper teaching will be an asset to God's work in the world. Both residence and extension are legitimate tools for that training, and considering the tremendous need in the world today, both are needed.

2. It is NOT only for low level training.

For the first time, the Presbyterian Seminary in Guatemala has been able through this system to reach not middle level, but high level students. It has classes of 25-35 studying Contemporary Theological Currents, Greek, Old Testament History, and Protestant Christianity. These courses use advanced texts, such as John Bright's History of Israel and Dillenberger and Welch's Protestant Christianity. The students in these classes are people seldom found in traditional seminaries in Latin America, being of university level or university graduates. They will receive credit toward a degree in theology through the Mariano Galvez University of Guatemala City. They are people the church badly needs because of their intellectual caliber and potential contribution to the church.

3. It is NOT only for laymen.

Extension trains laymen and future and present pastors together, which is felt to be a distinct advantage to the church. The future pastor has less chance of finishing his studies and arriving at a local church feeling himself far superior to his laymen, and the laymen badly need a theological base for their daily living. In addition, this system in Guatemala has raised the number of actual ministerial candidates from 10 or 15 to 40 to 45. The seven years of extension here have placed as many pastors in churches as the previous program did over a period of 35 years. It also makes possible the post graduate training of men already in the pastorate.

4. It is NOT costly.

Use of the extension method greatly reduces the cost of theological education. Most programs have dropped their cost per student for a three year course from two to six thousand dollars down to less than one hundred for the same three years. Considering the need for self-support by indigenous churches and the fact that subsidies from abroad are decreasing, the financial picture needs to be considered. Maintenance and construction of costly buildings are eliminated as well as the dubious practice of campuses where a few selected students are highly subsidized. Money and personnel can be stretched farther, even though the cost of travel increases. Eventually groups of teachers, pastors and educated laymen can form faculties in various centers eliminating the need for so much travel.

5. It is NOT educationally inferior.

Extension believes that the textbooks should be used as teachers as well as the actual professor and that class time should be spent in discussing the application of the material to actual situations. It depends entirely upon the seminar method, used by all graduate schools, only it uses it upon the lower levels as well as the higher ones. Daily classroom teaching in our experience produces a great deal of lecture and a low study output outside of class, whereas extension stresses outside study, under the student's own motivation, and seminar classes. It does not eliminate the possibility of research. Regional libraries provide the background material which the student needs and he is assigned outside reading from it. At the moment we have primary level students writing 25 to 30 pages of themes in one semester in the course on Sects. Our regional libraries serve also as resource centers for local pastors.



6. It is NOT correspondence.

Extension allows no students to study by correspondence. They must attend the regional classes provided and the teacher must have personal contact with every student. The class time is spent trying to provoke discussion, original thought, and application to the actual situations students face. The resident teacher can and does do the same thing, but often his students must do a great deal of projection into future unknown and unexperienced situations to make the discussions worthwhile. We do not believe correspondence study to be adequate in the training of ministers.

7. It is NOT paternalistic.

Nobody sits over an extension student to see that he studies. He either develops independent study habits or he drops out. The teacher can provide help and orientation, but the responsibility must remain with the student, where it will be after he graduates. The problem we previously had of never being able to flunk an inadequate student no longer exists. The student pays a good part of his own way as well. He pays for his textbooks and courses and the Seminary pays his transportation. No "make-work" programs are necessary. The system does not limit theological training to those who are "available" to be seminary students because of financial position, education, and time available. It is tragic to see the many cases of high intelligence prevented from service in the church and society because of a lack of a "formal" education. These are the people who must be reached and trained if the church is to have adequate leadership in the years to come.

8. It does NOT prevent theological "community".

On the contrary we feel extension fosters deeper community because the center meetings provide discussions of greater maturity and depth than the traditional seminary "bull session", because these students are in the middle of actual experiential situations. Pastoral psychology classes don't discuss future theoretical happenings but what happened last week in Joe's church. Thus theory is directly applied and the gap between theory and practice is considerably shortened. The sense of community is fostered as all share their experiences together. The normal Christian community is, after all, the church itself, not a select group of separated people.

9. It does NOT have all the answers.

There are many pressing questions having to do with theological education and extension does not solve them all. It answers some of them. And asks others: for instance:

1. How will residence programs alone meet the tremendous needs created by the tremendous growth of Protestantism in, for example, Latin America?
2. How can we justify the exclusion of many sectors of society from theological training because of limitations imposed by marriage, finances and work schedules, and this includes the high level as well as the low?
3. How can we justify the use of teaching time for a limited few when quadruple the number could be benefiting from it?

There are many others to be asked – and perhaps discussed here in future issues. The church needs every well prepared leader it can get, whether in residence or by extension.

For those involved in preparing courses for extension students, we highly recommend the book "Developing Vocational Instruction" by Robert F. Mager and Kenneth M. Beach Jr. It is short but extremely useful for help in preparing objectives, how to sequence instructional units, lesson planning, improving the efficiency of a course, etc. Although written for vocational work, its observations and helps are easily applied to theological workbooks. The book, which costs two dollars, may be obtained from Fearon Publishers, 2165 Park Boulevard, Palo Alto, Calif. 94306, U.S.A.

## SOME QUESTIONS ABOUT CLASSROOM TEACHING

***Gennet M. Emery***

### *The Problem of Authority:*

The authoritarian pattern of the teacher behind his lectern and the students sitting passively in front is perhaps one of the biggest dangers of teaching. We have probably all experienced the teacher who arrives for the class hour, lectures through the allotted time, and leaves as soon as the hour is over, allowing no time for questions, interchange of ideas, or discussion. Fortunately, many teachers do not fit this mold, but it is easy to be tempted into being "the" source of information in a classroom, to whom the students are to direct their questions and from whom they will receive the definitive answers. Authoritarianism is not limited to teachers but also is evident in textbooks and their authors as well. M. King Hubbard, president of the Geological Society of America is quoted by Professor William L. Bradley of the Hartford Seminary Foundation to say that the reversion to authoritarianism in scientific fields in America is growing rapidly, that texts are published with statements to be regarded as valid by the students, regardless of whether any proof is presented as evidence of how valid that proof may be.<sup>1</sup> Many students tend to swallow whole just about anything simply because it is in print, or simply because the person who makes the statement is an "authority" to him, without ever questioning the statements and assumptions made.

Needless to say, this can be true of the field of theology as well as any other. Many teachers encourage conversation and dialogue in their classes, but all too often even this does not do away with the authoritarian image presented. Students don't ask each other questions or try to find out the answers themselves, they ask the teacher and want his answer. In addition, the field of theology deals with an "authoritative" book, the Bible, and we find ourselves in the position of having a dual authoritarian role assigned to us ... we are the authorities on the authority. This, of course, puts us in a very dangerous position, or at least one in which a considerable amount of thinking needs to be done, especially about our methods in the classroom.

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<sup>1</sup> Bradley, William L. Thoughts on the Teaching of Theology in our Contemporary Setting. Hartford Quarterly, Vol. IV, No. 1 Fall '63. pp. 33-44.

The role of authority should not only be examined from the teacher's point of view but also the student's. Are we in danger of transferring this role to the pastor when he is graduated? We had the answers, now he has the same answers for his congregation. Now he is the authority because of his time spent with us. In many ways we encourage the idea that the pastor, once graduated, now needs no further study, and he becomes incapable of receiving correction and growth from his own people, since he too often feels he is above them.

For those who are foreigners in the places where they teach, the role of authority may be even more complicated. With some students what is said is more valid than if they were nationals, while with others what is said is considered more suspect. Whichever the situation, it needs to be weighed in the consideration of just how much of an authoritarian image we present.

### *Passive Students:*

Unfortunately consistent use of the lecture method tends to train a student for a completely passive role. In our experience in the Seminary in Guatemala, we found a strong tendency among students to do nothing outside of class. By some magic process everything was to be learned orally through the class hour, few notes were taken, and the knowledge was supposed to somehow filter down into the mind of the student without his ever having to think about anything. He expected to be told, to memorize the material, and then with this information be fully equipped to take on the various responsibilities of the ministry. Most of our students did not know how to find information on their own, discriminate in the selection of material in books they read, nor could they skim a book and find the facts which bore on a particular subject.

It is not difficult to tell whether the student in front of us is listening or not – the question is whether he is hearing what is said. And how do we find this out? This brings us to a third factor of importance.

### *Mental Encounters:*

What we come up with too often is a purely mental exercise between student and teacher, and the kind of material that gets transferred in this way is almost simply and purely, facts, or what we consider as facts. It is not an illegitimate exercise to transfer facts to the mind of a

student. Some of them simply have to be learned, but how often have we merely trained parrots to repeat just what the teacher has said when examination time comes? A grade of 95% on an exam makes the teacher feel as if he has really been a success and gotten his material across. The disturbing question has to be asked as to whether he has simply found the best memory in the school who can reproduce with the greatest accuracy. Did the facts pass through his mind before being produced on the paper and then immediately forgotten? When we realize that the student remembers best what he has worked out for himself then the inadequacy of some of our teaching methods readily become apparent.

Unfortunately this method not only produces pastors who think they are authorities but pastors with a completely static view of the Bible and their roles as ministers. They are unable to grow, to change, to investigate for themselves, to accept new ideas and transfer them to their people. It is easy for them to repeat only what they have learned in Seminary. What they say may have no meaning, but if it uses the approved vocabulary and is repeated often enough, then we can rest content that our job is done, quoting the verses having to do with the fact that we scattered the seed and the rest of the job is up to God. Or is it?

### *Validity of Facts:*

The tragedy of it all is that so seldom does it have anything to do with real life. What is the validity of these facts that are being learned? Do they have real meaning and importance in the culture in which they are being taught? Are these facts the answers to the questions that the students and their generation are asking, or are they answers to questions that the teachers want to ask? Not long ago a woman's magazine published a little quip which said: "It's great to know the answers if you can get somebody to ask the questions". Somehow we have to reflect on what the questions really are. Some of the subjects we are dealing with in depth in our classes have much less relevance to life than we would like to think.

It takes time to convince students that we really want to hear what they honestly think, rather than give the answers they think we want. It appears to be almost a frightening thing for them to challenge a teacher, to have a new idea, or heavens above, disagree, whereas this is what we most want. This is one point which must be hammered across week after week in our teaching: think – disagree if you want to – but think!

The lecture method is difficult to support when we are dealing with adults. We must remember in low level training the difficulty faced by adults in trying to master abstract ideas out of a book rather than learning something by practice and error. These people have a wealth of experience in practical matters, and have learned by doing, not by reading. All learning theory supports the fact that this kind of learning results in far greater retention than learning produced by listening. What does this say in reference to our teaching methods? Our workbooks and texts must go from the concrete to the theoretical, not the other way around.

In high level training we must be careful also not to separate the pastors from the congregation to which they will minister. A study in Chile has shown that the high level training for some pastors there has been the main obstacle between them and the low level congregations to which they minister.<sup>2</sup> Therefore, it is again urgent that our teaching not separate the pastor from daily life, nor give him the idea that he has arrived, educationally and theologically speaking.

It seems to boil down to the fact that we must use a considerable amount of imagination, preparation, and change in our ways of teaching to produce the kind of men needed in the ministry. The more independent research, the more forcing of students to work on their own and to come to their own conclusions, the less deliveries of textbook lectures from behind the lectern, the better. Certainly it may be more "dangerous", but far better for the church. It is impossible to completely abdicate the role of authority when we are teaching. The problem is for how long and when to assume it<sup>3</sup> and what methods to use to stimulate students to think for themselves and not merely listen and reproduce. Whatever methods we use, surely we can agree that we desire to produce men who:

1. will accept new ideas and change
2. can put their theology into experience
3. will respect authority but not take its conclusions for granted
4. will question and think independently
5. will not think they have "arrived" and are above their people.

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<sup>2</sup> D'Epinay, Christian L. The Training of Pastors and their Education: the Case of Chile. *International Review of Missions*, Vol. LVI, No. 222, April '67. pp. 185-192.

<sup>3</sup> Mager, Robert F. and Beach, Kenneth M. Jr. *Developing Vocational Instruction*. Palo Alto, Fearon Publishers, 1967. pp. v-viii.

The programmed text on Church Growth will soon be available under the CLATT series of Intertexts in Spanish. It has been written by Wayne Weld. We have also received the programmed text for Homiletics in Portuguese, prepared by Donald W. Kaller for the Conselho Orientador do Seminario por Extensao of Brazil. It is in its second revision after testing. The textbook on Jeremiah by Ross Kinsler is being revised into the CLATT format and will eventually be available in English and in Spanish.

## THE CLATT INTERTEXT PROJECT

The concept of theological education by extension has spread from Guatemala, where it first took root in 1962, to all of Central America, the Caribbean, South America, and now is spreading to the other continents in a surprising way. Extension is no longer just an idea or an experiment, but a movement and a vision. The primary objective is to extend the means of Biblical theological education to the natural leaders in the churches and their congregations. One study indicates that 80% of the Protestant congregations in Latin America are being led by men who lack this preparation and cannot enter the traditional institutions, because they are older, have families, must work to support themselves, etc. The extension system offers a means and a hope of reaching many of these leaders.

The success of the system depends largely on self-instructional workbooks which guide the students during the week in their studies. The preparation of these texts requires a special orientation, a certain amount of ability, and a great deal of time. Because so many institutions are launching extension programs at this time, need these texts, and face the same lack of resources to prepare them, an attempt has been made to combine forces. It is called the CLATT Intertext Project.

From the beginning care has been taken to protect the theological, ecclesiastical and administrative independence of each church, institution and individual who wishes to participate in the project or benefit from its efforts. For this reason various organizations have been set up with different responsibilities.

UNICO (The Union of Biblical Theological Institutions of Greater Colombia) is a regional association of Bible Institutes and Seminaries which was organized in 1967. This body solicited funds to help in the preparation of a complete series of self-instructional texts, "Intertexts", and established an advisory committee to use these funds in the technical guidance of the project. (Secretary: Dr. Ulises Hernández, Casilla 455, Quito, Ecuador).

CATA (The Advisory Committee for Self-Instructional Texts) is made up of regional secretaries and receives help from format, language and content experts. The members of CATA are named by UNICO, but they have been chosen from different parts of Latin America because of their special abilities. This committee is purely functional and has no authority over any organization, institution or individual. Its purpose is to advise authors who are writing Intertexts. (International Coordinator: Dr. F. Ross Kinsler, Apartado 1881, Guatemala City, Guatemala, C.A.)

CLATT (The Latin American Committee for Theological Texts) is a separate organization and it has no official relationship with UNICO or CATA. It is an aggregation of several theological institutions in Latin America which are interested in the production of self-instructional texts. These institutions provide authors, sponsor preliminary editions, and evaluate and make recommendations on the Intertexts before publication. Each Intertext is subjected to this evaluation by the institutions which are members of CLATT in order to gain their approval and respond to their needs. (Secretary: Rev. C. Peter Wagner, Cajón 514, Cochabamba, Bolivia).

When an Intertext has the approval of the majority of the CLATT institutions the secretary will put the author or his institution in contact with the publishers. In this way the best manuscripts will be selected and published. Each published Intertext will list the names of the institutions which have approved it as adequate for study toward the Diploma in Theology. These institutions are not required to use the text, but they should agree to give credit to any student who has studied it in another institution or who can pass an exam on it.

The publishers which are cooperating in the CLATT Intertext project are the following: Nazarene Publishing House, Baptist Publishing House, Editorial Caribe, Editorial Vida, and Moody Press. These publishers will compete for the rights to publish the different Intertexts, make contracts with the authors and their institutions, and finance and distribute the texts. Since each Intertext will have been approved by a number of institutions the sale of a quantity



of books is assured.

The authors of the Intertexts are assigned by the secretary of CLATT and supported by their institutions. Each author receives the technical guidance of the CATA advisors and is committed to turn in his manuscript according to an established calendar. He is responsible for sending copies of the preliminary editions of his text, financed by his own institution, to the members of CLATT. He revises his manuscript throughout this process in accord with the recommendations of CATA and CLATT, and in accord with testing carried out with informants and groups of students. When an Intertext is published and distributed, the author or his institution will receive 9% of the sale as remuneration of his time and CLATT will receive 1% for administrative expenses.

### WHAT ARE INTERTEXTS

Ever since the Armenia, Colombia, workshop on extension theological education in September 1967, the term Intertext has become part of the common jargon of the movement. The first major cooperative effort at producing these special materials is described in the previous article.

The new books are called Intertexts to distinguish them from other kinds of materials and to indicate their special nature and purpose. Each Intertext fits into the series of inter-locking textbooks which together form a complete theological curriculum. The different books are not being written in isolation, but rather in relation to each other. The Intertexts are prepared in such a way as to lead the student inductively and independently at home with only one session each week in class with his professors and fellow students. They provide an intermediate point between teacher directed study and independent study, between the classroom and the home, and between the student and the content of his course. The Intertext plan will eventually cover several different academic levels. It is hoped that the texts for the different levels will be interrelated so as to facilitate and encourage the upgrading of many pastor's theological preparation and accreditation over the years. Finally, the books are international and interdenominational. Most theological institutions use textbooks from other denominations and other countries, but this is an attempt to cooperate in the writing and production of a complete theological curriculum.

Since the formation of the Intertexts plan for Hispanic America, similar organizations have been set up to produce Intertexts in Portuguese for Brazil, and a number of other committees and institutions in different parts of the world are now attacking the same basic problem of providing adequate materials for theological education. One strategic need now is to maintain an up-to-date contact between these organizations and scores of writers who are now working on these special texts (and others who would like to help) and the numerous new extension programs springing up in many countries. The Extension Seminary hopes to provide a clearing house for this kind of information. An earnest plea is hereby extended to the readers of this periodical to inform the editor (if possible, send sample copies) of materials available and being prepared, indicating contents, academic level, format, price, and how to order. This information will be passed on to the growing number of interested and sometimes desperate seminary professors.

The Extension Seminary, like most other periodicals in this day and age, needs your contribution to keep going. If you find this bulletin of use to you and have not sent in a donation, please do so in the near future. The bulletin is published as economically as possible, but still needs approximately \$400 a year to keep going. We can use your donation, no matter how small.

## **AFRICAN VIEW OF EXTENSION**

In a paper presented for the annual conference of the Council of the Ruanda Mission, Church Missionary Society, Keith Anderson presents an analysis of their present system of training for the ministry, a five year residential program at Canon Warner Memorial College in Burundi. Having received this paper from the Theological Education Fund we present some of his conclusions as of interest to our readers. He lists the chief drawbacks of their residential program as:

1. High cost of the residential training system: \$430 per annum for a single student or \$840 for families.

2. Students are removed from their parish background to the College which is set on "some holy hill in the middle of nowhere". (Dr. James Hopewell).
3. Teachers are out of touch with the day to day problems of the parishes from which the students come.
4. Bad effect upon the local congregation at Buye of relying upon the College students to carry out their evangelistic responsibilities.
5. High concentration of clergy at Buye: 6 African and 2 missionary.
6. Present staff of 3 ordained teachers are under-employed when, at present, only one course is in residence.

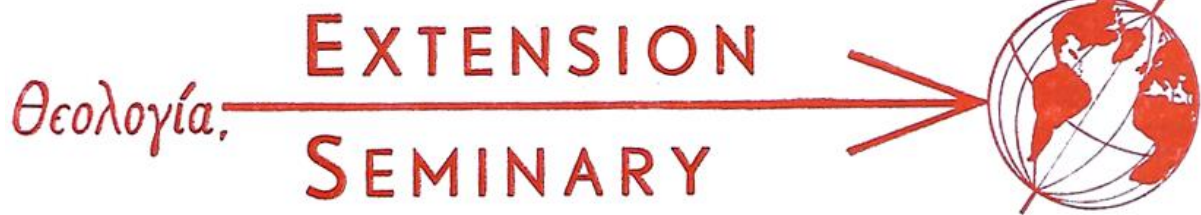
Solutions are to dispense with some of the staff, which is not satisfactory as they have been given special training, and it does not make good the failures mentioned above, or to use an extension program. He sees the advantages of extension as the following:

1. Drastic reduction of costs, due to non-residence.
2. Marked increase in the numbers being trained (tenfold in some areas of Latin America).
3. Training reaches those whose level is too high and those whose level is too low for acceptance into the conventional College.
4. Training is multi-level. Some will complete only the basic course; however, units of higher instruction are added for those whose academic capabilities are higher. All the students benefit from each other's insights in discussion of the application to life of what is learned.
5. Laymen and clergy are trained together, with a resultant clericalization of benefit to all. The pastor gets down from his pedestal and appreciates the wisdom and gifts of the laymen. The layman learns real partnership with his pastor as a fellow believer.
6. It is the natural leaders (already doing the job) who are trained, not the young and untried.
7. The process of self-selection of worthy candidates is built into the system. Only those with a real call and with zeal will stay the course. Those with low motivation will drop out.
8. Post-ordination training fits naturally into this scheme without the need for arranging special refresher courses.
9. Training is environmental and natural – the student never leaves the grassroots

situation in which ministry must be exercised.

10. The local church is brought right into theological training because that is where the training takes place.
11. The system involves maximum use of classroom time. Basic instruction is absorbed by the student working on his own (using first class teaching materials) thus freeing classroom time for constructive discussion of ideas and in application to the life of the church. Much classroom time is wasted in a residential course putting over basic facts.
12. Training is adaptive because of its close contact with the local situation. The danger is avoided of being an island untouched by rapid social change. This is an important factor in modern Africa.

## Extension Seminary 1971:1



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### METHODOLOGY OF THEOLOGICAL EDUCATION BY EXTENSION

***Dr. F. Ross Kinsler***

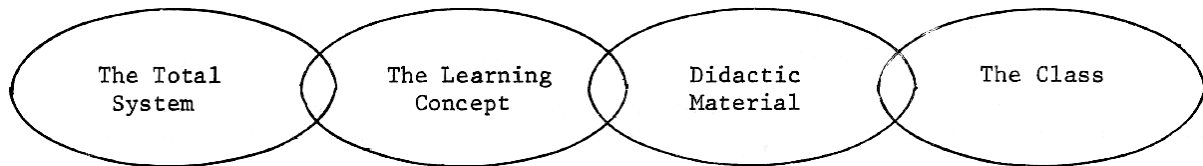
(This article is a brief resume, translated from the Spanish, of a presentation on the same subject led by F. Ross Kinsler, January 5, 1971, in a consultation at San Felipe, Reu., Guatemala, sponsored by the Latin American Association of Theological Schools (Northern Region).)

#### *Introduction:*

The extension concept is not primarily a method, a technique, a system, or a program, but a new approach to the fundamental problems of theological education. As such it is worthwhile discussing among all who are occupied in theological education, whether their style is residence, extension, night school, correspondence, etc.

Extension has attracted the interest of many who work in theological education in the ALET region, Latin America as a whole, and farther afield. A challenge or polemic has at times been provoked between extension and residence. I believe that this stage of controversy has passed and that the proponents of residence and of extension in general accept each other and recognize the validity of both approaches. What interests us now is to discern the values and learn the lessons that both offer so that we can all carry out our work with greater effectiveness.

Much has been published on the concept and methods of extension. What follows is a selection of four points that focus the experience of those who have been working by extension that are basic to any program of theological education, and that will serve to stimulate our thought and our discussion.



### 1. The Total System

Systems engineering is an interesting field. Its purpose is to analyze all the aspects of an institution, a program, or a corporation in order to keep it functioning at an optimum. Even a city can be considered a system or a complex of systems. The importance of examining the total system is very evident when one perhaps very small element breaks down and throws out of kilter the whole program. In the life of a city we would have to consider at least these factors: commerce, fuel supplies, communications, transportation, education, water, medical services, power, politics. What happens, for example, when there is a teachers' strike, a power break-down, a water shortage, an epidemic?

Theological education is also a rather complex system which must take into account several factors within and outside of the institution. In our region a seminary was functioning for many years in a traditional manner (residence) at the secondary level preparing candidates for the pastorate of one denomination. Although at first it fulfilled a strategic mission in the formation of a nucleus of leaders of that denomination, later it became evident that it was not providing pastors for the great majority of the churches due to the economic level of the country, the cultural diversity in the churches, and other factors that had not been taken into account.

Another theological institution dedicated to the formation of young people for the leadership of a particular Indian sub-culture had to face the fact that in that culture no one under 30 or 35 years of age is accepted as a leader.

Another large, prestigious seminary in one region, one which has an excellent academic program and has carried out an important service in the preparation of candidates and leaders in other countries, recognizes that there is a crisis for lack of pastors in the very country where that seminary is located.

Another institution, also in our region, took steps to elevate its academic level, but within three years it had no students.

Theological institutions run the risk of failure if they do not consider all the factors implied in the total system which is theological education.

Many institutions, churches, and individuals have thought that extension is the solution to their problems. The extension concept has been developed as a creative effort to take into account all the factors involved in theological education, especially the ecclesiastical, cultural and economic context. Having broken up the traditional structures of residence theological education, extension has offered new alternatives and greater flexibility in program development. But this movement also faces large problems and will experience many failures. Those who are considering its use should recognize that it is not simply a matter of replacing one system with another. What is needed is to analyze all the factors which determine the functioning of theological education as a total system and to adopt the means that respond to those factors.

One extension seminary almost failed because it had failed to convince the leaders of that church that it was capable of giving an adequate formation for the ministry.

Apparently another extension program has been closed down because the professors never required the students to do the necessary work and take the necessary examinations.

In Mexico, Colombia, and Brazil the geographical factor has been an enormous obstacle. Some wanted to adopt the Guatemala extension plan, but they served areas five or ten times as big. In a few cases they are now using airplanes to overcome this problem.

Many extension programs are going through a crisis because they lack didactic material or programmed texts, or they have very deficient texts. Others have jumped into extension without first training their teachers or without having developed an administrative

mechanism to support it. Some have made an attempt at extension and have judged the results as inferior. But their investment in extension has been only a small fraction of what they have invested in their residence programs.

The total system of theological education is complex, and only those who take into account the many and diverse factors will discover an effective and workable *modus operandi*. Whatever his starting point, each must define clear objectives, analyze his real situation, and apply the available resources.

## 2. The Learning Concept.

What is theological education? This is another fundamental question for all of us, and there is no easy answer.

Dr. Ted Ward, (see Extension Seminary No, 2) analyzes three necessary ingredients: cognitive input, practical application, and the seminar, which serves to relate the two other elements. Education cannot be identified only with cognitive input, i.e. with giving out information. Only when this element is incorporated into practical experience and when reflection and interaction with others takes place does it become learning. The role of the theological educator is to coordinate and balance these three elements.

The concept of theological education by extension has developed along these same lines. Since the contact between teacher and students is limited to one period per week, it is not sufficient or appropriate for giving out information. Lectures and dictation are eliminated. The cognitive input now depends on special texts elaborated in such a way as to guide the student alone, day by day. The practical application is a prominent element in extension because each student lives in his own community and serves in the local church. When the students meet together with their professors, it is a meaningful and dynamic encounter of reflection and expression, precisely because the students already have the cognitive input and practical experience.

Residence institutions are doing more and more experimentation in pursuit of these same elements. It is considered out of date for the professor to give lectures all the time. There are many kinds of practical experience in the life of the church and serious field-based studies, for example, in hospitals. And the discussion or seminar method is used in class.



It would be interesting to compare extension and residence experiences in terms of these three factors. No doubt both systems could profit by an exchange of ideas, and perhaps we would arrive at the conclusions that the ideal would be for each student to take part of his studies in residence and part in extension.

### 3. Didactic Material.

The extension movement has made its greatest efforts in the preparation of didactic material, because, as was just mentioned above, in extension the cognitive input depends on this material and not on the teacher.

From the beginning it was evident that this need would be a major obstacle to hurdle. The proposal was to print a complete plan of studies in a self-instructional format. But this kind of material did not exist in any language.

Now after several years of experimentation and testing, it is still evident that the job is enormous, but it is also evident that it is very worthwhile. It implies not only putting into written form what was previously taught in class. It is not just the application of an auto-didactic technique to these written materials. What is required is rather a profound, systematic, detailed analysis of the content and structure and objectives of theological education. And this kind of analysis should be a pre-requisite of all teaching, whether by self-instructional text or in a more traditional classroom technique.

How do the professors of our seminaries develop their courses? Have they made this kind of analysis? Do they have an adequate concept of what theological education is ... from the theological and from the pedagogical perspective?

Here are several recommendations:

1. Ask each professor for a systematic reasoning of his courses (content and methodology).
2. Find resources to help orient our seminary teachers. For example, a clear, brief book which lays out a series of steps for the development of a course is Developing Vocational Instruction, by R.F. Mager and K.M. Beach, Palo Alto: Fearon Publishers, 1967. (Mentioned in Bulletin 3)

3. Make a study of programmed instruction. There are many texts available now in several languages.
4. Achieve a wider cooperation, especially on the part of residence institutions, in the preparation of didactic material.
5. Encourage residence seminary professors to consider using these materials in their own programs. In this way they could reduce the number of class hours used for the ineffective function of giving out information in class.

Many have had a negative impression of programmed instruction. It is said that it is impersonal, that it is mechanical, that it is only applicable in the memorization of information. These ideas come in part from behaviorist psychology, which was closely associated with the original development of programmed instruction. And they have been extended in our circles because some of the first self-instructional theological texts manifest a literalist concept of theological education.

If we are to utilize programmed instruction, we must understand its principles and not judge it by some school of psychology or by some theological tradition which may have used it. These principles are summarized in Dr. Ted Ward's book, Programmed Instruction for Theological Education by Extension, p.9:

1. Learning proceeds best as the learner associates new information with information he already knows.
2. Learning (retention) depends on the use of newly acquired information very soon after it is acquired.
3. Learning depends on the perceived importance of information. The importance of information must not only be indicated or demonstrated for the learner, but he must also experience a situation in which he finds that the information relates to his own purposes and goals.
4. Learning (retention and accuracy) is increased when the learner is informed very promptly whether or not his use of new information is appropriate.

#### 4. The Class.

Those who have visited the extension programs in Guatemala and Ecuador and other places have commented on the student participation at the weekly center meetings. We who have

worked in extension have testified that we had never participated in such spontaneous and dynamic classes in our own student days.

This phenomenon is largely due to the fact that in extension there is a new balance between the three elements of the learning concept mentioned above (#2). (1) The student studies the entire content of the lesson before he comes to class. He is not given a routine assignment of reading so many pages or of investigating some subject in the library. He is guided step by step with didactic material that highlights the essential points, requires him to use those points, looks for application in his life and ministry, and confirms his progress toward his objectives. (2). The student is a member and leader, perhaps the functional pastor, of a church. What he studies is not for some future, unknown, uncertain ministry. He is not serving the church because the seminary has located him there for field education purposes or because the church wants to recognize him as a theological student. He has earned the right to be a leader because of his gifts and his dedication. (3) When the student arrives at the weekly extension center classes, he and his companions and his professor form a circle of colleagues in order to discuss subjects of vital importance for the ministry and mission which they are carrying on throughout the week.

A group of ten farmers, lay leaders of several rural churches that do not have pastors, meet in the evening under a shed beside a church building which is under construction. They are studying stewardship, which is a small unit in the curriculum but which deals with the economic crises of their churches. Before they have completed this unit, two of the students begin giving weekly classes in their churches on stewardship.

Twelve pastors and church workers, almost all those responsible for churches in a particular part of the country, meet to study pastoral psychology. One of them is president of the presbytery; another president of the synod, the highest ecclesiastical body of that denomination. Two members of this center had graduated from the seminary many years previously, and several others had received theological training. But they had never studied modern pastoral psychology. The text analyzes case studies and the students have to evaluate and bring to class cases from their own ministry. This sharing of studies and experiences is stimulating and inspiring for the professor as well as for the students – and time after time they confess that their pastoral work over the years has been misguided.

Various professionals, some with university degrees, study contemporary theological trends in the capital city. A controversy arises in that presbytery over two subjects that had been included in the course: ecumenism and social service. It turns out that the students themselves are the protagonists in the ecclesiastical bodies. The class becomes an extension of the discussions of those bodies.

Four people meet in another center to study Christian education, two men and two women. Three are young people. Two are secondary school teachers. The oldest student is one of the directors of a national intermediate youth program for the churches and a Sunday School teacher. Another is president of the regional youth organization. One is the pastor's wife, and the other is the secretary of the regional youth organization. It is easy to imagine the discussions that take place in the weekly sessions at this center.

Even so, there may be problems in the weekly classes – if the teacher dominates the discussion, if the students do not do their assignments outside of class, if the studies and the students' experiences are not related, if the class is concerned only in covering all the points in the lesson or if the discussion becomes too disoriented, if the students' or the teacher's other responsibilities completely overwhelm their studies, etc.

The final recommendation is for the teacher, in extension and in residence. The teacher should have a clear concept of his role in the process of theological education. In the preface of the book mentioned above, Developing Vocational Instruction, p. v, vi, there is an interesting analysis. The writer says that there are two classes of activity in which the teacher can engage. The traditional activity is to teach directly. The teacher operates as a resource or source. He talks and writes on the blackboard. The other activity of the teacher is to manage learning resources. He creates a learning environment, provides materials, defines objectives and guides the students. "The danger lies in the fact that they do more operating work than they should or the situation calls for. Since the time available and the capacities of teachers must always be limited, it follows that they should concentrate as far as possible upon doing that work which stems from their unique organizational role as managers of resources for learning."

The Extension Seminary must offer its apologies to new readers and subscribers during the year 1970. Due to a misunderstanding by office personnel, new names and addresses were added to the master list during the year but never run off on the needed stencils to be added to the mailing list. As a result many did not receive the bulletin. To all of these we have sent a special mailing of all three issues of 1970. Some therefore may receive some duplications but all should receive the entire series.

## NEWS NOTES ON EXTENSION

### Pawling New York Consultation

The Division of Overseas Ministries of the National Council of Churches (USA) held a consultation on theological education November 6-8, 1970 at Pawling, New York. The overall theme was "Changing Demands on Theological Education in Light of Developing Patterns of Ministry." One of four workshops studied "Theological Education by Extension" under the leadership of James F. Hopewell, now professor at Hartford Seminary Foundation, and F. Ross Kinsler, professor of the Presbyterian Seminary of Guatemala. About 50 people attended the consultation representing many parts of the Third World (furloughed U.S. personnel, mission staff members, and graduate students from overseas), the majority of whom are in some way related to theological education.

### Extension Program in Pacific Presbytery, Mexico

Missionary Robert Armistead reports that his presbytery's extension program is now in its second year with nine regional centers and fifty students. For years the presbytery had a traditional Bible Institute for residence students, but it was closed recently for lack of funds and lack of students. The new extension program was set up to meet the urgent need for trained leadership in the presbytery which has seven pastors and thirteen lay workers for about one hundred churches and numerous preaching points.

### *Extension Tendencies in the U.S.A.*

New York Theological Seminary, which has closed down its regular B.D. program, now plans to take students from other seminaries for one-year urban training in context, and also to adapt or extend its program to reach the pastors of the many store front churches of the city.

San Francisco Theological Seminary places its third-year ministerial students in field situations and brings them in for classes once a week. This seminary also plans to upgrade B.D. graduates to the D.Min. through an extension system of weekly sessions in regional centers. The S.T.M./S.T.D. program at San Francisco is parish oriented and parish based (independent study) with six-week periods every second year spent on campus.

Princeton Theological Seminary has developed field education through "teaching churches" in which students and pastors receive orientation from the seminary staff and work together in the local church situation.

Wartburg Theological Seminary, one of several cooperating institutions in Dubuque, Iowa, offers continuing education courses for pastors through regional centers where classes are held weekly with seminary faculty. Students who fulfill the requirements and do the assignments can earn academic credit for these courses.

Pittsburgh Theological Seminary also has regional centers for continuing education of ministers but still does not offer credit. There is a graduate program with credit in pastoral psychology requiring one day a week on campus.

Fuller Theological Seminary is experimenting with an extension structure for the continuing education of ministers.

"A Metropolitan Approach to Interfaith Theological Education" is a proposal for a complete in-context training for the ministry in Washington, D.C. Students will work to support themselves and pay for their studies, and they will study in core groups with the guidance of staff and preceptors. Twenty-nine seminaries in the area are being invited to participate in this project.

### *Extension Program in Central Brazil*

Robert Lytton, Presbyterian missionary, reports that in 1970 a new extension seminary was initiated in Central Brazil. The program, which makes use of three small planes, serves four presbyteries in a 120,000 square mile area where they have only fifteen pastors and missionaries plus twenty-two lay evangelists for about one hundred congregations and three hundred preaching points. It is an area of rapid church growth. This first year three hundred and twelve students have been meeting in six regional centers to take ministerial training at the secondary level. Next year they hope to expand the program to twelve centers with one thousand students.

### *Extension Workshops in Africa and Asia*

During the summer of 1970 four workshops on theological education by extension were held in Africa – Nigeria, Ethiopia, Rhodesia, Kenya – under the leadership of Dr. Ted Ward and Rev. Sam Rowen. Likewise four workshops were held in Asia – Taiwan, Vietnam, Indonesia, India – under the leadership of Rev. Peter Wagner and Dr. Ralph Covell.

These workshops may well be the beginning of a major movement in theological education in Asia and Africa, as has already happened in Latin America. Already plans are being projected for further workshops in 1971, perhaps as many as twelve in India alone.

These workshops have been sponsored and subsidized by the Committee to Assist Missionary Education Overseas (CAMEO) which is an arm of the Independent Foreign Missions Association (IFMA) and the Evangelical Foreign Missions Association (EFMA). Anyone interested in getting further information about these workshops may contact Dr. Raymond B. Buker, Sr., Coordinator for CAMEO, 5010 West Sixth Avenue, Denver, Colorado 80204, U.S.A.

Another essential feature in these workshops has been the voluntary contribution of the resource personnel.

We remember that the extension workshop at Armenia, Colombia in 1967 and further workshops in several parts of Latin America in 1968 were instrumental in launching many extension programs in this part of the world.

### *Extension Program in Iran*

In January of 1970 at a meeting in Beirut including members of the staff of the Near East School of Theology the church in Iran was requested to propose a plan for an extension theological course on the college level. The course consists of twenty-four class hours per month plus two hours of study for each class. In addition each candidate pays tuition and buys his own textbooks. The course will take three years on a part-time basis and one year full-time in residence. In addition the candidate must have completed one and a half years of college-level work in liberal arts. The Bachelor of Theology degree will be granted by the Near East School of Theology.

Six candidates are enrolled in the degree course, as well as four auditors. This is a significant number since the whole evangelical church in Iran has only about a dozen theologically-trained pastors and church workers, and of these, half are of retirement age. One candidate is the director of a private elementary school, another is the head of the Bible Society in Iran, three work for various government ministries and another works for a foreign consulate. Some have been very active in the church, holding key leadership positions.

Four courses are being given in two different cities: Tehran and Rezaieh (in northwest Iran), this year: Introduction to the New Testament, Introductory Homiletics, The Rise and Development of Islam and Introduction to the Koran. The instructors meet two evenings a week with the Tehran students and each travels once monthly to spend the same amount of time with those in Rezaieh.

The work must be done in English in order to have sufficient written resources as there is little in Persian. This program is meeting the needs for a church on a high academic level, once again providing ministerial candidates among those who are well qualified academically but cannot study in a residence institution. It is encouraging to see extension being encouraged by an institution of high academic quality.

### *Mato Grosso, Brazil and Problems*

This work began not from a frustrated Seminary program, but from the lack of a seminary at all. The big problem in this region is travel. Towns are far apart, roads poor, and there are few pastors. The average education of those who studied in a trial two month test run of some



five courses was a poor third grade, including many functional illiterates. Of the total who took one course only 23% finished in the four months. Over half were not ready for the test at the end of the course. There are no local or regional meetings. The pastor tries to check on students every two weeks and the missionary every two months. Most prepared courses are too difficult. Presbyterian missionary Gordon Trew feels that extension only is not the answer for this area. Any helpful ideas? Mr. Trew will be at 170 S. Marengo, South Pasadena, Calif. 91106, U.S.A. for the next few months.

### Graduation in Guatemala

The Presbyterian Seminary of Guatemala, which for several years now has operated entirely by extension, celebrated its annual commencement with five graduates on Reformation Day, 1970. Two received the Diploma in Theology (based on the primary level of education); two received the "Bachillerato" in Theology (secondary level), and for the first time a Guatemalan seminary awarded the "Licenciatura" in Theology (university level).

Rev. Raul Echeverria had been a student of the seminary over the past five years, and he presented his thesis on the topic "The Anti-Christ". He had previously studied in the departments of humanities and medicine at the national university, and is a graduate of Moody Bible Institute in Chicago. He is known throughout Latin America as the author of Pescadores de Hombres, Vengo Pronto, y La Fuente de Rubén Darío. By profession he is both a teacher (35 years) and a pastor (28 years). For 25 years he taught in the Central American Bible Institute and for 3 years in the Presbyterian Seminary. He is at present director of a school and pastor of the Bible Church of Guatemala City. His former students include the rector of the national university, the rector of a private Protestant University, the dean of a seminary, and a former president of Guatemala. Two years ago Rev. Echeverría received the Order of the Quetzal, the nation's highest honor. He is the secretary of the Evangelical Alliance of Guatemala.

The awarding of this degree was accompanied by all the ceremony customary in academic circles in Guatemala, but it is the firm conviction of the Presbyterian Seminary that the other diplomas are of equal importance in the development of leaders for the churches throughout the country. Indeed, the remarkable fact of this graduation is that the five graduates had

carried out their theological studies by extension on three different academic levels in the same institution.

The Extension Seminary requests that institutions involved in extension programs not only advise us of teaching materials which they have produced but also send us a sample copy. Thus we can keep others informed of what is available, either in completed form or for testing purposes. Our latest sample is the first trimester of an Introduction to Psychology course, written in programmed format by Jorge Maldonado R. of the Centro de Estudios Teológicos of Quito, Ecuador. The course is in Spanish. We would like to serve as a clearing house for this type of information.

## Extension Seminary 1971:2



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### BASES FOR EXTENSION, NUMBER 1: INDEPENDENT STUDY

*James H. Emery*

At the base of all serious study is the ability to read. Nevertheless, a large number of graduates of educational institutions lack this ability, although they know the mechanics of reading, especially if this consists of a gathering together of facts. Therefore when a census is taken, they are counted as literates. But if the task is not just to repeat in other words what has been read, but to explain in depth what it means, and relate it to other aspects of life, often they are unable to do so. Inductive study is essentially an effort to give the student a method by which he can understand what an author is saying, and after relating these ideas with his other knowledge and with life, evaluate what the author has said. The study of the Bible requires this capacity, and it in turn serves equally for dominating any other kind of study.

A seminary does not operate on the proposal that the student is going to learn in his seminary studies everything he needs to know for all his life, but on the assumption that he must continue studying constantly. It is said that a person must re-educate himself every seven years, and if he does not do this, he forgets everything he learned previously, and therefore becomes an un-educated person, even though he may be the owner of a long list of degrees and diplomas. Therefore the main effort of a seminary should be to teach the student how to study on his own so that he keeps on educating himself all through his life. This preparation has three aspects: (1) How to study, or the technique of reading and thinking, (2) Practice, how to make these techniques his own, and (3) Discipline, so that he will actually do the

studying. When one thinks over these three aspects it is easy to see why there are so few people who are truly educated.

Extension study tries to attack these three problems. By means of the inductive study of books, the student learns the techniques necessary for mastering reading, for learning how to understand what an author says, and why he says it, and if the author makes sense or not. By working on various books, whether the Bible or others, the student acquires practice so that the techniques come easily to him. If he has to carry on this study while he is earning a living, carrying on the responsibilities of a home, a church, and a community, the necessary discipline will be developed so that he will continue studying upon completion of the relatively short time he spends in working toward his diploma.

### *What Is Inductive Study?*

The idea of "inductive study" derives from the principle of logic which observes particular cases and formulates generalizations about them. Therefore inductive study begins with the literature itself, observing it, consuming it, digesting it until one knows what the author really says, why he says it, and what importance this has for life. The conclusions are the generalizations which one draws from observation.

In contrast, deduction begins with the generalization already formulated, and "deducts" from that the particular cases. In reference to Bible study, the term "deductive" is used to indicate that a book or a professor already have an analysis made, when the student learns that system, and when he looks for the Biblical examples that will fit into the proper categories of the system. This system has two grave defects. It is extremely boring to have to "swallow" what has already been "chewed" by someone else, and the student is not allowed to participate in the excitement of discovery, the stimulus of knowing something from his own efforts that is as valuable and as valid as what the professor has done. The other defect is that putting the "correct interpretation" in the mind of the student makes it very difficult for him to get away from those confining walls to understand the material from another point of view. And if the professor should be wrong, the student finds it difficult to correct that error because it has been taught him as correct.

Inductive study, then, tries to understand the thought which the author is trying to communicate. This is transmitted through the structure and parts of the writing. Every sentence has its structure (what we call grammar or syntax) and is understood by means of that structure, just as any literature has its structure and one must understand it by studying that structure. Therefore inductive study begins with an analysis of the structure of the book. All literary forms are useful for indicating what is important, and for expressing it with clarity, force and beauty. For example, contrast serves to put in relief the difference between two things. Similarity calls attention to an aspect of something known and common and how it is like something one wishes to teach. As grammatical rules call attention to the characteristics that identify the important relationships between words, so literary forms and the order of presentation show the important relationships between ideas.

The structure of a book can follow chronological, geographical, logical or dramatic order. There can be alternation, climax, logical or emotional progression, but one must discover this and trace it in order to understand the line of thought of the author. Therefore, and for the simple reason that we cannot retain long and complicated discourses in the mind without some help, one begins generally looking for a phrase or expression that summarizes the main idea of each unit (paragraph, section, etc.) and each division of the book. Many call these phrases "titles." Following this one then observes the relations between the different parts, from the paragraph level to the entire book, in order to find the overall order. This summary usually takes the form of an outline.

However, in order to understand the entire work, the smaller parts must be analyzed as well. Every paragraph has its own internal structure. This study of the smaller levels puts attention on grammatical relations and components or the words themselves. It requires using a dictionary, a Bible dictionary, an atlas or a concordance to find what is not understood. One should not use the commentary until one's own idea of the message has been clearly formed, so that the later comparison of one's own interpretation with that of the author allows a dialogue which amplifies and corrects one's ideas rather than stimulating laziness and the use of another's study. C. S. Lewis said that when his students wanted to know something about Plato, they always looked for a book about Plato, but never read Plato's own writings. Therefore it is difficult to help the student study the text of the Bible by itself.

Finally, after analyzing and understanding the author's thought point by point, it is necessary to put it back together, re-integrating it, re-creating it to understand the work as a whole.

Upon arrival at this stage, one still must relate the ideas, the message with daily life and the ideas of other people. The system of extension tries to integrate these aspects of study with the activity of the student in the world and by means of the weekly discussion period in the regional centers. Therefore, inductive study forms one of the bases of the system of extension, which again depends upon the practice and integration of the study by means of discussion.

### *Are Inductive Study and Programed Learning Contradictory?*

This question has been asked many times. Since programed learning tries, in a comprehensive and detailed form, to teach everything the student needs to make the next step, the writer must have gone that way ahead. He then brings the student along in his footsteps, without the liberty or opportunity to vary. Then, so the argument goes, programed instruction is ideal for those who want to inculcate one particular thought system, and not let the student digress from the marked path.

It is possible to do this, but not always. In some programed study in the United States the students learned the material very well, but on finishing the study, and having to face ordinary books, they were unable to handle the material without programed help. One author, for example, has given us in his objectives for a course in theology the declaration that "theology is considered normative." Of course, in this sense, the limits have been delineated, and one can only submit and learn them.

Therefore, the key to the affair is the objective. If one's objective is to teach addition (where usually not much liberty of thought is allowed) a program can do it. But at the same time, if one wants to teach how to study and think, if this is the objective of the program, it can also be done. In the case of inductive study, one is trying to teach how to understand a book and it is not necessary that everyone do it the same way. One can present different ways of working so that the student can experiment, choosing what he finds most useful or meaningful, or a combination of methods which he chooses. In this case, the program tries to guide the student through the stages of reading, observation, organization of thought, etc. so

that he comes to his own conclusions about the message. If the author has done a good job, and ten persons study his book, they should not conclude that the author has said ten different things. If this happens, the student has projected his own thought on the book, and has not understood the author.

### *Short Bibliography on Inductive Study*

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| Kuist, H.T.        | These Words Upon Thy Heart. Richmond, John Knox Press, 1947.  |
| Sweet, L.M.        | The Study of the English Bible.   |
| Traina, Robert M.  | Methodical Bible Study: a new approach to hermeneutics. Published by the author. Asbury Theological Seminary, Wilmore, Kentucky 40390, U.S.A. |

### ***Extension Workshops 1971***

Singapore: A workshop on programming for those writing programmed teaching materials for southeast Asia will be held during the second half of June in Singapore. For details write to Dr. Bong Ro, D.T.C., 28 King's Road, Singapore 10.

India: Immediately following the Singapore workshop there will be another in India. Write to Mr. Bruce Nicholls, Union Biblical Seminary, Yeotmal, Maharashtra, for details.

Asia and Africa: CAMEO is planning eight extension workshops in 1971, four in Africa and four in Asia. Write to Dr. R. B. Buker, 5010 W. Sixth Avenue, Denver, Colorado 80204, U.S.A.

(From "Theological News", World Evangelical Fellowship bulletin.)

## AVAILABLE MATERIALS FOR EXTENSION PROGRAMS

### In Spanish:

The last CLATT bulletin includes a list of texts and courses which are being used in extension programs at the moment. These courses are not CLATT approved courses and must be ordered directly from the institutions involved. We are publishing this list as a service to our readers of courses in Spanish, Portuguese, and the few we know of in English.

#### CLATT Intertext 1.

Principios del Crecimiento de la Iglesia.

Wayne Weld and Donald McGavran. Editorial Moody, Box 128, Riverside Station, Miami, Fla., 33135, U.S.A. 460 pp. \$3.95 con descuentos.

#### CLATT Intertext Preliminar 2.

Historia y Composición del Antiguo Testamento. (texto: Estudios sobre el Antiguo Testamento, Sampey, Casa Bautista)

Mary de Savage, Editorial Jorge Allan, Cajón 514, Cochabamba, Bolivia. 332 pp. \$3.00. Mimeografiado.

Seminario Bíblico de Colombia: División Medellín, Apartado Aereo 1141, Medellín, Colombia.

1. Historia del Cristianismo 1 y 2. (texto: La Historia de la Iglesia Cristiana, Hurlbut, Editorial Vida)

Wayne Weld. Nivel Bachiller, \$1.50 cada tomo, con descuentos.

2. Principios de la Predicación.

Sergio Franco. Nivel Diploma. \$1.25, con descuentos.

Seminario Bíblico Unido de Colombia: División Cali, Apartado Aereo 5945, Cali, Colombia.

1. Historia del Cristianismo.

Vernon Reimer. Nivel Diploma. \$0,84

2. Métodos de Enseñanza.

Elizabeth Tieszen. Nivel Diploma, \$1,65

3. Administración de la Escuela Dominical. (texto: La Iglesia Usando su Escuela Dominical, Barnette, Bautista)



Elizabeth Tieszen. Nivel Diploma, 86 pp. \$1.50 con descuentos.

Seminario Teológico Jorge Allan: Cajón 514, Cochabamba, Bolivia.

1. Síntesis del Antiguo Testamento 1 y 2. (Pentateuco I; Josué a Rut II)

Juan Vigus. Nivel Certificado. 380 pp. y 366 pp. \$3.00 c/u.

2. Evangelismo Personal.

Raimundo Morris. Nivel Certificado. 330 pp. \$3.00

3. Educación Cristiana,

Marta de Morris. Nivel Certificado. 330 pp. \$3.00

4. Doctrina (texto: Sumario de Doctrina, Berkhof)

Pedro Savage. Nivel Certificado. Tomos 1 y 2. \$3.00 c/u.

5. Cursos para Nivel Certificado a Textos Cortos.

- a. La Iglesia

Raymundo Morris, 27 lecciones, 112 pp. (no menciona precio)

- b. Primeros Pasos de la Fe.

Kenneth Jones, 21 lecciones, 98 pp.

- c. Sectas Falsas

Raymundo Morris, 25 lecciones, 152 pp.

- d. Educación Cristiana

Marta de Morris, 18 lecciones.

Estos precios incluyen flete terrestre.

Instituto Bíblico Vida y Verdad, Apartado 198, Parral, Chihuahua, Mexico.

1. Profetas Mayores: Isaías (revisión del manual de los Amigos, Guatemala)

Paul Enyart, rev. por Lester Finkbeiner. Nivel Diploma y Certificado. 44 pp. \$1.20.

2. Hechos (revisión del manual de los Amigos, Guatemala)

Jack Wing, rev. por Lester Finkbeiner. Nivel Diploma y Certificado. 56 pp. \$1.30.

3. Apocalipsis: semi-inductivo, semi-programado

Lester Finkbeiner. Nivel certificado y diploma. 75 pp. \$1.50

Centros Bíblicos de Extensión, Apartado Aereo 6748, Cali, Colombia.

1. Introducción Bíblica.

Bob Adams. Nivel Diploma. pp. 132.

Centro de Estudios Teológicos, Casilla 455, Quito, Ecuador. (No sabemos los precios)

1. Historia y Composición de la Biblia.  
Dr. Roy Valencourt. 3 trimestres.
2. Estudio Inductivo de Marcos (adaptación del texto de los Presbiterianos de Guatemala)  
Estella de Horning. 2 trimestres.
3. Estudio Inductivo de Romanos.  
Ulises Hernandez. 2 trimestres.
4. Elementos Básicos de Estudio Bíblico.  
Estella de Horning. 1 trimestre.
5. Corrientes Teológicas Contemporáneas.  
Estella de Horning. 2 trimestres.
6. Historia del Cristianismo 1 y 2. (texto: Historia del Cristianismo, Latour ette, Casa Bautista.)  
Estella de Horning. 3 trimestres.
7. Introducción a la Psicología General.  
Jorge Maldonado. 1 trimestre.
8. Introducción a la Psicología Evolutiva.  
Jorge Maldonado. 1 trimestre.
9. Educación Cristiana.  
Ulises Hernadnez. 2 trimestres,
10. Castellano.  
Agustín Batlle. 3 trimestres.
11. Diaconía Cristiana en la Comunidad.  
Pablo Warner. 2 trimestres.
12. Historia de la Música.  
Edgar Mejía
13. Teoría de la Música.
14. Solfeo.

Seminario Evangélico Presbiteriano, Apartado 3, San Felipe Reu., Guatemala.

1. Estudio Inductivo de Romanos.

Ross Kinsler. Nivel Diploma. \$1.30 (precios corregidos del boletín de CLATT. Hay descuentos)

2. Estudio Inductivo de Marcos.

Ross Kinsler. Nivel Diploma. \$2.20

3. Estudio Inductivo de Jeremías. (listo en forma programada fines del año)

Ross Kinsler. Nivel Diploma. \$1.10

4. Cristianismo Protestante. (texto: El Cristianismo Protestante, Dillenberger y Welch, La Aurora)

Ross Kinsler. Nivel Diploma-Bachiller. \$1.50.

5. Comunicaciones: Unidad 1.

Jaime Emery. Nivel Diploma. \$2.00

6. Ministerio Docente. (texto: El Ministerio Docente, Smart, Methopress)

Juana de Emery. Nivel Diploma. \$1.05

Instituto Bíblico Menonita, Apartado 146, Aibonito, Puerto Rico 00609.

1. Como Enseñar a Adultos.

David Helmuth y David W. Powell. Nivel Certificado. 90 pp. \$1.65 con descuentos)

Seminario Teológico Bautista Mexicano, Corregidora 1333 Ote., Torreón, Coah., Mexico

1. 19 unidades de estudio para usarse con libros ya publicados. Escriba al Seminario para mayores detalles.

*In Portuguese.*

All prices are in cruzeiros.

EMPREVAN, Caixa Postal 1165 ZC-00, Rio, GB, Brazil.

- |                              |        |            |
|------------------------------|--------|------------|
| 1. Administracao da Igreja.  | Reimer | Cr. 12.00  |
| 2. Panorama da Biblia 1 y 2, | Reimer | 12.00 c/u. |

Instituto Bíblico Paranaense, C.P., 1559, Curitiba, PR, Brazil.

The same courses as EMPREVAN.

Instituto Bíblico Eduardo Lane, C.P. 12, Patrocinio, MG, Brazil.

- |           |        |
|-----------|--------|
| 1. Seitas | Kaller |
|-----------|--------|

2. Homilética I Kaller
3. Manual de Exercicios (texto: Introd. so Antigo Testamento, Young.)

Instituto Teológico Batista, C.P. 30.259, Sao Paulo, S.P., Brazil

- |                                      |             |          |
|--------------------------------------|-------------|----------|
| 1. Métodos de Ensino e Audio Visual. | Correa      | Cr. 7.00 |
| 2. Livros Proféticos do A.T.         | Entz        | 7.00     |
| 3. Epístolas Gerais                  | K. Lacher   | 7.00     |
| 4. Educacao Crista                   | V. Anderson | 7.00     |
| 5. Epístolas de Paulo                | Friberg     | 7.00     |
| 6. Vida de Cristo                    | Ogren       | 8.00     |
| 7. Evangelismo Pessoal               | Marrs       | 8.00     |
| 8. Pentateuco                        | Oase        | 8.00     |
| 9. Higiene e Saude                   | M. Lachler  | 8.00     |
| 10. Como Estudar a Biblia            | Ogren       | 8.00     |

### *In English*

Seminario Evangélico Presbiteriano, Apartado 3, San Felipe Reu., Guatemala.

1. Inductive Study of Jeremiah, (Completely programed). Ready in July.

Ross Kinsler

Please inform us if you know of any course in preparation in English. We know of one course in Hebrews being worked on in South Africa. CAMEO has announced they will be publishing CLATT texts in English as well.

The publication of this list does not imply CLATT approval nor Extension Seminary approval of these courses. CLATT only "approves" of its own Intertexts and the Extension Seminary only presents this list to help those who need courses immediately.

The World Evangelical Fellowship announces the upcoming publication of a bulletin titled "Programming News," which will be published in English very soon. If you wish a copy, write to Mr. J. E. Langlois, Merevale, Forest, Guernsey, Channel

Islands, United Kingdom, or to the Fellowship, Case postale 91, CH-100, Lausanne 4, Switzerland.

## NEWS OF EXTENSION

### CLATT Census

Another bulletin from CLATT includes the results of a census of existing extension programs in Latin America. Although the response was not complete and does not include Brazil, the 35 institutions responding have more than 3,000 extension students. Of these 2% are in the University level, 6% high school level, 20% in the primary level, and 72% below primary.

### New York

From the Latinamerican Biblical Seminary in Costa Rica comes information about the project of a possible Extension Seminary for Spanish-speaking pastors in the city of New York. It is interesting to see how different extension programs adapt themselves to the needs of the students and the exigencies of particular cases. For example, it is proposed to have intensive study during the months of January and February in New York, since the cold weather causes a distinct lessening of activity in the Spanish churches. This period of study will give a total of 12 semester hours for the two months, providing three days of class each week. It is planned to use the available resources of professors and ministers who are well prepared already in the New York area and also utilize existing library facilities of which there are also many in the area. In this way the program can be carried on with a minimum of capital outlay, using libraries and buildings already in existence, with the entire program being self supporting. It is hoped to begin in January and February of 1972.

### Workshops in England and Spain

Rev. Peter Savage informs us of a workshop carried on in London from the 5th to the 8th of January in 1971 which attracted more than 40 delegates representing some 26 missionary societies and 6 Bible colleges in Great Britain. The workshop was sponsored by the Evangelical Missionary Alliance. Rev. Savage commented on the high quality of the lectures presented

during the session, especially the discussion of the historical development of theological education.

The majority of the delegates came not to learn about extension but to learn how to better existing programs. It was noted that the factors of rapid church growth and reduced finances are contributing to the growth of the extension movement.

Rev. Savage visited several Bible colleges presenting the extension concept, receiving varied reactions. Many students were in favor of the idea, reacting against the isolated residential life, but it was noted that the presence of buildings and capital investments tend to impede the adoption of programs. The most receptive group were denominational leaders.

Savage thinks that within the next five years extension will spread rapidly through England. The need is chiefly for lay pastors, part-time, and there is a need to adequately train these men. The number of ministerial candidates has dropped in a marked way.

The second week of March a workshop was held in Spain for two days. Lectures were presented by Dereck Bigg of the Barcelona School of Theology and professors Ernest Trenchard and Michael Herbage. A workshop is now needed to help future authors and also the establishment of a committee to carry forward the extension idea.

Another workshop was also held but because of the postal workers strike in England communications were reduced to such an extent that only three were able to attend, representing the countries of Japan, Congo and Nigeria. The workshop studied the techniques of programing.

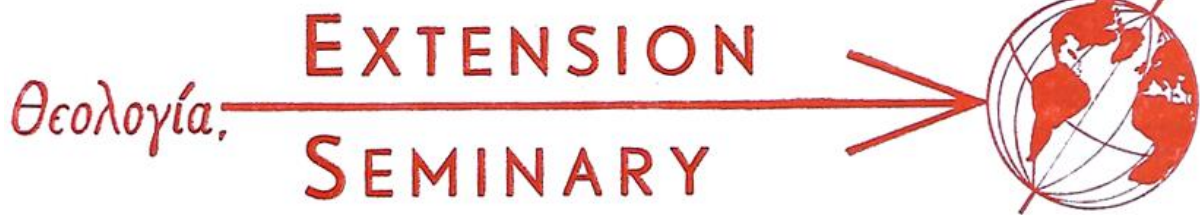
"Programmed Instruction for Theological Education by Extension" by Dr. Ted Ward and his wife, has been published by CAMEO, 5010 West Sixth Avenue, Denver, Colorado 80204, U.S.A. This book gives a simple introduction to the field of programming, and although it does not pretend nor can cover the entire field, it is a basic tool which every author of programmed courses should have. It is particularly helpful for the beginner. The book has exercises in English, Spanish, Portuguese, and French. It also includes a useful bibliography, though short, and

a needed vocabulary in the four languages for the specialized vocabulary having to do with programming.

If you wish to copy any of the materials mentioned previously in this bulletin, you should write the institution to obtain permission. CATA members have approved a royalty of 10% of the retail price of the course. As far as we know, no author has reserved his rights, nevertheless, we believe that mutual respect should govern the above policy. At times the postage or air freight of these courses is so high that it becomes more economical to reproduce the course in another country, and for this motive, CATA formulated its recommendation.

In regard to the Extension Seminary, free reproduction is allowed, asking only that the source be mentioned.

## Extension Seminary 1971:3



Quarterly Bulletin  
Number 3 – 1971

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

### THE IDEA BANK: TRAINING FOR THE MINISTRY?

*Lawrence O. Richards*

This week one of my friends, a minister of education in a Chicago-area church, stated bluntly that if renewal is to come to his church, it will have to come through his laymen. And he generalized from his experience to suggest that if renewal is to become a reality in the evangelical church, it must be through a lay movement.

This disturbs me – for several reasons. For one thing, my whole work is focused on training young men and women for ministry in the local church – for pastoral and educational leadership. I would hate to feel that this concentration of effort is missing the mark. For another, I can't help but observe the key position of the pastor in the local church, and the near impossibility of making significant changes in the life and structure of the church without his full cooperation and support. A purely lay movement that works against local church leadership may tragically split congregations. Finally, I am very much aware that concern for renewal is not limited to laymen. Many pastors in our churches are concerned, according to sessions I've had with groups of pastors. The difficulty that many of these men face – a difficulty felt intensely by the younger ministers especially – is that they do not know how to go about working for change. Whatever our pastors are trained for in seminary, it is not to lead the congregations into biblical patterns of life.



### *Not Equipped to Minister*

Lest I be misunderstood, let me say that I am not anti-seminary. I attended one myself (the best, in my biased view) and feel no sorrow over my four years of Hebrew, six of Greek, theology, church history, Bible, etc. Still, I am convinced that I was no more trained to minister than are the thousands of pastors who today struggle to lead their congregations out of our contemporary traditionalism into renewed life in Christ. I was trained in the Scriptures, but not equipped to implement them in congregational life.

While I haven't space here to develop the patterns of ministry and community life I believe Scripture portrays, the broad outlines can be sketched. The minister? He ministers in his life and in his teaching (1 Timothy 4:12-16 – in speaking the Word and in being a model, a concrete example of the truth he teaches). Through his involvement in the lives of his people, the spiritual leader literally leads them toward maturity. And this maturity necessarily involves guiding believers into ministry to one another, using their gifts the Holy Spirit has given to edify others. The community context for this mutual ministry is created by love – full commitment to one another so that our burdens are shared with and borne by others. Training for the ministry then must involve equipping men to lead in these ways. And it is just for these tasks that we do not equip.

What I am suggesting is that a person who ministers in the biblical pattern must first of all experience the Word he teaches, so that its reality may be incarnated in his life. Secondly, he must develop great interpersonal sensitivity, sharing deeply in the lives of his people and sharing his life with them. Thirdly, he needs the ability to guide believers into this same kind of honest sharing with one another, showing them how to minister. And fourthly, he needs to give priority to development of that love out of a purified heart – this is the end of sound doctrine (1 Timothy 1:5). It is these dimensions of a man's personality and abilities which pastoral training overlooks.

### *A Question of Method*

One of the biggest questions facing us today then becomes this: How do we train for ministry? Or, put another way, can a person ever be equipped for ministry through a classroom training approach?

A report on training for the peace corps sheds some light on these questions (Explorations in Human Relations Training and Research, Nov. 2, 1966, "The Design of Cross-Cultural Training – with examples from the Peace Corps," by Roger Harrison and Richard L. Hopkins, National Training Laboratories, National Education Association, Washington, D.C.). Author Harrison says that complaints about the irrelevance of training have come since the early days of the corps. He concludes that the methods of higher education used (the traditional classroom approach) do not reach the desired end of producing people who can function in the situations for which they are being trained! In fact, he suggests that "traditional methods are not well suited to training for any application situation which requires the ability to adapt to unfamiliar and ambiguous social situations and to take action in those situations when under stress" – a rather striking description of a church in change! The classroom trains for "the manipulation of symbols rather than the real things; reliance on thinking rather than feeling and intuition; and commitment to understanding rather than action." Classroom training does not aid performance where performance involves such functions as "establishing and maintaining trust and communication, motivating and influencing, consulting and advising." But it is just these performances which are essential in Christian ministry, and just these interpersonal and emotional and action factors which seminary training (a decisively classroom system) neglects.

The need for a basic reorientation in the training of ministers cannot be met by adding a course in "interpersonal relations." The issue is far too fundamental; so fundamental that we desperately need to rethink our whole approach to pastoral training. In this day of renewal, when our laymen are catching a vision of what the church can become, we can no longer afford to confuse ability to prepare a sermon with ability to minister, or the ability to exegete a passage with the ability to communicate living truth to men and women.

I can't help but feel that if our seminaries do not respond to the need to train men for the ministry, it is conceivable that entirely new training institutions may spring up to meet that need!

After all, it's happened before and not too long ago, in the Bible Institute movement. As one who profited from seminary and who now teaches in one, I hope we won't wait too long to respond. If we do wait, the seminary may soon find itself on God's shelf. Glorious, but a relic.

(Reprinted by permission from United Evangelical Action, Winter 1970, official publication of the National Association of Evangelicals)

***Robert M. Lytton***

In April of 1970 we printed the news of the death of Wally Rehner, specialist in extension theological education in Colombia, in a small plane crash in Michigan, U.S.A. We now must report another plane accident which caused the death of Presbyterian missionary Robert M. Lytton of Brazil. He was involved in an extensive and unusually successful outreach to churches in central Brazil, a program which has now reached over 1,000 students. We reported on this work in Bulletin No, 1 of this year. Our sympathy goes to his family and to his colleagues.

## **NEWS NOTES ON EXTENSION**

### **Taiwan**

"You will be interested to know that Theological Education by Extension is now in the planning stage here in Taiwan. A committee with representation from five theological schools has met twice to project a plan for TEE on the island. A fine spirit of cooperation has been manifested. It is hopeful that some extension classes may be able to begin by as early as September of this year. It would be a real help to us if there were already some materials available in English which could be adapted and translated into Chinese. It is my conviction that God has raised up TEE to also serve the Chinese Church to help meet some of her most urgent needs both now and in the future."

Harry Winslow, Acting President  
Holy Light Theological Seminary

Congo

"I am not real sure just how we fit into the situation as it appears to be in Central and South America, but we certainly have the feeling that we are not doing enough in the area of training leaders for our churches with existing facilities. We have a well developed campus here at Kikongo with facilities for taking up to 40 families, or double that number of single students, having forty small individual housing units. Nor are we having any difficulty finding students, since we can accept families. But the question continues to haunt us – whether we are really meeting the needs with the type of program we are presenting.

I am due to attend a seminar in about a week where we will be discussing the whole problem of theological education in French speaking areas of Africa and one very serious question on the agenda is the continuation of "lower" levels of education. There is a very real feeling here in our area, that lower levels must be phased out as the whole level of culture is "rapidly" being raised. We here feel this is a serious mistake. It is true that a large number of schools are being established and that many more young people of the population are getting an education, but there are still so many who are not being educated and it appears as though the educated pastors don't want to go out to minister in the undeveloped areas.

So you see there is a definite need for rethinking our approach to theological education here in our area. Our prayers are that this seminar might bring forth some real concrete suggestions as to how we are to move for the future of theological education here in Africa and especially for us here in Congo."

Gordon L. Bottemiller  
Ecole Pastorale de Kikongo

CLATT

The move of Peter Wagner to be executive director of the Fuller Evangelistic Association and associate professor of Latin American Studies in the School of World Mission of Fuller Theological Seminary has caused a change in the address of the CLATT office from Cochabamba, Bolivia, to Pasadena, California, U.S.A. The new office is now located at:

135 No. Oakland  
Pasadena, Calif. 91101  
U.S.A.

The CLATT survey of Latin American extension students now increases the total number to 4,879 with the addition of three more institutions reporting from Spanish Latin America and 1,400 students being reported from Brazil. The Eduardo Lane Institute in Minas Gerais, Brazil, is the largest, reporting over 500 students enrolled.

### ALET

At the sixth assembly of ALET (Latin American Association of Theological Schools: Northern Region) Prof. Baudilio Recinos of the Evangelical Presbyterian Seminary in Guatemala was named president and Prof. Jacinto Ordoñez named to continue as executive secretary. The latter's new address is Apartado 2053, San José, Costa Rica, C.A. Prof. Aharón Sapsezian, Associate Director for Latin America of the Theological Education Fund was present at the meetings. ALET has published a directory of theological schools in Northern South America, Central America and the Caribbean, which may be obtained from Prof. Ordoñez at the above address for twenty-five cents (U.S.).

### Workshops

The spring and summer were filled with workshops on the extension concept and in writing programmed materials. Most were sponsored by CAMEO or by TAP, the theological assistance program of the World Evangelical Fellowship.

Summer workshops were held in both Asia and Africa under CAMEO auspices, with the Rev. Harold Alexander of the West Indies Mission and Rev. Gerald Bates of the Free Methodist Congo Mission as resource personnel for Africa, and Dr. Ralph Winter of the School of World Mission of Fuller Theological Seminary and Dr. Ralph Covell of the Conservative Baptist Theological Seminary as the personnel for Asia. The African workshops were held in Liberia, Ivory Coast, Congo and South Africa. The Asian workshops were held in West Pakistan, Thailand, Hongkong, the Philippines and Japan.

CAMEO also sponsored a workshop for the Caribbean area in Jamaica from March 2-4, under the leadership of R. B. Buker and Harold Alexander.

Dr. Leroy Ford of Southwestern Baptist Theological Seminary in Fort Worth, Texas, held a two week course in programmed instruction in late May-early June in Fort Worth for fifteen students. Dr. Ford also held two workshops for programmed text authors in Brazil in May, in Sao Luis and in Sao Paulo. AETTE announces more than 1400 students this year in Brazil.

In June Rev. Peter Savage directed a workshop in Singapore for thirty writers representing several Asian countries: Taiwan, Vietnam, Thailand, Malaysia, Singapore, Indonesia and India. Participants were both national leaders and missionary personnel.

An Indian workshop, later in June, also drew thirty participants and a good start in evaluation of existing programmed material and the production of new material. These two workshops were sponsored by TAP.

A Nigerian workshop and consultation in March decided on a four-level program of materials to be used chiefly in the training of lay preachers, those with education but no Bible training, correspondence courses, and local church use.

### India

Evangelical Fellowship of India has organized an association for extension theological education called TAFTEE, under the direction of Rev. Ian McCleary. (23 De Costa Layout, Bangalore 5, India).

### Australia

An extension program is being carried on in Australia by John A. Harvey, P.O. Box 62, Watson ACT 2602, Canberra, Australia.

### Asian Theological Consultations

The second Asia evangelical consultation on theological education brought twenty-three delegates and twelve observers to Singapore in early June. Discussions were held in regard to financing Asian theological education, a center for advanced theological studies and extension theological education. Among the more significant resolutions were those which: encouraged the formation of united evangelical seminaries or colleges, encouraged the indigenization of theological education programs as rapidly as possible, asked for the

establishment of a trust fund of one million dollars (U.S.) for theological education in Asia, proposed a Third World theological conference, and encouraged national evangelical groups to critically evaluate non-evangelical attempts to develop an indigenous theology in their respective countries. The findings from a questionnaire on the needs of theological schools in Asia is available from Dr. Bong Rin Ro, Discipleship Training Centre, 28 King's Road, Singapore 10. The full report of the consultation is also available from Dr. Ro.

The North East Asia Evangelical Theological Conference was held in Seoul, Korea also early in June, with the participation of twenty-eight theologians. The theme was Evangelism in Asian Crisis.

Information on these two consultations comes from the Theological News bulletin of the World Evangelical Fellowship.

### *New York City*

The Latin American Biblical Seminary in Costa Rica (Seminario Bíblico Latinoamericano) has proceeded further with its plans for further theological education for Spanish-speaking pastors in New York City. The program is designed for those who have been unable to finish formal theological studies but who have had experience in the ministry and shown their ability to do intensive study. Requirements for entrance are a high school diploma, Bible college level study, five years of leadership experience in a church or church-related organization, be 25 years of age or older and show financial responsibility. Courses include those given by the Seminary as well as four courses which must be taken in an accredited university. Pastoral experience and academic experience are considered as one-third of the course accreditation. The course is designed to take four years on the average and will give a Bachiller en Teología degree. Information on the program may be obtained either from the Seminario Bíblico Latinoamericano, Apartado 901, San José, Costa Rica, or Seminario Bíblico Latinoamericano, c/o Librería Caribe, 12 Jefferson Place, Brooklyn, N.Y.

### *Yucatán, Mexico*

Mayan Presbyteries in the Yucatan Peninsula of Mexico now have 78 students in four centers plus another center in Belice. These Presbyteries are considering a one-half time boarding school situation for one of its centers. This would mean three days and two nights at the

school and four days and five nights in their home churches. Local churches will have to help support the students if this works out. (The Presbyterian Seminary in Guatemala is experimenting with a one day a week center at the Seminary itself for more advanced students to allow them to advance at a faster rate and to provide access to more extensive library facilities).

An interesting sidelight on the extension program is the change it is making in the financial aspect of the Presbytery work. The coming of a "pastor" to be supported by each congregation is a new experience! One hundred rural church leaders received certificates in the extension program in 1970.

#### ***BOOKS AND TEXTS***

An Extension Seminary Primer, by Peter Wagner and Ralph Covell. Available from William Carey Library, 1671 Loma Vista St., Pasadena, California, 91104, U.S.A., or CAMEO, 5010 West Sixth Ave., Denver, Colo. 80204, U.S.A.

El Seminario de Extensión: un Manual, by J. Emery, R. Kinsler, L. Walker, R. Winter and others. Available from William Carey Library, above address. \$3.45. This is the third part of the Winter text on Theological Education by Extension.

Developing Programmed Instruction Materials, by James Espich and Bill Williams. Available from Fearon Publishers, Palo Alto, California, U.S.A.

Good Frames and Bad: A Grammar of Frame Writing, by Susan M. Markle. New York, John Wiley and Sons. \$3.00. Indispensable.

The Taxonomy of Educational Objectives. Longmans. Two volumes. \$1.50 each.

Learning and Teaching, by E. Stones. New York, John Wiley and Sons. \$1.05. A basic tool for British lecturers now being required to obtain a Diploma in Education. Programmed.

Dillon's University Bookshop, 1 Malet St., London, WC1 stocks some of these texts.



The preliminary limited edition of Jeremiah in English, in programed form by Dr. Ross Kinsler, is now ready. It may be ordered from the Seminario Evangélico Presbiteriano, Apartado 3, San Felipe Reu., Guatemala, C.A.

A bibliography of materials related to extension theological education covering materials in English, Portuguese, Spanish, and French is available from CAMEO.

## COMMENTS FROM HERE AND THERE

"I might for the sake of discussion simply throw out my own reflection on the pattern of development of theological education in the United States. I have made some very brief passing remarks on this subject in the introduction of Book 3 of Theological Education by Extension. But I did 100 times more study of that subject than I actually recorded in those pages.

It is very clear that the present system of seminary training which more or less is based on the method of taking people through umpteen number of years through school and then sending them out to the pastorate is only very recent, and has, in fact, not proven itself at all and which is giving many signs of the fact that it is really poisoning the church to a great extent.

In fact, this kind of observation can be leveled against a good deal of university training in general. It used to be (say 40 years ago) that our society could survive the circumstances under which maybe 5% of our people went to college and we are only now discovering that if 45% go to college our society will break down under the strain of the separation of that many people from society itself in a corridor of education for so long. If anybody points out the leaders of the church and of history in the last century or earlier I will have to raise the red flag and point out that this earlier period did not involve college level studies at all. There was no such thing in the previous century of what we know now as college. Of course, then the number of people involved was even smaller. But even those leaders were out of college and into life by the age of 15 to 18 and not 4 or 5 years later as is the case now, or perhaps 10 years later as in the case of a seminarian who gets out of school and is ready for life's work

at the age of 26 without having had any previous association with the on-going structures of society.

I realize that some students actually do, in summertimes and other occasions for some reason or other, get some healthy contact with society before they come out the end of the educational tunnel. But this is more accidental than on purpose and is not true of the vast bulk of the people who are properly educated.

Let me say just once more: I don't care how a man is trained, by residence, full-time, part-time, extension, whatever, if he is the right man and if his training is coming into his life at the right time, and if our efforts are focused on that approach which will reach the true leaders of the Protestant movement and help them do the job to which God has called them."

Ralph D. Winter

"I am convinced that the separation of theological education from the local congregation and the establishment of independent seminary institutions has contributed to the division between the clergy and the laity. It has also resulted in the fact that the layman does not feel called to a ministry and therefore does not feel that he needs to prepare himself better for a ministry. I see that your experiment results in healing the separation between the clergy and the laity and is once again promoting the theology of the Church as the community of the People of God and the Priesthood of All Believers. However, I am still not convinced that higher theological education on the level with the university can be done on an extension basis."

Mario L. Jacobson

"The Seminary Extension Program is tremendous, challenging, and deadly to all other duties!"

Brainerd Legters

"Unless you find new ways to support your seminaries they will falter and fail – and I mean in the next two or three years."

Arnold Come, President of San Francisco  
Theological Seminary, to the 1971

General Assembly of the United  
Presbyterian Church USA.

"It has been evident that some of the best workers were called during their late twenties and after marriage. One of the difficulties in training such has been that the school could not furnish living accommodations for married students. The hardship of living and studying in cramped quarters, and the extra cost to a young couple of high rent plus commuting from town were sometimes prohibitive. Over the past six years, the school enrollment has included an average of seven married couples a year. The need (for a new building) is evident."

Bethel Bible School, Quebec, Canada

Could not extension help this problem?

***EDITOR'S NOTE***

This bulletin is particularly desirous of receiving articles and comments bringing to light and discussion some of the weak points and problems which have not yet been adequately faced by the extension movement: such as the use of the library, the inadequacy of many texts at the present, and many more. We would like to see more comments such as "I get a bit weary of seeing the worst of residence programs (often exaggerated out of importance) compared with the best of extension methods (Perhaps just a bit idealized)," with accompanying comments and reasoning, and from within the movement as well as from without.

## Extension Seminary 1971:4



Quarterly Bulletin  
Number 4 – 1971

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

### EXTENSION EDUCATION AND PROGRAMMING

**James H. Emery**

"Do we have to have programmed materials in order to begin an extension theological education project?" This question has arisen repeatedly in the last couple of years, and many have assumed that it is absolutely necessary, and been discouraged to the point of giving up. After all, programming is not an easy thing. In the United States it costs about \$5,000 per hour of student's program time for a thoroughly tested course. Who on the faculties of the Seminaries and Bible Institutes of the world has the time or the expertise to produce this kind of work? I think that we need to examine the place of programming in the extension education system.

In beginning to plan the first extension training program, it was clear that some system had to be built which would include the necessary elements for the student to learn. The main criteria is that he needs an input of information that he does not have within himself. He needs to study this information in such a way that he assimilates it, reflects on it, relates it to his own life and circumstances as well as to the community in which he lives, both religious and secular.

If this is to be done, there must be interaction, not only between him and the information, but also with other people who interpret the information and understand it in different ways. This then requires discussion opportunities. The student needs an opportunity to ask

guidance at points where he is stuck. Finally, in any kind of institution, there must be some kind of validation of his learning in order to give some recognition of what he has accomplished, so there must be examinations and other reports which allow some kind of grading. Since a person learns not only what he is formally taught, he should be in a situation where he is using what he is learning, preferably a real, not a fabricated one. And he needs to be part of a larger group so that while he may be alone during the week in his study, he sees himself as one of a larger group seeking to fulfill his calling.

In the design of a program to fill these requirements, it is clear that if the lecture method is excluded as a source of study material, something else must do it: books, films, tape recordings, etc. The original plan was to provide the material in the form of textbooks and workbooks. The latter would provide questions requiring the student to demonstrate that he understands the reading, thereby forcing him to think about what he reads. The weekly discussion meeting then becomes the place to confront various interpretations, receive guidance when one does not understand, and to relate the subject matter to life.

In the first extension program this was done, and the workbooks were in no sense programmed, according to the mode of programmed instruction. The students learned a great deal, and since they were living in situations where they daily faced problems, the students themselves provided abundant examples for exploring the implications of what they learned in their books. Frequently there were so many examples and problems that came up in the discussions that it was very difficult to cut off the class, or to end one point and proceed to another. In addition, the students were required in many of the courses to do extra reading and write outside reports which had to be handed in during the course of the year.

However, it was often clear that the student did not understand what he read, could not relate it to his own situation, and ended up by mouthing words that he thought would answer the question, but which revealed to the teacher his real lack of comprehension. At this point we confronted the problem of trying to provide materials that were adequate for the student. It was decided, after reading articles about programmed instruction and teaching machines, to investigate the subject to see if the application of programming techniques could help to solve the problem. In 1964 with the aid of a grant from the Theological Education Fund, we made a trip to the United States and investigated the subject, discussing the matter with

educators, reading the available literature, examining existing programs, and interviewing those who had experience with students' reactions. In this way programmed instruction became linked with Theological Education by Extension.

Our evaluation of the subject was that the crucial matter was the program, not the hardware. The optimum might be a computer based program which could have the flexibility to adapt to the almost infinite variation from student to student. For obvious reasoning, this type of hardware is impossible. The ordinary teaching machines essentially provide nothing that cannot be presented in an ordinary book, at much less cost. Therefore it was decided to work on writing books that could be produced at a price within the economic possibilities of the students. In certain subjects we would try to provide tapes and visual aids which could be used in each of the regional centers, each center being provided with these aids, as well as with as extensive a library as possible.

As one studies the matter of programming, one becomes aware that the important matters are not the mechanical ones that impress the beginner: small steps, written answers, feedback of correct answers, possibly branches to correct wrong answers. For instance, some teachers who made a detailed analysis of what they had been teaching in a lecture class, in order to program it, found that they only had enough material for about 20 minutes of student time. That is to say, in the regular classroom they wasted at least half the time in detours and irrelevant material. Programming forces the writer to attain a comprehension of his material that the teacher can gloss over in the classroom.

In the process of presenting the material to the student, the programmer must begin with what the student knows, for in what is essentially self study, the student cannot ask about things he does not understand (until he comes to the discussion period). Beginning with the student's knowledge, the programmer then must locate each brick of knowledge in order to build toward the objective. In the process, it becomes clear that if the programmer's objectives are not clear, he will not be able to reach them. In this sense, then, a good program is nothing more nor less than an orderly arrangement of all the material a person needs to advance from the understanding he presently has, to that which is defined as his object. If this process is well done in a textbook, then one might say that it is a "program". If this information is then sliced up, laced with questions that require a response, provided with

feedback so that the student knows whether he is on the right track or not, and has opportunities to review and to reinforce what he has learned, we have a program.

How thin does it have to be sliced to be a program? On the one hand, studies suggest that it needs to be different for each person. The person who progresses more slowly finds the small steps and close confirmation ideal, but the person who has a better command of reading techniques and can progress faster, is bored with this kind of program. Feedback is not always necessary or even useful. There does not seem to be a great advantage in writing the answer over just thinking it, providing of course one does think it and not just jump over the answer. Thus, no definitive answer for all students can be given. Some compromise must be made that is workable, that reaches a large number, and with the adjustments available during the center discussion meetings, will fit the greatest number of people.

As the bits of information or increments of learning are smaller, the size of the program increases. The mere bulk of a program can become an obstacle. One such solution is that of Dr. Norman Bell in a program for a psychology course. The textbook is large and quite complete. A program was prepared for each chapter to clarify the basic concepts before the student attacked the book. The reading is then easier and more comprehensible, and provides not so much the basic concepts as an elaboration of them. In this way the bulk is reduced.

This is the solution for the problem that has been suggested by the CATA advisors for the Intertexts in Latin America. Since, however, this does not make provision for relating the materials to life, the proposal is made that in addition to the program introducing and clarifying basic concepts, that there be a section of thought questions related to the chapter as a whole. These then would be the specific focus of the weekly discussion group, and would provoke thoughtful interchange of opinions.

One final aspect: students who study only with programs tend to panic when confronted with a plain and simple book. Since the source of new ideas after seminary is basically through reading, the student must be weaned away from programmed materials. Therefore the curriculum should be so constructed that the earlier courses may be programmed, partly to teach how to study from an ordinary book, and then more and more emphasis should be laid on direct work with books so that by the end of the course, the learning is largely in the hands of the student, not mediated by programs. This also is a program.

In Guatemala we have worked without programs, and while not ideal, have found that the students learn much more than they did under the previous system. Programmed materials, then, are not absolutely essential for an extension program. However, the better ordered and prepared the materials are, to lead the student from concept to concept, the less trouble there will be in the purely routine aspects of learning. The ideal is there, our efforts are to approach the ideal as nearly as possible in our concrete situation.

Those interested in ordering the "Inductive Study of Jeremiah" by Dr. F. Ross Kinsler in Chinese, may write to Rev. Harry Winslow, Box 270 (2 Honan Second Road), Kaohsiung 800, Taiwan, Republic of China.

## THE GROWTH OF EXTENSION THEOLOGICAL EDUCATION IN BRAZIL

*Richard Sturz*

(Excerpts from a paper entitled "Programmed Instruction in Brazil")

The situation of the pastoral training programs here in Brazil could only be described as in crisis. And this crisis was directly responsible for the adoption of programmed instructional tools. The churches are multiplying at a tremendous pace while the number of seminary graduates has not been able to meet the need for more and more trained leaders.

In the past decade the Brazilian population increased at the rate of 2.7% per year. But the number of baptized believers rose 6.8% per year. While we were only 2.7% of the population in 1960, ten years later this percentage has risen to 3.6%. In terms of concrete numbers this means that while there were 1,895,900 baptized believers in Brazil in 1960, ten years later this number had jumped to 3,233,600.<sup>1</sup> Extending the curve to mid 1971 would give us a total of about 3 1/2 million evangelicals among Brazil's 95 million people.

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<sup>1</sup> The source of these figures is Frank Ineson, Continuing Evangelism in Brazil, Monrovia, Calif. MARC, 1971.



And the seminaries? Note the following figures for enrollment for the seminaries which are members of ASTE: (the figures are for 13 seminaries, including Presbyterian, Baptist, Methodist, Lutheran, Free Methodist, Episcopal, etc.).

In 1965:	660 students
1966:	727
1967:	744
1969:	953 <sup>2</sup>

Comparing these figures with 641, which was the total enrollment in 1963, we find an increase of only 7% per year. While there are more non-member seminaries than these in ASTE, the picture they would present is appreciably the same. In short, the seminaries were just holding their own in relation to church growth as far as enrollment is concerned. Considering the large number of students who drop out before finishing the course, it becomes obvious why they were unable to overcome the crisis due to the shortage of trained leaders. Not only that, but there was no Pentecostal seminary until 1970. Along about the middle of the 60's several Pentecostal Bible institutes were founded. Considering that at least two-thirds of Brazil's evangelicals are Pentecostal, their enrollment is very small in relation to their need for trained leaders.

The first ray of hope was the founding of a large number of Bible institutes during the past decade. Practically all of the 49 Bible institutes presently operating here were founded after 1960. In 1969 the total number of students in the 82 theological institutions in Brazil numbered almost 4,500, most of whom were in the Bible institutes.

The second key to solving the pastoral training crisis was the introduction of the concept of extension training, based on the utilization of self-instructional texts. By "self-instructional" I mean programmed texts which a student studies at home in preparation for a weekly encounter with a tutor. The lack of trained leaders for our churches was becoming very critical. There seemed to be no way to train men in sufficient numbers for pastoral leadership. The concept of extension classes, however, enabled us to get over the hurdle of having to bring men into a residence program. It is, in fact, the residence program which is holding down

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<sup>2</sup> Boletim Informativo da ASTE, number 17 (June 1967, Sao Paulo) and "Instituicoes Evangelicas Brasileiras da Ensino Bíblico Teológico", Sao Paulo, July 1970.

the seminary enrollment. The use of self-instructional tools opened the door to training proven leaders without withdrawing them from the context in which they live and work.

Though some of us had been made aware of the basic ideas of extension training as evolved in Guatemala, it was largely on the periphery of our thinking. The first positive step was taken by Thurmon Bryant, rector of the Faculdade Teológica Batista in Sao Paulo. Being anxious to set up an extension program he was active in getting Dr. Ralph Winter here to present the concept elaborated in the Spanish program.

Dr. Winter and Nelson Rosamilha of the University of Sao Paulo led a workshop on extension training in Sao Paulo in August of 1968. Some 65 educators from all over Brazil were present. Winter's presentation galvanized the latent factors into action. We saw for the first time the possibility of solving our training program crisis.

Two months later 43 delegates from all over Brazil came together to form AETTE (Evangelical Theological Association for Extension Training). Thoroughly evangelical in nature AETTE crosses denominational borders. It draws into its program Baptists, Congregationalists, Presbyterians and the Assemblies of God.

After two workshops the race was on to provide texts. While most schools set the 1970 school year as the target date to begin extension classes, there were a few brave souls who had already gone ahead in 1969. Our progress to date is largely due to the forging ahead of the Baptist Theological Institute of Sao Paulo under the leadership of Glenn Ogren and John Case (General Conference Baptists). The first texts produced had numerous shortcomings. Yet the very existence of these texts allowed this and other schools to move ahead in 1969 and 1970.

Selling the idea of extension training has been easy. It caught the imagination of evangelical educators and is being widely implemented. Of the 82 theological institutions in Brazil, at least 25 are already using the extension system and the total number of students in these programs has already reached 1400.

Since two workshops directed by Dr. Ted Ward of Michigan State University, the emphasis has been on writing. In May of 1971 Dr. Leroy Ford of the Fort Worth Baptist Seminary gave a beginners and also an advanced workshop. The major problem has been the production of self-instructional texts, adequate or otherwise. There are presently about 20 self-instructional

texts for use in theological training. It is interesting that almost all of them have been effective teaching tools although only two or three are really well programmed. By the end of this year, however, we will have at least a half dozen more well-programmed auto-instructional texts.

All but one or two of the self-instructional texts produced thus far envision as target students people have at most completed primary school. There are several reasons for this. The biggest need, presently, is on this level. Brazil's big cities give ample opportunity for study and intellectual development. In the churches outside these cities, however, the opportunities are very limited. Most of the people have, at best, completed primary school. Many have no more than two or three years of formal training.

A second reason for writing on the secondary level has to do with the authors themselves. We just do not have the finesse yet to write university level texts. At the secondary level the student's basic need is for the foundational knowledge related to the subjects which he is studying. The text can be built largely around the knowledge and skills which are desired.

Though recall and/or recognition are generally the goal, the art of discrimination and generalization are developed at least rudimentarily. It is hoped that in the not too distant future our authors will have the skills necessary to produce university level texts. We are aiming for auto-instructional tools that will develop this ability to discriminate and generalize: that given a series of alternatives, the student will be able to think through to his own conclusions.

There are presently 19 schools which are dues-paying members of AETTE. At least 25 have extension programs. Every so often word comes of another institution which is using auto-instructional materials in an extension program, and each school may have from 5 to 10 regional centers where the students meet with their tutor.

In September of this year the authors will have come together for an intensive three-day evaluation period. Several writers are coming to the fore as very capable programmers. We trust that they will be able to assist the others in the evaluation of their programs. The Baptist Theological Institute of Sao Paulo has reduced its extension program and freed its staff to write. They hope to have a curriculum of 30 self-instructional programmed texts ready by the end of 1972.

Growth is evident everywhere. The Baptist Bible Institute of Campinas had 15 to 20 students. After starting ten regional centers the enrollment rose to 80, and the teachers actually teach fewer hours and have fewer evenings (it was an evening school) taken from their families. The Edward Lane Bible Institute (Presbyterian) has a residence program now reduced to about 40 students, but in 1970 its extension program which reaches out over the states of Minas Gerais and Goias had expanded to over 500 students enrolled.

Tomorrow is already dawning in Brazil.

(Mr. Sturz is the executive secretary of AETTE)

## **AN EVALUATION OF TWO PROGRAMMING WORKSHOPS**

***Peter Savage***

(We would like to present some excerpts here from the report on the two workshops held in June and July of 1971 by Mr. Savage, in Singapore and Bangalore, India. Mr. Savage's own words are in direct quotes.)

"The two workshops came at a time when there is growing interest in the "Extension Seminary" training approach, when some of the critical questions are being raised in the theological education world. There is no doubt that this climate has led many educators to re-evaluate their own programmes and search for new approaches. Some feel dissatisfied with present structures and approaches in meeting the ministerial demands of the church in the Third World."

The report emphasizes the fact that twenty denominations were represented in the Singapore workshop and fifteen in the India one. Men and women were present not only from classical theological training work, but also represented evangelism, lay training, pastoral work, Scripture Union, and university work.

Positive results were seen in the follow-up plans made by the workshop participants. Firstly, they have requested workshops in Indonesia, Malaysia, Japan and in three key areas in India. Secondly, they are planning a series of workshops which only actual writers would attend.

These workshops would concentrate on developing indigenous leadership who would become the consultants for their respective areas. Thirdly, a workshop for key educators who could benefit from exposure to educational specialists. And lastly the development of a course for educators in theological education who would be interested in studying the areas of psychology, educational psychology, educational methodology, ethnopedagogy, patterns of ministry, etc.

On the plus side as far as student reactions were the realization of the need for the use of specific objectives in teaching, an eagerness to renew present teaching ministries, the benefit of doing some actual writing, and the desire to learn more and continue on. Criticisms were that the time was not sufficient for adequate training, no enough "good" models of programming were presented, there was insufficient pre-information about the workshop, too much use of over-technical language and presentation, and too many participants per tutor.

A series of specific problems were brought out which are applicable elsewhere:

"At least it communicated one thing – (the use of North American materials) that materials prepared in other continents would not easily be transferred to another continent without some severe adaptation."

"So many teachers in theological education have taught without taking into account the learning experience of their students."

"Prof. George Jaspar of the Singapore Ministry of Education presented ten lectures which made everyone realize that programmed learning was not an importation from North America but was a teaching tool to be used in Asia."

"The backbone of the workshop was the self-pacing individualized writing experience that was new to the Asian colleagues. In some cases, this became quite a traumatic experience. The rote learning approach had geared many key pastors and teachers to passively listen to lectures, but hardly ever to participate actively in learning."

Perhaps one of the most valuable parts of this report were the final observations which we quote here:

"There is no doubt that we have arrived at a critical point in the historical development of theological education. Many church men and theological educators around the Third World are searching for new answers for some of the old ministerial questions. There is no doubt that the church in the Third World is calling for a realistic evaluation of the present classical patterns of training...

It should be stressed that there are some key areas that need to be highlighted at this point that were mentioned in the workshops.

1. A re-evaluation of the methodology in teaching used currently in theological education, placing the emphasis on the student learning, growing to maturity in service, than teaching, content and mere communication of content.
2. A re-evaluation of the system of measurement, from a mere measurement of cognitive input, which today is emphasized in the classical degree given by the seminary to a statement of objectives that realistically prepares a man for his lifelong ministry. Such an instrument could be found in a taxonomy of objectives for theological education.
3. A re-training of present theological educators so that they be essentially educators as well as theologians. Men who are more vitally interested in the student, his growth, development and final ministry, than theologians .... who are more concerned about the content of their subject. It is a sad fact that few theological educators have had any training in education. Generally it is felt that a man who acquires a degree in theology (content) is then qualified to teach.
4. There is an urgent need to build a bridge between the seminaries and the church. It has been sad to see how many schools are deaf to the church's questions. How many institutions validate their graduates some ten years after their graduation for effectiveness in this ministry leading their church to growth? How many institutions have undertaken a study in a scientific approach to discover the real ministerial needs of the church?"

(Mr. Savage is regional coordinator of CATA for the southern area of South America)

After June of 1972 please direct all editorial and news matters regarding extension to Dr. Ross Kinsler, Apartado 1881, Guatemala City, Guatemala, C.A. Donations, changes of address, and other business matters should continue to go to Apartado 3, San Felipe Reu., Guatemala, C.A.

## NEWS NOTES OF EXTENSION

### Guyana

An extension seminary will be opened in Guyana in January of 1972. It will be interdenominational and will be related in a supplementary way only to the United Theological College of the West Indies. It is planned to begin the first year offering only two or three of the eventually planned fifteen courses needed for graduation. Typical courses will not only include the basic Biblical, Theological, Historical, and Practical areas, but also such courses as Practical Anthropology, Social Justice in Guyana, Community Development, etc.

### West Indies

The United Theological College of the West Indies has an "Extra Mural Department" which is offering continuing education for ministers and supporting lay theological education. A course on preaching was offered in cooperation with the Lutheran church in Guyana, with 145 students enrolled in six centers. In Jamaica the College is helping in the training of twenty men in two centers. The Anglican and Moravian churches are working also with about twenty men on the island of Antigua, training men for a "supplementary" ministry, which may or may not eventually include ordination.

### Workshop at Wheaton College? USA, August 1971

A CAMEO sponsored workshop, led by Sam Rowen and Ted Ward was held for students from many countries – Italy, North Africa, Nigeria, the Central African Republic, Kenya, Zambia, Rhodesia, South Africa, India, Viet Nam, Taiwan, Philippines, Japan, Mexico, Costa Rica, Venezuela, Argentina, Brazil and the United States.

The workshop developed around a kit of ten lessons, involving tapes, handouts, overhead transparencies, discussion groups, and practice in writing, as well as the use of an informant to "field-test" the materials.

Lester Finkbeiner, missionary in Mexico, who sent this information says: "Perhaps some others would feel as I do: red-faced about some of the work put out so far, but thankful for the opportunity to gain new insights, receive correction, and eager to put the best to work to train our functional ministry now."

### *Philippines*

A national information office on Theological Education by Extension has been set up and is being headed by Robert L. Samms. The address is 210 A. Martinez, Mandaluyong, Rizal, Philippines. The mailing address is Box 1416, Manila. The office will act as a clearing house for information, for text materials, to make approved texts available in acceptable form, and to assist in other areas when the need arises.



## Extension Seminary 1972:1



Quarterly Bulletin  
Number 1 – 1972

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

### LATIN AMERICA FACES NEW DAY IN THEOLOGICAL EDUCATION

***Rubén Lores***

At long last theological education is beginning to keep pace with the fast-moving Latin American developments. The picture is not rosy by any means, but there are many clear indications that amidst the multiphased crises that theological education faces, there are enough signs which indicate that we are beginning to face the problems from the right perspective. There is a new awareness of the true dimensions of the problems and at least some are beginning to try to find realistic answers to them. There are new forces from within, both from the younger more educated missionaries and from the undomesticated nationals. Congresses, consultations and pastor's retreats have decisively contributed to this significant change.

First: two observations: (1) In Latin America, like in many other parts, theological education has become a catch-all designation for every type of training for any and every form of the ministry. It encompasses the most elementary Bible training institutes to the most sophisticated theological communities and including, of course, theological education by extension. (2) Anything that refers to this whole continent of Latin America with its more than 20 republics and its multiplicity of races and cultures tends to be a generalization whose value may be very difficult to ascertain. Beware of the Latin America experts. Usually it is just a matter of degrees of ignorance! This author has traveled widely in Latin America and is

acquainted firsthand with most of the situations on which the observations are based. But you are advised to read critically.

The latest Theological Education Fund Directory lists 114 institutions in Latin America dedicated to the training of workers for the church. Many of these are on the Bible school level, but quite a number offer a Seminary program and grant B.D. degrees. Probably not more than 10 offer a Master's degree. There are no doctoral programs as yet.

### *Theological education by extension*

It seems that in the Christian church, particularly among the foreign missionary circles, we must have one big thrust of one sort or another to keep us going. Maybe this points to a crisis of relevance and meaningful involvement or to the always present need of keeping our constituency interested. Some movements, however, seem to have the unmistakable seal of God upon them, like Evangelism-in-Depth and Church Growth. Now it seems to be Theological Education by Extension. Pioneered by the Presbyterian Seminary in Guatemala in 1962, theological education by extension has already made its way throughout Latin America, Africa, Asia, and even Europe. From a small beginning of five students, the number reaches now as high as 2,500 in Latin America alone.

Readers of this magazine (World Vision: editor's note) have been treated to firsthand information by some of the main exponents of the seminary extension approach. Undoubtedly this is a key development in the new day for theological education in Latin America. Some of the more detrimental aspects of the transplanted patterns of theological education have been: replaced by more positive approaches. I refer to such things as the recognition of the natural leaders, the criteria for curriculum based on the need of the students rather than the requirements and authority imposed by the institution, the opportunity for education for a greater number of people rather than for just a privileged few. There are many other strategic and pragmatic considerations which are so evident that one does not have to be a prophet to anticipate that theological education by extension is not only here to stay, but it may become an even more significant factor in the years to come.

It may be too early yet for objective evaluation. Some may discover one day that this was not after all the panacea that they thought it was. I have the confidence, nevertheless, that

because the basic principles are right and that the program in general is sound, education by extension will continue to be a most useful means for particular denominations to meet their leadership training needs.

But along with our high expectations for this new approach, this new day imposes on us the responsibility of looking beyond the "success" considerations to the more subtle, more basic, decisive long range implications. Let me put these concerns in question form.

1. Will our "success mentality" lead us to neglect the higher more solid training of those who should achieve that level of education in order to meet the churches' need for top leadership?

Example: I know of a case where it is practically impossible for a young person who wants to train for the ministry in a resident seminary to obtain scholarship help unless he first studies by extension for a number of years. Some may consent to that, but if the most promising young candidates are not willing to submit to such a plan, no one has the right to complain if they are lost for the ministry of the church.

2. Is the extension curriculum oriented to the renewal of the church or is it bound to perpetuate the outlook and forms of the ministry of the traditional patterns only on a lower level and on a serve-yourself basis?

3. Will the training convert the natural leader in a mobilizer of his people in order that the whole church may engage in ministry or will it simply enhance his position as a "caudillo"?

4. Are we not in danger of raising the aspirations of lay pastors to the extent that they may feel that they are second class citizens unless they are recognized by the church as full-time paid pastors?

5. Is someone doing hard thinking and planning to involve nationals at the beginning stages of the program at the decision-making level? In programmed teaching, clerical work may assume many different names. Beware of high-sounding titles such as "President of the Extension Seminary", but which carry no power with them.

6. Can extension education with practically no library and a minimum time for reflection and interaction produce theologians? Unless something is done about this, the faith mission related churches particularly are destined to be molded by well-intentioned missionaries who

cannot help but theologize in foreign categories and out of a foreign context. By all means we must avoid the danger of preserving the theologically underdeveloped status quo.

7. Will it not be easy to find a thousand reasons why it is more strategic to spend \$1,000 to train 25 people by extension than to spend \$3,000 to send a promising candidate to a resident theological institution, in the capital city or maybe in another country?

### *Is the day of theological study in residence over?*

While theological education by extension extends its frontiers and grows in respectability, the traditional theological seminaries are finding it harder and harder to justify their existence. In a good number of cases the crisis is centered around the lack of students and its concomitant problem of maintaining such costly undertakings. This crisis affects a good number of institutions.

It is risky to assess the situation critically but in trying to understand this problem, I have formulated the following considerations:

1. There may be more relationship than we suspect between the alarming lack of students and the fact that most theological institutions continue to be dominated by foreign mission personnel. With the rising educational requirements, mostly educated young people are eligible for theological training. The spirit of nationalism is more present in the younger generation.
2. We have come to the place now where the majority of candidates for theological training are second generation Christians. For them the Christian life is not primarily the hope for the world beyond, but is something that should function here and now, and which has to be articulated in categories that they accept and in language that they understand. One wonders if there is enough understanding of this problem on the part of church leaders.
3. There seems to be a cultural gap between those who, although evangelical Christians, would like to express the Christian faith, worship and witness in terms of their own culture, and those, both foreign and nationals, who are committed to the perpetuation of the cultural transplants which dominate in much of Protestantism. Seminaries could be in the forefront of this liberation process but usually they are not.

4. There are basic problems related to finances. On one hand is the high cost of operating well-staffed institutions of higher theological training. One may ask if this is not more of a question of priority than of scarcity of funds. On the other hand we have the problem of the limited expectations for a decent salary or even just a significant involvement that the theologian-to-be can realistically have. The problem is not just economic. It has to do also with the inequities of the system and the outmodedness of the structures.

5. We seem to be caught between those who show not enough social concern and those who show too much. A better description may be to say that Christian interpretation of political ideologies either from the right or from the left dominate the situation. The result is that in some cases well motivated young people are repelled by the political obscurantism of their spiritual leaders and others are not challenged to spiritual motivation and commitment by those who advocate political activism and relegate the ministry of the church to a second plane. I am convinced that this is not basically a theological problem, but rather it is cultural and political. To a great measure, from the standpoint of human analysis, success and relevance of a theological institution will be determined by the ability to keep the right balance in this difficult matter.

### *The issues at stake*

In spite of the crisis we face and in some cases because of them, we are in the midst of the most challenging and decisive period in theological education in Latin America. Theological reflection is not connected any more with just the seminary classroom and the pastor's study. There seems to be a new awareness that every Christian activity must come under the judgment of the Word and theology. It is true that the focal point seems to be the theological basis and limitations of the social implications of the Gospel. But in our context this issue is so interrelated with all the spheres of life that we dare to say that no one can seriously engage in theological reflection in Latin America except in this context.

This theological ferment is taking many forms. Several theological consultations have taken place recently and a number of others are planned for the months to come. Regional theological fraternities have been organized. The number of books written by Latin Americans is increasing. Mimeographed papers are circulating profusely among those who are engaged

in this field. New publications are being planned. It will be interesting to watch developments in such a dynamic situation.

As one who is deeply involved, these are some of the issues that we must face honestly and creatively, as I see it.

1. We must watch that we do not become the victims of the professional manipulators, whether they hide in pietistic clothing or in ecumenical garb. Nothing can be more detrimental to true theological reflection than the imposition of fabricated answers to confirm the prejudices of interested parties.

2. We must keep always in mind the missiological imperative to which all theological reflection should lead us. We are not called to establish the truth for the truth's sake. Our particular task cannot be defined in terms of defending any particular mode of theology, such as reformed theology or Calvinistic theology, or conservative theology. Our basic responsibility this day is not just to find out what other men in other times in other cultures found relevant in the Word of God to serve God in their day and in their culture. We must profit by the great heritage of the past but it is our duty and privilege under God to find His word for us this day, not just to construct a new system of theology, but to serve God more effectively this day.

3. Theological reflection must be conducted in honest, open dialogue with all our brethren even or maybe especially with those with whom we differ on basic issues. It is unethical, to say the least, to accept financial backing from those who would impose their criterion for inclusion or exclusion of participants in consultations as a condition.

4. We recognize that in a revolutionary situation like ours there is a great danger in allowing our theology to be molded by anthropological, sociological and political categories. But we are in no less danger when we allow our theologizing to be limited to the cultural, historical and religious developments that have shaped the traditional theology that has been transmitted to us. We may find that to be faithful to the Word of God may be more costly and maybe more difficult than anyone has imagined.

5. I dare to affirm that it is just as heretic to speak of a Latin American theology as much as it is to speak of a Latin American church. It is our responsibility and privilege to be the Church

of Christ in Latin America, and not just a carbon copy of any other church anywhere. The church should spring forth and develop its own cultural setting. Likewise, Latin American theology is not necessarily any kind of theologizing done by anyone in Latin America. More than re-hashing the doctrinal controversies of North America and Europe, Latin American theology must answer the questions the Latin Americans are making, in a language that can speak to their minds and hearts with the living eternal message of God.

(Dr. Lores is the new president of the Latin American Biblical Seminary in San José, Costa Rica. This article is reprinted by permission of World Vision Magazine, May, 1971.)

The programed textbook Inductive Study of Mark, by Dr. F. Ross Kinsler, in English, is now available from the William Carey Library, 533 Hermosa St., South Pasadena, Calif. 91030. As of the date of the printing of this bulletin, we do not yet know the price.

The Inductive Study of Romans in English by the same author is in preparation.

The programed text of Jeremiah is in Spanish but has not yet been printed.

Please continue to let us know of all available materials in English and Spanish.

## NEWS NOTES OF EXTENSION

### ALET

The next business sessions of ALET will be held in May, 1972, in Venezuela.

### AFRICA

To meet the tremendous need for study materials for use in Theological Education by Extension in Africa, the Association of Evangelical Bible Institutes and Colleges of Africa and Madagascar (AEBICAM) has planned a cooperative effort to produce programmed instruction materials. Two five-week production workshops will be conducted initially. The first is being

held, January 24 to February 25, in Salisbury, Rhodesia, and the second will be held in Jos, Nigeria, at the invitation of a special TEE/PI committee under the Evangelical Literature Fellowship of Nigeria. The Salisbury workshops will be held at Ranche House College. The aim of these workshops is twofold: to train programmers and to produce programs.

The first week of each workshop is being spent in intensive study of the programming process. Each lesson is being followed by discussion and additional explanation where necessary. At this point it is not possible for people to attend only the one week of programming techniques without staying on to do the writing, although the course may be given later as a one week PI instructional workshop.

The remaining four weeks will be spent in programming the assigned subjects. Editorial assistance will be given to help participants prepare the material, the aim being to teach them how to programme and leave the workshop with some completed programmed lessons on hand.

Everyone who participates in the workshops must agree that the materials he produces at the workshops may be shared with other evangelicals throughout Africa. AEBICAM will provide for duplicating (or publishing) and distributing all workshop-produced programmes. Naturally the authors will receive proper credit and recognition.

The executive secretary of AEBICAM is Rev. Fred Holland, P.O. Box 131, Choma, Zambia.

### INDONESIA

"The TEE program here in Northern Sumatra appears to have great prospects. Last year in our Medan school we had 20 students. Investigation has shown so far that there is a possibility for well over 100 students in this area alone. We are quite anxious to get underway."

Paul A. Pomerville, Assemblies of God, Indonesia

### PAKISTAN

The Committee for Theological Education by Extension (CTEE) was formed, October 21st, 1971, at Gujranwala Theological Seminary, Pakistan, with the Rev. Russ Irwin serving as Acting Secretary. It appears that the pattern that extension theological education in Pakistan is likely



to take is that of independent groups operating their own courses and awarding their own diplomas. The function of CTEE would be to prepare study materials and establish standards. It was agreed that the teaching programme be planned on the basis of three 11-week terms per year. Materials are being prepared to begin courses in October, 1972, in English and Urdu.

### AETTE

The fifth assembly of AETTE is meeting February 24 and 25, 1972 in Sao Paulo, Brazil. The program includes the following topics:

Actualities of Theological Education by Extension

Structural Organization

Making and Use of PERT Charts

Administration of the Institution and the Centers

The business sessions will include discussions of accreditation, student transfers, approval of intertexts, and the naming of a new regional secretary.

### WORKSHOP IN USA

CAMEO announces that a programming techniques workshop is to be held March 20th to 25th, 1972, at Wheaton, Illinois, USA. The purpose of this workshop is the introduction and instruction of programming techniques for missionaries involved in the preparation of self-study texts for use in Theological Education by Extension. The instructor is to be Miss Margaret Sharp, the Leader Training Specialist of the Southern Baptist Sunday School Board, of Nashville, Tennessee.

### ASIA

Looking back on the past year Mr. Ian McCleary, TEE Coordinator for TAP-Asia, writes: "1971 has come to its close and it has certainly been an important year for Theological Education by Extension in Asia. Up until now Singapore, Indonesia, the Philippines, Japan, Hong Kong, Thailand, India and Pakistan have had the benefit of workshops presenting the whole concept of Extension Education. This has been the very important contribution of CAMEO.

Of these countries two, namely Singapore and India, have had workshops on Programming Instruction and this has been the work of TAP-Asia. Although there were representatives from

Indonesia, Thailand, Malaysia, Vietnam and India at the Singapore workshop the only country to have had the full benefit of a workshop specifically for its own people is India.

The time has come for us to think seriously about more workshops in Programming Instruction. Even with our brief experience in Extension work in India I have become convinced that it is by far the best method of self study for this type of training. Already there are four requests for workshops.

India is to have its second workshop early February. This will be both for those with some experience who are already working on programs and for those who have yet not been introduced to Programmed Instruction. Indonesia is planning a workshop mid-way through 1972. West Pakistan has requested a workshop. With the present political situation it is uncertain what the possibility there is at the moment. Lebanon has asked for a workshop for the Middle East mid-1972 and has asked TAP-Asia for help.

It is quite likely that by the latter half of 1972 several other places will be glad of a workshop on Programmed Instruction – perhaps in Thailand, Malaysia, Japan, Hong Kong, and the Philippines, where introductory workshops have been held or in Vietnam where Extension Education has already begun. To help organize such workshops is one of the tasks of the TEE coordinator of TAP-Asia. The latter half of 1972 may also be the time for TEE leaders throughout Asia to meet together and share their problems and their achievements. This sharing is another of the purposes of TAP-Asia."

### AUSTRALIA

Three pilot programs of extension theological education will be begun in 1972 in Armidale, Tamworth Gunnedah and Ashford-Delungra-Tingha in Australia by the Anglican Church. These preliminary courses on a trial basis will include Preaching Method, Adult Group Leadership, Home Visitation, Teaching Children, and the Life of Christ. These studies upon completion will qualify the student for a Parish Leader's Certificate. The courses are designed for lay preachers, adult group leaders, Sunday School teachers, religious instructors, members of a Parish leadership group, visiting team, or a parish Christian Education committee.

If these courses produce good results future plans include four levels of training for the Anglican Church: an introductory Christian knowledge course, as an introduction for lay

leaders; a basic leader training course, for local church leaders and teachers; an intermediate theological course, also for lay leaders and preachers but more extensive; and an advanced theological course, for those seeking ordination.

An interesting sidelight to these plans is the proposed use of audio-visual and tape resources, which up to now has been rather lacking in extension theological education. The possibility of using radio programs is also being looked into.

### PARAGUAY AND NORTHERN ARGENTINA

Provisional plans have also been made by the Anglican church in this area for the establishment of an Anglican Extension Seminary for the diocese of Paraguay and Northern Argentina. Four orders of ministry are envisaged: laity, deacons (leaders but under the responsibility of others), presbyters (assistant pastors, archdeacons, rural dean, etc.), and bishops. It is hoped to have about 8 local centers, 3 "zone" centers, and perhaps 10 centers in Indian areas.

(The news notes from Africa, Pakistan, Asia, and Workshop in USA are reproduced from the January 1972 edition of Theological News.)

Beginning in April 1972 subscribers to Theological News in Latin America and Spain will receive their editions in Spanish. Those wishing to receive the edition in English in these areas should notify the Assistant Editor (John Langlois, Merevale, Forest, Guernsey, Channel Islands, U.K.) immediately.

## Extension Seminary 1972:2



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

### TRAINING NOMADS

***Robb McLaughlin***

(Editor's Note: The need for prepared leadership in the churches around the world is acute, in the developed and populous areas, and also in tribes of scattered peoples. The Nuer, a pastoral people, live a semi-nomadic life during the dry season. During the rains much of the land is inundated, isolating the settlements on plots of high land. To prepare the leadership of such a mobile group requires adaptations that are possible in an extension system, but extremely difficult in the traditional patterns of training. There are only five missionaries, to our knowledge, who speak this language and work among some 300,000 Nuer. There are restrictions against printing anything in tribal languages except the Bible. Here is an example of a creative adaptation for leadership training in a difficult situation. Although written in narrative style, there are several basic principles and important observations made in this article.)

I found myself one day looking ahead as far as I could see to nothing but scorching sunshine, rough ground, grass, distant trees and limitless space. The only people we had met on the way were tall dark people who looked on me, a short, white man as a curiosity rather than a person. Under these pressures I could ask myself, "What am I doing here anyway? Is this some private adventure? What difference would it make if I never came?"

My traveling companion was also one of the tall dark people, a Nuer. The country of his people, his tribe, stretches about 300 miles east and west and more than 100 miles north and

south. It straddles the international border between the Sudan and Ethiopia, and includes contested areas in the civil war in the Sudan. His homeland is "underdeveloped" and his people "primitive." Cattle are the mainstay of their economy and together with maize, millet and some fishing meet the physical needs of life. The religious outlook of his people is "pagan". Although education and medical services have been introduced among his people, only a very small percentage of them receive either benefit. All of them suffer from malaria and frequently from one or two or more other diseases as well. And yet my companion was taking me, his guest, to meet a group of Christian Nuers, for he is a lay leader of a "church", a worshipping community.

But how did there come to be a church in this situation? At the end of the day's journey we came to a Nuer village indistinguishable outwardly from any other village with its cattle, barking dogs, grass-roofed houses, smudge-fire smoke battling to subdue biting flies, and people. But it was among the people that the similarity with any other village came to an end.

Our visit went quickly to those things that were of real significance: the Christian life as experienced by these friends amid the concerns common to all Nuer; the civil war, assimilation of refugees, adequacy of crops, etc. And the special concerns of Christians as to the extent of their involvement in these matters. Complaining and begging, so common in the approach to a foreigner, were absent. So was the usual evasiveness and secretiveness in connection with matters of deep concern. Some unique factor was clearly present.

Some months later I was again with this Nuer host. It was shortly after he and I and a number of other Nuer leaders had been to the ordination of one of the first pastors of the Anuak tribe, neighbors to the Nuer. At that time we had not been able to complete a study in Galatians which we had started. In my host's home, when the meetings of the day had been finished and the discussions of particular problems had been completed, he called two or three other leaders of his community together and said to me, "Now, pastor, that chapter of Galatians that we did not finish last time!" And we were deep in study again. My host read haltingly from his Nuer New Testament, another man followed, with difficulty; others listened. At any point where the text or its meaning was not clear to anyone, the reading stopped and an explanation was requested. With this clarification, the passage was then discussed in relationship to the rest of the letter and its application to the lives of these men and their

fellow Christians. In this way we went through the chapter and then reviewed the book. And not until all questions had been answered, or at least discussed, did the "students" permit the study to be ended.

In following visits with other groups of Christians, the same attitudes were present. They became even more pronounced on return visits when many people came to be examined for baptism. During these interviews, I was impressed over and over again by the depth of knowledge of spiritual life and by the openness with which it was shared. Aside from the interviews many came to visit, yet no one came to just stare and watch the white man. Conversations were about the Christian life and its application to the present circumstances, political, economic, social. Those who were leaders took advantage of every moment of free time together, making it an informal Bible study as they asked for explanations of difficult passages, background information, and sought application in their own situation. All of this, and much more, was thrilling and almost beyond my comprehension, for rarely before had I had such experiences of Christian eagerness and sharing in any Nuer group.

And the factor that made it all so significant came to me in the interviews as I asked person after person who it was from whom he had first heard the message of Jesus Christ. Some knew vaguely of mission centers, some had visited them, but very few acknowledged any beginnings of new life from these contacts. (This is not a comment on the effectiveness of work at mission stations. It merely reflects the fact that these people had just never been there.) Though many had come from across the border, almost every one named the lay leader of his group as the one from whom he had received his teaching in the things of Christ and through whom he had come to know Christ as Saviour.

And where did the lay leaders come from? The means through which they came to know Christ are known in most cases. But the imperative to be where they are, and to teach as they are teaching can only be traced to the Holy Spirit himself. It is His presence in the life of the leader and in the lives of the members of the worshipping community that has created all the distinctive characteristics mentioned above. He is the "something else in addition", the "unique factor", the someone responsible for the "church", in these otherwise incongruous circumstances.

It must always be the Holy Spirit whose activity in the lives of men brings His church into being. But how often the human agents of His work are so prominent in our eyes that we fail to see God Himself at work! Or is it a comment on our own understanding of the power of the Holy Spirit that we see Him more vividly when He builds His "church" through uneducated men, barely literate, than when He does so through "well educated" men, skilled in organizing and attracting wide-spread recognition? Thank God that He works in diverse ways and demonstrates His power both among the unsophisticated and those who think they are! Thank God that through His grace each can learn from the other of the greatness of God's mercy and of the oneness to which He calls all who believe in Jesus Christ as Lord and Savior!

The experiences outlined above are not isolated ones. They are repeated time after time in visits to different Christian centers. These are located along the Baro River west of Gambela and at a number of places around the Adura River post. Men like Moses Kwoth, David Tot, Kueeth Nhial, Peter Pal, Paul Puok, John Kuac, and Matthew Kong Jing are among the leaders through whom the church is being built. A number of these men do not work alone but may be just one of two or three in a given place who share together the oversight of a worshipping group. Being true Nuers, they are not always in exactly the same place either. Extensive travel is frequently a part of their life. Two men came 40 miles or so with groups of their believers across the border in order for them to receive baptism. Matthew Kong Jing travels to areas as much as 50 or 60 miles from the Adura River post. There are about twelve worship centers in an area roughly 100 miles long and 50 miles wide among the Nuer in Ethiopia.

This then is the "church" among the Nuer; scattered worshipping groups formed by men witnessing and teaching under the push of the Holy Spirit. Formal organization is unknown, although those who are fellow believers are well known. Leaders are leaders not by formal training and formal call of a congregation, but because they, under the Holy Spirit, have spiritual maturity enough and leadership qualities enough to have brought others to a saving knowledge of Christ. Different groups know of each other and are bound together by Christian fellowship alone. Most of the leaders have met each other at one time or another. They have not all been together-in one place at the same time, nor have they presumed any organized leadership over the whole fellowship of believers. At the present these leaders are planning to get together for a time of fellowship, mutual encouragement and Bible study.

A deep concern felt by them is the need for ordained pastors to minister to the people in a more continuous and meaningful way than is now possible by the visits of mission pastors. That is the primary reason why I have referred to this fellowship of Nuer believers as the "church" in quotation marks. There is no question of the Lordship of Christ, or of the leadership of the Holy Spirit. There is no question of present members passing on the teaching of their faith. There is no question of their witnessing to those around them or of their being a part of a living fellowship in Christ among themselves, however lacking in "organization" by our standards. There is really no question as to who really are their leaders or of what these leaders have done.

Historically, there have been many years of mission work among the Nuer people, both in the Sudan and more recently in Ethiopia. The young Presbyterian Church in the Sudan embraces Christians of the Nuer tribe along with those of other Nilotic tribes. A few of these Nuer have come across the border into Ethiopia, for there is easy movement of these folks back and forth. Nine years ago the Adura River post was opened to serve Nuer Christians in Ethiopia and other missionary personnel work among the neighboring Anuak tribe at Pokwo and have given such help and ministry as they could to their Nuer neighbors. Although the Presbyterian Church in the Sudan has ordained several Nuer pastors, none of them has taken up a ministry within Ethiopia.

Politically, the past six or seven years have seen the coming of the civil strife in the Sudan with the accompanying movement of rather large numbers of refugees from their original homelands in the Sudan to the Nuer section of Ethiopia. At first some came with virtually nothing. Then came families and cattle, and the need to provide grain for them, as they fled without supplies. Involvement in meeting this need, and in getting them settled, was another contact with the gospel, and sometimes the first contact any had had. A portion of these refugees have been assimilated into the populace, while others have remained as distinct groups.

All of this contributes to the situation in which the "church" has come into being. But neither the history of the mission, nor the political development, by themselves, explain the origin.

Here then is the reason for the "church". And the answer to the foot-weary pastor's questions under the midday sun. It is that these leaders are all laymen. They work and support



themselves and their families as all Nuer do. Many of them have themselves built the worship building in their village. Their previous schooling, however, is virtually nil. For these reasons they are unable to attend any kind of formal education or training course. Furthermore, if these men could be brought together into some kind of training course, it would leave a worshipping group without any leadership in a number of instances. These and other factors have indicated the wisdom of an approach which takes to these men, where they are, such training as we can provide, and they can use. Current efforts are mostly in Bible studies. Other areas are anticipated, but await development.

In November 1969 I undertook this new manner of ministry to the Nuer "church". By living in Addis Ababa and visiting the various groups of Nuer Christians periodically, I hope to bring them help and guidance while imposing a minimum of "foreign" influence on them which may have nothing to do with the Christian faith in Nuer-land today.

A missionary at the Adura River post is providing weekly Bible studies for church leaders. He is also helping to organize and prepare materials to be used in teaching catechumens. A system of prayer groups in which each member is responsible for another group provides outreach and a chain contact among the believers. These are filling a real need where centers and leaders are close enough to get together frequently and easily. Among the Baro River leaders another missionary conducts intensive one-week studies in Bible, reading and handwriting. Because of her full-time teaching schedule outside the Nuer area she is able to offer these studies only during her Christmas and summer vacation breaks. These studies are eagerly received by the men who can come to them.

The question of the method by which training is taken to these men is, of course, of primary importance. A method which seems to hold much promise is the extension method, which is being widely used in Central and South America. This differs from the ordinary correspondence course approach in that the student has, or groups of students have, frequent and periodic seminars with the teacher, by the teacher going to them. Another feature is the use of programmed study materials which enable the student to study on his own and achieve maximum learning. A group of about six men from three or four different missions are currently working on preparing this kind of material. It is hoped that all materials prepared by them will be interchangeably useful, for the application of the extension

approach throughout all of Ethiopia.

Besides the use of programmed materials, which perhaps may have a limited value for people of very low literacy levels, the use of taped materials for instruction is being tried. Here is an instance where modern technology meets a need in a society that is technologically very unadvanced. Other methods also, such as the song and drama, both of which are natural in the Nuer culture, may come to have a bigger place in our teaching than previously.

All of this is aimed at providing not just leadership, but ordained leadership. We are inclined to equate "ordained" leadership with "trained" or "educated" leadership. The question we must answer is, "What constitutes qualifications for ordination?" Is it what God has already done in and through these men, or some academic standard from another culture, or a combination of both? A young Nuer about to finish his theological studies in Kenya was recently considering the possibility of coming to minister in this area. One point in the discussion was the salary needed to support the standard of living to which his many years of formal education had accustomed him. It was recognized to be completely beyond anything the local Christian groups could produce. After considering how the "church" had come to be, the young man commented, "Perhaps you should just ordain those leaders instead of looking for someone like me to come."

The possibility cannot be ruled out that in God's providence there may be a place in the Nuer church for both the highly trained, ordained leader who can effectively relate back to his people, and for the ordained leader with practically no formal education who nonetheless has the spiritual maturity and insight to shepherd the people of God who are in his care.

Whatever method and expression the ministry in the Nuer church takes, we must take seriously Paul's warning that the work which "began by God's Spirit" we shall not now try to finish by (our) own power." Gal. 3:3, TEV.

(Adapted from Ethio-Echo, Vol. 8, No.2, 1971, a publication of The American Mission (United Presbyterian) of Ethiopia. Ross McLaughlin is a missionary serving among the Nuer under this Mission.)

The programed course Inductive Study of Mark by Dr. F. Ross Kinsler, is now available in quantity from Dr. Ralph D. Winter, 533 Hermosa St., S. Pasadena, Calif. 91030, U.S.A. This course is only in English at the present date.

## NEWS OF EXTENSION

### Haiti

Representatives of ten evangelical missions and national churches in Haiti met for the first time on March 4, 1972 to discuss the development of theological education by extension in the Haitian context.

Two of the organizations have already begun extension programs. Another will begin in the fall of this year. Three others are committed to the program, but at later dates. A fourth is seriously considering an extension effort. To date, there are 340 extension students studying in 23 centers, under 10 national and 8 missionary instructors.

The meeting, held in Port-au-Prince, resulted in the decision to call a meeting of Bible schools and seminaries to discuss curriculums and the writing of mutually acceptable "intertexts".

The representatives also urged the organization of a workshop on programing texts. Final arrangements and further developments await the return of several representatives attending a Caribbean area conference on theological education.

Centre d'Information et de Statistique Evangelique d'Haiti

### Paraguay

A workshop was held the first week of February in Asunción, Paraguay, dedicated to the learning of principles of programed instruction. Representatives of the Anglican Church, Assemblies of God, Mennonites, Southern Baptists and various other independent groups attended from Paraguay, Argentina and Chile. Present also was Rev. Alberto Barrientos who is presently heading up Evangelism in Depth in Paraguay and is considering becoming involved in extension training in the coming days in Costa Rica.

There are three groups already involved in the planning stages of extension training in Paraguay – the Anglican Diocese of Northern Argentina and Paraguay have already set up their Extension Seminary and this is already functioning with the Matacos Indians. The Southern Baptists, due to lack of residential students, are closing their residential school altogether and are moving over to extension in 1973. The Facultad Evangélica in Asunción, a Brethren school, has already initiated extension studies this year. The Assemblies, with only two students enrolled for the coming year are contemplating closing their school for this year and moving directly into extension training.

Several valuable lessons emerged from the workshop. One was that most workshops, to be effective, must run for three weeks. This workshop was weak in that it did not allow sufficient time for actual writing. All agreed that the best type of workshop for the future after an introductory training session such as this would be to get together to evaluate progress and work.

Peter Savage

### Australia

The Christian and Missionary Alliance's new Seminary in Australia begun in 1970 has fully adopted the concept of theological education by extension.

### New Guinea and the Solomon Islands

"I went to the Solomons primarily to obtain information on the revivals there and to write this up for the South Sea Evangelical Mission, but to my surprise on arrival I discovered there was great interest in extension and I was soon conducting informal seminars on the subject. There is some interest in New Guinea too. I feel the time is fast approaching when many more English materials will be needed (especially simple English in Oceania) and also books in Pidgin English, and extension and programing workshops will be necessary for Australia and the Pacific area. Asia is a bit far away for most of our folk."

Pat Harrison, Australia

*Lebanon*

We understand extension courses in Arabic are being prepared by the Lebanon Bible Institute of the Lebanon Evangelical Mission, based on Moore College (Anglican) correspondence courses in Australia, in order to qualify for recognized awards through a Sydney University degree.

*Mexico*

December 1971 saw a three day workshop on extension in the city of Saltillo, with an attendance of some twenty people from five different denominations, using the materials which were first used at the Wheaton workshop in August of 1971, in English. Another workshop is planned in 1972 in Spanish and these study materials will be prepared in that language. ANIET (Association of Mexican Theological Education Institutions) will sponsor the coming workshop, which will be led by Lester Finkbeiner.

*Peru*

Forty theological educators and pastors met in March at the Baptist Bible Institute outside of Lima, Peru, for a theological education workshop, representing the Nazarene Church and Bible School, the Southern Baptist Seminary in Trujillo, the Lima Evangelical Seminary, the John Calvin Seminary, and the Presbyterian Church in Chile, the Bible Baptists and Independent Baptists.

A second workshop was held the next week at the Iquitos Baptist Bible Institute, with 31 present: pastors, missionaries and teachers. This group consisted of representatives from the Baptist churches in the upper Amazon region, the IBBI, the Manaus Baptist Seminary from Brazil, and Wycliffe Bible Translators.

In both workshops eight study papers were presented and discussed in small groups, programing principles were worked through, and a model simulated class situation was presented. Each participant had some practical training in various educational methods such as: research and group discussion, individualized tuition through programmed materials, construction of models for ministry, and study guides in research.

### South Africa

Plans are being made by the Anglican Church in South Africa and a small extension program is being run in the Diocese of Zululand. A four year programed correspondence course, with regional extension centers, is being planned, with the addition of a yearly ten-day residential course at Kwanzimela, the Zululand Diocesan Conference Centre. There students can work through their difficulties, and the teachers receive feedback on the suitability of the course material and check as to how it is or is not meeting the needs of the students. The courses will be initially in English and Zulu, and will possibly also be produced in Herero, one of the South West African languages.

The regional centres are planned for Kwamagwaza, Pietermaritzburg, and Windhoek to begin with. Weekly classes will be given for those living close enough to attend and a library and teachers are already available for the Windhoek students. Some students live up to 600 miles away however, and for them correspondence studies will be the only answer.

Three levels of response are being planned for students with different backgrounds educationally, divided among those with 4-6 years of schooling, 6-10 years, and more than 10. The higher levels will have additional reading and essay assignments as well as the programed materials.

Rev. Stephen T. Hayes, Pietermaritzburg, South Africa

### CAMEO

From CAMEO we have received a list of local coordinators for the promotion of theological education by extension in various areas.

India: Rev. Ian McCleary  
23 De Costa Layout, Bangalore 5, South India

Southeast Asia: Dr. Bong Ro  
D.T.C., 33 A, Chancery Lane, Singapore 11

Hongkong: Rev. Don Alexander  
23 Kent Road, Kowloon, Hongkong

Philippines: Rev. Robert L. Samms  
Box 1416, Manila, Philippines

All Africa: Rev. Fred Holland  
Box 131, Choma, Zambia

Nigeria: Rev. George Foxall  
S.I.M., Jos, Nigeria

Vietnam: Rev. Thomas H. Stebbins  
Box 923, Saigon, Vietnam

Brazil: Rev. Richard Sturz  
C.P. 30.259, 0100 Sao Paulo, S.P., Brazil

Bolivia: Rev. Peter Savage  
Cajon 514, Cochabamba, Bolivia

### *Zaire, Rwanda, and Burundi Theological Extension*

Rev. John F. Robinson was appointed Theological Education by Extension Coordinator for this area and would like to know of any and all extension work going on in Africa with information which would be helpful for the development of their program. Mr. Robinson's address is: B.P. 304, Bunia, Zaire Republic.

### *Philippines*

Theological Education by Extension in the Philippines is now publishing a bulletin. It may be obtained from P.O. Box 1416, Manila, Philippines.

We would like to publish another list of available materials for extension in any language. Please let us know of new or revised courses which have been published, prices, and where to order. There still seems to be no one single place where this information is available.

## Extension Seminary 1972:3



Quarterly Bulletin  
Number 3 – 1972

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

### THE SPANISH INTERTEXT PROJECT

***F. Ross Kinsler***

The movement called theological education by extension first took root in Latin America. The Evangelical Presbyterian Seminary of Guatemala began its pioneering experiment in 1963. From the beginning one of the crucial elements in this movement has been the self-study textbook, because extension students must learn a great amount on their own. The men and women who attended the first international extension workshop in Armenia, Colombia in 1967 set up a committee for the orientation and coordination of authors who would prepare extension study materials in Spanish-speaking countries of Latin America (CATA). The extension movement is now almost ten years old, and CATA has had five years in which to carry out its mandate. So it is time to report and reflect on these efforts to prepare extension textbooks in Spanish. The CATA experience, both negative and positive, may be helpful to those who are organizing similar projects in other parts of the world. It should at least provide background information for those who will carry forward the task in this part of the world.

This paper will present first a resume of CATA's experience through four stages or periods. Then it will discuss the basic problems CATA has faced. Finally it will mention several aids for authors which CATA has used or proposed.

These pages include considerable self-criticism and may give the impression that little has been accomplished. Certainly few or no definitive Intertexts have been produced. On the other hand all the men and women who have participated in this project are volunteers,



robbing time from heavy schedules in order to launch out on uncharted waters. These people took on a task which is greater than they first realized and perhaps greater than their capabilities. They have opened the way for others who will finish what they have only begun.

### 1. The History of CATA

A. The first stage can be identified as PRE-CATA, and it can be characterized as ISOLATED, INDIVIDUAL EFFORTS.

The extension concept created an immediate demand for textbooks which would not only provide the basic content of the course material but also guide the student progressively in the learning of that material. It was evident that most seminary and Bible institute professors had given little attention to the learning process and that self-study textbooks at this level did not exist. Theological education in general has depended almost entirely on traditional books and professor contact (classroom or tutorial).

Therefore the people and institutions that began to experiment with extension theological education had to produce their own materials. Generally these programs started out with extremely limited resources. They developed simple workbooks to accompany the textbooks which the students were assigned. Often these were questionnaires written up hastily lesson by lesson late at night to be passed out the next day to waiting students in scattered extension centers. Many of the authors had little or no experience as theologians or as educators and could give only part-time to these experiments. The Guatemalan work books were the first to take definite shape and sizeable proportions and were used in several other countries. But generally each extension program struggled independently with this tremendous task with no coordination or orientation whatsoever.

B. The second stage can be identified as ARMENIA TO BOGOTA, and it can be characterized as a POPULAR APPROACH.

The workshop at Armenia, Colombia in September 1967 led to the formation of the Unión de Instituciones Bíblicas de la Gran Colombia (UNICO), the Comité Asesor de Textos Autodidácticos (CATA), and the Comité Latino-Americano de Textos Teológicos (CLATT). These organizations set in motion a number of activities which attempted to incorporate as many people as possible in order to produce a complete set of Intertexts in just two or three years.

Institutions in general and specific individuals were invited to write and produce these books. Lists of format and content advisors were drawn up. Publishers were contacted. Workshops were held. Many authors began to write. And Pert charts laid out in detail the steps for the completion of each textbook.

But the activist, popular approach did not produce the desired results. Some authors got tied up in the mechanics and theory of programmed instruction. Others discovered that they did not have sufficient background in the subject matter. Many did not have sufficient time to give to writing. Most of the advisors failed to provide the necessary orientation and evaluation, which in the case of some manuscripts would have required a huge investment of time. The Pert charts became meaningless. And by the time CATA met in Bogota in December 1969 not a single Intertext was near publication.

C. The third stage can be identified as BOGOTA TO GUATEMALA, and it can be characterized as an ELITIST APPROACH.

At Bogota CATA met with representatives of UNICO, CLATT, and AETTE (the Brazil Counterpart of CATA) plus Ted Ward and Ralph Winter. Every aspect of the Intertext project was discussed and a more realistic strategy was defined. It is called an elitist approach in contrast to the previous popular approach. Previously much time and energy and money had been invested in large numbers of authors who had little probability of producing outstanding textbooks. Now CATA decided to move more slowly and concentrate its resources on a small number of authors. Instead of inviting and encouraging many to write, important qualifications for potential authors were listed. Instead of trying to get out the complete set of Intertexts rapidly, efforts were focused on a few of the most promising authors and their manuscripts. Those who had major difficulties were allowed to drop out or encouraged to work with others as teams. New writers were largely left on their own. And the members of CATA were encouraged to spend more of their time writing.

In this period, from December 1969 to February 1972, several major manuscripts were produced and published. Only one went through the complete process for approval as an official CLATT Intertext. Another was in the process. And two came out in English.

D. The fourth stage can be identified as POST-GUATEMALA, and its strategy is still to be

defined.

The members of CATA met in Guatemala in February, 1972 and laid the groundwork for this new stage in the development of Spanish Intertexts. CATA was organized by a small Colombian organization (UNICO): it has worked almost entirely on its own initiative; and it has had the same personnel for almost five years. It is time for a change.

The need for orientation and coordination of authors of Spanish Intertexts is greater than ever. But the panorama has changed. Extension theological education, which was little more than a vision and a slogan five years ago, is now an established, broadly based movement. Numerous Spanish didactic materials have been written and tested and revised, and many authors are now writing parttime or fulltime. Individuals, institutions, churches, and mission organizations now consider that the preparation of extension textbooks is a high priority. Increasing numbers of Latin Americans are involved in theological education, and they should take the leadership in the extension movement and in writing Intertexts.

Therefore CATA has called for a consultation which will bring together representatives of the major extension programs in Spanish-speaking Latin America. This broad, grassroots gathering will meet in Colombia January 8-13, 1973 in order to discuss their needs and set down the guidelines for future orientations and coordination. CATA's final task is to find these people, present them with the challenge, and bring them together so that they can take over this responsibility. At the January consultation CATA will cease to exist. Those who meet in Colombia will take the responsibility for future structures and programs.

## *2. Major Problems CATA Has Faced*

A. One of the basic problems from the beginning of the Spanish Intertext project has been the definition of CURRICULUM (function, content, structure, and levels).

Originally it was felt that CATA should confine itself to matters of style and format, but it was necessary to define the content and structure of the curriculum. Each Intertext was to be a link in a coordinated plan of study. Therefore someone had to set down the whole curriculum and divide it up into course units. There was no desire to impose a curriculum on any institution, and there was no desire to impose a particular doctrinal position. But the curriculum had to be defined so that the textbooks could be assigned and written and

evaluated.

Seminary curricula have generally been defined in terms of content which is broken up into traditional categories. The curriculum developed by CATA begins with an analysis of the ministry and is oriented toward the functions which the student should learn to perform. Each course is defined in terms of skills to be acquired as well as information to be assimilated. In Biblical studies, for example, a minimum of course time is spent on the historical background, introduction, and content survey of the books of the Bible; major emphasis is placed on learning to do inductive study. The relationship between content and functions or skills in curriculum design is a matter of continuing debate.

A basic curriculum design was prepared; it was approved by CATA and UNICO; and it was circulated to the members of CLATT. CLATT contacted potential authors, and CATA served as the editorial advisory committee. Although several academic levels were contemplated CATA and CLATT have limited themselves to the post-primary level. The preparation of texts in systematic theology was left entirely to individual institutions so as to allow for greater freedom in this area and to avoid any doctrinal alignment in the Intertext project.

The curriculum approved at the Mexico meeting of CATA and UNICO in December 1968 is as follows.

#### BIBLICAL STUDIES

History and Composition of the O.T.  
Inductive Study of Genesis, Exodus  
Inductive Study of a Poetical Book  
Inductive Study of Isaiah, Jeremiah

History and Composition of the N.T.  
Inductive Study of Mark  
Inductive Study of Romans, Galatians  
Inductive Study of Revelation

#### HISTORY AND THEOLOGY

History of Christianity  
Protestant Christianity  
Latin America Church History  
Romanism

Biblical Theology  
Systematic Theology  
Personal and Social Ethics  
Sects

PRACTICAL THEOLOGY

Anthropology and Psychology	Church Administration
Homiletics	Evangelism
Pedagogy	Church Growth
Christian Education	Christian Home
Music	Pastoral Counseling

A matter of continuing concern is the length of this curriculum. Each institution is free to modify or shorten the list of courses. And some have broken it into stages with corresponding certificates.

B. Another basic problem from the beginning of the Spanish Intertext project has been the definition of FORMAT (strategy, size, layout, pedagogical principles, and methods).

Debate regarding format has focused on programmed instruction. The members of CATA and others involved in extension have long felt that the concept of programmed instruction would help enormously in the preparation of extension texts. But there has been also resistance to it and misunderstanding of it. At one point a superficial, mechanical pattern of objective and discussion questions was recommended. The misleading term "semi-programmed" was used. A sample programmed lesson was prepared and circulated. The value of non-programmed workbooks was discussed. The enormous size of programmed textbooks was a concern. The possible combinations of workbooks and traditional textbooks were considered. Some premature and rather simplistic materials were written.

No final decision has been made on all these matters concerning format, but general agreement has been reached with regard to programmed instruction. First, programmed instruction is one of the most costly forms of education, requiring a huge investment in the preparation of materials. Second, writing programmed material is not a mechanical, formal task; it requires a fundamental understanding of the content and of the learning principles. Third, it is not meaningful to speak of semi-programming; if full programming is not possible, then parts of a course can be programmed and other kinds of instruction used for the rest of the course. Fourth, programmed instruction should not be employed only for teaching simple information; rather it should be employed to teach the most basic and the most difficult

concepts of the course. Finally, the preparation of programmed textbooks does not require extended, technical training in programming, but it does require an extended process of testing and revision of the material.

The basic principles underlying programmed instruction are essential for the preparation of Intertexts. Ted Ward has listed four simple observations about how people learn:

1. Learning proceeds best as the learner associates new information with information he already knows.
2. Learning (retention) depends on the use of newly acquired information very soon after it is acquired.
3. Learning depends on the perceived importance of information.
4. Learning (retention and accuracy) is increased when the learner is informed very promptly whether or not his use of new information is appropriate.

Jim Emery has listed five principles or steps for preparing programmed material.

1. As far as possible set down explicit and detailed objectives. The teacher and the student must know exactly what the end result is to be in terms of observable action.
2. Find out exactly what the student knows and can do before he begins the study. While the course objectives define the end point of the course, the student's previous knowledge defines the starting point.
3. Analyze and define the steps necessary to carry the student from where he is to where he should be at the end of the course. This is usually done by starting with the final objective and working backwards, specifying exactly all the information and skills needed to reach that final objective.
4. Require active response. What is essential in learning is that the mind of the student be kept actively in dialogue with the material he is studying.
5. Provide immediate feedback. If the student can immediately check his answer and know that he is right or wrong, he continues with sure steps, and this provides a continuing source of positive motivation.

C. A third fundamental problem in the Intertext project has been to find CAPABLE AUTHORS.

At first a general call for authors went out from CATA and CLATT, and many enlisted. But it soon became evident that very few were qualified to write Intertexts. At the Bogota meeting

in 1969 the following qualifications were suggested for Intertext authors.

1. They should be experts in the subject matter assigned.
2. They should have experience teaching the subject on the level for which they are to write.
3. They should be convinced of the importance of theological education by extension.
4. They should understand the principles of programmed instruction.
5. They should understand the culture(s) of Latin America.
6. They should have sufficient time and discipline to do the job.
7. They should have an understanding of the Intertext project and be willing to follow the recommendations of CATA and CLATT.

These guidelines were suggested in order to avoid complications and delays with incapable authors. But it has been almost impossible to find authors who meet these qualifications. The outstanding theological educators in Latin America are generally too busy to write anything, and they would not generally consider the writing of extension texts a high priority. The people who are involved in extension are perhaps even more busy, and often they are not experts in any field of theological studies.

Moreover, these Spanish Intertexts should be written by Latin Americans. At first it was stated that only Latin Americans could write the final Intertexts. Outstanding Latin Americans were approached. But it became evident that it was far more difficult to incorporate them into the project. Those who are capable are in greater demand than missionaries for seminary teaching and for other positions.

No solution has yet been found to this problem. But there are more possibilities now than previously. Extension theological education is now recognized as a major movement, and the preparation of extension textbooks is considered to be an important task. Professors at major seminaries and other outstanding leaders can be expected to give time to this project in the future.

D. Another major problem facing CATA has been the EVALUATION of manuscripts.

The problem of evaluation has been similar to the problem of finding capable authors. Those who were needed and asked to serve as advisors, including the members of CATA, did not

have the time to carry out this responsibility. The analysis required for a complete reworking of a poor manuscript is almost equivalent to the writing of an original work. The Mexico meeting (1968) produced a list of advisors for content and format and an elaborate system of evaluation and revision of manuscripts. Then at Bogota (1969) it was decided that this was not realistic, and another system of evaluation was worked out.

The Bogota recommendations are more realistic suggestions for the evaluation of manuscripts based on the recognition that the authors, advisors, and CATA members are all volunteers who have relatively little time to give to the Intertext project.

1. The first suggestion was to depend on the members of CATA primarily to stimulate, orient, and evaluate the work of the authors in each region, because these are the men who most understand and are most committed to the project. Other advisors are less accessible and do not always respond.
2. In order not to invest a great amount of time on manuscripts which have less promise, CATA should work intensively with authors who are most qualified. (See the list at Part 2, C above.)
3. Although CATA should work primarily with a few, highly capable authors, others are encouraged to work out materials for their own institutions. As they gain experience and ability they can be included among the few capable authors and receive greater attention from CATA.
4. In order not to overload the members of CATA with long manuscripts to be evaluated, they should be asked to evaluate intensively small sections only and to discover in this way if the author is competent in his subject matter and presents it adequately.
5. The process of evaluation and revision of manuscripts can be summarized in two aspects. First, training programs and orientation materials should be provided for the authors themselves. These includes writer's workshops, books on programmed instruction, expositions of the extension concept and methodology, a detailed analysis of the curriculum, etc. Second, a series of check points should be worked out so that the authors can confirm or correct their work in various stages. These include the evaluation of CATA members and other advisors if available, field testing by the author himself, and final evaluation by CLATT institutions.



6. Specific materials should be prepared for the evaluation process, including a list of suggestions to help each author evaluate his own work, a pre-test and post-test for each Intertext to be used in field testing, a guide to help CLATT institutions evaluate the preliminary editions.

CATA and CLATT have tried to incorporate the Bogota suggestions, though some of the materials mentioned here have not yet been prepared. Some manuscripts require more evaluation and revision than others. In any case each Intertext will have to go through several revisions. It is important to get some texts published and circulated so that extensive use can lead to more effective revisions.

E. The last major problem to be considered here is the PUBLICATION of the Intertexts.

This aspect of the Spanish Intertext project was left in the hands of CLATT. CLATT is simply a list of theological institutions in Spanish-speaking countries of Latin America coordinated by a secretary, Peter Wagner. The purpose of CLATT was to evaluate preliminary editions of Intertexts and recommend them to the publishers. This arrangement was worked out so that the books would gain wide support and merit publication. It was assumed that the major evangelical publishers would be the best ones to handle printing, stocking, publicity, and distribution of these books.

Recently, serious questions about this set-up have been raised. These publishers take a long time to get books printed. The normal network of distribution requires huge mark-ups in the cost of the books and may place them out of reach of most extension students. The best channels for publicity and distribution are not in the hands of these publishers but in the hands of CLATT, CATA, and the institutions actually working in extension. The individual authors and institutions are required to put out and circulate and test the preliminary editions, and apparently they are expected to put up the capital for the final editions. The five publishers chosen by UNICO and CLATT are all based in the U.S.

These factors indicate that the whole matter of publication (printing, stocking, publicity, and distribution) should be restudied, and more satisfactory arrangements should be made. Two alternatives have been suggested. The final editions could be published by the sponsoring institutions through local commercial printing shops. Or off-set masters could be circulated

to several strategic points for local printing.

### 3. Aids for Authors

A. Perhaps the first aid that should be mentioned is the LIST OF QUALIFICATIONS.

The list which was made up at Bogota is given at Point 2, C above. This list is not intended to exclude others from entering the project. It is rather intended to focus attention upon authors with greater potential. And it should help new authors realize what is involved in this task and take seriously the challenge it represents.

B. Another important aid is the growing BIBLIOGRAPHY of books and materials concerning different aspects of the Intertext project.

Background information concerning extension theological education and the Intertext project is presented in Theological Education by Extension, ed. by Ralph D. Winter; An Extension Seminary Primer, by Ralph R. Covell and C. Peter Wagner; El Seminario de Extensión: Un Manual, the Spanish version of Book 3 of Winter's book.

Recommended for study of programmed instruction are: Programmed Instruction for Theological Education by Extension, by Ted and Margaret Ward; Developing Programmed Instructional Materials, by James E. Espich and Bill Williams; Preparing Instructional Objectives, by Robert F. Mager; Good Frames and Bad, by Susan M. Markle; Practical Programming, by Peter Pipe; A Guide to Programmed Instruction, by Jerome D. Lysaught and Clarence M. Williams; Developing Vocational Instruction, by Robert F. Mager and Kenneth M. Beach.

Periodical bulletins which continue to give news and articles about extension and extension textbooks are: Boletín Informativo de CLATT (in Spanish); Extension Seminary (in English and Spanish); Programming News, and Theological News.

C. One of the basic means of preparing and helping authors is through WORKSHOPS.

Extension workshops have been held periodically in different parts of Latin America, and they are becoming increasingly common in all parts of the world. Some deal with the theory and methods of extension theological education. Others deal primarily with the writing of

programmed textbooks.

D. An important aid for authors is the CURRICULUM ANALYSIS.

The basic curriculum design prepared for the Spanish Intertext project is widely circulated and gives a brief resume of each course. The more detailed layout of these courses which was proposed at Bogota has not yet been completed.

It is important for each author to know what his particular text should cover and how it relates to the other Intertexts in the general plan of the curriculum. Also, he should know the number and size of the units into which he should fit his material. The CATA specifications for each text are 15 week-long lessons made up of 5 hour-long units each. Some courses are planned for double this length.

E. Also recommended as an aid for authors is the following CHECK POINT PROCEDURE.

This procedure was set up at Bogota. It can easily be varied. The important thing is to provide guidance and evaluation at several stages in the preparation of each Intertext.

The first check point is on completion of the list of objectives and the outline of the content of the text. The author should then consult with the regional secretary of CATA and, if possible, with authorities in the field to see that he has demonstrated adequate comprehension of the subject and its purpose. The second check point is after writing sample units. The author should then test these units with an informant to assure himself that the material actually teaches and the student achieves the specific learning objectives. The third check point is after completing several lessons. The author should then consult again with the regional secretary of CATA who will evaluate the style and strategy of the course. Further check points are recommended periodically as the author continues through the book. He should test each new strategy and perhaps every fifth lesson with individuals or groups of students. When he completes the preliminary edition he should ask for the evaluation of CATA and other specialists (format and content), test it in a normal teaching situation, and present it to CLATT for evaluation and testing.

F. Another aid which has been proposed is a list of GUIDELINES FOR EVALUATION OF MANUSCRIPTS.

Such a list would be helpful to the author himself, his advisors, those who will test the manuscript, and the institutions that will evaluate and approve it for publication. It should cover these matters: objectives, content, relationships between Intertexts, coordination and sequence of the material, strategy of the instructional program, system of evaluation and grading, use of the book at the weekly center meetings, language and style, attractiveness. These guidelines have not yet been prepared.

G. Also proposed was a FILE OF POTENTIAL AUTHORS AND ADVISORS.

In order to find capable authors and advisors CATA recommended the gathering of data about outstanding people who might someday be encouraged and given time to write extension textbooks. Contact should be established with these people, and they should be kept informed of developments with regard to extension theological education and the Intertext project. Perhaps resources could be secured to help these people give time to writing. This recommendation is especially important if key Latin American leaders are to be integrated into the project.

As the foregoing article mentions, the Comité Asesor de Textos Autodidácticos is planning an International Consultation on Self-Study Texts for Spanish-speaking countries of Latin America, January 8-13, 1973 in Colombia. Two official announcements, dated June 22 and July 22, have been circulate to institutions and persons working in extension in this part of the world, and more announcements and articles will be sent out periodically. Those who would like to be included in these plans should contact F. Ross Kinsler, International Coordinator of CATA, Apartado 1881, Guatemala, Guatemala.

## NEW OF EXTENSION

### Colombia

La Unión de Instituciones Bíblicas de Colombia (UNICO) met in Medellin June 22, 1972 for its Third Assembly. The objectives of this organization are: 1) Coordinate the preparation, publication, and distribution of self-study materials for all academic levels; 2) Promote and plan workshops for writers and professors; 3) Communicate programming techniques. Since the formation of UNICO five years ago 13 groups in Colombia offer some form of theological education by extension. A partial survey indicates that eight of these groups have a total of 660 students matriculated at present.

In connection with the UNICO assembly a workshop for writers and professors of extension seminaries was held June 10-23. 33 people representing 13 denominations attended under the leadership of Rev. Peter Savage of Bolivia.

Vernon Reimer, Executive Secretary of UNICO

### Haiti

Representatives of 10 mission and church groups met at the conclusion of a June 7-9 workshop and unanimously urged that a permanent organization be formed to encourage and coordinate theological education by extension throughout Haiti. The decision came after an intensive 16 session, three-day seminar led by Harold Alexander of the West Indies Mission and Eastern Mennonite missionary, James Sauder, a specialist in programmed instructional materials. Interest in TEE in Haiti has been growing since the West Indies Mission and the Evangelical Baptist Church of South Haiti launched their extension program last September with nearly 160 students. Their success and reports from the Missionary Church Association (who began in January of this year with 170 students) have raised hopes that other groups could profit from similar programs. The workshop, which was held at the Unevangelized Fields Mission headquarters in the capital, could have far reaching ramifications since the 72 delegates from 17 churches represented at the meetings account for 75 percent of Haiti's 170,000 Protestant church members.

Evangelical Center of Information of Haiti

### Asia

Rev. Peter Savage of Bolivia will be in various points of Asia from mid-August to mid-October for workshops and consultations dealing with theological education by extension and the preparation of programmed materials. The principle workshops will be held in Taiwan, Indonesia, Malaysia, and India.

### South Africa

The Free Methodist Extension Bible School is to get under way in Transvaal the first week in August. Plans are to begin with 12 centers with 50 to 75 students.

Donald Crider, Witbank

### Venezuela

The Southern Baptist mission in Venezuela now has an extension seminary program. It is a three year course which covers ten basic studies – Bible, Church History, Theology, Homiletics, Pedagogy, and Opening New Missions, etc. These are taught in six centers in strategic parts of the country. 90 students received credit for the first course taught.

Robert Tucker, Los Teques

### Brazil

The May, 1972 AETTE Bulletin indicates that 20 extension institutions in Brazil have a total of 152 centers operating this year with 2324 students. This is, however, only a partial report. AETTE plans its next Assembly for February 8-9, 1973 in Sao Paulo. Request the AETTE Bulletin and other information concerning extension theological education in Brazil from Rev. Richard Sturz, Caixa Postal 30, 259, 01000 Sao Paulo, S. P., Brazil.

## Argentina

The Evangelical Baptist Seminary of Argentina (Casilla 38, San Jujuy, Argentina) now has five extension centers in the North with approximately 60 students. Only one course is being offered this year in order not to overextend the program, but two more courses will be added next year.

David Spruance

The Extension Seminary is a quarterly bulletin which is circulated without charge to persons and institutions that are interested in extension theological education. It is sent out in English and Spanish where both languages are useful, in English elsewhere. News and articles, questions and criticisms are earnestly requested. Voluntary contributions are the sole means of support of this bulletin and are gratefully received.

## Extension Seminary 1972:4



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

### MODIFICATIONS OF THE EXTENSION METHOD FOR AREAS OF LIMITED EDUCATION OPPORTUNITY

*Jorge Patterson, Olanchito, Honduras*

(Editor's Note: The author of this article proves that Theological Education by Extension can be flexible and creative in response to particular situations and needs. His "comic book" theology makes other extension programs look very traditional.)

The many unreached villages in northern Honduras compel church planting activity which normally lies outside of the scope of a Bible school curriculum. But our extension Bible Institute, modified for in-service-training among the poorly educated, proved to be an efficient tool for establishing new churches. We train some men as church planters, and they train the village men as lay pastors.

Our regularly trained pastors shunned the backward villages. And if they did go, they produced little fruit. Nevertheless, the uneducated campesinos are a distinct people, whom Christ orders us to disciple; we must establish churches among them. It was either disobey the Great Commission in this area where few men can obtain even the rudiments of a primary education, or license these poorly educated campesinos to pastor their own people, baptizing and serving the Lord's Supper – everything necessary to have genuine churches. We chose to obey. Some of our graduate pastors broke with us in reaction to this "modernism".



To accomplish our aims, we had to make the following modifications in our curriculum, our textbooks, our student body and our teaching:

### 1. MODIFICATIONS IN CURRICULUM

A. Integration of Education and Evangelism. The less educated the worker, the more necessary we found it to integrate his church planting activities with his academic training. We could not awaken his gifts in the classrooms.

Now our workers are barely aware that they are enrolled in a Bible Institute. But they are all keenly aware that they are active, raising up churches in obedience to Christ, with the help of certain Bible Institute studies.

B. An Obedience-oriented Curriculum. The less educated the campesino, the more necessary we found it to orient the curriculum to obedience to Christ's commandments rather than to doctrine. This produces active men and churches. It eliminates the "pulpiteers" – men who are all mouth and ears, with no heart, hands nor feet. It has not produced deficiency in doctrine. Our new, obedience-oriented churches have learned doctrine faster, and avoided error more stringently, than our doctrine-oriented churches.

First priority is given to church multiplication and growth. Our rural Bible Institute program promises no diplomas; no one finishes his training. There are no separate periods of preparation and of service. The whole body serves; the whole body studies. Those who are more experienced simply proportion less time to learning and more to teaching. Every student is a worker: a student-worker-teacher. His progress is measured almost entirely by his activity: new converts, baptisms and church organization. Examinations are used mainly to verify that he has understood his lessons.

This sort of obedience begets obedience. It seldom results in a dead-end work – that sorry end link in the chain of spiritual reproduction. As Paul told Timothy, we must teach others to teach others to teach others. (2 Tim. 2:2) The word "extension" takes on new meaning: the Bible Institute becomes a self-perpetuating process, a chain of spontaneous reproduction of churches, a relay race in which the Bible Institute sees that the runners obey the rules and pass on the right sort of baton.

An obedience-oriented curriculum means that all assignments are based on the Great Commission. The less educated the campesino, the more necessary it is to motivate him by appealing directly to Christ's orders. One studies the life of Christ in order to witness – now. He studies doctrine in order to edify Christ's church – next Sunday. No one studies just to "learn," for some vague future work. This forced us to distinguish clearly between Christ's commands, mere apostolic practices, and our own traditions. It gave us a good level to move our men to work hard.

C. A Growth-oriented Curriculum. If our Bible Institute student completes his assignments, he has to see church growth. Early in his training he makes a map of his area. He also studies the sociologically distinct peoples. He determines who are the most responsive people both in his local village or barrio, and in the larger area. He knows his soils. He learns not to control growth in God's Kingdom, but to seek, expect and allow spontaneous spiritual growth. He develops an ample vision of great numbers turning to Christ, through his testimony. We try to make him confident of the power of the seed he sows, through the Holy Spirit, to keep reproducing until we see churches established in every village and barrio of Honduras.

This growth-oriented curriculum makes us impatient with non-productive preachers. Mere "preaching points" are taboo. We can waste years preaching in an area – if that's all we do. A student-worker may be assigned to an unreached village or barrio where he has relatives or friends. He wins a few men, beginning with his own friends and kin, and their friends and kin. Then he stops directing the congregation. He trains these new men, through the Bible Institute extension studies, to raise up their own church among their own people. It is indigenous from the start; there is no awkward time of transition from missionary to local leadership. Local men do it all from the beginning. Our task is clearly defined in Titus 1:5, to "ordain elders in every city."

D. Functionally-ordered Curriculum. The curriculum is synchronized to the growth of the new believer and his church. We do follow a suggested order, but we use studies dealing with specific needs whenever they arise. Units deal with specific needs rather than certain areas of content or doctrine.

A man begins witnessing, locally, to his family and friends. Short textbooks are geared to motivate and enable him to do this.

Then he begins teaching. He receives reteachable texts. He studies the booklet ORGANICEMONOS (LET'S ORGANIZE) on Wednesday, for example, and reteaches the same material on how to organize our work as the Body of Christ on Sunday.

Then he teaches his new disciples, as Christ directed, to observe all His commandments: to repent, be baptized, love, celebrate the Lord's Supper, give, pray and witness. He helps to serve the Lord's Supper and direct the work. Certain books deal with these things as units.

Then, if he is faithful, we loosen his tether and let him preach. He studies another unit on how to apply the Word.

Finally he pastors a flock and may serve as a missionary to another village. Other units deal with these activities.

This functional unit approach evolved because we had to equip our new men as the needs arose. These units were forged in the crucible of the church's growing pains. We have taken care to assure that all vital areas of study come in for treatment, but when the worker is ready for them: Church History, for example, when he begins asking for help against the attacks of the Jesuits.

Most campesino lay pastors-in-training are married men, tied down by their work. These outdoors men become fidgety after even a couple hours of study of sessions. They are not geared mentally to a long-range course of study; we ask them to complete only one Brief, self-contained unit each week, studying in their spare time.

## 2. MODIFICATIONS IN SELF-STUDY TEXTBOOKS FOR MEN OF LIMITED EDUCATION

A. Condensed Textbooks. Regular textbooks, even those written for extension education, were too ponderous for our campesinos. We wrote our own, more out of desperation in the hour of crisis than out of a desire to round out a well balanced curriculum. They were written hurriedly and to the point. Each text dealt with one need, one unit. We say that our men read poorly; they need glasses, they have no electricity, no newspapers, no books; their health is generally poor and they are tired; they live among non-readers, have little practice in reading themselves, and their vocabulary is limited; for them reading is a drudgery. We must

condense drastically. Our men will read no more than what they can cover in an hour or two a week. So it had better be to the point. A pocket-sized, 12 to 32 page booklet in clear, black print can be carried around all day, read in opportune moments, and finished in a week.

Normally, to cover all our educational objectives, we would need a thousand such booklets. But we did not approach our objectives "normally." We did not outline our objectives and then begin writing, one booklet for each objective, one unit for every doctrine, one study for each book of the Bible, etc. Instead, we laid out our educational objectives on a two-axis graph with the objectives on one axis and the proposed texts on the other, after careful study to determine how to meet several objectives with one small booklet. Maximum condensation! One brief study, Agustin, combines church history of that age, the doctrine of original sin, and homiletical practice into one brief unit.

B. Dramatically Written Textbooks. Since our men dislike reading we must make it a pleasant experience by writing dramatically to take advantage of their interests and feelings. We vary the techniques to achieve dramatic writing:

1. Narrative. A novel, Tú y Tu Casa, has proven to be highly motivating. A poorly educated man determines to establish churches among his people, against all odds.
2. Comic book format. One fast moving story shows Athanasius at odds with Arius and the Emperor. It leaves the campesino excited about teaching, of all things, the Trinity.
3. Provocative, swift-moving programming. It must involve, somehow, not only the mind but also the heart and the will.
4. Poetry. One booklet, Canto de los Indios Mayas, deals with the history of the Latin American Catholic Church, disguised as a ballad.
5. Other attention-holders: graphic outlines, diagrams, or provocative questions – anything to avoid the cold, one-two-three logic of our university-trained leaders! The campesino rarely thinks in the abstract. He reasons in terms of experiences, people, animals and situations. We have not taught him just because we have "proved the point" like a scholastic. We must move him.

### C. Simplified Textbooks

1. Uncomplicated writing style. We must not "write down" as to children. We simply avoid communicating in symbols unknown to the campesino. He can understand the most

complex concepts, provided we communicate them in the same language and form of thought he uses. (Most of our textbooks are "proofread" by the writer's barely literate maid; what she fails to understand is corrected, even if it means using poor grammar.)

2. Single theme. One booklet may meet several educational objectives, but it deals with one single theme. The reader can always easily identify the "point" and feels oriented to his reading.
3. Easily applicable. Assignments are kept well within the worker's grasp and ability. We try to keep the steps so easy that a lay church planter, for example, cannot miss raising up a new church if he simply carries out his assignments. Forget traditions. Simply show him how to present Christ and then how to teach his congregation to do those things which He commanded (Mat.28:19-20). We have a booklet which combines all of Christ's commands in seven general commandments. When the group does these seven things they are a church. Keep it that simple and it is just that easy. The less educated a man, the more we must spell out the application in our textbooks; sometime they look more like "how to" manuals than textbooks. Furthermore, the application must be immediate. The worker must reteach the materials or in some other way apply it the same week, or we find that little retention and no application takes place.

### 3. MODIFICATIONS IN THE STUDENT BODY

A. Limited Enrollment. We had to limit classes to five men, otherwise they became worship services instead.

B. The Only Matriculation Requirement: Obedience. We now require no prior formal education for villagers. If necessary, we teach them to read. Our most gifted church planter and Bible Institute teacher has no formal education.

We do require men to be already active in the Lord's work. We never open a center only with single young men. They seldom stay on. We require a nucleus of one or more mature family men. Our students usually serve as a "Junta Provisional" of their new church. Following Paul's practice (Acts 14:23) we leave the most mature men in charge of the new village works. We do not ordain novices as pastors. They do not preach. Premature preaching, more than anything else, invites pride and legalism.

#### 4. MODIFICATIONS IN THE TEACHING

A. A Fixed Study Plan for Each Visit to a Teaching Center. Our relatively untrained teachers need a set form to follow. The class does the following on each visit to a center:

1st. Each man gives a 5-minute talk on what he studied since the last class. The teacher writes down in a PLAN DE ESTUDIOS what each man will study and talk about in the next class.

2nd. Each man reports on his practical work. The group discusses it (there are always problems of interest in the new churches) and the teacher writes down in the PLAN DE ESTUDIOS all the new plans.

3rd. The teacher checks the answers to the questions in the textbooks which the men have been studying; he notes the work in the REGISTRO DE PROGRESO and gives out new booklets according to the men's progress and needs.

4th. The teacher presents some new study (usually something he has just learned in his own class with the missionary).

5th. Everyone prays, one for another.

B. Flexibility in Rate of Progress. Some centers are too far away to visit more than once a month or so. Some men study more than others. Progress varies. We maintain a separate REGISTRO DE PROGRESO (record of progress) for each student-worker. We check off a unit when we give out the textbook, then initial it when completed.

C. Classes Located in Strategic Areas. We have worked to establish churches in each of nine general areas in our field. From these strategic centers then men can reach out easily to all the remaining villages. After four years, most of these areas now have "second generation" churches, that is, daughter churches to the original centers.

D. Use of Relatively Untrained Teachers. Men who are products of our extension program are also its best teachers. They have little or no other formal education. Those with more formal education have been unable to adapt to the practical application in the new system. And they loathe to turn over leadership of new churches to a man with less preparation or ability than themselves. So they cannot plant new churches; they start only preaching points; the chain

of church reproduction always ends with them.

These modifications have enabled the campesino to evangelize his own people. Our problem no longer is to start churches but to train the men to pastor them. We cannot keep up with the needs of our men for new textbooks. Most of the texts we have prepared need revision. We must share texts more with other extension schools. We need more co-ordination in writing specialized textbooks for use in areas of limited educational opportunity.

## TRAINING GOD'S MEN IN RURAL COLOMBIA

*Chuck Derr, Sincelejo, Colombia*

(Editor's Note: This article was first published in the January-February 1972 issue of the Latin America Evangelist. Used by permission.)

The fresh morning breeze felt good as I walked to the bus station with my suitcase. It was 5:15 a.m. I shifted the suitcase to the other hand as I neared the Sincelejo bus station.

A group of men were drinking tinto, thick sweet coffee. Other persons were asleep on benches.

"Good Morning." The owner of the voice, a new missionary, strode up. Several weeks ago he had asked to see rural life and observe extension center operations.

An all-day trip, first by bus, then by jeep, and finally by horseback, would take us to the town of Puerto Libertador.

The town is a hub of rural activity. It's the jumping-off point for the San Pedro River region.

The evangelicals in the area sent a letter to the Caribbean Bible Center earlier in the year asking for help to start an extension center in their region.

The bus arrived. We checked our luggage in the rear compartment. Inside we squeezed into a seat. As we bumped along, I explained the extension program to my companion.

The Caribbean Bible Center staff realized that many persons wanted to enroll but could not. They could not come to the campus because of family, job, or church responsibilities. Others

simply could not afford the educational opportunity: financially or time-wise. What should be done?

First, in 1966, the C.B.C. faculty decided to hold one week institutes in rural areas. So they visited scores of small congregations that had sprung up in rural areas south of Sincelejo.

1968: Are we really accomplishing what the Lord wants? Bill Gyatt, while attending the executive committee meeting of the Caribbean Church Association, realized that both the president and vice-president of the association were C.B.C. graduates. Why not include the Church Association in the struggle and planning?

A committee of Colombian pastors presented their ideas during the 1969 annual church convention. Twelve centers were chosen, representing the hubs of church activity. The committee named a leader for each center, and asked the C.B.C. faculty to hold workshops for them. At these sessions the duties of a leader were outlined and the self-teaching materials were explained.

The newly named leaders returned to their towns, where they enrolled students and held classes. Professors from the Caribbean Bible Center visited periodically, and small libraries were established in centers requesting them. Optimism and enthusiasm ran high.

A total of 108 students matriculated in 1970. The figure for 1971 was 202.

Our mouths were dry from talking and inhaling dust. At noon the bus roared to a halt at a cross road, where the dust caught up with us and enveloped the bus as we got off.

We had lunch at Doña Teresa's restaurant. Then 10 of us crammed ourselves into a jeep. After two hours of bouncing down the rough road and wallowing through mud, we pulled into Puerto Libertador.

Alfredo Acevedo met us. Evangelicals had named him to oversee the proposed center of this region. After seeing the self-teaching materials and registration forms, he was very enthusiastic. In a meeting that night in the church, the decision was made to start classes the next month.

Early the next morning we saddled three horses. By 7:00 it was raining. With rain capes on we



continued riding for two more hours, finally reaching the edge of the village about 9:00 a.m.

Calixto Amante, the local pastor and regional coordinator, met us. Immediately he gave a prayer of thanksgiving to God for bringing us safely to Corozalito. Then he whisked us indoors for a cup of tinto.

"When would you like to start class?" I asked.

"Right away," responded Calixto.

At 9:15 class began. Laymen had come from as far as 25 miles for the class in a region where there are no roads. Fifteen persons worked on the fourth level course, "I Will Build My Church." Others wanted to start the fifth course: Christian Education.

"Let's take a break," I suggested later that morning, but no one was interested. They wanted to keep on.

Classes finished at 5:00 p.m. Before we broke up, I invited the students to attend a special three day study session the following month at the Caribbean Bible Center. It would provide supplementary material for their course, include workshops on music and youth work, and allow them to meet other members of the body of Christ.

The group dispersed and began preparations for an evening service.

As we made our way back home the next day, crossing open pastures and winding through patches of jungle, I wondered how an extension center can be explained briefly to one who has not visited it. It's taking the classroom to the student and using self-teaching materials which he can study on his own. Each 10 or 15 days he attends a class at his regional center, where the lesson is discussed and students share what they've learned. The regional leader, who lives on the spot, supervises progress.

On the surface the program seems successful. But is it enough? Are some persons being left out? These questions spur the Caribbean Church Association and the Caribbean Bible Center faculty to continually evaluate extension study.

In some rural areas, few of the believers can read their Bibles or lesson materials, or write. Therefore, should literacy materials be offered through the extension centers or existing

teachers?

Often local rural schools have only a primary level program. Should the extension centers make adult educational materials available for those who wish to get a high school level education? Such materials are available through Alfalit in Costa Rica or the Colombian government.

And what about those who would like more Bible training? The United Biblical Seminary in Medellin has advanced materials. Should we make them available to extension center students?

In other words, in which direction should we go next, and how fast?

## **NEWS OF EXTENSION**

### *Chile*

The National Presbyterian Church of Chile has initiated this year the Bible Extension Seminary with 70 students. It makes use of course materials prepared by the members of the faculty.

Rev. Sergio Correa, Santiago

### *Guatemala*

An informal gathering of persons interested in extension theological education was held at the Baptist Theological Institute in Guatemala City on September 25, 1972. The purpose of the meeting was to exchange information and share problems of extension programs. The major groups now working in extension in Guatemala are the Presbyterians, (Southern) Baptists, (California) Friends, Primitive Methodists, and Central Americans (CAM). A workshop for extension teachers is being planned for January.

### *Haiti*

Reports from the West Indies Mission, the Missionary Church Association, the Pentecostal Church of God, and the Unevangelized Fields Mission indicate that nearly 650 Haitian pastors

and other church leaders will be studying in theological education by extension programs this fall. This represents a 260% increase over June's closing figure of 250 students.

Centre d'Information et de Statistique Evangelique

### Taiwan

In August a programmed learning workshop was held in Hualien, Taiwan as a major step toward the formation of a theological education by extension program for the Chinese world. Rev. David C. E. Liao was coordinator for the workshop and Rev. Peter Savage of Bolivia was the guest specialist. Sponsored by the China Evangelical Committee, it included representatives of the major theological institutions of Taiwan and others from Hong Kong, Malaysia, and the Philippines. It is hoped that the first extension texts will be completed for the Chinese Theological Education by Extension Consultation to be held in June 1973.

### Indonesia

Due to extraordinary numbers of conversions and church growth there is an urgent need for leadership training, and theological education by extension is being considered seriously by the major group of churches and denominations in response to this challenge. The churches related to the National Council of Churches are generally tied to a traditional, professional concept of the ministry and ministerial preparation, but extension has been advocated recently in these circles. The Southern Baptists in Indonesia plan to change from the present western, status-oriented concept of the ministry and theological training of an indigenous concept of the church and leadership; the present 125-student residence seminary will be replaced by an extension program. The Christian and Missionary Alliance, with 670 churches in Indonesia, adopted extension in 1969, has been preparing programmed materials, and has a number of extension programs underway.

Key Indonesian leaders and missionary personnel held a workshop for three weeks in September in Sukabuni (150 kilometers south of Djakarta) to study extension philosophy and methods in relation to the needs of their churches. Leaders were Martin Dainton and Peter Savage.

Malaysia

A workshop was held in Kuala Lumpur September 18-29 to study the following: the relationship between the church, its growth, its ministry, and the training of the ministry; the preparation of realistic objectives for the training of the ministry; the writing of programmed learning materials; and the differing approaches to learning. 17 participants represented Malay, Indian, and Chinese work in Malaysia and 4 came from Indonesia. They were Lutheran, Anglican, Presbyterian, Assemblies of God, Borneo Evangelical Mission, and Independents. Two extension programs are already operating in Malaysia. The Evangelical Lutheran Lay Training Program has 12 centers stretching from Singapore 500 miles north to Penang with 110 students currently enrolled. The Assemblies of God School of Theology in Sumatra has 9 centers with 112 students. Further plans for extension in Malaysia are being coordinated by Rev. Duain Vierow, 21 Jalan Abdul Samad, Kuala Lumpur.

Rev. Peter Savage

Lebanon

17 missionaries and nationals representing work in Lebanon, Jordan, Egypt and North Africa met in Beirut from July 3-14, 1972 for the purpose of learning about theological education by extension and programmed instruction. There was considerable interest in establishing an extension scheme for the Arab world, and another gathering was planned for this purpose for October.

Martin B. Dainton

U.S.A.

The Committee to Assist Missionary Education Overseas (CAMEO) plans another workshop on programming techniques for March 19-24, 1973. It will be held at Conservative Baptist Foreign: Mission Society headquarters in Wheaton, Illinois, and it will be limited to 30 participants. Interested persons should immediately contact Dr. Raymond B. Burkner, Sr., 8210 West 16th Place, Lakewood, Colorado 80215.

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### THE CASE FOR VOLUNTARY CLERGY

***Roland Allen***

(Editor's Note: The following article is a chapter taken from a book of selected writings by the same author, published by Eerdmans Publishing Company under the title The Ministry of the Spirit. Although it was written over 40 years ago, this chapter and others which are included under the same title are still tremendously incisive. They raise very serious questions about ordination practices and the concept of the ministry, especially among the so-called historic churches. The extension movement raises these same questions, and it opens the way to new answers by taking theological education to the leaders of local churches. Perhaps the most significant contribution of the extension movement will be a new understanding of the nature of the ministry and a renewal of the ministry itself through greatly increased preparation, participation, and recognition of local, non-professional church leaders. The author was Anglican and described the situation in his own church in relation to missionary extension worldwide. The reader should interpret the arguments in terms appropriate to his own church and in relation to the expansion of the churches in his own country.)

#### WHY?

I went one day into a synod office in Canada. I found there two men. The one was a young theological student. The other was a man of about fifty years of age who told me that for

fifteen years, when he was farming in the prairie, he held services in his own house for his neighbours. At first some six or seven Anglicans came, but later some of the other people came also. They had a celebration of the Holy Communion two or three times a year when a priest passed that way.

I looked at those two men and I could not help asking myself why the bishop was going to ordain the one and why he had not ordained the other. If spiritual experience is desirable for a priest, which of those two men had the largest spiritual experience? If intellectual ability was considered, I had no doubt which of the two was the abler man; if education, a very short conversation revealed which of them was the better educated. If it is important that a parish priest should be able to lead and direct his congregation, who could question for a moment which of those two men most commanded respect? Which of them had the best and strongest social influence? The one was a married man, and his wife and children were respected in the society in which they lived; the other was unmarried and no one could foretell whom he would marry or whether his wife would be a help or a hindrance to him in his work. The diocese was understaffed and appealing incessantly for aid in money and in men: which of these men would be the greatest burden on its scanty funds? The one was being supported as a student, and must be supported by the diocese as long as he lived, unless he went away or committed some flagrant offence: the other never had, and never would, cost the diocese a halfpenny. The one lived up-country for fifteen years, and during all that time lacked nothing but ordination to be the pastor of his flock: he would undoubtedly have built up the church where he lived. Of the other all that could be said was that he was apparently a very respectable young man.

Whether he would be a leader of men, or a good parish priest, when he was forty years of age, whether he would stay more than a year or two doing up-country work, whether he would not soon be seeking a town parish, or desiring one, which would equally distract his mind from the work up-country, even if it did not result in his leaving it, who could foretell? Every one hoped for the best, but no one could be certain. All these possibilities made his training and ordination (from the point of view of a diocese which needed above all things the church built up in small scattered groups) a pure gamble with the funds at the disposal of the diocese. No one could be sure how he would turn out. About the elder man there was not a shadow of doubt; he was no novice, he had approved himself.

Why then did the bishop not ordain that man when he was on his farm doing exactly the work which the church needed? Why did he leave him unequipped and hampered by lack of ordination? And why was he determined to ordain only the younger man? It is not as though he said: The diocese needs both, and I shall ordain both. No. He said: I cannot ordain the one whom every group of Christians would naturally think the better and more suitable man; I shall ordain the younger with all the uncertainties which surround him, and I shall ordain the younger only. Why did he do that? I asked men that question, but I got no answer.

If we look at the history of any society which has spread and grown in the world, what do we see? Do we not see that it has grown because members of the society have scattered and have carried with them the ideas and practices which the society was founded to maintain? Do we not see the members creating new branches of the society wherever they go? They think that the society to which they belong is a good society, and they invite others to join it: they band themselves together wherever they find two or three fellow members and strengthen one another. They hold meetings, they practice their doctrine, whatever it may be. They appeal to the parent society for recognition as a true branch of the society: they are enrolled, and their branch is enrolled as a branch of the society.

Is not that the way in which all societies, religious, social, or political, grow? Look at the progress in modern days of Theosophical Societies, of Christian Science of Trade Unionism, of Islam, of Masonry – is it not in that way that they have made progress? Look at the early Church; was it not in that way that it spread all over the Roman Empire, and beyond it?

There was indeed this difference between the expansion of the Church and the expansion of a secular society: that in place of a formal enrolment of a new branch in the archives of a head office, the Church recognized and established new churches by a spiritual act, the solemn ordination of ministers for the new churches, but that did not hinder the expansion; it assisted it.

Suppose we saw a society which insisted that officers must be sent from the head office to direct and manage every new branch: should we not be surprised, and should we not ask how such a society could possibly expand widely? We should probably imagine that the society observed some esoteric mystery of so difficult and strange a character that its ordinary members could not be trusted to teach or to practice it, and that the society was far more

anxious to preserve the purity of this esoteric mystery than to admit new members. We should conclude that it was not a society designed to admit many, nor anxious to enlarge its borders by the creation of new branches. And if we were told as a matter of fact the mystery was a very simple rite designed for the use of even illiterate members, and that the society was one which proposed to conquer the whole world, and was eager to see as many new branches as possible established, should we not then be utterly nonplussed?

But that is what we see in the church today. We see Christian churchmen who might be, and ought to be, the founders of new churches scattered all over the world, some of them eager to extend the church; but they are carefully taught that they must not practice their religion. If there is anywhere an isolated group of Christians today, they can have no church life, they cannot live as members of a church in which the rites of Christ are observed, unless they can get one of the ordained class to come to them; for no bishop ordains one of two of them to act for their fellows as the bishops of the early Church did. All natural expansion ceases. The scattered laity are impotent.

Again we ask why is this? It is not a light matter. The scattered members of the church upon whose practice of their religion increase and progress naturally depend are very numerous. The world is sprinkled with such groups. No one who knows anything at all about the facts imagines that we ever have sent, or are now sending, enough clergy to provide for all these groups. Why then do not bishops act now as bishops acted in the days when the church was expanding throughout the Roman Empire? The answer unquestionably is that a long established tradition decrees that the clergy must be an order apart, a professional body of men who engage in no other work than their clerical work, and unless they have private means, wholly dependent for their livelihood upon their clerical profession. Small groups cannot produce such men and cannot support them: therefore they cannot be established.

The tradition is certainly not primitive; it certainly restricts the expansion of the church; it certainly runs counter to the direct commands of Christ, but it is accepted as gospel by all our bishops and by most of our laity. It has so strong a hold upon the church that it is scarcely ever questioned. Again and again in Canada and in Africa and in India I have seen men taken completely by surprise when I suggested that there was no valid reason why a bishop should not ordain a good Christian to minister to his fellows whilst yet he continued to earn his



livelihood by his accustomed trade or profession. They could scarcely believe their ears.

It is this tradition which makes the establishment of the church a matter of finance. This is the difference between the establishment of the church in early days and the establishment of the church now. In those days the establishment of the church was a spiritual operation; today it is a financial operation. That is no hasty exaggerated statement. In those days it was a matter of prayer and laying on of hands: now it is a matter of raising a stipend.

Put in that crude form, which is nevertheless the true form in actual fact, as we see it today, we might even begin to doubt whether such a restraint, a restraint which makes the existence of a church depend upon money, is not farther removed from the truth of the gospel than the practice which insists that the Christians are the Church and must live and act as a church even without episcopally ordained ministers.

There is at least here an equality. Natives of India or of Africa or of China sometimes think that we do not establish the Church among them because we despise them, or think them too ignorant or uncivilized to be ordained. They think sometimes that there is the taint of the colour bar, because we ordain so few nationals. But that is not true. I have said to them: Our bishops treat our own people exactly as they treat you. They say that our own settlers are too ignorant to celebrate the Lord's Supper: they say that they can have no ordered church life unless they can import a young cleric from England to look after them. They treat all alike in this.

All over the world is scattered a multitude of groups of Christians, and a daily increasing number, which depend for any church life upon a foreign source of supply.

That is our conception of the way in which the church ought to be established. It is supposed that as the groups grow in wealth they will be able and willing to support a professional minister. That sometimes actually happens; and because it happens in some places, the miserable state of the places in which it does not happen, and the loss which takes place whilst it is coming to pass, is forgotten.

The World Call, after speaking of parishes "100 miles from the centre in every direction," of "groups never yet visited," of "a celebration perhaps once a year," of "a week's journey if the settler is to attend a service," and such like cases, with which it says that its "reports are full,"

concludes: "If no means are found to supply the needs of these impossible parishes, it is inevitable that many people must lapse."

## **DEVELOPMENT OF PROFESSORS AND MATERIALS FOR THEOLOGICAL EDUCATION IN LATIN AMERICA**

***F. Ross Kinsler***

The following proposal comes out of the Latin American experience and was written for this region, but it may be equally applicable and significant in other parts of the world if appropriate adaptations are made. Underlying this proposal is the belief that theological education by extension is not necessarily a weak sister to traditional patterns of theological education; the former may in fact contribute something vital to the latter. But at the same time this proposal recognizes that the extension movement needs to draw upon the excellent resources and talents of the traditional seminaries and Bible institutes in order to realize its full potential.

### **1. Introduction – The Situation We Face**

Theological education in Latin America is in crisis. But this crisis is part of the revolutionary changes that are affecting all of life in these countries. And these changes are creating new possibilities and hope as well as pain and conflict.

One of the great concerns is for the self-development or liberation of people. In the field of education this concern has called into question the whole schooling system and the old school mentality. In theological education it means a reversal of the trend toward greater academic sophistication, more expensive institutions, and an elite ministry.

This project is one way of working toward the renewal of theological education in relation to social and ideological change in Latin America and in terms of the biblical concept of the church and ministry. It builds on the recent experience of the movement called theological education by extension, and it will contribute significantly to this movement. But it should also contribute to the renewal of more traditional theological education in Latin America.

## *2. General Purpose – What We Aim to Achieve*

The general purpose of this project is a perennial one: to improve the quality of the resources of theological education, i.e. teachers and printed materials. But the concept of quality and manner of achieving it are new.

The traditional concept of quality has led quite naturally to higher and higher academic standards, has imitated the North American-European pattern of institutions, and has oriented the professor and his students and textbooks toward North American-European theology. The new concept of quality is called contextualization. It requires a new appreciation of the values of local cultures and churches and a new understanding of the dynamics of leadership and development in church and society.

## *3. Program – How We Can Achieve This Purpose*

The extension approach can be a powerful expression of contextualized theological education. And the extension experience can help in the reorientation of theological teachers and materials for all kinds of theological education. This proposal is to give present and future theological professors a half-year to one-year experience in an extension program.

Most advancement programs draw professors further up the ladder of academic achievement and into an ever smaller circle of specialists. These programs require an erudition which is incomprehensible to the average church member, and they lead to theses that have little practical application. In short they further isolate the professor from the people and the churches of this own country, and this divorce is projected upon his students.

As an alternative, a number of experienced and potential theological professors would go to an extension seminary (one at a time). They would participate in local community and church life, and they would give half of their time to the preparation of a programmed course. They would teach this course, evaluate and revise it, and prepare it for publication.

## *4. Finances – What It Will Cost*

At this point no specific budget has been considered. But the different expenses of such a program can be listed in general terms as follows.

- A. Travel to and from the extension seminary.
- B. Support during the period. (Some seminaries could provide the usual sabbatical salary.)
- C. Housing. (This could be provided by the extension seminary.)
- D. Typing and printing of preliminary editions of the programmed course.

### 5. Benefits – What Are They And For Whom

A. The teacher himself will experience a new outlook on theological education in direct contact with the challenges and realities of local churches and communities. He will deal with students who are generally less schooled (and perhaps some of higher academic achievement) but are mature and responsible leaders in a relationship of mutual exchange and learning and inspiration. He will have the opportunity to rethink and rewrite course material for and with these men and women. This process of study and writing and testing will give him new understanding of the material itself and of the pedagogical process.

B. His institution will benefit from the reflections of this professor as he brings his extension experience to bear on the traditional seminary program. He will be able to experiment with new methods and materials within this program. And he will be able to develop extension programs.

C. Theological education in general will benefit and gain high quality programmed textbooks which may prove as useful in residence seminaries as they are essential in extension seminaries.

### 6. Some Questions About the Project

Following are some questions that should be raised as this project develops.

What extension seminaries have reached sufficient maturity to provide the necessary orientation for these theological professors?

Will outstanding theological professors be interested in this kind of experience and orientation?

Should this program be given advanced academic status with the programmed text taking the place of a thesis?

How should candidates be selected and what conditions should be defined?

### *7. Conclusion – How to Get Started*

This project has not been set up for any one institution or organization. It is written in general terms so that any institution or organization can apply it. In other words, those who are interested in these objectives and in this orientation should take the initiative and make specific plans.

Several steps are necessary to get this project underway. The institution or organization which intends to try it out should study the proposal, make any amendments it considers necessary, and define the procedure to be followed. Once the plan is approved, funds can be solicited – from the regular budget, the ecclesiastical body, the Theological Education Fund, or some other source. The institution making the proposal should make contact with an extension seminary which has considerable experience and which will be capable of cooperating in this project. Then an appropriate candidate should be selected to initiate the project. Finally, an evaluation should be made of this first experience to see whether it has fulfilled its expectations and achieved its objectives and to see whether the project should continue.

## **NEWS OF EXTENSION**

### *U.S.A.*

A new monthly air mail newsletter called Extension was launched in November, 1972 in order to provide rapid, world-wide, circulation of news and ideas about theological education by extension. Subscribers should send their name and address plus \$7.50 to Wayne C. Weld, Editor, 135 North Oakland Avenue, Pasadena, California 91101. Several of the following news items are taken from the first two issues of this newsletter.

A workshop on theological education by extension and programmed instructional materials will be led by Ted Ward and Samuel Rowen on February 19-23, 1973 at Missionary Internship headquarters. For further details write to: Missionary Internship, Box 457, Farmington, Michigan 48024.

James Emery, one of the pioneers of the extension program in Guatemala and a founder of the extension movement, will be teaching courses related to theological education by extension and programmed instruction at the School of World Mission, Fuller Theological Seminary during winter quarter, 1973.

The Committee to Assist Missionary Education Overseas (CAMEO) has published a bibliography of over 100 programmed texts which are now available or will soon be available for us in extension programs. These texts are produced by 23 different institutions or agencies in English, Indonesian, Portuguese, Spanish, Thai, and Vietnamese. Send requests to R. B. Buker, 5010 West Sixth Avenue, Denver, Colorado 80204.

A programming techniques workshop will be held in Wheaton, Illinois on March 19-24, 1973. Cost is \$50.00 plus food and travel. Applications, accompanied by the \$10.00 registration fee (included in the \$50.00), must be sent before January 31 to R. B. Buker (address above).

### Africa

The Association of Evangelical Bible Institutes and Colleges of Africa and Madagascar (AEBICAM) publishes a bulletin which includes reports of theological education by extension in that area. Requests may be directed to Fred Holland, Editor, Box 131, Choma, Zambia.

The first extension texts in Swahili are now available, and various texts are being planned in English and French as well as Swahili. For information write Evangel Publishing House, P. O. Box 969, Kisumu, Kenya.

AEBICAM will sponsor discussions on theological education by extension and programmed instruction in Limuru on February 8, 1973. Those who wish to attend should send \$5.00 with each reservation to Eric Maillefer, Box 49332, Nairobi, Kenya.

Workshops on the role of the professor in theological education by extension are being planned for July and August of 1973 led by Harold Alexander. They will be held in such places as Abijan, Jos, Bujumbura, Addis Ababa, Limuru, Salisbury and elsewhere in Africa. Further information can be obtained from Fred Holland (address above).

## Latin America

The Comité Latino-americano de Textos Teológicos (CLATT) has published Catálogo No.3 of extension course materials published in Spanish. Copies may be ordered from Peter Wagner, Secretary, 135 N. Oakland Avenue, Pasadena, California 91101. The CLATT bulletin ceased operating in January, 1973.)

The Associação Evangélica Teológica para Treinamento por Extensão (AETTE) publishes a periodic bulletin and maintains a list of materials available in Portuguese. The executive secretary and editor is Richard Sturz, Caixa Postal 30, 259, São Paulo 01000, S. P., Brazil.

## Asia

The Theological Assistance Program (TAP-Asia) has compiled reports on theological education by extension in the following countries: India, Pakistan, Sumatra, Philippines, Indonesia, and Thailand. Extension texts and cassettes are listed. Requests may be directed to Dr. Bong Ro, 33A Chancery Lane, Singapore 11.

On his trip through Asia last summer Peter Savage noted the importance of maintaining contact between key people involved in the extension movement. He listed the following names and addresses as a beginning. As extension news and articles and bulletins become available in one country, they should be passed on to others. The Extension Seminary, too, would like to be on the regular mailing list for all who are working in extension.

- Rev. Ian McCleary, 23 de Costa Layout, Bangalore, India
- Dr. Saphir Athyal, Union Theological Seminary, Yeotmal, Maharashtra, India
- Prof. Bruce Nicholls, Union Theological Seminary, Yeotmal, Maharashtra, India
- Mr. Martin Dainton, Iln. R. E. Martadinata No. 14, Bogor, Indonesia
- Rev. D. R. Maitimoe, Djl. Djenderal Sudirman 44, Bogor, Indonesia
- Rev. Hugh D. Sprunger, P. O. Box 165, Taichung, Taiwan 400
- Rev. David C. Liao, Box 555, Taipei, Taiwan 100
- Dr. Bong Rin Ro, 33A Chancery Lane, Singapore 11
- Rev. Thomas Stebbins, Box 923, Saigon, Vietnam
- Dr. Chit Maung, Seminary Hill Insein, Rangoon, Burma
- Rev. J. Meadowcroft, Box 13, Gujranwala, West Pakistan

- Rev. Don Alexander, 23 Kent Road, Kowloon, Hong Kong
- Rev. Duain Vierow, 21 Jalan Abdul Samad, Kuala Lumpur, Malaysia
- Rev. Robert Samms, P. O. Box 1882, Manila, Philippines
- Rev. James Gustafson, 158/2 Soi Yenakas 2, (Rung Ruang) Tungmahamek, Thailand
- Rev. J. M. Mitchen, C.L.T.C. Banz, W.H.D., New Guinea

### INFORMATION

The Seminario Bíblico Latinoamericano requests the immediate services of a Professor of Christian Education. He should have wide experience and at least a Master's Degree or Licenciatura. Write to:

Dr. George Taylor, Academic Dean

Apartado 901

San José, Costa Rica, C. A.

### MATERIALS FOR THEOLOGICAL EDUCATION BY EXTENSION

The Church Growth Book Club offers the following materials, normally at 40% off. To order, send payment in U.S. dollar check with your request, listing in duplicate. Add 30¢ postage and handling per item (40¢ per item if only two, 75¢ if only one). Also, non-subscribers to the Church Growth Bulletin should add \$1.00 in order to receive it and thus have privileges of the Book Club. Use the discount prices in parenthesis.

An Extension Seminary Primer \$2.45 (1.47)

Covell & Wagner, W C L

Decide for Yourself, A Theological Workbook 2.25 (1.35)

Lewis, Inter-Varsity, 174 pages

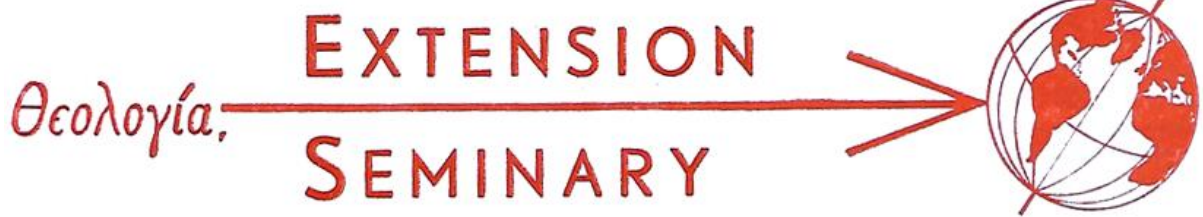
Developing Programmed Instructional Materials (3.00)

Espich & Williams, Fearon (no discount)



<u>El Seminario de Extensión: Un Manual</u>	3.45	(2.07)
Book 3 of Theological Education by Extension in Spanish		
<u>Inductive Study of the Book of Jeremiah</u> (Programmed)	4.95	(2.97)
Kinsler, W C L, 580 pages, 2nd edition		
<u>Inductive Study of the Book of Mark</u> (Programmed)	3.95	(2.37)
Kinsler, W C L, 400 pages		
<u>Preparing Instructional Objectives</u> (Programmed)		(2.00)
Mager, Fearon (no discount)		
<u>Principios del Crecimiento de la Iglesia</u> (Programmed)	3.95	(2.37)
Weld & McGavran, Moody, in Spanish		
<u>Principles of Church Growth</u> (Programmed)	3.95	(2.37)
Weld & McGavran, WCL, 400 pages		
<u>Programmed Instruction for Theological Education by Extension</u>	4.95	(2.97)
Ward & Ward, Urbanus		
<u>Theological Education by Extension</u>	5,95	(3.57)
Winter, WCLL		

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

### THE EXTENSION MODEL IN THEOLOGICAL EDUCATION: WHAT IT IS AND WHAT IT CAN DO

***Ralph D. Winter, Pasadena, California***

(Editor's Note: Interest in extension has been growing slowly in prestigious, historic centers of theological education in the U.S. and Europe. This paper was presented to a meeting of the American Association of Theological Schools on January 12, 1973. An originator of the extension concept in Guatemala and a mentor of the extension movement worldwide, Dr. Winter has since 1967 been a professor of the School of World Mission at Fuller Theological Seminary.)

#### 1. What it is.

There is no use arguing over what the word *extension* ought to mean. Let us, for the purposes of discussion adopt a single sweeping definition and then notice how a wide range of existing programs are to one extent or another "extension" programs. Let us call extension any method of education which does not disrupt the learner's productive relation to society. In the case of theological education, it is the seminary that extends (fits into) the life-cycle of the student rather than extracting the student to fit him into the life-cycle of the seminary. At this point let's leave the mechanics out.

An extension *student*, then, is someone who, no matter how he studies, is still carrying a responsible, productive load in the world beyond the school. In this light a program can be

"extension" for one student and not another, and a method deserving the label *extension* is therefore one which is *designed* to allow the learner to participate in society productively while continuing his studies.

There are two reasons for employing, in so central a way, the idea that the learner be allowed and enabled to carry on a *productive relation to society*. Negatively, we wish to abolish once and for all the single most pervasive limitation on who can study (and therefore who can be a minister). More on this below. Positively, we want, in so far as possible, to insure an intimate relation between studies and real-life problems and to reduce the possibility that the learner will drift away from the very world to which he will later minister.

Note, incidentally, that while extension as an educational method inevitably involves part time students, it does not inevitably produce part time ministers any more than an evening law school produces only part time lawyers. There is no necessary relation whatsoever between the rising interests in a tent-making ministry (or a "non-stipendiary" ministry) and the rising interest in extension as a model for theological education.

A final observation is that for the writer personally the most significant feature of extension for the training of ministers is not at all that it may in some ways be better than concentrated residential training, (I would rather myself not even argue the relative merits of residential versus extension training in regard to the quality of education that is achievable. I frankly think that each approach has some small advantages.) To me the overarching significance of extension is the breath-taking new *freedom of selection* which it allows. The U.S. has become accustomed to a system which is feasible economically only for younger men. Ninety-eight percent of all the ink employed in discussions on theological education involves the unquestioned assumption that younger men are a "given," and practically everything you read seems merely to be asking how such candidates may best be trained. Extension, on the other hand, is so versatile a tool that our vision must be entirely refocused on the new panorama of potential ordinands. This shift in perspective is so profound an alteration in our patterns of thinking, even in our concept of the church, that many church and seminary leaders have not yet really seriously considered this contribution of extension. The writer would likely have had no inkling of the significance of "mid-career" ordinands had he not seen overseas major church movements depending primarily (and with staggering success) on this kind of man. The

illustrations in the following section will at least give some feeling for these new possibilities.

## 2. What it can do.

A. *It can train "minority" church leaders.* Here I am not referring to the training of leaders *for* minority churches, but to the training of leaders *in* minority churches. All the normal means can continue to be employed if we think it is good enough to train leaders *for* minority churches. Anyone with the right skin color and a B.D. is good enough, under that scheme. However, we are finally learning that this is, generally, *not* good enough!

It is precisely the special nature of the minority culture that predetermines the inadequacy of a seminary education that takes place "elsewhere." Extension properly used can avoid the problem of cultural dislocation that has bedeviled the best efforts to train ministers in one culture for another. I am sure Wagner has sufficiently underscored this point in his article "Seminaries Ought to be Asking Who as well as How." Just another anecdote: ghetto youth in the Seattle area taken away for only six weeks (to a college "head start" orientation) found "plate glass" barriers of suspicion and even hostility when they returned to their homes.

But there is a second, equally significant characteristic of many so-called minority churches – the jarring contrast between our system of leadership selection and development and theirs. In this regard, minority churches and churches in nonwestern lands have much in common. Briefly: churches accustomed to choosing their local pastoral leaders from within their own local membership are not readily served by today's majority pattern of professional training. If we extract ghetto youth to train them in our culture, they are unlikely to succeed on re-entry for both of the reasons we have now mentioned: the clash of cultures and specifically the clash of leadership selection systems.

That is, they will tend to fail not only because they have become culturally alienated but also because they would not (in their twenties) be acceptable as leaders even if they had never left the ghetto. It is hard to generalize, but most non-western cultures (and non-western enclaves in the U.S.) revere age far more than does the American majority culture. The same goes for respect for experience gained out of school vs. school attainments. In other words, they will select their own leaders; are we willing to train the leaders they select? If so, how else than by extension?

Ironically, the answer here is not always so simple as to extend the seminary into the minority culture, even though extension is ideally suited for such a task. A final and most perplexing trait of minority cultures, especially those that feel oppressed or left behind, is their passion to catch up, and to do so in exactly the mold of the majority. This is especially true of the younger members of the minority culture – those whom we may unthinkingly assume are the most important candidates for ministry. Bluntly, if WASPS apparently require expensive ivy-covered seminary facilities in order safely and securely to "make it" into holy orders, you can be sure that at least the younger element in the ghetto will ask nothing less – they may specifically reject any kind of "make-shift" extension substitute. This explains why extension programs with which I am acquainted that have effectively surmounted this kind of problem have taken considerable pains and gone to almost humorous lengths to do everything within their power to identify and to equate their extension program with traditional residential studies. It is the factor of wary prejudice that leads proponents of extension sometimes to be carried away in extolling extension as *superior* to a residential program: in view of the potential opposition to something "separate or different as unequal," they have attempted to maintain extension as "different but superior."

In the long run, it is safe to say that a solution to this very subtle problem is surely not to expect to bypass the desire of the minority culture to "catch up." Rather, it seems far superior an approach for the majority culture to adopt a significant element in the minority culture, that is, to recognize the intrinsic merits of the leadership selection system characteristic of the non-western cultures, and in consequence to develop highly respectable extension programs for naturally selected mid-career leaders from within the majority culture itself. This is another case where we dare not assume that if the minority culture is different, it is wrong, and that our way is right. The Swiss sociologist Lalive d'Epinay, who studied some of the enormous Chilean churches (some with 40,000 members), put it this way: we will never understand their system of leadership development if we assume at the outset that it is inferior.

But, if we cannot expect the minority culture to avail itself of extension studies if we ourselves refuse to use them, then this whole first role for extension is cast into doubt. This leads us to a second role for extension, which is not only valuable in its own right but as the additional significance that its success is a pre-condition of the success of the first.

B. *It can train "majority" church. leaders.* We begin in this section with the tail wind of the statement just above that the training of majority church leaders by extension would be helpful if only to establish a precedent that would make extension acceptable to the minority culture. The idea, nevertheless, stands on its own merits. Due to the limitation of space, however, I would prefer not to discuss extension in the majority culture as an alternative to present methods of training *present* students. That is, I don't believe our pressing need is for a different or even a better way of doing what we are now doing. Those particular majority-culture leaders that I believe we need extension in order to train are precisely not now in our seminaries, nor are they ever going to be there. No amount of jiggling or re-jiggling of present programs will get them there. Let me refer to this entire group of people as *charismatic* leaders. By this I simply mean people who have a native ability to lead and organize, people who over the years turn out to have a natural capacity or gift which other people recognize. This is not the gift which enables a man to be a successful authority on the Dead Sea Scrolls, or a brilliant exponent of new directions in theology. The average seminary professor does not need this kind of gift. On the other hand, the average pastor does need this gift, but often gets along without it.

One of the most disruptive tensions in the non-western churches of the world today is the conflict between the natural leaders, who have in many cases pioneered in the early growth of the church, and the new breed of younger ministers who have gone the seminary route. It is a safe generalization that the healthier churches are those that make the best use of the natural leaders. My candid opinion is that the American church, if it does not in this regard shift gears decisively in this decade, will go down the dead end street of the state churches of Europe. For those with eyes to see, the American church is abundantly blessed with natural leaders. Under the present scheme, their gifts are more often fought than fostered. The institutional obstacles to their accession to leadership in the church tend to define them as troublemakers or force them to be dropouts. Perhaps as many as one-third of our ministers would be more effective in some other role, and we are even developing counseling services to help ministers get out. But we have not yet given adequate attention to the kind of men who can and must take their places. The seminaries have unwittingly done their share in fostering a professional model stemming essentially from the Catholic tradition of early (e.g. pre-marital) selection of ministerial candidates. We have been blind to biblical, historical, and

widespread contemporary evidence of the great power that comes to a church which will find it possible to select gifted leaders for leadership requiring such gifts.

The problem is that such men, due to their mid-career involvements, are not likely to be discovered or trained by the present seminary. The strategic task the church needs accomplished just now requires a high quality, fully enfranchised extension of theological education. I believe the seminaries alone can best perform this task. But extension is the new tool the seminary must learn how to employ.

### *Postscript.*

Extension as a method was used by John Wesley to develop a significant and powerful new church movement in England. Communists borrowed heavily from his technique and have produced at least a million comparatively well-read economic philosophers in China alone. Soka Gakkai in Japan has 1,150,000 leaders trained by extension.

Obviously some sort of extension method could be employed to train better Church School teachers, to develop lay theologians, or to offer continuing education to ordained pastors. I have chosen to discuss only the two uses of theological education by extension which I consider the most strategic.

## **THE TENT MAKER MOVEMENT AND THEOLOGICAL EDUCATION**

***Boone Porter, Kansas City, Missouri***

(Editor's Note: The author is Executive Director of Roanridge, a training and conference center affiliated with the Episcopal Church in the U.S.A. He has recently edited a directory of over 40 Episcopalian training programs apart from the traditional seminaries. This booklet, entitled "Training for Non-Stipendiary Ministry Today," may be secured for 50 cents from Roanridge, 9200 N.W. Skyview Ave., Kansas City, Missouri 64154. Dr. Porter comments: "It is upon the graduates of these programs that the Episcopal Church must largely depend for its future missionary capability, both in America and in other lands.")

A highly important development for Christian Churches, and for theological education, is the rapidly growing number of ordained ministers who are earning their livings in secular jobs and professions. Such ministers may be called "tent-makers" (from St. Paul's means of earning his living), worker priests, non-stipendiary clergy, or auxiliary ministers. Whatever names may be used, the point is that these clergymen have a secular occupation during the week by which they can support themselves and their families, while at the same time serving the Church on Sundays. They are not dependent on missionary donations or changing church budgets for their work. More important they are not separated from the everyday world of their people. The pastor who rubs elbows with other men in their daily work understands them better and they will understand him better.

This development is not new in all Churches. Some have always had large numbers of self-supporting clergy. Most Christian bodies, however, have insisted that a full-time, fully paid professional ministry is the best. A change of thinking has been precipitated by the needs of indigenous Churches in formerly missionary areas where a fully salaried ministry is not possible. It has also been encouraged by changed conditions in the affluent "Christian nations" where Churches are finding themselves out of touch with the daily life of working people. The use of self-supporting clergy has also been strongly endorsed by the writings of Roland Allen, the prophetic English missionary theologian who fifty years ago called for a new view of the role of ordained ministers.

Many Churches have always had lay elders, deacons, and volunteer workers who have given generously of their time and talents to the work of the Church. This is indeed pertinent and significant. The tent-maker concept, however, relates most specifically to the fully ordained clergyman, authorized to carry out the ministry of Word and Sacraments, who is serving as a missionary, or as a pastor or assistant pastor, and at the same time working as shop keeper, farmer, salesman, government official, or in some other capacity. To some people this idea is surprising or offensive. Is not a fully ordained minister precisely one who devotes his full time to the Church? Yes and no. A minister who earns his own living may be giving more to the Lord's work than the man who asks the Church to pay for his efforts. Many people expect an ordained man to devote most of his time to prayer, Bible reading, and theological reflection. Unfortunately the life of a pastor in today's busy parish is more often taken up with meetings, answering mail, filling out reports, travelling to conferences, etc. In some cases men employed



in secular work may actually have more time for worship and meditation each day.

All of this presents a serious challenge to theological education. Our seminaries were developed to train full-time professional pastors. The seminary graduate was supposed to be an all-round religious expert who could prepare sermons, plan services of worship, direct educational activities, do personal counseling, visit the sick and dying, assist the poor and needy, and be a public spokesman for the Church in his community. The tent-maker, on the other hand, obviously cannot claim to be doing all of these things all of the time. He must be one who can delegate responsibility and share decisions. He must inspire cooperation; he must stimulate volunteers. Instead of directing all the teaching activities of his parish, he must see to it that others are trained for this. Instead of visiting all the sick, he must train others to do so, and so forth. All of this requires a somewhat different kind of training. Theological education by extension seems to be a most promising method for giving such training, since the extension student is usually already in a tent-making position.

Many problems remain, however. Some students may persevere for years in extension study because they anticipate a future glorious day when they will become full-time religious employees. If a fully salaried status is not the defining quality of the ordained ministry, then what is? What does ordination itself mean, apart from its economic or academic associations?

Roland Allen has repeatedly raised the question of leadership. Every group has leaders, or it would not exist as a group, and people know who their own leaders are. Allen argued with great force that it is the respected and recognized Christian leader who should be ordained to preside in worship and administer the Lord's Supper. Academic study and technical knowledge of the Bible, Church history, and so forth are very very important, but academic ability is not necessarily connected with power of leadership. If the ordained clergy are primarily called to be leaders, then the question arises as to whether theological study should continue to be treated as a preliminary to ordination. In some cases it might be more reasonable for the Church to choose and ordain its leaders first, and then provide theological training, and the presence and assistance of theologically trained scholars, at a subsequent stage.

## **BAPTIST EXTENSION PROGRAM IN GUATEMALA**

*J. Enrique Díaz, Guatemala*

There are three factors that affect the growth of a church: the visitation program of the pastor and the members; second, the number of members who work actively in the program of the church; and third, the ability to plan the task of the church.

It is evident that 2 major needs stand out in relation to these factors: one of a spiritual order, the action of the Holy Spirit inspiring the people of God; the other of a human order, leadership capable of assuming its responsibility.

Faced with these realities and placed in history with the obligation to respond to them, the Baptist Mission on the one hand and the Faculty of the Instituto Superior Teológico Bautista on the other began to consider how they could best amplify the ministry of biblical-theological and practical preparation in the churches. It was not that the residence program going back to 1948 were failing. Nor was there any complaint that the graduates were not responding qualitatively or quantitatively in proportion to the number of ex-students. We simply wanted to do something more.

The truth is that the majority of the leaders of the churches – pastors, deacons, preachers, Sunday school teachers, and others – carry out their assignments with the desire to be useful, to fill a need, or simply to do something for the church. But, unfortunately, they do not have the opportunity to gain the information and the formation of a theological institute or seminary.

Many of these valiant workers have felt and expressed their need of preparation, but because of their family, work, and social obligations they cannot obtain it. (To speak of 4 or 5 years dedicated to formal theological study is unthinkable.)

In our case – the Baptist Convention of Guatemala – the need of theological education for leaders is evident if we consider that only 6 of the 40 churches are blessed with a fulltime pastor. 14 have a parttime pastor (usually Saturdays and Sundays) who works at some secular job most of his time in order to support his family. It should be noted that these pastors who work under these conditions already have formal theological training (except 2). The rest of

the churches (20) are served by people with little or no classroom theological education. Thus in addition to education the economic factor enters in, i.e. the capacity of the churches to support a pastor fulltime.

But this is not all. It seems as if the churches are developing a more realistic concept of a pastor. They are beginning to discover that "the pastor" is not a person who has graduated from an institute or seminary; he is the one who expounds the message of God's Word, visits, counsels in the midst of crises, and takes serious interest in the church's well-being – whether or not he is "approved" by a theological institution.

It has been suggested that one answer would be to find an abundant supply of economic resources so that each church could have a fulltime pastor and he in turn could receive formal theological education. But under the given circumstances that option does not exist.

Therefore the ideal of the pastorate today cannot be conceived along the lines of the old, ecclesiological tradition or of the caricature of the Baptist ministry which we have imported. It must be formed by facing the national reality, by reinterpreting the mission and purpose of the church for today, and by assuming our Christian responsibility, i.e. our sense of mission, of apostleship. This process of reflection "on the road" will lead to an understanding of God's purpose for the present and future leaders of His people.

### *What are we doing now?*

First the residence program was reduced from 3 years of 9 months plus one year of practical work to 5 years of 4 months. During the 8 months' interval each student should be related to an Extension Circle near his field of service. This allows us to free funds and teaching personnel for the extension program. An Extension Department was formed and a coordinator named. First we made some trial runs in order to learn the mechanics, to discover what we would need, and to begin small. Meanwhile we sought the best way to carry out our concern to offer biblical-theological preparation to the members of the churches.

Each Circle meets once a week with one or 2 professors who teach one or 2 subjects. The heart of the program lies in the weekly meeting. The student prepares his lessons previously at home with the help of a Study Guide which a professor has worked out. He comes to class for the dialogue with his fellow students and with the help and guidance of the moderator (whom

by tradition we call professor or teacher – however we now understand that "noone teaches anyone and noone learns alone"). In this fertile dialogue conclusions are formed, challenges are faced, and ideals are planted so that each person takes his place among the people of God.

The Extension Department invites pastors and missionaries to participate in the Circles. At the beginning of each 16-week session there is a brief course for the training of moderators. This course includes: techniques for leading groups, the direction of a course, bases and theory and methods of theological education by extension.

In 1972 we had a total of 135 extension students. The Circles were located in Guatemala City, Escuintla, Jalapa, San Pedro La Laguna, Totonicapán, Huehuetenango, Bananera, Puerto Barrios, Chimaltenango, and Mazatenango. Church workers in the nearby churches attend these Circles. For example, the Circle that meets in Totonicapán has students from Quetzaltenango, Cantel, and Totonicapán.

Among those who are taking real advantage of this program are the wives of pastors and others in charge of congregations. For example, Deborah Hiestroza finished her studies for the Diploma in Theology in this way. Others are attending and gradually preparing themselves for the work they are already doing.

### *Certainly there are problems!*

Perhaps the greatest difficulty is transportation – of professors and students. This is the most expensive aspect of the program. Fortunately up to now we have counted on the participation and resources of the Baptist Mission in Guatemala; they themselves travel, take along another professor, and transport some 30 students.

Another matter is the preparation of materials and study guides. Those who prepare these study guides must have some ability, a knowledge of the field, and the necessary time to do it. Little by little we are providing these materials. (The students pay for the study guides and the textbooks.)

Perhaps the lack of economic resources can be handled in these ways: by the students' payments for their materials, by the churches from which these students come, and by the denomination as a whole through the institution responsible for the program.

The extension is widely accepted and has the support of almost all the pastors and denominational leaders. It is true that we are still at the stage of a "novelty" or a "fad," but we are confident that as we work out the kinks we will be laying the foundation for strong and progressive churches for the establishment of God's kingdom on earth.

## THE MEDELLIN CONSULTATION

*F. Ross Kinsler*

52 delegates and observers met with the 4 members of the Comité Asesor de Textos Autodidácticos in Medellín, Colombia January 8-12, 1973. The original purpose of this consultation was to evaluate the past and chart the future of the Spanish Intertext project (see Extension Seminary, Number 3, 1972). Because of the diverse experience of the delegates and because of the growing concern of CATA members, however, the program included other fundamental aspects of the extension movement. Toward the end of the consultation a new structure was organized to replace CATA and CLATT (the Comité Latinoamericano de Textos Teológicos).

The April, 1973 issue of Extension indicates that there are now approximately 11,000 extension students studying in 80 programs in all parts of Latin America. This consultation brought together representatives from the Spanish-speaking countries: México-10, Guatemala-4, Honduras-2, Costa Rica-1, Panama-1, Colombia-8, Venezuela-4, Ecuador-6, Perú-1, Bolivia-4, Chile-1, Uruguay-1, Paraguay-1, Argentina-1, and the Dominican Republic-1. Only El Salvador and Nicaragua were not represented; a delegate from Nicaragua cancelled his reservation because of the recent upheavals in Managua. 4 additional delegates from the U.S. represented international training programs. And Brazil was represented by Lowell Bailey, the president of the Associacao Evangélica Teológica para Treinamento por Extensao.

On the first day of the consultation the delegates reported on their own experiences in extension, pointing out highlights and problem areas and setting objectives for the week in Medellín. On the basis on these reports and objectives an agenda was outlined. Principal topics for study were: the concept of the ministry and the objectives of extension theological

education, the educational process, self-study materials, and a structure for international cooperation. The program was directed by Peter Savage, a member of CATA.

Throughout these studies emphasis was placed on fundamental issues rather than on the techniques and mechanics of extension and extension texts. Perhaps for this reason there were no easy answers, and there was a certain amount of frustration among the leaders and among the delegates. Great care was taken not to perpetuate and augment the simplistic training methods of the past through the new extension programs.

The new organization which will replace CATA and CLATT is called Asociación Latinoamericana de Institutos y Seminarios de Extensión. The officers of ALISTE are José G. Carrera, President and International Coordinator, Enrique Guang T., Secretary, Wayne Weld, Treasurer. Additional members of the Coordinating Committee are Sergio Correa and F. Ross Kinsler. Coordinators at the national level named at the consultation are as follows: México-David Legters, Honduras: James Sauder, Colombia: Vernon Reimer, Chile-Sergio Correa, Venezuela: Rudolph Blank, Ecuador: Enrique Guang, Bolivia: Robert Andrews, Argentina/Uruguay/Paraguay: Terry Barratt, Dominican Republic: Juan Bautista Ferreras, Peru: Charles Porter, Panama: Gilbert Reimer.

The tasks of ALISTE will be to publish articles and information about extension texts and about other aspects of the extension movement; provide technical advice and training for writing programmed texts, the administration of extension programs, and extension teaching; maintain contact with extension institutions and organizations in other parts of the world; and coordinate the production of Spanish extension materials. It was decided to discontinue the idea of a single series of Official Intertexts with assigned authors. Instead, guidelines will be laid down for certain areas of curriculum or objectives of common interest. All members will keep informed as to what courses are available and being prepared – through the ALISTE bulletin. The initiative for writing new tests remains with each author and institution, and the best texts will gain acceptance through a process of natural selection.

The address of the new International Coordinator is: Lic. José G. Carrera, 6 Ave. A, 4-68 Zona 1, Guatemala, Guatemala. Institutions and individuals interested in receiving the ALISTE bulletin or in becoming members of this organization should write to this address.

## NEWS OF EXTENSION

### Africa

The monthly airmail newsletter Extension for May, 1973 contains a survey of extension programs in Ethiopia, Iran, Kenya, Nigeria, Rhodesia, Sierra Leone, South Africa, and Zambia. The report gives the following data: 11 institutions, 59 extension centers, and 752 students. But this is probably only about half of the total in Africa.

A newsletter on TEE is edited in French and distributed in Burundi, Rwanda, and eastern Zaire. Order from: John F. Robinson, B.P. 304, Bunia, Republic of Zaire.

The new Secretary for Theological Education of the Association of Evangelicals of Africa and Madagascar is Dr. Paul White, B.P. 1010, 97481 St. Dennis, Reunion, Indian Ocean. He will be holding workshops on TEE during July and August in Senegal, Volta, Niger, Tchad, Central Africa Republic, Dahomey, Gabon, and Zaire.

### Asia

The monthly newsletter Extension for May, 1973 reports on 14 extension programs in Hong Kong, India, Indonesia, Malaysia, West Pakistan, Philippines, Taiwan, and Thailand. These programs have a total of 138 extension centers and 1029 students.

TAP-Asia has produced a 20-minute filmstrip and cassette presentation called "TEE Could Be the Answer." Order from: Dr. Bong Ro, 33A Chancery Lane, Singapore 2.

The new address of the TEE Coordinator in Thailand is: Rev. James W. Gustafson, 167/1 Naresuan Road, Udorn Thani, Thailand. The first number of the ThaiTEE Bulletin was published (in English and Thai) in February, 1973. A Thai TEE Seminar will be held in Bangkok May 29-June 1. The first programmed text in Thai, a study of the Book of Acts, will be published in June.

The TEE Committee in Malaysia publishes an extension newsletter.

TAFTEE, the extension organization in India, now has 13 centers with close to 250 students.

PAFTEE, the extension organization in the Philippines was constituted on January 25 with the participation of 12 groups.

An extension program is now reaching 3 of the 5 tribes in the North Sumatra area. 94 students enrolled the first semester, and 117 are presently enrolled for the second semester.

The Protestant Church of West Indonesia hopes to start an extension program for pastors and church elders in June, 1973.

### *Latin America*

The Brazilian association of extension programs (AETTE) met in Sao Paulo February 8-9. Lowell Bailey was re-elected President, and John Klassen is the new Executive Secretary.

The Comité Coordinador de Seminarios Luteranos por Extensión en Hispanoamérica has requested ALISTE to hold a writers' workshop June 4-9 at the headquarters of the Presbyterian Seminary of Guatemala, San Felipe, Reu. Participants are expected from Venezuela, México, Ecuador, Brazil, Colombia, Puerto Rico, and Bolivia.

The following are national and regional coordinators of the Asociación Latinoamericana de Institutos y Seminarios Teológicos de Extensión (ALISTE):

David Legters, Seminario Teológico Presbiteriano, Calle 61-529, Mérida, Yucatán, México.

Vernon Reimer, Seminario Bíblico Unido, Apartado Aéreo 5945, Cali, Colombia.

Enrique Guang T., Seminario Bíblico Alianza, Apartado 2006, Guayaquil, Ecuador.

Terry Barrat, Seminario por Extensión Anglicano, Santiago 1862, S.M. Tucuma, Argentina.

Servio Correa, Seminario Bíblico por Extensión, Moneda 1898, Santiago, Chile.

Robert Andrews, Seminario Teológico Luterano, Casilla 266, La Paz, Bolivia.

Charles Porter, Instituto Bíblico Bautista, Casilla 448, Iquitos, Peru.

Rodolfo Blank, Instituto Juan de Frías, Apartado 216, Puerto Ordaz, Bolivar, Venezuela.

James Sauder, Apartado 77, La Ceiba, Honduras



### AN EXPLANATORY NOTE

The Extension Seminary is a service to the extension movement. The editors are members of the faculty of the Presbyterian Seminary of Guatemala, and this institution publishes and distributes the bulletin quarterly on a non-profit basis. Since this bulletin was launched in 1970 we have sent it free of charge to all the institutions and individuals who express interest in theological education by extension. We realize that most people in this movement are too busy to remember to send us a small check each year for their subscriptions. Certainly we do not have time to keep track of subscribers' accounts. So we simply add as many names as possible to the circulation lists, and we ask for voluntary contributions as the need arises.

Some readers have paid \$1.00 per year, which would be more than enough if all contributed this much. In other cases an organization has sent us a list of addresses with a contribution of \$100.00 or \$200.00. This has been a major means of support and a good way to widen circulation.

Our circulation has now reached 1000 copies in Spanish and 2100 copies in English. And our funds have run out. So it is time to ask our readers once again to send their contributions or to ask their organizations to send donations to:

Extension Seminary

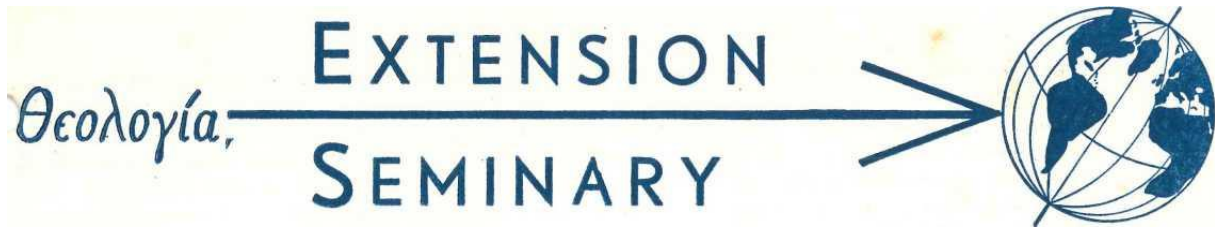
Apartado 3

San Felipe, Reu.

Guatemala, C.A.

Some readers have requested the bulletin by AIRMAIL, but up to now it has been sent only by surface mail in order to simplify our work and to benefit by very low bulk rates for printed matter. Air mail postage comes to \$.38 to \$.74 for individual numbers for some countries of Asia, Africa, and Europe. We will consider, however, the possibility of forming a list of air mail subscribers if the demand and the support are sufficient. Thank you for your interest and financial contribution.

## Extension Seminary 1973:3



Quarterly Bulletin  
Number 3 – 1973

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

### EXTENSION: AN ALTERNATIVE MODEL FOR THEOLOGICAL EDUCATION

*F. Ross Kinsler, Guatemala*

(The following paper was presented to the Committee and Staff of the Theological Education Fund at their annual meeting in London, July 11-16, 1973. This organization has taken a direct interest in the extension concept since its inception, and modest grants facilitated its development first in Guatemala and later in Latin America as a whole. The Third Mandate Program of the TEF (1970-1977) includes extension as one of 8 major areas of concern.)

We have bungled badly in education. Not merely in the ways noted by most school critics: too little money for education, outdated curricula, poorly trained teachers. But in more fundamental ways. It isn't just that our schools fail to achieve their stated purposes, that they are not the exalted places their proponents claim. Rather, many are not even decent places for our children to be. They damage, they thwart, they stifle children's natural capacity to learn and grow healthily. To use Jonathan Kozol's frightening but necessary metaphor: they destroy the minds and hearts of our children.<sup>1</sup>

This is what radical critics are saying about the most heavily supported, highly developed school system the world has ever known. Some of us have suspected that a similar radical

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<sup>1</sup> Ronald and Beatrice Gross, ed, *Radical School Reform* (New York: Simon and Schuster, 1969), p.13.

criticism should be made of our theological schools. The majority of our theological educators are still concerned basically with internal problems: budget, curricula, personnel. Many are sincerely dedicated to the upgrading of their programs so that they will be exalted communities of theological reflection and spiritual formation. But a few have suggested that our seminaries and Bible institutes are not even appropriate places in which to carry out theological education. They may in fact damage, thwart, and stifle the churches' natural capacity to grow and develop their own leaders and carry out a dynamic ministry to their own members and to society.

The movement called theological education by extension has come on the horizon at this particular moment of history as an alternative model to the traditional schools of the past 150 years. It demands attention because of its phenomenal growth. The most recent survey indicates that there are now approximately 80 programs with 11,000 students in Latin America alone.<sup>2</sup> The concept has been accepted and applied among historic denominations (Presbyterians, Lutherans, Episcopalians, Baptists, Methodists, Mennonites, Quakers), even more so among independent and conservative groups (Latin America Mission, Christian and Missionary Alliance, TEAM, Inter-American Mission, Andies Evangelical Mission, West Indies Mission, Gospel Missionary Union), and increasingly among pentecostal groups (Assemblies of God, Apostolic Church of the Faith in Jesus Christ, Church of God). And this movement began with a small experiment in Guatemala just ten years ago; the concept was first presented at an international workshop just over five years ago.<sup>3</sup>

The real challenge of the extension movement is not its extraordinary growth and size, however, but its response to the radical critique of traditional schooling, theological and otherwise. The very fact that so many churches and institutions have embraced the extension concept so rapidly implies a widespread dissatisfaction with the old patterns. Those of us who have been involved in extension have realized that we did not have to "sell" the idea; most of the early "converts" were already more than 50% convinced before they even heard of the Guatemala experiment. Moreover, as we began to consider the implications of the extension concept and look for theoretical underpinnings, we discovered that similar things were

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<sup>2</sup> Wayne C. Weld, ed, *Extension*, Vol. I, No. 6, p.3.

<sup>3</sup> Ralph D. Winter, *Theological Education by Extension* (South Pasadena: William Carey Library, 1969), Book 1 is an anthology showing how the movement began. The first international workshop at Armenia, Colombia is reported on pp.148-178.

happening in other fields of education and training. Theological education by extension is merely one example of the worldwide interest today in new patterns of formal and non-formal education.

Our concern here will be to consider the extension model as a response to the radical critique of theological education today, with special reference to the Third World. We shall look at three basic concerns of theological education which are parallel to the basic concerns of development and education in general. We shall consider the structures of theological education, the methodology of theological education, and the content of theological education. And we shall draw upon three concepts of great importance today, especially in Latin America: contextualization, conscientization, and liberation. Our main reference point will be the Presbyterian Seminary of Guatemala, because this is where the movement began and because this is where our experience is based.

### 1. The Structures of Theological Education – Contextualization

One of the most important issues in theological education today is the matter of structures. It is in this area of structural change that the extension model has already made very significant strides forward.

Radical analyses of development, general education, and theological institutions run along very similar lines. They focus on the structural relationships between people, classes, and nations and come to the conclusion that existing institutions and programs are imperialistic, consciously or unconsciously, for they maintain the privileges and power of an elite and foment an attitude of dependence. The radical critics propose a break with the status quo, a reversal of the system, and a return to the people and local values of each region and nation, culture and sub-culture. This has been called contextualization.

In Latin America it has been pointed out that even the most idealistic development programs have failed miserably because they depend upon and reinforce existing structures.<sup>4</sup> Development is usually defined in terms of economic growth, technological advancement,

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<sup>4</sup> Orlando Fals-Borda, "Colombia: A Mortgaged Nation," transl. from "Colombia Hipotecada" (Geneva: May 10, 1969), describes how his country was chosen to be a model for development in Latin America. For five years (1962-1967) Alliance for Progress funds poured in, intended to bring about basic and social changes. The actual effect was this: "the country was mortgaged to save the ruling class."

industrialization, and increased participation in world trade. But everyone knows that the U.S., Europe, and Japan have such a concentration of capital, technology, industry, and commerce that Third World countries have no chance of catching up. So they are tied in to a process not of development but of underdevelopment, i.e. perpetual dependence. This makes them vulnerable to exploitation, identifies them as second-class nations, and downgrades their culture and values.<sup>5</sup>

Public and private schooling is likewise structured so that the elite maintain their status and the masses struggle after an unattainable goal. The few poor and middle class students who do reach the top, even the revolutionary university students, are effectively silenced by graduation into a world of privilege and comfort. The rest are drop-outs or rejects sentenced to the other lower levels of economic advantage and social status. And the entire system is adamantly defended and covered over by the myth of universal, free, compulsory, public schooling.<sup>6</sup>

The churches maintain a similar elitism in the ministry, largely through a pattern of theological education developed over the last 150 years. Western missionaries concerned with the formation of well-trained leaders naturally established the kinds of institutions they were accustomed to and inculcated a concern for ever "higher" standards. Today there is a perennial struggle to "upgrade" the seminaries and Bible institutes in the Third World, producing an increasingly select group of pastors and leaders to serve a progressively smaller circle of churches and church institutions. Meanwhile, in Latin America at least, thousands of congregations continue to grow and multiply and develop indigenous leaders with gifts and dedication but with little or no training. It is doubtful whether traditional institutions could ever train enough pastors for these churches. Certainly the majority of the churches will be unable to support university or secondary graduates in the foreseeable future. But the more

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<sup>5</sup> This imperialism is often unintentional. For example, a TV station wishes to develop programs with indigenous music and art. But it may cost them \$2000.00 to prepare one half-hour program compared with \$500.00 to buy and translate a prepared program from the U.S. showing U.S. cultural values.

<sup>6</sup> Ivan Illich, "The Futility of Schooling in Latin America," reprinted from *Saturday Review* (New York: April 20, 1968) in *Alternatives in Education*, CIDOC Cuaderno No.1001 (Cuernavaca: 1970), p.66/7: "Schools grade and, therefore, they degrade. They make the degraded accept his own submission. Social seniority is bestowed according to the level of schooling achieved. Everywhere in Latin America more money for schools means more privilege for a few at the cost of most, and this patronage of an elite is explained as a political ideal. This ideal is written into laws which state the patently impossible: equal scholastic opportunities for all." "The resulting steep educational pyramid defines a rationale for the corresponding levels of social status. Citizens are 'schooled' into their places." See also by the same author *Deschooling Society* (New York: Harper and Row, 1971).

fundamental question is whether the elitist pattern of theological training for a professional ministry is at all appropriate in the Latin America context.<sup>7</sup>

The formation of the ministry at the local level is a structural problem, and theological education plays a crucial role. It is traditionally believed that God calls young men to the ministry, and traditional theological institutions are equipped primarily for young men and almost exclusively for candidates to the ministry. Because these men are young, they have little experience as responsible members of society or as leaders in their congregations, and once they become candidates for the ministry, they are excluded from the normal processes of leadership selection and experience. They are drawn out of their homes, communities, and churches, set in an esoteric religious-academic environment, and after several years are sent out into local congregations as the top leaders. Placed over mature men and women who have struggled with the problems of daily life, have demonstrated their gifts and Christian character over the years, have perhaps preached and taught and pastored, and have earned the right to lead, these young graduates come with only artificial credentials, a diploma and ordination, and as professionals who demand a salary, generally above the level of the average church member. This pattern discourages serious participation by local leaders, dampens the natural dynamics of corporate ministry, and often produces mediocre leadership. It forms in the mind of the pastor complexes which are difficult to surmount; a sense of trying to be something that he is not, of having to justify his role, of attempting to carry out all the functions of the ministry of being the one who is called and trained and paid to do the job. And it forms in the mind of the members the inverse complexes which are so prevalent a sense of being less capable than they really are, of not having any essential role, of not possessing the gifts of the ministry, of not being really called – because they are not trained or paid or ordained. Thus the minister (servant) actually becomes the ruler; the concept of the ministry (service) is inverted to mean privilege; and the members maintain their dependence upon an "imported" clergy to direct the life of the churches.

The extension approach to theological education can and does break these patterns of ecclesiastical and theological dependence. It reverses the elitist tendency of the ministry. It

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<sup>7</sup> Roland Allen, "The Case for Voluntary Clergy," *The Ministry of the Spirit* (Grand Rapids: William B. Eerdmans, 1970), pp. 155-159. Allen questioned over 40 years ago the wisdom of imposing Western patterns of professional training and support for the ministry in non-Western countries. He recognized the necessity and the value of ordaining local, natural leaders.

recognizes and values and elevates local leadership in a process of contextualization.<sup>8</sup>

The Presbyterian Seminary of Guatemala followed the traditional residential pattern in the capital city for 25 years. Through this program some of the key leaders of the church were formed and accredited. As time went on, however, it became evident that this program was limited in its effectiveness and that the majority of the local congregations received no benefit. The extension plan was born out of a simple recognition of fact and a simple decision. The fact: We were training the wrong people. We were preparing more and more young, unproven men for a middle class ministry which was limited to five or ten churches and ignoring the mature leaders who were doing the actual work of the ministry in all the churches. In other words we were not being fair either to the churches or to these young seminary students.

The decision: We must take theological education to the natural leaders in the local congregations. Rather than try to uproot these older men and women and send them away to school, which would be costly and detrimental, we should take the professor, materials, and classes out to them. So began the search for the best possible tools and arrangements for an extension system which would focus on the needs of the students. Centers were established in churches at strategic points throughout the country, depending on accessibility and local interest. Classes were held at times convenient to the students, and the professors traveled to these centers. It seemed that weekly contact between student and professor was an optimum because it gave the student sufficient time to work through a reasonable amount of material and yet it did not leave him too long on his own. Larger periodic gatherings at the centrally located rural headquarters in San Felipe permitted the students from different parts of the country to meet together, to gain a broader perspective of the Seminary and the church, and to participate in specialized, brief training sessions.

As the program developed, several dimensions of the extension concept have become clearer. Most people first think of extension in *geographical* terms. We take theological education back to where the churches are – up in the cool highlands, down on the hot coastal plains, in

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<sup>8</sup> *Ministry in Context* (Bromley: The Theological Education Fund, 1972), p. 20: Contextualization "means all that is implied in the familiar term 'indigenization' and yet seeks to press beyond. Contextualization has to do with how we assess the peculiarity of Third World contexts. Indigenization tends to be used in the sense of responding to the Gospel in terms of a traditional culture. Contextualization, while not ignoring this, takes into account the process of secularity, technology, and the struggle for human justice which characterize the historic moment of nations in the Third World."

the fertile coffee belt and over in the arid North, in the large capital city and the major commercial towns. More important of course is the extension into different *social and cultural* contexts. The weekly meeting is not dominated by some artificial, hybrid environment set up by the institution and obliterating the diverse backgrounds of the students; rather each extension center sets its own environment and the professor relates to the students on their terms. Since the program is geared primarily to the mature leaders of the congregation, these men and women truly represent the life of their communities; they are never uprooted. This is particularly important in Guatemala which although physically small is culturally rich and diverse, with perhaps 8 different sub-cultures and with over 50% of the population divided among 14 major Indian tribes. Extension to us means also *academic* broadening to include the various levels of church leaders and their communities. In most rural and even urban areas primary schooling is the norm; we train most of our students at that level. In some town and city churches secondary schooling is the norm; this is our second level of courses. Nationally there are a number of professional men and a few pastors with university studies; these men and women serve in strategic ways in our own denomination and in the evangelical movement and in society; so we also have a university level program. But these levels do not complete, for they are all fully recognized as ministerial training in what has been referred to as the functional parity of different academic levels.<sup>9</sup> There is also an *ecclesiastical and theological* dimension to extension. Instead of isolating and training exclusively candidates for the ministry, we encourage clergy, candidates, and laymen to study theology together with no distinctions. The door to the pastoral ministry is open to all; many are encouraged to develop gifts; and all are considered ministers.

These are structural changes that together make up a profound process of contextualization. We don't even pretend to know what patterns or kinds of ministry will develop in the future as the extension program increasingly opens the door to the full participation of the believers in the ministry, the recognition and training of local, natural leaders, and the expression of multi-cultural values and traditions. But we already have a very diverse, enlarged, representative student body of 250 in a constituency of about 15,000 adult members (instead of a select, privileged group of 10 or 15, the average in the previous residence program). These men and women are young and old, mature leaders and new Christians, pastors and

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<sup>9</sup> Winter, *op. cit.*, pp. 29-35.



candidates for the ministry and laymen, Indians and Ladinos, rural and urban. They are basically oriented to their own communities and congregations; they support themselves and pay for their texts and other fees; most of them are not dependent on the church for their present studies or for their future ministry. The majority of our students do not seek a full-time pastoral ministry, but there are already (in ten years) far more full-time church workers and pastors among the extension students and graduates than there are among the graduates of the former residence program (of 25 years), and many are serving in congregations that could not afford to employ a residence seminary graduate.<sup>10</sup> The natural process is for a man (often several in one congregation) to prove himself by his dedication and effectiveness, gradually take on more responsibilities and preparation, and at some point along the way be selected by the members as a leader (ordained or non-ordained, salaried or non-salaried) of his own or another congregation.

## 2. The Methodology of Theological Education – Conscientization

A second fundamental concern of theological education today is methodology. The extension model requires new educational methods, and the movement has begun to stimulate creative experimentation and serious reflection on the nature of the educational process and some research into the effectiveness of theological training programs. This should lead to more profound and more fruitful changes in methodology in the future.

As we mentioned at the beginning of this paper, the radical critics of moderns schooling go beyond the usual discussions of curricula, personnel, teaching techniques and materials, etc. They say that we do not just need better schools but radically different schools. They are concerned not only with the teaching and learning but with "growth, dignity, autonomy, freedom, and the development of the full range of human potentialities."<sup>11</sup> They focus on the person and demand a humanization of our educational systems.

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<sup>10</sup> *El Seminarista*, (San Felipe: Seminario Evangélico Presbiteriano de Guatemala), January and February, 1973, includes a survey of the extension graduates from 1965 to 1972. Of the 38 graduates, 18 are pastors, 15 are evangelists or church workers, and 5 are laymen. Since the extension program began in 1963 many more pastors and church workers have participated in the program. But the majority have always been laymen. A much lower proportion of laymen are expected to graduate, as this is often not their goal.

<sup>11</sup> Gross, *op. cit.*, p. 17.

Once again we can compare the problems of development, general education, and theological schools. Although the Third World nations have thrown off the most obvious chains of imperialism, they are in danger of perpetuating a colonized and a colonizing mentality. It is still widely held in Latin America, for example, that only massive infusions of foreign capital and technology are capable of solving many of the basic social and economic problems. Rural villagers persist in the forlorn belief that the national government can and should solve their problems. And the miserable workers of the coffee plantations abjectly accept the traditional understanding of reality according to which any individual initiative is hopeless and worthless. The status quo is eternal; society is controlled and determined by others; the individual is predestined, locked in place by circumstances. What is needed in these situations is not further outside help but an awakening among the people themselves as to who they are and what they can do.

Educational institutions generally follow a pattern of oppression, also, all the way from kindergarten through university including the overrun, under-equipped, public schools and the select, upper-class private schools. The entire academic program is laid out without consulting the students. The curriculum doubtless includes much that would ordinarily be of interest to the students, but it is regimented and packaged and delivered in such a way that it becomes unpalatable and irrelevant. Natural curiosity and motivation are lost, so artificial stimuli and discipline are necessary.<sup>12</sup> And the student, whether he realizes it or not, is forced through six, 12, 16, or more years of controlled activities which are comparable only to life in the military or in prison.

One exciting new development in recent years has been the "open school" concept.<sup>13</sup> It begins with the simple but profound premise that children are people. They have different needs and abilities. They grow up and learn at different rates. They have their own working patterns and interests. They have great powers of concentrations when working at something that interests them. They are innovative. They are naturally curious and self-motivated to learn. They can take responsibility for themselves.<sup>14</sup> Rows of desks, schedules, classes, examinations, and

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<sup>12</sup> See especially the works of John Holt: *How Children Fail* (New York: Dell Publishing Co., 1964), *How Children Learn* (New York: Dell Publishing Co., 1967), and *The Underachieving Child* (New York: Pitman, 1969).

<sup>13</sup> Edward B. Nyquist and Gene R. Hawes, *Open Education: A Sourcebook for Parents and Teachers* (New York: Bantam Books, 1972), contains a wide selection of the writings by key authors in this field plus bibliography.

<sup>14</sup> This description was taken almost verbally from Appendix A of the Bylaws of the Integrated Day Center, the only open school in Guatemala.

grades can be and are eliminated.

The teacher and parents play new roles – also as people. And the school becomes a stimulating environment in which the children are encouraged to follow their own interests, ask the questions that interest them (and find answers), work out their projects independently and in groups, and develop their own integrity and personality as they learn.

Another interesting development today is the whole field of non-formal education. It makes the important observation that learning and schooling are not co-terminous. In fact some of the most complex skills (e.g. one's mother tongue) are learned outside of school. Studies are now being made of non-formal programs (e.g. on the job training) which may help break the hegemony of the educational establishment. Descriptive analyses point out intriguing contrasts between formal and non-formal education. The tendency of formal school programs is to depend upon motivation within the content, have poor clarity of objectives, experience a low level of appropriate instructional technology, base validation on tradition, and offer symbolic rewards. The tendency of non-formal programs, on the other hand, is to find motivation within the learner, have a higher clarity of objectives, experience a high level of appropriate instructional technology, base validation on performance and application, and offer pragmatic rewards. Formal education is a ladder reaching from one grade to another. Non-formal education enables people to meet their needs and do their jobs more effectively.<sup>15</sup>

Pablo Freire, the leading Third World educator, has developed a methodology and a philosophy called conscientization. He has worked out his concepts primarily in relation to adult education (more specifically alphabetization). Traditional education is domesticating; it treats the student as an object, a thing to be shaped or filled, an animal to be trained by rewards or punishment. Freire begins with the person; he enters into dialogue with the person in order to learn with him about his world. As the person reflects upon his problems, faces them, and takes action to solve them, he becomes more truly human. He becomes conscious of his own nature and of his own capabilities; he becomes a creative subject, the author of his own destiny, a free participant in society. In this process no one teaches anyone; people learn

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<sup>15</sup> This paragraph is based on papers and addresses by Ted Ward, specialist in non-formal education at the College of Education, Michigan State University.

together in the real world.<sup>16</sup>

Faced with the radical critique of traditional schooling and the new approaches to education, theological educators are today being challenged as never before to evaluate and change their methods and programs. We must ask whether our institutions are vehicles of oppression or liberation, of domestication or humanization, of indoctrination or conscientization. And we will want to consider the innovations of the extension movement and the possibilities of the extension model in the search for a new methodology for theological education.

Obviously the present state of theological education in the Third World is very disappointing. Traditionally, of course, seminary professors have been theologians and not educators, concerned with research and content, not with methods and communication. As scholars they have been beyond criticism. Bible institute professors have been the purveyors of sacred truths and thus equally beyond criticism and unencumbered with methodological concerns. What goes on in these institutions is still almost entirely domesticating, the imposition of a curriculum made up of a certain number of required courses, the transferal of pre-packaged subject matter primarily through lectures, the production of graduates who will believe and perform as the institution and the churches desire.

It would be dishonest to pretend that the extension movement has broken with all that is domesticating and irrelevant in theological education. There is in fact some evidence that the extension approach is being used to indoctrinate and control more efficiently and widely than ever before. Nevertheless the change in structures in the extension model, which we have considered above, opens the way for the formation of a methodology of conscientization.

In Guatemala the shift to extension brought into play a whole new set of factors which in turn led to new methods. Once the decision was made to meet with the students in each center just once a week, it became evident that we could not possibly give them the course content in the class time available (one to 3 hours). They had to get it on their own, so it was imperative to develop self-study materials. Lectures were eliminated. It was also soon evident that the extension students had a different perspective toward their studies. The majority were

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<sup>16</sup> Paulo Freire, *Educación Liberadora* (Medellín: Editorial Prisma, 1972), pp. 23-35; *Pedagogia del Oprimido* (Montevideo: Tierra Nueva, 1970), pp. 75-99; *Cultural Action for Freedom* (Harvard Educational Review, Monograph Series No.1), pp. 27-52; *La Educación como Práctica de la Libertad* (México: Siglo Veintiuno, 1972).

involved in the ministry already, and almost any subject they studied had direct application or significance for their immediate situation.<sup>17</sup> Then, too, these factors produced a wholly different class experience. Having studied the basic content of the courses before coming to class and being able to relate the ideas and skills they were studying to a living situation, the weekly sessions of professor and students came alive. Again and again the professors were surprised and inspired by the spontaneous discussion and grappling with real issues that occurred almost constantly in the extension centers.<sup>18</sup>

As the program has developed, we have come to analyze and understand more clearly the significance and potential of the extension model, and these new insights coincide at many points with the methodology of the open school, non-formal education, and conscientization. In extension theological education there is a high level of motivation. The students choose to study and they study because the program is useful to them in their ministry, not primarily because they want to pass their exams and get a diploma. Teacher and students meet as colleagues in the work of the church, sharing content and experience and learning together. The teacher realizes that the students are the ones out on the front line doing the work of the ministry week by week, day after day; the students realize that the important thing is not to memorize their notes but to get on with the job. Although the curriculum appears to be a traditional list of courses, it functions very differently. The students take only as many courses as they want, and they can choose the ones they want. There is no pressure to take them all, to finish in a certain period of time, or even to graduate. To some degree extension claims to do less and is therefore able to do more. We realize that the basic formation of Christian leaders is a function of the Holy Spirit in the life of the individual at home, in society, and in the church; we merely extend to them the tools of theological studies so that they can perfect their gifts and be recognized for what they are and for what they do.<sup>19</sup>

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<sup>17</sup> Traditional seminaries have tried to provide practical application of theological studies through field work, internships, clinical training, etc., but they always project the student into these situations artificially. In extension the student is solidly rooted in his own home, church, and community.

<sup>18</sup> Ted Ward, *The Rail Fence: An Analogy for the Training of Professionals* (Holt: Associates of Urbanus, 1972). Originally written as a model of secular training programs in the U.S., this article has been widely used as an explanation of the basic elements in theological education by extension.

<sup>19</sup> There are of course many variations of the extension model. One creative experiment is described by George Patterson, "Modifications of the Extension Method for Areas of Limited Education Opportunity," *Extension Seminary*, No.4, 19 72. The focus of this program is upon church planting by lay pastors who are semi-literate and who barely realize that they are enrolled in an institution.

Special mention must be made here of programmed instruction, since it has been widely promoted as an integral element in the extension movement. In Guatemala we investigated programmed instruction for practical reasons. We wanted to facilitate the learning process for students who had to get the basic content of their courses on their own. We resisted strongly the behaviorist psychology which is behind much of the early literature in this field. But we adopted certain basic empirical principles: learning proceeds best from the known to the unknown; learning depends on prompt use of newly acquired information, concepts, or skills; learning increases when appropriate use of the new material is confirmed; and learning effectiveness is directly related to the perceived relevance of the material in the life of the learner.<sup>20</sup> We were greatly stimulated by the discipline of defining for each course the specific objectives, the target population, and the strategy and steps required for the learner to advance from his beginning position to the desired goal. We recognized the value of programming's built-in self-evaluation. The students' ability is carefully measured at the beginning and at the end of each course, and the program is repeatedly revised until the students reach the desired level of performance; since the content is laid out systematically, it is possible to identify and change the weak links in the program. We believe that programmed instruction can be an effective tool for theological education – by extension and otherwise. But even more important we believe that this kind of learning analysis, course development, and evaluation is necessary in theological education in general – not just for programmed materials. Programmed materials should not be considered the only method or the solution of all the problems of theological education. Care must be taken to maintain objectives and procedures that are humanizing, not domesticating. And the necessary investment must be made to develop, test, revise, and publish quality materials.

All in all the extension model opens up intriguing possibilities for a new methodology in theological education. Having broken the traditional elitist structures, the next logical step is to change the domesticating methods of the past. In the extension movement we are faced with new factors; a new kind of student; new relationships between study and service, students and teachers, the institution and the local church; new motivation and validation. And these given realities are leading us toward a new understanding of the nature of theological education. They make possible and necessary a methodology of conscientization

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<sup>20</sup> Ted and Margaret Ward, *Programmed Instruction for Theological Education by Extension* (CAMEO, 1970), p. 9.

for ministry in our churches.

### 3. The Content of Theological Education – Liberation

The third and last fundamental concern of theological education that we shall consider here is content. Perhaps we should have dealt with this point first, for this is where we find the missiological basis for the other two. But it is in this area of content that the extension movement has contributed least. So we shall here present primarily a challenge to the extension movement.

Radical critiques of contemporary societies, education, and churches call in question not only our structures and our methodology but above all our concept of man. They challenge us to present a message of liberation. Liberation means self-discovery and self-expression, self-determination and self-development. It is a message for the human being that may be conceptualized in words but must also be expressed in action.

In our contemporary world there is no more vital subject than liberation. It has been the cry of Third World nations, of youth, of women, of racial minorities, of the poor, and of the workers. In each case it represents the basic human need for identity and self-realization. Colonized peoples have to throw off foreign rule not only to get rid of the imperialists but also to prove themselves and to be able to write their own history. The black power movement in the U.S. is significant not only because it has gained legal rights and economic benefits for the blacks but primarily because it has given the blacks a certain amount of self-respect and self-confidence. Women's liberation is a continuing struggle for the full acceptance of 50% of the population as people. And the rebellion of youth is an affirmation of the freedom to reject values and standards of the past and to assert new values and standards. The demands of the poor and the working class must be interpreted not only in terms of the distribution of material goods but in terms of the social and spiritual dimensions of human nature.

What then is the message of the schools? We have already noted that the structures and methodology of our educational institutions are essentially oppressive. The message being proclaimed, if indeed there is a message, seems to be: Go to the school in order to get a better job in order to earn more money in order to buy more things. Man is merely part of the economic system, a cog in the machinery of production. His purpose is to produce and

consume. And the fact that he is being exploited and learning to exploit is ignored.

And what is the message of the churches? Consider the protestant-evangelical-pentecostal movement in Latin America. The Marxist critique is all too true. We preach a message of individual salvation which utterly ignores the social sins, the terrible injustices and the inhumanity of man to man which are so prevalent. And within the protestant churches themselves there is little that can be called liberating. The local church is not only a refuge from the problems of life; it becomes another oppression enclosing and controlling the life of its members. Standards of behavior are largely negative and strictly enforced. In some cases styles of dress are restricted. Doctrine is taught as propositional truth to be accepted and defended, not to be questioned or discussed. And the almost daily worship services occupy most of the members' free time.<sup>21</sup>

On the other hand there is hope for the future. The churches of Latin America have demonstrated tremendous vitality and growth. They proclaim a message of personal liberation, and this message is being accepted by the masses and at all levels of the population. Great emphasis is placed on the conversion experience, which is an act of self-determination. Significant changes take place in the life of the believers, especially in the home and in personal ethics. The current spiritualization of the Biblical message is obviously distorted, but the Bible is recognized as the absolute authority for faith and for all of life.

Now the question arises, What role could the extension movement play in the liberation of Latin America? It has already brought thousands of local leaders into the orbit of theological education for the first time; these men and women represent the grassroots of the church and all sectors of society. They study as they lead the churches; their theological growth is interpreted and applied in the local context. As they experience liberation themselves, they are in a position to bring about liberation in their churches and in their communities.

The Presbyterian Seminary of Guatemala is relatively conservative with regard to curriculum content. Nevertheless it is interesting to note at many points and in many ways a potential for liberation. The following illustrations suggest how even elementary and traditional theological

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<sup>21</sup> Christian Lalive d'Epinay, "Protestant Churches and the Latin American Revolution," transl. from *Cristianismo y Sociedad*, Año VI, Nos. 16 and 17, 1968, p. 21-30. See also his *El Refugio de las Masas* (Santiago: Editorial del Pacífico, 1968).



materials can contribute to liberating action and reflection through an extension program.

Consider first the formation of basic skills. Probably the greatest need felt by the leaders in our churches is the ability to study and use the Bible independently (in the full sense of the word). The Bible is without question the basic sourcebook. Most of our students have no libraries; they are called upon to expound the Bible constantly; and they must base their entire ministry upon its teachings. Therefore we have discarded most of the usual introductory, historical, survey, and exegetical courses. The students work intensively through 4 selected books of the Bible (in Spanish) in order to develop their ability to do inductive Bible study on their own. If they reach the objectives of these courses, they will be able to discover for themselves the nature of the book, its historical background, and its structure; they will be able to take any passage and observe what it says, interpret what it means, and apply its message to their own situation; and they will be able to develop sermons and group study guides and investigations in Biblical Theology. As the students learn these skills, they will be liberated from tradition and ignorance and also from textbooks and schooling. They will be able to learn on their own and think for themselves. They not only learn a method of Bible study; they develop an approach to the Bible which gives them the freedom and the responsibility to create their own methods of Bible study.<sup>22</sup>

Another important and urgently needed skill in our churches is the ability to lead without imposing. Many have pointed out the futility of vertical, one-way communication which is so dominant in the protestant churches in Latin America. In most congregations the preaching pattern is maintained in all the regular services, prayer meetings, youth programs, and Sunday school. This kind of tradition is not easily challenged; it is not changed through exhortation or through books. Change must come through a new experience and a new understanding. Our extension students carry out their entire study program in small circles of group study in their local situation. This is a new experience for many; it brings new understanding of leadership and people, learning and truth, communication and community. And this approach is beginning to make its impact in the life of the congregations as the students try to break out of the old patterns of authoritarian leadership and formal programs.

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<sup>22</sup> We have prepared three lengthy, programmed texts which attempt to do this: F. Ross Kinsler, *Inductive Study of the Book of Jeremiah* (South Pasadena: William Carey Library, 1971), *Inductive Study of the Book of Mark* (1972), and *Inductive Study of the Book of Romans* (1973).

A third essential skill in the ministry is the ability to train others. Without this ability, the leaders are continually overburdened, and the programs of the churches are excessively dependent upon one or two or three people. We have felt that the Seminary cannot and should not attempt to train all the leaders for the local Sunday schools, women's societies, deacons and elders, etc. But we have been able to simplify some units of the regular Seminary courses so that our students can teach them locally. For example one unit of the Christian education course is a brief training course for Sunday school teachers. All of our students study this unit, and a number have taught it in their churches to prospective teachers. The national women's organization has developed a short course for leaders in their organization. We offer this unit in our regular program in order to train local leaders to train others. This two-dimensional arrangement can be applied to courses in doctrine, homiletics, evangelism, etc. It makes the learning experience for our students much more meaningful and effective. It develops skills that are essential in the ministry. And it opens the way for the development of more leaders.

Liberation has to do with basic skills, and it also has to do with ideas and perception. As the program develops, we discover particular issues and concepts that are vital for the churches' understanding of their own situation, for solving their problems, and for determining their own future. One of the fundamental misconceptions that has been passed on from the Roman Catholic heritage and from the protestant missionary movement is a platonic understanding of the material and the spiritual. This underlies the pietist outlook toward religion, the exclusively individualist approach to salvation, and the general unconcern for social issues. It explains the strong prejudice against programs of welfare and community development in the churches. The people of Guatemala, including the members of our churches, obviously have urgent physical and social needs. One lesson of a course in inductive Bible study deals specifically with the basic concept of "Flesh and Spirit in Romans 8." We have simplified this lesson in popular terms, and the students and others have used it over and over again in their churches, in conferences, and in other situations.

One of the controversial issues in the churches today is modern styles. Some churches have tried to prohibit mini-skirts and slacks for women and long hair for men. The youth in these churches either conform or rebel. A crisis has resulted in which two young people's societies are almost dissolved. The problem is not easily solved, because it represents deep prejudices

and a kind of loyalty to the Bible. We have developed a group study guide based on the specific texts that are used to support these standards. As our students discuss this issue and as we use this study guide in the churches, we hope to develop not only an understanding of Paul's instructions concerning styles of dress but also a new outlook toward the authority and application of the Bible. This will help the churches free themselves from their prejudices and from the literal imposition of Bible teachings. We believe that these controversies can be a liberating experience which will lead to a new outlook toward other problems in the future.

Liberation in theological education takes place through the development of basic skills and concepts, but it has to do fundamentally with people. The most rewarding part of our experience has been to watch the development of Moisés Alvarez, Benjamín Jacobs, Mardoqueo Muñoz, Matías Monterroso, Angel Becerra, Juan Estrada, Miguel Chacaj, Lidia de Mansilla, Samuel Mejía, Gilberto Cabrera, José Romero, Julio Paz and his wife, Silvestre Laines, Olga de Ramírez, Hugo Alvarado, and many others. Florentín Sontay, a young latinized Quiché Indian, lived in Coatepeque with his wife and family, worked as an itinerant salesman, carrying his merchandise to three or four nearby markets each week, and he was active as a deacon and preacher in his church. He was able to give three off days weekly to his theological studies, completed the entire program in just three years, and has been serving as a fulltime pastor for the past six years in areas which had not been able to support a pastor. Angel Martínez was in his 30's and had a large family, owned and administered three fincas (coffee, sugar cane, cattle), and had recently been converted (and liberated from alcoholism) when he began his theological studies in the San Felipe extension center. He is now an elder and for the past three years he has directed the Synod's community development program – without salary. He served for a time recently as Mayor of San Felipe, is president of a large cooperative in the area, and has raised a prophetic voice for liberation in the whole church and in the communities where he works. Margarita de López and her husband Raúl attend Seminary classes at Central Church in the capital. She has been active, especially in the Sunday school, ever since childhood, and now she is president of the national women's organization of the Presbyterian Church. She prepared a panel on the controversial matter of women's dress for the recent annual women's conference and is beginning to raise questions about the role of women in our denomination, which excludes them from ordination (as elders or pastors) and from the government of the church.

Space does not permit more examples of the people who come through or are now in the extension program – the many church workers who have become the pastors of Suchitepéquez, North, and Pacific Presbyteries, the first Mam Indians to be graduated from our Seminary, the elders of the Centro América Church, the professional men and women in the university level center in Guatemala City, the group of pastors in Occidente Presbytery who took the new course in pastoral psychology and had to rethink their whole ministry, the outstanding young leaders in the Progreso Church, the group in Coatepeque that has run a half-hour, daily Gospel radio broadcast for the past six years, officers of presbyteries and the Synod and other organizations and boards, etc. It is only as we get to know these men and women, their circumstances, their ministry, and their study experience that we can begin to see the real significance of the Guatemala extension program.<sup>23</sup> These and others like them around the world are the ones who can bring about basic changes in their churches and communities, renewal of the whole understanding of the ministry, and the formation of a living relevant theology for and of the people of God. These people, who are beyond the reach of traditional seminaries, make extension an exciting and essential alternative model for theological education today.

As we come to the conclusion of this presentation, we must bring together the three basic concerns that have been analyzed: the structures of theological education, the methodology of theological education, and the content of theological education. It should be evident that the most advanced courses in the theology of liberation will be useless if the basic structures of our institutions are elitist or if our methodology is domesticating.<sup>24</sup> Rather we must build structures that respect and incorporate local values and leadership. We must deal with our students as human beings who can solve their own problems and lead their congregations. Then we can explore with them the meaning of the Biblical message in their ministry today. Contextualization, conscientization, and liberation are essentially one process, one experience, one movement.

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<sup>23</sup> F. Ross Kinsler, "What is Extension?" *Extension Seminary*, No. 2, 1970. pp. 1-4, describes the students in two presbyteries at one particular time.

<sup>24</sup> Several of the "high level" protestant seminaries in Latin America are involved in the formation of a theology of liberation, but they are out of touch with and have lost the confidence of the churches. Similarly radical movements such as Iglesia y Sociedad en América Latina (ISAL) have gone so far out in their thinking as to have almost no effect upon the thinking of the churches

God has raised up His people in every village and town and city, in every sub-culture, in every sector of the population. He has given many gifts and provided many leaders, most of whom have had little or no training. Through the extension model these men and women can develop their skills and their understanding of the Gospel; they can genuinely lead their congregations in their missionary task; they can experience and proclaim and demonstrate the Biblical message of liberation in their diverse situations.

We all recognize that the heart of the Gospel is redemption, and redemption is synonymous with liberation.<sup>25</sup> Western Christianity has narrowed and distorted this concept so that it means primarily liberation of the individual from personal sin and condemnation. But the historical basis of this concept is the liberation of the Hebrews from slavery in Egypt, an event which was at one and the same time religious, cultural, political, and violent. We live in a time when this message of liberation is anxiously awaited by people everywhere. This message will not be effective if it is proclaimed by political demagogues or by intellectual theorists or by religious elites. It must be proclaimed by God's people through their liberating action in the world.

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<sup>25</sup> Several Latin American theologians have explored and applied the Biblical concept of liberation for our time. One of the clearest and most helpful exposition is by José Míguez Bonino, "Theology and Liberation." transl. from *Fichas de ISAL*, Año III, No. 3, 1971, pp. 2-5.

## Extension Seminary 1973:4

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### COMBINING EXTENSION WITH RESIDENCE

***John E. Huegel, Mexico***

(Editor's Note: One of the major questions facing the extension movement is, How can extension be combined with residence? Relatively few Bible institutes and seminaries have committed "institutional suicide," as someone has described the experience of the experience of the Presbyterian Seminary of Guatemala. One alternative is to discover ways in which residence and extension can help or complement each other. The following article is a proposal now being worked out for one of the prestigious centers of residential theological education in Latin America by a professor of that center.)

#### *The Theological Community of Mexico.*

In 1966 a group of Protestant leaders in Mexico approached the Theological Education Fund requesting financial aid to help establish a community of seminaries in Mexico City. The TEF became interested in the project and promised \$250,000 dls. (\$120,000 as a loan and \$130,000 as a grant) if 3 or more seminaries in the city would relocate to a common area. Land adjoining St. Andrews Episcopal Seminary in a residential area in the southern end of the city was purchased, and in 1968 the Augsburg Center (Lutheran) relocated to the new area. The Union Evangelical Center (the seminary of the Methodist, Congregational, and

Disciples of Christ Churches) followed in 1969, and the Baptist Seminary of Mexico followed in 1970. The Latin American Faculty of Reformed Theology was established in 1971 through the initiative of a number of leaders of the National Presbyterian Church of Mexico, and it also became a member of the complex of seminaries that has now come to be known as the Theological Community of Mexico. 2 other institutions are affiliated with the TC, the International Christian Center for the Arts and the Ecumenical Center for Latin American Studies.

At the present time the TC has 10 buildings or housing units which account for a total investment of more than \$1,200,000 dls., and the total of the annual budgets of the 5 seminaries and the 2 study centers is about \$150,000 which does not include the salaries of 14 professors which are paid directly by the supporting missionary boards or from other sources. 75 students are enrolled for the 1973-74 school year, the great majority of them in a course of studies leading to the *Licenciatura* degree, and a few in a course leading to a *Bachillerato en Teologia* degree or special studies. A total of 24 professors are employed by the 5 seminaries and the 2 study centers. The books from the libraries of the various seminaries have been deposited in a central library and are in the process of being classified and arranged. A few of the seminaries contribute regularly to the library fund for the purchase of new books. The 5 seminaries have developed a common curriculum. Each one contributes on a voluntary basis with students and faculty but retains the right to offer its own required courses or substitute any course of the core curriculum for a similar course taught by its own or another approved professor. The administration of the TC is in the hands of a general coordinator, who in turn is responsible to the administrative board, which is composed of 2 members of each of the cooperating seminaries and institutions. Each seminary directs its own internal administration and retains its autonomy. The leaders of the TC are conscious of the great responsibility that is theirs in the training of ministers with a high sense of vocation and profession for the churches of Mexico and the rest of Latin America.

The course of studies leading to the *Licenciatura* has been quite traditional. At the close of the last school year the student body expressed discontent over the curriculum and the traditional forms of theological education practised at the TC and requested a complete change in the plan of studies. At that time the administrative board voted to consider the present school year 1973-74 as a year of transition, asking each seminary to think through its

own views of the curriculum, the content of the courses and new forms in which theological education could take place, and its particular concept of the purpose of theological education. At this writing 4 seminaries continue to cooperate in the common curriculum while one of them, the Baptist Seminary of Mexico, is attempting to break the traditional molds with a new course of studies, new content, and new educational methodology. In its 5 years of existence the TC of Mexico has overcome many obstacles, has become an important institution of theological training in Latin America, and has won the recognition of international ecumenical agencies. Nevertheless, due in part to its international and ecumenical orientation and the fact that it represents scarcely 10% of the protestants in Mexico, this author is of the opinion that up to the present time its influence in the protestant churches of Mexico has been very limited.

In all fairness the following points should be noted. 4 of the 5 seminaries have an international flavor or character, that is, not only do they recruit candidates for the ministry from among their respective churches in Mexico but also from other Latin American countries. 2 of them, St. Andrews Episcopal and the Augsburg Center (Lutheran), are the official seminaries not only for their churches in Mexico but also for their churches in various countries of Central America and the Caribbean. The Latin American Faculty of Reformed Theology is not the official seminary for any Presbyterian or Reformed church but receives students from various countries and has the moral support of one of the presbyteries of the National Presbyterian Church of Mexico. The Baptist Seminary has professors and students from various Latin American countries; although it has the support of various Mexican Baptist congregations, it does not count on the official support of the National Baptist Convention of Mexico. Of the 5 seminaries the Union Evangelical Center has been most concerned over the preparation of ministers for Mexico because it is the official seminary for 3 historic Mexican denominations, the Congregational Church, the Disciples of Christ, and the Methodist Church. The Methodist Church of Mexico is the only protestant denomination which is numerically strong (35,000 members) and cooperates in the TC. This very particular situation has led me to consider the contribution of the Union Evangelical Center to the preparation of future ministers for these three denominations.



### *The Union Evangelical Center and the Preparation of Future Ministers*

The Union Evangelical Center (UEC) has been training ministers for the protestant churches of Mexico for more than 50 years and has always been concerned about maintaining close ties with these churches. During the last few years the President of the UEC, Dr. Manuel V. Flores, has translated into action his desire that the Seminary serve the churches in their present needs. First he created a course of studies leading to the *Bachillerato en Teologia* degree for those who desired to serve as ministers but who had not finished their preparatory work. Later he helped initiate an extension program for laymen. Nevertheless the present situation of the churches and what seems to be on the road ahead should cause us at the UEC to take a fresh look at our task of training ministers. It seems to me that as we look ahead we should keep in mind the following points:

1. Our relocation to the TC has produced a cooling in the relations between the Seminary and the local churches. This has been due in part to false rumors which have circulated among the churches regarding the TC, in part to some negative influences in the lives of some of the students, and in part to the geographic location of the Seminary away from the center of the city and the areas where the bulk of the Methodist churches are located. The fact is that the bridges of good public relations with the churches have slowly been burned, because of the fault of others and because of our own fault.
2. Our present system of theological education is too costly. For the school year of 1972-73 the cost was approximately \$3000 dls. per student. None of the 3 supporting churches can continue to underwrite these costs without an increase in the subsidy from their respective missionary boards in the United States, and this seems to be in direct contradiction to the plans for self-support already outlined by each of the denominations here in Mexico.
3. We have noted a lack of adequate academic preparation on the part of a good number of students that enroll in the UEC. This is due in part to the national educational crisis through which Mexico is passing. It seems to me that we are trying to train young men and women who have serious deficiencies in their cultural and educational background and who have not acquired the necessary study habits. We have given to our *Licenciatura en Teologia* degree a prestige that it does not merit.

4. Many of our students are suffering from decontextualization, that is to say that during their 4 years of residence in the Seminary they lose contact with their environment. Some lose their vision to serve the church even before finishing their studies and leave the Seminary, while others find it increasingly difficult to adjust again to the poor churches to which they are sent upon graduation.

5. Furthermore, I have noted that many of the courses in our curriculum have little or no relevance to the social and ecclesiastical environment in which the students will live when they return to their churches. It seems that as we try to raise our academic standards we create an intellectual elite incapable of communicating the faith effectively, especially to the underprivileged.

6. Finally, we are not reaching the great number of local, natural leaders that are dispersed in all of our congregations, have been raised up by God, and desire to prepare themselves adequately to serve Him better. Not only are we not training them, but we are not training our students to train them either. It is true that our present lay training program has reached a number of laymen, but our object has been to equip them to lead more effective lives in their churches and not specifically to be ministers.

It seems to me that theological education by extension offers some viable options that could lead us to the solution of some of the problems inherent in our present system. For some time I have been considering combining extension work with a residence program trying to incorporate the positive aspects of each in a basic program of theological education. The following is an attempt to do this.

In the first place I have thought of creating an extension program which would lead to the *Licenciatura en Teología* degree for all of those students who have finished their basic secondary training. All of the students enrolled in this course would study in the various teaching centers which would be set up according to the demand in different areas of the country. At first these centers would have to be located in or near Mexico City so that professors from the UEC could visit once a week for the classes, but as more and more teachers are adequately trained in other places new regional centers could be established farther away.

The course of study would include the basic theological disciplines indispensable for carrying out an effective ministry, with special emphasis on the practical subjects. This would have the advantage that subjects such as homiletics or pastoral counselling could be taught in the atmosphere of a local church, working with people who have real life problems. For example, sermons would be preached in the context of the regular worship services of the church and not in the stilted academic atmosphere of the classroom. The student would feel the challenge and response of the local congregations in place of the criticism of classmates.

Furthermore, those subjects in general culture which a pastor needs for the enrichment of his life and the effectiveness of his ministry could also be offered by extension. We have noted the deficiency of the majority of our students in Spanish grammar and their inability to communicate clearly the basic concepts of the Christian faith. This program could offer those subjects needed to make up for such academic deficiencies and others which might be noted during the students' preparation.

During the time that the students would be enrolled in this extension program some would also be carrying on with their jobs while others would be studying their preparatory. All could be involved in local churches, some as lay pastors and others as assistant pastors. After 5 or 6 years of study they would receive their *Bachillerato en Teología* and would be ready to serve as full or parttime ministers of many of our churches.

This program would enable us to reestablish our close ties with the local churches, since there would be continues interplay between students, professors, and local congregations. Professors would be visiting the extension centers each week, and students would be living in close relationship with the congregations. The students would not suffer decontextualization since they would be living in daily contact with their normal environment. This program would also permit us to relate the theological disciplines more intimately with a real life situation. We have already pointed out how this would work in the case of homiletics. We would also be able to experiment with other traditional disciplines, trying to make them more relevant to daily life. New courses which would speak to the needs of the students in their contacts with the churches could be developed and offered. And during this time the students could take the courses needed to make up their academic deficiencies produced by the secular educational system and cultivate good study habits. Those students

which excelled in discipline, intelligence, and dedication could be chosen to enroll in the course of study for the *Licenciatura* degree. One of the assets of this program would be that it would permit us to reach into the local churches to train large numbers of local leaders for the ministry. Many of these would never be able to enter a resident course of study because of their obligations and station in life, but perhaps the few most outstanding could be helped along the way to the *Licenciatura* degree.

This brings us in the second place to consider the residence program. At the present time we receive students who have finished their preparatory work or its equivalent, and they study 4 years in residence in the Seminary to receive the *Licenciatura en Teología* degree. Under the new plan the outstanding students in the extension program would be encouraged to finish preparatory in a secular school. Many of those enrolled in the extension program would have already started their preparatory work and some would possibly have already finished it, but in either case they would not have to take some of the courses in general culture offered in the extension program and could finish their *Bachillerato en Teología* degree in less time than those who have only finished their secondary work. This arrangement has some significant advantages. In the first place, before entering the residence program for the *Licenciatura* these students would have already become familiar with theological studies, having been enrolled in the extension program. Having made up the deficiencies in their academic background, they would be better equipped to take full advantage of their studies in residence. This arrangement would also provide us with more of the objective criteria with which to measure adequately the intellectual, emotional, and spiritual growth of the students before they took up residence. It would assure us of more mature and suitable candidates for the ministry.

It would seem to me that, having this kind of people studying in residence for the *Licenciatura*, we could reduce the length of the residence course of study to 2 years. This would be sufficient time for the students to take those courses with more theoretical content and to be exposed to modern currents of thought studying under various professors of the TC. They would also have the opportunity to learn to use the magnificent facilities of the new central library of the TC, and the habits of independent study acquired during their years in the extension program would enable them to carry on studies and investigations truly worthy of a *Licenciatura* degree. Their contacts with the churches and real life problems would enable

them to evaluate and sift their residence studies.

In order to implement this plan the UEC could be organized into 2 different departments, one for residence studies and one for extension studies, each with its corresponding dean. The Residence Department could use the services of one or 2 of the professors assigned to the Extension Department in some of the courses offered, but it would depend principally on the various professors from the different seminaries which cooperate in the TC. Students in residence would take all of their courses in the TC. The Extension Department would have professors trained in extension work who would not only teach in the various extension centers but would also train qualified teachers for these centers from among the ministers and laymen of the churches. This Department would coordinate the courses taught in the various centers, acquire and prepare the needed teaching materials, and administer the whole extension program. It is possible that as this program develops we might see the need for including courses and maybe even creating a course of study for these local leaders who have not even finished secondary or primary studies. The 3 denominations that officially support the UEC have many rural congregations without regular pastoral care, and there are local leaders in these congregations who, given the necessary training, could minister to them. It is probable that in the future the 2 departments could work out together a plan whereby pastors who meet the basic requirements could pursue a course of study by extension and with short periods of residence get their *Licenciatura* degree.

It would seem to me that by trying to implement a plan such as the one outlined above the UEC would be able to face with confidence the future training of ministers for the Congregational Church, Disciples of Christ, and Methodist Church of Mexico. From among the many local leaders that are available in the congregations we could prepare a large number to minister to the majority of our congregations and also select the most outstanding of them for further training and enable them to minister to the few large urban congregations.

Wayne C. Weld, the Editor of the monthly airmail newsletter *Extension*, has returned to Colombia after completing his doctorate in missiology at the School of World Mission of Fuller Theological Seminary. The annual subscription fee of \$5.00 includes airmail postage. Send subscription requests and current news about extension to *Extension*, Apartado Aéreo 3041, Medellín, Colombia.

## FIRST IMPRESSIONS CO-EXTENSION

***Raymond S. Rosales, Mexico***

(Editor's Note: CO-EXTENSION is the Coordinating Committee of Lutheran Extension Seminaries in Spanish America. There has been ample interdenominational cooperation in the extension movement in Latin America and in other regions; this article describes an organization for collaboration within one denomination. It should be noted that these Lutherans cooperate among themselves and also participate fully in the *Asociación Latinoamericana de Institutos y Seminarios Teológicos de Extensión*. It is interesting, too, that within this Lutheran organization there is a wide diversity of programs. Rev. Raymond Rosales, the Coordinator of CO-EXTENSION, published (in Spanish) this report of Lutheran extension programs in 6 Spanish-speaking countries in the bulletin of that organization for July, 1973. We now have news of an additional Lutheran program in Uruguay. Rosales is at present in the U.S. doing graduate studies. The Interim Coordinator is Rev. Arnfeld C. Morck, Apartado Aéreo 53005, Bogotá 2, Colombia.)

After making 2 visits this year to the countries related to CO-EXTENSION, I would like to share some of my impressions regarding this work. Unfortunately I was not able to see the Extension Theological Institute "Juan de Frias" of the Conference of Lutheran Churches of Venezuela, but I was able to observe the other programs. These programs or seminaries are the following: The Lutheran Theological Seminary of Bolivia, which is sponsored by 3 groups related to the World Mission Prayer League; the Lutheran Extension Seminary, an institution of the Lutheran Evangelical Mission in Ecuador; the Lutheran Service of Theological Education by Extension, which is sponsored by the Lutheran Evangelical Church, Synod of Colombia; the program of the Lutheran Mission of Peru; and the Plan 70 of the Lutheran Augsburg Seminary

in Mexico.

### Basic Information

Following are statistics of the programs related to CO-EXTENSION.

	BOLIVIA	COLOMBIA	ECUADOR	MEXICO	PERU	VENEZUELA	TOTALS
Programs	1	1	1	1	1	1	6
Extension	3	4	1	5	2	3	18
Centers							
Teachers	7	5	3	6	2	2 (?)	25
Students	39	30	5	39	4	12 (?)	129

The majority of these students are at the diploma level, i.e. they study courses prepared for adults who have completed primary school. A large number (e.g. the majority in Bolivia) are of certificate level, i.e. courses prepared for persons who have only 3 years of primary school. A few study at the secondary level.

Several people involved in these Lutheran programs have written texts:

Martín Amaya, *Los Fundamentos de la Fe Cristiana*.

Robert Andrews, *Doctrina Cristiana* and *Los Actos del Espiritu Santo en la Iglesia Primitiva*.

Lillian Bangs, *Teología Bíblica*.

Rudolph Blank, *La Historia de la Iglesia Cristiana desde el Primer Siglo hasta el Siglo XIX* and  
*La Vida y las Obras de Martín Lutero*.

Arnfeld Morck and Alfonzo Corzo, *Los Hechos de los Apóstoles*.

Raymond Rosales, *Cómo Enseñar la Fe*, *Cómo Establecer una Misión*, and *Evangelización*.

### Evaluation

Thank God that 129 people in our churches in these different countries are studying theology! This will no doubt result in churches that are more prepared in the faith and more mature in the Christian life. Also, this will help supply the lack of workers in the Lord's harvest, and it will foment the expansion of the Church. In fact, a large percentage of these students are already active in evangelical work both within and outside the churches.

Moreover, it seems to me to be significant that these programs are encouraging new forms of ministry, such as voluntary parttime lay ministries. Those of us who are involved in these programs believe that the biblical concept of the ministry is ample and that there is a variety of gifts of the Spirit. This understanding of the ministry will enable us to discover more appropriate forms for our Latin American context.

The extension model has brought to light new possibilities with regard to structures and methodology. We have learned that the traditional seminary is not the only way to teach theology and prepare workers and pastors. Extension is a valuable educational tool, and together with this tool we have discovered other important methods, such as programmed instruction, which make greater use of practical experience along with theory and group dynamics.

Because of the novelty of the extension model of theological education, it is natural that our Lutheran programs are in an experimental stage. For example, in some cases the model has been adopted in order to prepare pastors; in other cases it is used to train lay workers. In some cases it has been necessary to modify the established pattern, as has been the case also with the Presbyterians in Guatemala.

With regard to the quality of the programs, particularly of the teaching, there have been successes and also disappointments, which impel us to search for improvement. Some of the problems are, no doubt, due to many outside concerns, the lack of time. Where there is a sizeable program, I think it is important to have a fulltime director. Also, we should remember that not all of us have had teaching experience. From the stage of enthusiasm we should all go on to the stage of calm, careful work characteristic of the true teacher. I have been impressed with the dedication and the seriousness of those who work in these programs.

With regard to programmed texts, CO-EXTENSION has begun slowly because, due to factors beyond our control, the writers' workshop could not take place earlier. That workshop, which was very valuable, has now passed, and I now believe that the plans laid out are more feasible.

It is encouraging to see the good proportion of Latin Americans involved in carrying out the programs. It is true that only in the case of Mexico the director is not an expatriate. Nevertheless at the legislative and teaching levels the Latin American brethren are heavily



involved. After the writers' workshop we can hope soon to have Latin American authors of programmed texts.

Whoever the coordinator of CO-EXTENSION may be, I believe that the services projected by our committee will be valuable, such as cooperation in the production of texts, visits to local programs, workshops and short courses for writers and teachers, the publication of our bulletin, study of the implications of this model of theological education, and public relations. The local programs are autonomous and basic, but they do need a tie of fellowship in order to facilitate and foment common concerns. For these services the resources in Mexico are very adequate, and those who work there are dedicated and capable.

There is evident interest in Lutheran extension efforts among other groups of our denomination. Some of the most enthusiastic are the members of the mission boards of the American Lutheran Church, the Lutheran Church in America, the Lutheran Church-Missouri Synod, and the World Mission Prayer League. A number of people who have visited us at the office or have made contact with us are well impressed and have requested literature.

I would like to conclude with a word from Saint Paul: "Let us not grow weary in well-doing, for in due season we shall reap, if we do not lose heart."

**Irene Foulkes, *El Griego del Nuevo Testamento: Texto Programado*, Miami:  
Editorial Caribe, 1973.**

Based on a contrastive analysis of Greek and Spanish, this programmed textbook provides the Spanish-speaking theological student with a direct route to the language of the New Testament. The purpose of the text is to enable him to read New Testament Greek with sufficient proficiency so that he can begin exegetical study involving the original language.

The textbook is for university level students, who by spending 10 hours weekly on the course should be able to complete it in two semesters. It is recommended for use in residential and extension seminaries.

During the entire learning process the student confronts the New Testament text directly as he works with hundreds of single verses, as well as longer passages, that are incorporated into the teaching sequence. Since the objective is to prepare for reading the New Testament, practically no translation into Greek is required. Both vocabulary and grammatical structures are presented according to their frequency in the New Testament text

The programmed format enables the student to study on his own, moving ahead at his own pace and controlling his own learning by means of the immediate verification of his responses to problems and questions. A programmed textbook also frees the professor from the necessity of continually repeating his explanations of basic Greek grammar. He can devote more time to the individual needs of his students, planning reviews and extra exercises for those who need more help or developing simple exegetical problems for the more advanced.

This 617-page book will be available in December of 1973. It retails for \$9.95, but a special price of \$6.95 (plus postage) is available for orders (accompanied by payment) sent directly to:

Editorial Caribe  
3093 S.W. 37 Court  
Miami, Florida 33146  
U. S. A.

Note that this text will be published only in Spanish. For linguistic reasons it is not recommended for translation.

### Latin America

The new Executive Secretary of the *Associacao Evangélica Teológica para Treinamento por Extensao* is Rev. John Klassen, Caixa Postal 5938, 01000 Sao Paulo, S.P., Brazil. AETTE continues to publish a bulletin in Portuguese with news of extension activities in Brazil, articles, and catalogues of materials for extension.

The Baptist Convention of the State of Sao Paulo, Brazil has formed the Baptist Institute of Theological Education by Extension. It now operates 30 extension centers and hopes to have 160 centers with 3000 students in 4 states of Brazil within 3 years. It has created its own agency for the production of programmed texts in Portuguese, which now distributes 10 texts of a planned curriculum of 28 courses. For more information, including a descriptive pamphlet in English write to Editions Evangelical Leaders, Caixa Postal 30,259 Sao Paulo 01000, S.P., Brazil.

The *Asociación Latinoamericana de Institutos y Seminarios Teológicos de Extensión* has led or participated in several workshops in recent months. 10 Lutheran and 2 Presbyterian church leaders and missionaries from several different countries met June 4-9 in San Felipe Reu., Guatemala for a writers' workshop. 15 leaders of several denominations, mostly from Honduras, met in Guatemala City June 18-22 for a general workshop on extension. Another similar workshop was held in Mexico City during the same dates, and attendance varied from 15 to 40. The board and faculty of the Instituto Bíblico Quiché of San Cristóbal, Toto., Guatemala had a one-day workshop on August 17. An 8-member delegation from the Seminario Bíblico Latinoamericano of Costa Rica met with the faculty of the Seminario Evangélico Presbiteriano of Guatemala August 25-31 in Guatemala to study basic issues in the extension movement and coordinate plans for advanced training programs for extension specialists to begin in 1974. On September 14 a short workshop was held in Mérida, Yucatán, México for teachers of the Presbyterian Extension Seminary, which now serves 3 presbyteries. Several Baptist leaders from El Salvador met at the Baptist Theological Institute in Guatemala City for an introductory workshop September 21-22 with a view to starting a new extension program shortly.

An Interdenominational Committee for Theological Education by Extension was organized in March, 1973 in Ecuador. Its purpose is to coordinate extension activities, including the training of teachers and the preparation of texts.

The Instituto Teológico Bautista of Asunción, Paraguay initiated its extension program in March, 1973 with 5 centers, 12 professors, and 80 students. The program is divided into 4-month periods, with weekly classes, and will take 3 years to complete. The Institute is sponsored by the Baptist Evangelical Convention of Paraguay and its address is Casilla 1194

Asunción, Paraguay.

### Asia

The Theological Assistance Program in Asia is planning a series of meetings in Hong Kong at the end of 1973. There will be a Pan Asia TEE and Programmed Instruction Consultation December 27-29 and January 2-3, a Seminar on Theological Education December 31-January 1, and a Theological Consultation on the theme "Biblical Salvation" January 2-4. Outstanding leaders from India, Indonesia, Taiwan, Singapore, Malaysia, the Philippines, Hong Kong, Korea, Thailand, Pakistan, S. Vietnam, Bangladesh, Japan, and Australia will present papers and participate in the deliberations. For further details write to Dr. Bong Rin Ro, TAP-Asia, 33A Chancery Lane, Singapore 2.

The Association for the Promotion of Chinese Theological Education held its second annual meeting in April, 1973 at Baguio, Philippines. One of the six standing committees of the organization deals with theological education by extension.

The China Evangelical Seminary Committee on TEE has named fulltime personnel to work in administration, teaching, and the preparation of extension materials.

A 100-page *Handbook for Theological Education by Extension* has been prepared by Paul A. Pomerville of the Assemblies of God Pilot Project, North Sumatra, Indonesia. It includes material on how to start extension programs and a description of that project. Copies may be ordered for \$1.00 postpaid from Assembly of God Publications, Kotak Ps 46, Malang, Indonesia.

The *Thai TEE Bulletin* has been published quarterly since February, 1973 in English and Thai. It may be ordered from Thai CoCoTEE, 44 2/3 Suan Plu, Bangkok, Thailand.

The *TEE Bulletin* of the Philippines has been published quarterly since 1972. It may be requested from PAFTEE, Box 1416, Manila, Philippines.

### Africa

Harold Dalton, Director of TEE for the Pentecostal Holiness Church in Africa, reports 62 students in several extension centers in South Africa. He has programmed these 3 books:

*Pardon, Purity, and Power – The Threefold Work of the Holy Spirit; The Gifts of the Holy Spirit and How to Be Baptized in the Holy Spirit; Why I Believe the Bible.* Order from Advocate Press, Franklin Springs, Georgia 30639, USA. Dalton's address is P.O. Box 6063, Durban North, Natal, South Africa.

The first number of the *Khanya Newsletter*, published in July, 1973, indicates that the Khanya Theological Correspondence Course is adopting an extension approach to leadership training. The first students have been enrolled in S.W. Africa, Orange Free State, and Zululand, and textbooks are being prepared in Zulu and Sotho as well as English.

The Seminário Teológico Baptista de Mocambique has initiated an extension center this year with 50 students and plans to open more centers in the future. The Director, Rev. José da Conceicao, indicates that their churches have 100,000 members and are baptizing about 2000 new members yearly.

### U.S.A.

CAMEO announces its Fourth Annual Programming Techniques Workshop to be held in Wheaton, Illinois March 25-30, 1974. The workshop, which is planned especially for missionaries who will be working in TEE, will be led by Miss Margaret Sharp. The cost of \$55.00 (plus food and travel) includes the \$10.00 registration fee, which must be sent with the application to R.B. Burkner, CAMEO Coordinator, 8210 West 16th Place, Lakewood, Colorado 80215.

Fuller Theological Seminary expanded its extension program in September, 1973 with centers in San Diego, Los Angeles, and Fresno, California and Seattle, Washington. Some centers are for lay training; others offer in 2 years the equivalent of one year's residence work toward the M. Div. degree. For more information write to Dr. Homer Goddard, Director of Extension, Fuller Theological Seminary, 125 N. Oakland Avenue, Pasadena, California 91101.

The American Baptist Seminary, Nashville, Tennessee 37207 has the largest student body of any extension program in the US. A partial report for the period ending January, 1973 covered 37 centers with 693 students in at least 16 states. The program offers a 4-year course leading to a Certificate in Christian Training and a 5-year course for the Diploma in Theology.

The Birmingham Extension Seminary for Theological Education was formed in January, 1973 in Alabama. It began with 53 students, 21 studying toward the M. Div. degree, 14 toward the M.R.E., and 18 as auditors.

The workshop on Theological Education by Extension and Programmed Instructional Materials conducted the last 2 years by Ted Ward and Samuel Rowen at Missionary Internship headquarters will be repeated again February 25 to March 1, 1974. Write for particulars to Rev. Samuel Rowen, Box 457, Farmington, Michigan 48024, USA.

**Wayne C. Weld, *The World Directory of Theological Education by Extension*,  
S. Pasadena: William Carey Library, 1973.**

The first part of this directory is an analysis of the contemporary crisis in theological education, the emergence of the extension movement, and an evaluation of theological education by extension. The bulk of the directory is informative, providing specific data about extension programs all around the world. For each institution the survey includes the number of centers, teachers, and students and also indicates sponsors, support, accreditation, preparation of materials, and plans for the future. There are listings and summaries by country and region. One chapter describes the organizations which have contributed to and grown out of the extension movement. Another chapter lists, describes, and summarizes the extension workshops that have been held in different parts of the world. An appendix reproduces the first 7 numbers of the monthly airmail newsletter *Extension*, and a bibliography concludes the book.

Probably the greatest value of this book is simply the huge amount of information about so many different extension programs all over the world. Also very important are the names and addresses of people and associations and publications as well as institutions. The analyses of the opening chapters are highlighted by numerous graphs. Included is a detailed case study of the United Biblical Seminary of Colombia, where the author has taught during recent years.

The 388-page book sells for \$5.95, but it is available for \$4.37 (plus \$1.00 for non-members) postage paid through: Church Growth Club, 533 Hermosa Street, S. Pasadena, California 91030, USA.