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# Theological Education in the Third World: An Appraisal and Recommendation

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THEOLOGICAL EDUCATION IN THE THIRD WORLD:  
AN APPRAISAL AND RECOMMENDATION

by

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## Chapter 1

### INTRODUCTION

Theological education in the third world is coming of age, but not without growing pains. The church overseas has been experiencing tremendous growth in recent years and is becoming more mature. Because of this, the demand for well-trained leaders has increased remarkably. In many areas of the world, the established theological schools have not been able to supply the necessary numbers of trained pastors required by the churches. This is further aggravated by the fact that not all of the graduates of theological and Bible schools actually become pastors. This phenomenon has precipitated a serious and necessary re-evaluation of the whole system of theological education and provoked some observers to criticize it as an impractical Western pattern. A cry for innovative reforms is heard from many sectors. It was in this context that the present study was undertaken.

### Background of the Study

From the perspective of two terms of service with the General Missionary Board of the Free Methodist Church, and of both teacher in and director of a Bible school and a seminary in central Africa, one of the biggest problems I have observed and experienced first-hand in the church is the problem of the preparation for the ministry. The African church, and not just the young people who might profit from it, is crying out and pleading for ever higher levels of training with a

concomitant plea for government recognition of obtained diplomas. While this stand is understandable, and perhaps even commendable, there is the ever present and pressing dilemma of the dichotomy between the young educated pastors and the largely rural uneducated congregations. The crux of the matter is that indeed the church in central Africa, and, by inference, in the third world at large, does need a few highly trained men, but it mainly needs many persons trained effectively at a lower level who will remain willing and capable of shepherding the rural uneducated congregations.

At the same time, in many of the developing countries of the world, the educational and economic levels are increasing substantially. Young people see education as the means of eventually improving their status in life. Education of any kind is attractive, and often students pursue even theological training not because they intend to be pastors, but because it too is seen as a way to get ahead. A solution to this issue is imperative.

From a practical standpoint, pastors frequently complain that the Bible school did not prepare them for the kinds of responsibilities they were expected to carry out. In large parts of central Africa, the bulk of the congregations are under the care of catechists. These men have done an amazing job of winning converts and giving basic instruction. There has been a real deficiency, however, in the depth and consistency of that instruction. One missionary complained that he visited one out-station church at least three times over an extended period, and every time the sermon was on the story of the prodigal son. Granted that parable is a favorite one among Africans, but the point is clear that breadth of Biblical preaching is frequently lacking.

### Importance of the Study

It is from this background of a fast-growing church, a lack of pastors, untrained leaders, and an alienation of candidates that the importance of this study becomes apparent.

One writer in a striking comparison estimated the staggering proportions of the task in Brazil:

My own estimate is that if the country continues to prepare church leaders at the present rate and through existing means, it will take forty years to prepare the leaders Brazilian churches need today.<sup>1</sup>

That estimate is explained as follows:

There are at least 10,000,000 evangelicals in Brazil. My estimate is that 1 in 50--that is, 200,000--of that number are or should be leaders of their congregations, and at least 50 percent of those leaders--100,000 of them--are untrained. Seminaries and Bible institutes are graduating no more than 2,500 students annually. At that rate it would take forty years to train the leaders the Brazilian church needs today.<sup>2</sup>

Even if less critical, a similar situation exists in other areas of the third world. Coming to grips with this problem should be a priority in the formation of theological education.

From a personal standpoint, the study is significant as well. It has already been noted that I was both an administrator and a teacher in a theological training school in central Africa. This afforded me opportunity to understand the thought of the student population. The added responsibility of being a district superintendent along with six or seven national superintendents provided an awareness of the frustrations and problems, as well as weaknesses, of those well-intentioned but inadequately trained pastors and catechists upon whose shoulders rests the responsibility of the ministry. To my inquiry about the weaknesses of the existing Bible institute, a former colleague



responded, "As I see from experience, the graduates were not prepared to teach, to disciple, to do evangelism. They rarely do home visitation, they do not care for the sick, they do not see the importance of attending funerals." A practical curriculum could be proposed on the basis of the issues raised in that appraisal.<sup>3</sup>

In addition, from a personal standpoint, the study is significant because of our reassignment to Haiti for the purpose of organizing a formal theological training program for the Free Methodist Church in that country, with possible cooperation with other groups.

In view of the crucial question of equipping the ministry now for the present situation and at the same time preparing it for future needs, the determination of the kind of training institution and program that can satisfy both the immediate need and the future needs in a developing country is highly significant and valid.

### Statement of the Problem

Because of the problems and issues outlined above, it was the intention of this study to survey as much as possible the literature of those who have struggled with this problem in various parts of the world in order to see what solutions have been attempted so far. An attempt was made to uncover what nationals themselves are saying about the problem and its reality and severity. A preliminary attempt was made to see what the independent African churches have tried in order to solve the problem so as to gain a cultural perspective.

Since Theological Education by Extension has shown some promise but has not met all the felt needs for the equipping of the ministry in third world countries, it was the purpose of this study to determine

what sort of formal training program as a support or as a primary system of theological education is most needed. Perhaps this goal can best be stated in the form of two questions: Is it possible to equip individuals for effective service in the ministry in the formal training school without alienating the graduates from their own people, and at the same time prepare them for future ministerial demands in a developing country? What kind of training is most needed to facilitate the building up of the body of Christ in third world countries?

### Limitations of the Study

The writer is aware of two important issues current in today's theological debate; namely, contextualization and liberation theology. Their treatment goes beyond the limits of this study except as they affect either the training program or its curriculum. The philosophical discussion of their theory is left to other writers.

The literature available on the independent church movements in Africa is very limited. Most of the information available discusses the reasons for the emergence of the independent churches, their histories, and rates of growth. Very little is said about their methods for training pastors and leaders. More will be said later about this in the section on implications for further study.

### Definitions of Terms

There are a number of terms used frequently throughout this study that need to be defined so as to avoid any misunderstandings or misinterpretations. The following definitions are normative and should be understood each time the terms are encountered.

### Theological Education

By theological education is meant not just the theoretical and academic study of theology, but any study, including theology, or training designed to be for the formation and preparation of pastors and church leaders.

### Theological Education by Extension

Commonly known as T.E.E., or simply TEE, Theological Education by Extension is a relatively recent movement which endeavors to train already recognized church leaders in a program of studies that generally extends out from an existing formal training school, in which the teacher usually goes to where the students are instead of vice versa. The concept should be distinguished from individual applications of it which employ programmed instruction and which are separate entities not always connected to an existing theological school, such as is the case in Latin America and Africa.

### Residence Training

Residence training or residence education is that traditional type of theological education whereby the ministerial candidate leaves his or her home and church responsibilities, if any, to attend for an extended period--usually three or four years--an established formal school for concentrated studies aimed at ministerial formation.

### Statement of the Thesis

I seek in this study to show that theological education in order to meet the needs of third world churches must incorporate the following three elements: (1) In order to be effective, it must be based on a

Biblical concept of the ministry; (2) In order to be adequate for the needs of a fast-growing overseas church, it must make use of the strengths of both the residence or traditional and the extension models; and (3) In order to be balanced and practical, it must hold in tension praxis and scholarship, by training some with skills in theology and many with pastoral skills.

In order to support this thesis and propose how it can be carried out, the discussion will be developed under the following headings: (1) what is the ministry? (2) the Biblical model versus the traditional model of theological education; (3) issues and problems from the third world context; (4) T.E.E. contrasted and compared to residence education; and (5) some recommendations, principles, and proposals for a theological education program.

## ENDNOTES

<sup>1</sup>Lois McKinney, "Leadership: Key to the Growth of the Church," Discipling Through Theological Education by Extension, ed. Vergil Gerber (Chicago: Moody Press, 1980), p. 180.

<sup>2</sup>Ibid., p. 190.

<sup>3</sup>Personal correspondence from Onesiphore Nzigo, Director of the Theological Education by Extension program for the Free Methodist Church in Burundi, Africa, May 16, 1981.

## Chapter 2

### WHAT IS THE MINISTRY?

Because one's concept of the ministry and the role of the pastor in the church will affect one's view of ministerial training, it is particularly important for the theological educator to have a solid and Biblical understanding of it. Perhaps the best statement is to be found in the letter of Paul to the Ephesians, chapter four, verses eleven through sixteen:

It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ. Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming. Instead, speaking the truth in love, we will in all things grow up into him who is the Head, that is, Christ. From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work. (NIV; italics mine.)

The former underscoring in the New American Standard Bible reads, "for the equipping of the saints for the work of service." It is on this idea that Paul M. Miller focuses for the title of his important work, Equipping for Ministry in East Africa.<sup>1</sup>

This chapter will try to identify what the ministry is by focusing on three areas: (1) the nature of the church and its needs; (2) the nature of the pastorate and its needs; and (3) who should be trained and why.

### The Nature of the Church and Its Needs

It should be recognized, of course, that the church and the ministry are inextricably bound together. It is not an easy task to pinpoint the nature of the church. In the Third World, as elsewhere, it is often thought of as a place where one goes to hear Scripture read, sing songs, pray, and listen to a sermon. Then one forgets about the church until the next week. It was probably for this reason that F. Ross Kinsler listed four steps for developing a more adequate view of the church, as follows:

The first step is to ensure that the churches' leadership represents the whole church, is responsible to the people in the congregations, and does not create a financial burden for the members.

The second step is to focus the churches' programs on the needs of their people.

The third step is to introduce changes into the life of the congregations--changes in the regular worship services and other activities, changes in the way the Bible is studied and taught, changes in organization and planning, changes in the ways the members and the leaders relate to each other.

The fourth step is to restructure the life of the church and its ministry.<sup>2</sup>

While one must be careful about endorsing a restructuring of the church simply because it is a popular concept, it is refreshing that there is a desire to capitalize on the gifts of the whole body of Christ. One Third World theologian, who calls for a radical rethinking of what the Christian ministry is, suggests that one of the reasons that theological education is having a hard time is that we have tended to think of the Church as separate from the world where people actually live. Seminaries generally view their task as preparing students for a place called church. He explains his position as follows:

I think this is the place where a radical rethinking of the Christian ministry and theological education is called for. To

my mind there is one essential form of the ministry, that is, the ministry of the proclamation of the Word of God. This is the ministry of the Incarnation. Ministers are the people who are especially trained to proclaim the Word of God in God's world in the midst of fallen humanity.<sup>3</sup>

He then describes the impact of his position on theological education and in doing so identifies the problem of professionalism:

But their theological training must not make them incapable of living and working in the Kosmos as God's world. So far, theological seminaries have produced a class of people who have lost the ability to live in God's world. They are afraid of dirtying their hands. The proclamation of the Gospel of salvation has become a sort of profession which brings them the means of living. In this connection, I wonder to what extent an ecclesiastical (sic) hierarchy is true to the Biblical understanding of the ministry. I am afraid, behind all ecclesiastical (sic) orders there may be at work desires to rationalize the existing form of the ministry administered by paid ministers.<sup>4</sup>

Another third world writer echoes this emphasis on the practical aspect of the church and ministry by saying:

I feel that here is the work of the church: to proclaim the full redemption of God by bringing God's Kingdom on earth to bring peace, love and life abundant. How can life abundant be found if the church neglects the development of the whole man--his farming, health, education of children and many other things.<sup>5</sup>

While some would question just how far the church should go into the areas mentioned above, it is evident that the concept of the ministry in the third world is enlarging.

It is to an enlarged concept that George W. Peters speaks in a serial article in the journal Bibliotheca Sacra when he says that by its calling, the church is to be apostolic, servant, societal, pilgrim, and prophetic.<sup>6</sup> His explanation of the first characteristic is especially pertinent: "A truly apostolic church is an evangelizing and a missionary church. The New Testament foresees no postmission era."<sup>7</sup> An evangelizing church, then, is a healthy church. What this kind of attitude



fosters and the impact it has on ministerial formation in the Pentecostal churches of Latin America is seen in the following description:

In the first place, the Pentecostal church, through mobilization of all its members in the fulfilment of this mission, has been able to emancipate itself, economically. Pentecostals have proved that it is possible to develop a large-scale movement in Latin America fully supported by the national churches. The implications of this for Latin America and the Third World in general are self-evident.

Secondly, this evangelistic ministry of the whole community allows those who are so led to be able, a few months after their conversion, to make the jump from interpersonal witnessing to public preaching. This testimonial preaching does not rely upon theological preparation, nor on the ability to prepare a sermon, but on the enthusiasm of the 'newly converted', who, in this manner, are introduced naturally into the ministry.<sup>8</sup>

One could properly subsume these emphases under the heading that the chief purpose of the church is service--divine service and service to mankind.<sup>9</sup> An awareness of this combined mandate is probably what led C. Peter Wagner to propose the term "the fourth world," which he defined as follows:

The "fourth world" embraces all those peoples who, regardless of where they may be located geographically, have yet to come to Christ. In that sense, the fourth world is the top-priority objective of missions.<sup>10</sup>

The relationship that this concept of the church and its ministry has to theological training in the third world is clear from Wagner's analysis:

This pushes the statement of the goal of missions one notch further than the indigenous church. The indigenous church may become a great and dynamic instrument for the continued push toward the fourth world, but it is an unfortunate fact that in some cases it has instead become a hindrance to the discipling of the fourth world.

Therefore, the proper objective of a mission is not merely the establishment of a church, but ideally of a missionary church which is in turn moving into the fourth world. If the mission has somehow been unsuccessful in transmitting its own

missionary vision to the new church, it has not lived up to its best potential and highest calling.<sup>11</sup>

It is in this light, then, that McGavran sees church growth, which includes the multiplication of churches, as faithfulness to God.<sup>12</sup>

It is important when considering the ministry and the nature of the church not to think only in abstract and theoretical terms. It should be remembered that a church is made up of individuals and that pastors too are persons with needs. The church in the Third World is in an unique position to remind the affluent Western churches and their members of the Biblical concepts of Christian love and concern and sharing. To this end, a Third World theologian emphasizes the importance of ministering to the poor, by stating categorically,

Experience with the poor is a condition for authentic theological reflection in the Third World context. . . . Only a direct experience of the poor, from the inside as it were, qualifies one for meaningful theological reflection as to the meaning of the Gospel to the poor.<sup>13</sup>

On this issue, Desmond Tutu is extremely explicit:

There is no question whatsoever that in my part of the world and perhaps in most of the so-called Third World, the poor and exploited ones, the voiceless ones without power and influence, the starving little ones with potbellies in the midst of plenty, that such whom Christ called the least of his brethren will want their pie here and now and not in some post-mortem heaven with streets paved with gold.<sup>14</sup>

While some will no doubt want to debate the theological implications of his statement, it is nevertheless evident that in the Third World the needs of people are very much a part of the concept of the ministry.

It is in this sense that theology must have grass-roots significance in order to be acceptable and relevant.<sup>15</sup> The interrelationship between ministry and people is discernible in the following statement:

The ministry of the church is essentially a ministry of the people, to the people. We have in the history of the church made it a ministry of the clergy to the people, and, thereby,

lost two important dimensions. First, that the ministry of the church is to all people, to the whole of society, not just to the members of the church. Secondly, we have also lost the joy, the freedom, the spontaneity and variety of the Christian ministry, because we have professionalized it. In India we find ourselves with a pattern of ministry which is economically unviable, sociologically elitist, and theologically unsound.<sup>16</sup>

Once again, then, a call for restructuring is heard. An African writer in semi-verse form graphically pleads for the restructuring of the Church before intellectuals acting out of ignorance of what Christianity really is throw it out as just another aspect of colonialism, and in doing so he speaks of Africanization:

What do we really mean by 'Africanization of the Church'?

The artificiality of the present church is obvious.

One often hears the complaints:

The pastoral ministry is not realistic to the African situation! The liturgy is not African! The Church in Africa is not authentic; it is a carbon copy of the Church in Europe and North America.

Despite such complaints, everything remains the same.

Seminaries are still run more or less in the same way;

Priests seem to be getting along with their pastoral activity undisturbed.

We complain about the imposition of the present structures;

Yet, we drag on in the daily routine of the same structures.

Our shouts conveniently vanish into the regular beat of the system.<sup>17</sup>

As the body of Christ, the Church has the need of being equipped for ministry, for service, for concern, for life in community. Perhaps the greatest need, however, is for maturity. One writer bemoans the fact that in Africa there are thousands of churches but very few well-taught believers, and then he asserts:

The urgent need in the spiritual battle for Africa is to facilitate growth toward biblical maturity in local churches. . . . Church revitalization must be the starting point for world evangelization. A large carnal church must be an embarrassment to the name of the Lord, but a vital maturing church will not only grow but will please the Lord.<sup>18</sup>

### The Nature of the Pastorate and Its Needs

It is at this point that a consideration of the pastor must be made. If maturity is a need of the local church, identification of the pastor with the people is a prerequisite for achieving it. One writer pointed out that Pentecostal pastors in Latin America have been successful because they have become identified with their people.<sup>19</sup> He indicated that the pastor has even helped the people raise their standard of living through the giving up of such vices as alcoholism, which is part of the technique:

In all of this the Pentecostal pastor has become the motivating force and the example to the flock. He is one of them; in many cases he founded the church and grew up, spiritually, socially, and economically, with it.<sup>20</sup>

Wagner also argued that more important than academic honors and degrees is maintaining identification with the people God has called the pastor to minister to.<sup>21</sup>

What this means in actual practice is aptly expressed in the following description of the case in Latin America:

. . .the Pentecostal pastor is a natural expression of his group. He is not a prefabricated model imposed on the church because of his intellectual qualifications or his privileged social position. He has been allowed to develop a ministry which identifies socially and culturally with the congregation, and affords him the opportunity to live out in his own experience the toils, desires, hopes, and anticipations of the group he leads.<sup>22</sup>

It is appropriate in speaking of the needs of the individual in the body to emphasize that identification of spiritual gifts is a vital and integral part. This function performs a double service in that identification of spiritual gifts works on behalf of the individual and his or her spiritual development and maturity, and on behalf of the

group in the service to and in the upbuilding of the whole body. The current emphasis on lay ministry and the priesthood of all believers is an encouraging development. There is a tendency, however, to overlook the fact that one of the spiritual gifts to be identified in and for the body is that of pastor. The office of pastor is a Biblical concept!

Among the individual pastor's needs, therefore, is that of financial support. This is especially a poignant issue in the Third World. It has to be faced in any discussion of the ministry. In an economy that is on a bare subsistence level, I have observed what I have referred to as a debilitating, vicious circle, which operates in a descending spiral. Because the pastor does not receive enough support, he dresses poorly; because he dresses poorly, he has low self-esteem; because he has low self-esteem, he does not give out maximum effort; because he does not give out maximum effort, he does not attract the educated and salaried who could give more money; because he does not attract the educated and salaried who could give more money, there is not enough money for the church; because there is not enough money for the church, he does not receive enough support; and so the spiral continues. This phenomenon definitely affects the ministry and the view of the church. No doubt this is why some writers are suggesting that the problem of financing theological education and ministerial support may have to come through a reemphasis on some sort of "tent-making" ministry.<sup>23</sup> James Hopewell claims that a tent-making ministry should be a major consideration in the Third World and partly justifies his position as follows:

We may not question the necessity of continuing and advancing theological education for a man who will devote every day of his career to a professional Christian ministry. But

now may also be the time when more churches prepare a presbyter who has opportunity to earn his bread like those who join him each week to praise their common Lord.<sup>24</sup>

### Who Should Be Trained and Why?

The foregoing discussion of the nature of the ministry and the church, of the church's and the individual's needs leads to the third section of this chapter. It remains to pose the crucial question in theological education; namely, who should be trained and why? The answer to this question will give an indication of the kind of training program needed. It should have been evident that the preceding pages afford a partial answer to the question. This is summed up ably in the following paragraph:

Theological education cannot be discussed without considering the church and its ministry. The nature of the church determines the nature of the ministry. The nature of the ministry dictates the nature and form of theological education. As we understand the nature of the church, we know whom we train, why we train them, how we train them, and what is the content of the training. Each facet of the nature of the church should tell us something about theological education.<sup>25</sup>

Perhaps the key to answering the question is discernible in the suggestive statement that theological education ought to be the training of leaders as opposed to the training to be leaders.<sup>26</sup> Samuel Rowen touched on a common experience in many areas of the world when he said that in Guadeloupe it became apparent that often the right people were not being trained; it was concluded that:

There were two classes that needed training: the proven, the mature men who were active in the work of the church but had no formal training; and the young capable men who held great promise for the future of the work.<sup>27</sup>

It is an unfortunate fact that often the entire theological training program has been geared to the latter group with frequent bitter disappointments when those promising young men with much potential either did

not become pastors or proved incapable of effective leadership. On the other hand, the very leaders who are carrying the bulk of the leadership load are left to their own devices but criticized for being unqualified.

Writing from his position as General Secretary of the Association of Evangelicals of Africa and Madagascar, Tokunboh Adeyemo argues that the church in Africa needs godly, practical, and knowledgeable servants.<sup>28</sup> It is the role of servant that is so often lacking in the attitudes of those who have trained to be leaders. It is an indictment of our training programs that frequently those who have the knowledge have not been very godly, while, conversely, those who are godly lack knowledge, and neither has been very practical or effective.

The following suggestion for a four-fold pattern of ministry comes from the Third World and demonstrates a sensitivity to the idea of who should be trained:

1. The lay ministry--carried by the laity who are challenged and systematically trained for a ministry in their life situation;
2. The development ministry--undertaken by persons with the technical skills which contribute to development and liberation and trained in socio-political issues;
3. The local pastoral ministry--assumed by persons committed to and accepted in the local congregation with minimal training (often by extension) who carry responsibility for preaching and the sacramental ministry;
4. The teaching ministry--committed to theologically qualified persons with special responsibility for equipping the pastors.<sup>29</sup>

The implications of this chapter for theological education are manifold. Subsequent chapters will deal more specifically with methods and programs. Here just a few guiding principles will be presented. The emphasis on individuals and needs in a proper concept of the ministry and the church should make it clear that theological education must be focused on the teaching of people not the teaching of programs.<sup>30</sup>

It is manifest that the way the church understands itself will

play a decisive role in the type of training called for, as is indicated in the following analysis:

If. . .the church understands itself essentially as the instrument through which Christ carries out his continuing mission in the world, both within the Body of those who have been brought to faith in him, and through them to the world which is the object of his redemptive mission, then the Church will demand of the theological training program a product who will carry out Christ's ministry to them in all its fulness, while at the same time equipping them for their ministry in and for the world.<sup>31</sup>

The witness in the world of the whole church is logically the task of theological education. It is for this reason that theological education needs to rightly distinguish between effectiveness, which asks the question, "Are we doing the right things?" and efficiency, which asks the question, "Are we doing things right?"<sup>32</sup> We often scrutinize the latter while completely ignoring the more important former question.

It is this priority of witness in the world, or evangelization, that caused one Third World writer to conclude that the only means of achieving an evangelization strategy is for pastors to have a knowledge of missiology.<sup>33</sup> This too must figure in any structuring of theological education.

It has been shown that a restructuring of the ministry, or at least preparation for it, is being called for in various parts of the Third World. Just how this call affects theological education is seen in the following lucid paragraph:

This radical rethinking of the nature of the Christian ministry would obviously bring a radical change to the purpose of theological education. The purpose of theological education ceases to consist in supplying various orders of the church with qualified persons. It primarily aims at providing opportunities for dedicated Christians to learn and experience the depth, breadth and height of the Christian faith in order that they make effective witnesses to the Word of God. . . . Thus theologically equipped, they become the ministers of the Word of God in the midst of fallen humanity, knowing all the time



that the place where they are, the profession through which they earn their living, is potentially the house of God and the gate of heaven.<sup>34</sup>

Writing in another article, the same author expresses the principle even more cogently, in a way which captures and summarizes the essence of what should motivate and control the theological training center:

Since leiturgia constitutes the chief purpose of the church, it follows that a theological college is a divinely instituted means by which men and women are trained to perform leiturgia in the two-fold sense of divine service and service to mankind. The image of servant again plays the most essential part in the whole of theological education. A theological college ought to be a community of servants under the Head-servant Jesus Christ. It is the place where both teachers and students alike learn to serve God and men through their academic pursuits and spiritual pilgrimage. It is the place where the faculty and the student-body are united in seeking various forms of ministry in obedience to the servanthship derived from Jesus Christ. A theological college is thus a milieu in which 'servanthship training' is made prior to the so-called 'leadership training.' It is this concept of 'servanthship training' which ought to determine the courses of instruction, contents of subjects, methods of training and building up of both faculty and student-body.<sup>35</sup>

### Conclusion

We have seen that the church and the ministry are bound together. It is clear that the ministry is a divine calling. God definitely and clearly indicates to an individual and to the church that He has chosen that person for the office of minister. This presupposes that that individual has demonstrated the Christlike attitude of servanthood. The one thus identified is the one who should be trained in theological education. The aim is to further prepare that individual to proclaim the Word of God as a divinely-ordained servant in community with fellow believers. This proclamation in various forms--spoken, taught, and lived--endeavors to equip the whole body for witness in the world. This equipping will focus on service, concern for abundant life

in Christ, life in community, identification of spiritual gifts, study of the Scriptures, and maturity in Christ. The witness in the world or evangelization that results will serve to extend the identification and training process.

## ENDNOTES

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<sup>2</sup>F. Ross Kinsler, "Theological Education by Extension: Service or Subversion?" Missiology, VI, No. 2 (April, 1978), pp. 189-190.

<sup>3</sup>Choan-Seng Song, "The Christian Ministry and Theological Education," The South East Asia Journal of Theology, VI, No. 4 (April, 1965), pp. 76-77.

<sup>4</sup>Ibid.

<sup>5</sup>Shadrack W. Opoti, "A Rural Evangelist Tells His Story," International Review of Mission, LXIV, No. 256 (October, 1975), p. 381.

<sup>6</sup>George W. Peters, "Missions in Cultural Perspective," Part 3 of "Perspectives on the Church's Mission," Bibliotheca Sacra, CXXXVI, No. 543 (July-September, 1979), pp. 202-204.

<sup>7</sup>Ibid., p. 202.

<sup>8</sup>J. Noberto Saracco, "The Type of Ministry Adopted by the Pentecostal Churches in Latin America," International Review of Mission, LXVI, No. 261 (January, 1977), p. 65.

<sup>9</sup>Choan-Seng Song, "Theologia Viatorum," The South East Asia Journal of Theology, VI, No. 4 (April, 1965), pp. 118-119.

<sup>10</sup>C. Peter Wagner, "Mission and Church in Four Worlds," Crucial Dimensions in World Evangelization, ed. Arthur F. Glasser et al. (South Pasadena, California: William Carey Library, 1976), p. 277.

<sup>11</sup>Ibid.

<sup>12</sup>Donald A. McGavran, Understanding Church Growth (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1970), pp. 15-16.

<sup>13</sup>Sam Amirtham, "Training the Ministers the Church Ought to Have," International Review of Mission, LXVI, No. 261 (January, 1977), p. 49.

<sup>14</sup>Desmond Tutu, "Mission in the 1980s," Occasional Bulletin of Missionary Research, IV, No. 1 (January, 1980), p. 12.

<sup>15</sup>See Harry R. Boer, "A Response to 'Theological Education in a Post-Moratorium World,'" International Review of Mission, LXIV, No. 255 (July, 1975), p. 302.

<sup>16</sup>Amirtham, op. cit., p. 53.

<sup>17</sup>Dominic Mwasaru, "Africanization," International Review of Mission, LXIV, No. 254 (April, 1975), p. 122.

<sup>18</sup>James E. Plauddemann, "Church Maturity: Old Hat?" Evangelical Missions Quarterly, XVI, No. 3 (July, 1980), p. 141.

<sup>19</sup>Manuel J. Gaxiola, "The Pentecostal Ministry," International Review of Mission, LXVI, No. 261 (January, 1977), p. 58.

<sup>20</sup>Ibid.

<sup>21</sup>C. Peter Wagner, Look Out! The Pentecostals Are Coming (Carol Stream, Illinois: Creation House, 1973), p. 91.

<sup>22</sup>Saracco, op. cit., pp. 66-67.

<sup>23</sup>Boer, op. cit., p. 306.

<sup>24</sup>James F. Hopewell, "Training a Tent-Making Ministry in Latin America," Theological Education by Extension, ed. Ralph D. Winter (South Pasadena, California: William Carey Library, 1969), p. 79.

<sup>25</sup>Ralph R. Covell, "The Nature of the Church: The Church, Ministry, and Theological Education," Discipling through Theological Education by Extension, ed. Vergil Gerber (Chicago: Moody Press, 1980), p. 91.

<sup>26</sup>D. Leslie Hill, Designing a Theological Education by Extension Program: A Philippine Case Study (South Pasadena, California: William Carey Library, 1974), p. 24.

<sup>27</sup>Samuel R. Rowen, "The Resident-Extension Seminary" Theological Education by Extension, ed. Ralph D. Winter, op. cit., p. 136.

<sup>28</sup>Tokunboh Adeyemo, "An African Leader Looks at the Churches' Crises," Evangelical Missions Quarterly, XIV, No. 3 (July, 1978), p. 159.

<sup>29</sup>Amirtham, op. cit., p. 54.

<sup>30</sup>William J. Kornfield, "The Challenge to Make Extension Education Culturally Relevant," Evangelical Missions Quarterly, XII, No. 1 (January, 1976), p. 18.

<sup>31</sup>Martin Luther Kretzmann, "Theological Education: A Critique," Africa Theological Journal, No. 3 (March, 1970), p. 17.

<sup>32</sup>Robert M. Keyes, "Theological Education: Are We Doing the Right Things?" Evangelical Missions Quarterly, XVII, No. 2 (April, 1981), p. 101.

<sup>33</sup>L. Justin Ndandali, "Le Christianisme et la Religion Traditionnelle au Rwanda" (Unpublished master's thesis, Fuller Theological Seminary, 1975), p. 212.

<sup>34</sup>Song, "The Christian Ministry and Theological Education," op. cit., pp. 77-78.

<sup>35</sup>Song, "Theologia Viatorum," op. cit., p. 119.

## Chapter 3

### THEOLOGICAL EDUCATION: THE BIBLICAL MODEL VERSUS THE TRADITIONAL MODEL

It is a mistake to suppose that the methods of theological education have remained static across the centuries. In the same manner that the church and its forms have developed and changed throughout history, the means of training its ministers have also evolved. There is a tendency to think, when speaking of the Biblical model in contrast to the traditional model, that the New Testament presents one system for all situations and for all time, and that the educators through history have deviated from that ideal. Such, of course, is not the case.

The New Testament does, however, offer some guidelines and principles for theological education, or, to be more exact, for ministerial training. Much can be learned from a systematic study of the Scriptures, both about what should be taught and how to teach it. An in-depth study of Biblical and traditional patterns goes beyond the limits of this study. A number of thorough treatments of the subject are available.<sup>1</sup> It is the purpose of this chapter to present a brief idea of the Biblical pattern, a short treatment of the traditional pattern, including some problems associated with it, and some means of evaluating theological education.

#### The Biblical Model

It has already been shown that one's concept of the ministry

affects the kind of training given to the prospective ministers. The pattern of training discernible in the New Testament is oriented toward what might be termed the practical. Apprenticeship, or on-the-job training, is the norm.<sup>2</sup> The following description captures the essence of the system:

Paul followed the apprentice method of Jesus in training a company of men who travelled with him. Carefully selected by him during his missionary journeys, these men were trained 'on the job' in the truths of Scripture, and perhaps in the knowledge common to the men among whom they worked. And Paul, in turn, expected Timothy and others to train faithful men of proven ability who would be continuing links in this educational chain.<sup>3</sup>

Another aspect of the Biblical pattern of leadership training is that it is highly individualized, in the sense that great attention is given to the different gifts bestowed by the Holy Spirit.<sup>4</sup> Ministerial training based on this kind of selection is bound to produce effective fruit.

When it is remembered that the early disciples in a relatively short time were characterized as those who had "turned the world upside down" (Acts 17:6) even though they were generally considered to be unlettered and uneducated men (Acts 4:13), and that the only reasonable explanation their persecutors could offer for such a phenomenon was that they had been with Jesus, then it is highly instructive to analyze Jesus' method that was so effective. Covell lists six characteristics of Jesus' teaching technique: (1) Jesus taught by example; (2) He taught His disciples in living situations; (3) He taught by proceeding from what they knew to the unknown; (4) He taught in a personalized manner for the individual needs of each person being taught; (5) He trained by relating His evaluation to all of life; and (6) He taught by delegating important work to His learners, thus demonstrating confidence in them.<sup>5</sup>

### The Traditional Model

In the early years of the church, its advance depended heavily on this rather informal means of leadership training outlined above. In subsequent generations, however, various patterns began to emerge in response to specific needs in the church. The following account outlines the beginnings of the formal theological training pattern:

In Alexandria, about 230 A.D., Origen upgraded into an advanced theological school what Clement had started as an informal adult Bible study. The subjects included Bible training, natural sciences, geometry, astronomy, philosophy, and ethics. The church was faced with devastating attacks from philosophic critics and consequently needed a ministry to defend the faith. Theological education in this part of the Roman Empire assumed the form of a school of religious apologetics. Its curriculum was not shaped by an arbitrary standard, but by a practical need.<sup>6</sup>

In these early stages, and down through the centuries, the pattern of student contact with the teacher as the tutor was the ideal, as an application of or adaptation to the apprenticeship model. This was always done in terms of practical needs in a real-life situation. Just when the theological student was taken out of the daily affairs of the society and placed in a separated, academic milieu is impossible to say with precision. It seems clear, however, that the development of the monastery was a precedent. It should be recognized that the history of theological education has seen fluctuations in the emphasis on formal and informal training depending on the specific needs and worldview at the time.<sup>7</sup>

Eventually the idea of a separate theological school became the norm. Even though most people today think of ministerial training almost solely in terms of a seminary, this pattern is actually relatively young, as Kinsler affirms in the following report:

H. R. Niebuhr and D. D. Williams (The Ministry in Historical Perspective) demonstrated 20 years ago that institutionalized theological education is a very recent phenomenon. Down through history the vast majority of pastors and priests in all ecclesiastical traditions were trained in the field or on the job. Even by 1926, 40 percent of the ministers in the 17 largest denominations in the U.S. had attended neither college nor seminary.<sup>8</sup>

It is an historical fact that many of the outstanding universities and colleges of America began as ministerial training schools.

One should be cautious about injudiciously dismissing what has come to be regarded as the traditional method of theological education simply because it is being subjected to a great deal of criticism. Thousands of pastors and missionaries have been trained in that manner. One writer stated the case quite bluntly:

Historically, a school has consisted basically of qualified teachers, serious students, and a library, whether it be a shelf of books or a building full of them. There were levels of teaching, standards of teaching competence, and standards for student achievement. The institution, whatever its specialty, was conscious of its history and of the history of the disciplines which it taught. . . . Training for service in the Church has long stood in this tradition. Why should it now leave it?<sup>9</sup>

That last question is, of course, a valid one. Especially is this so when one considers some of the distinct advantages of traditional theological training, such as those listed by Rowen: (1) concentrated and intensive study; (2) prolonged interaction with the professors; (3) guided practical work; (4) facilities and the motivation for study; and (5) breadth of experience.<sup>10</sup>

### Some Difficulties of the Traditional Model

On the other hand, it is essential for theological educators and administrators to constantly recall and keep in the forefront of their consciousness that the goal is the training of effective leaders, not



the perpetuation of a particular form for doing so. It is precisely at this point that difficulties have arisen. It is human nature to assume that the way we have been taught is the way it ought to be done.<sup>11</sup> It is particularly a danger to uncritically transport forms across cultural lines. The following paragraph contains a stern warning that should be heeded by all those who are responsible for theological education:

Form in theological education must be separated from the function or purpose of the church in any given age or environment. The church has always developed a variety of forms to fulfill its God-given function of training leaders to meet specific needs. This function is clearly rooted in the Scripture. But there is no one Biblical form by which this function must be carried out. A particular form is useful and worthy to be perpetuated only as it is a vehicle for meeting the ministerial needs that the church has. When it is dysfunctional, it can only be discarded.<sup>12</sup>

In Africa, the importation of Western educational patterns produced some unforeseeable and unexpected effects. Peter Falk, writing about the growth of the church in Africa, argues that missionaries often pushed Western education in the hope of forming a Christian laity without sufficient regard for indigenous systems; in their turn, African students regarded Western education as the route to the source of the Europeans' power, which he explains as follows:

The clamor for education was not prompted by the desire for a new culture as much as the search for a tool to share the white man's power. To the masses, Western education was the key that could unlock countless opportunities in the new world that was being created. They were convinced that education, not religion, was the white man's source of strength. Often they did not consider education in a church school a guide to a better life, but rather as a means to attain the power and prestige of the West. Consequently, the motive of the pupils and the purpose of the schools were quite different. This caused disappointments.<sup>13</sup>

Unfortunately, this portrayal of schools in general applied also to the pastoral training schools, the Bible schools and seminaries. The disappointments mentioned above were on both sides. Had the forms of

education been more in keeping with the needs of the churches and the indigenous training patterns, it is certain that many of the disappointments could have been averted.

Perhaps the most serious drawback of the traditional pattern is what has come to be referred to as cultural extraction. Ministerial candidates are pulled out of their natural environment for three or four years of study in a situation which normally at best is artificial. James Hopewell pointed out that it is ironic that in the hope of preparing a person for witness in the world, we remove him or her from that world for three years or so.<sup>14</sup> Moreover, Stephen Neill asserts that the most serious problem of cultural extraction takes place when, because of the prestige involved, students go overseas and become seriously denationalized in the process.<sup>15</sup>

The critics of traditional theological education have ranged in their remarks from scathing to practical and objective. Among the former, one writer seemed to overreact to colonialism so that his evaluation became overly generalized. Even so, his criticisms need to be faced up to:

The present system of theological education in Africa can justly be charged with all the failings attributed to the entire educational system introduced by the colonizing powers into the Third World:

- It is expensive and ineffective.
- It benefits a minority only.
- It alienates its recipients from their milieu.
- It is a means of selection for producing an élite.

Reflection on theological education in a post-moratorium world implies seeking a type of training which would not produce the fatal consequences of the present system.<sup>16</sup>

One of the weaknesses, even dangers, of the traditional method of theological education that is being increasingly mentioned is the fostering of financial dependence. A very serious problem, it is

presented objectively in the following statement:

Up to now a pastor of the traditional churches has been created and nurtured in the artificial atmosphere of a seminary, usually staffed by foreign professors who have not only taught him a foreign curriculum in an alien environment, but have also taught him to depend, in one way or another, on foreign resources, either for part or all of his salary or for the building and maintenance of his church.<sup>17</sup>

Of course, those who have to do with the training of ministers should be seriously concerned about what will happen when the aid is withdrawn, as is happening in some areas.

One third world writer expressed a common concern about the highly theoretical nature of the training so that graduates become distant from the laity and ineffective lecturers of unintelligible theological jargon.<sup>18</sup> It is this separation that another writer alludes to in pointing out that the Pentecostal churches of Latin America have reservations about traditional theological education; in fact, they actually attribute their own success to minimal theological training. They point to their impressive results without such preparation; to non-Pentecostals who have not been as fruitful though trained formally; and to the fact that young Pentecostals "who have been sent to a Seminary or Bible Institute have not come back with the same enthusiasm and drive they had originally. They also return with 'professional' demands which are not in tune with the Pentecostal structure."<sup>19</sup>

In addition, Wayne Weld in a balanced analysis has presented some further weaknesses of traditional theological education from a pragmatic standpoint. He lists the following: (1) the inability to supply the churches with enough pastors; (2) the inordinate expense of pastoral training; (3) the cultural dislocation of the students; (4) the improper selection of candidates for training so that often the wrong

people are being trained; and (5) the inferior quality of instruction that results from imported techniques and curricula.<sup>20</sup>

### Evaluating Theological Education

In view of the criticisms and objections to traditional theological education presented above, it is appropriate to conclude this chapter by suggesting some ways of evaluating theological education in order to overcome the weaknesses of existing structures and avoid the pitfalls when forming new ones. Kinsler offers what should be an over-riding principle:

Our task is to place the tools of theological reflection in the hands of the people of God so that they will be able to clear away the centuries of theological, ecclesiastical and liturgical residue and begin to theologize, to build a much more vital, corporate ministry, to renew the church from its roots, to move out in liberating mission to all people.<sup>21</sup>

This admonition, of course, presupposes that it is the whole body of believers that should be involved in theology. In that sense, theology becomes an art as well as a science. Indeed, one writer expressed the task in the following way: "The true art of theological education is to find the point at which the theological and pastoral heritage of the ages can merge with the contemporary situation with its local needs and local history."<sup>22</sup> It should be observed that it is at this point where contextualization enters the picture.

It is not enough, however, to theorize about the whole body of believers doing theology. It does not take place automatically; there has to be leadership. So the question ultimately returns to the training of the leadership. Five questions should aid considerably in evaluating the viability, relevancy, and effectiveness of theological

education, three from Kenneth Mulholland and two from Ralph Winter: (1) Is it theologically defensible? (2) Is it numerically adequate? (3) Is it culturally adaptable?<sup>23</sup> (4) Does it result in the fullest development of all the individual gifts in the congregation? (5) Does it draw on the best persons in the group for its leadership?<sup>24</sup>

### Conclusion

This chapter has tried to present a balanced view of some of the relative strengths and/or weaknesses of the Biblical and traditional models of theological education. It is not the intention to suggest that either one or the other is to be favored while the other rejected. The model of theological education that we need to use today is not one or the other, but rather a combination of the strengths of both. Chapter six will bring these elements, plus others yet to be presented, into a concrete proposal.

Any structuring of theological education should incorporate the strengths of the Biblical model. The program needs to be practical, building upon the idea of apprenticeship as much as possible. Considerable attention needs to be given to the selection process or choosing of candidates through focus on spiritual gifts. All of the elements of the program need to be in response to specific needs in the church.

The strengths of the traditional model of theological education should be carefully considered, retained, and improved wherever possible. It is important for the student to have close contact with a qualified, inspiring or challenging teacher. More attention needs to be given to assuring that the teachers are indeed qualified and trained for

effective teaching. There is great value in concentrating one's time and effort into meaningful study for maximum achievement during a prescribed time. These elements are worthy of being tested, adapted, and incorporated into the training program.

On the other hand, one must avoid the weaknesses of the traditional model of theological education at all costs. Such things as cultural extraction, differences in expectations of students and school, financial dependence, and theoretical instead of practical emphases that have proved such hindrances to success in the past must be eliminated. Once again, greater care in the selection process is vital and could in itself diminish some of the problems.

Finally, continuous evaluation of existing programs and prior to establishing new ones should be carried on. This evaluation should be according to specific questions that judge the programs on their viability, relevancy, and effectiveness. Above all, a program needs to be Biblical in order to be acceptable and appropriate.

## ENDNOTES

<sup>1</sup>See, for example, Ralph R. Covell and C. Peter Wagner, "Forms of Theological Education through History," An Extension Seminary Primer (South Pasadena, California: William Carey Library, 1971), pp. 52-61; and Ralph D. Winter, "Theological Education in Historical Perspective," Theological Education by Extension, ed. Ralph D. Winter (South Pasadena, California: William Carey Library, 1969), pp. 295-306.

<sup>2</sup>Patricia J. Harrison, "Some Thoughts on Curriculum Design for Theological Education," Evangelical Review of Theology, No. 1 (October, 1977), p. 141.

<sup>3</sup>Covell and Wagner, An Extension Seminary Primer, op. cit., p. 53.

<sup>4</sup>Harrison, loc. cit.

<sup>5</sup>Ralph R. Covell, "Biblical Models for Successful Teaching," Disciplining through Theological Education by Extension, ed. Vergil Gerber (Chicago: Moody Press, 1980), pp. 106-110.

<sup>6</sup>Covell and Wagner, An Extension Seminary Primer, loc. cit.

<sup>7</sup>Ibid., pp. 54-58.

<sup>8</sup>F. Ross Kinsler, The Extension Movement in Theological Education: A Call to the Renewal of the Ministry (South Pasadena, California: William Carey Library, 1978), p. 9.

<sup>9</sup>Harry R. Boer, "A Response to 'Theological Education in a Post-Moratorium World,'" International Review of Mission, LXIV, No. 255 (July, 1975), p. 306.

<sup>10</sup>Samuel R. Rowen, "The Resident-Extension Seminary," Theological Education by Extension, ed. Ralph D. Winter (South Pasadena, California: William Carey Library, 1969), p. 129.

<sup>11</sup>For an interesting presentation of this concept, see Lois McKinney, "Theological Education in the 1980s: Two Scenarios," Disciplining through Theological Education by Extension, ed. Vergil Gerber (Chicago: Moody Press, 1980), pp. 17-30.

<sup>12</sup>Covell and Wagner, An Extension Seminary Primer, op. cit., p. 52.

<sup>13</sup>Peter Falk, The Growth of the Church in Africa (Grand Rapids, Michigan: Zondervan Publishing House, 1979), pp. 435-436.

<sup>14</sup>James F. Hopewell, "Preparing the Candidate for Mission," Theological Education by Extension, ed. Ralph D. Winter (South Pasadena, California: William Carey Library, 1969), p. 40.

<sup>15</sup>Stephen Neill, "Building the Church on Two Continents," Christianity Today, XXIV, No. 13 (July 18, 1980), p. 20.

<sup>16</sup>Gerhard Mey, "Theological Education in a Post-Moratorium World," International Review of Mission, LXIV, No. 254 (April, 1975), p. 187.

<sup>17</sup>Manuel J. Gaxiola, "The Pentecostal Ministry," International Review of Mission, LXVI, No. 261 (January, 1977), p. 59.

<sup>18</sup>Masamba ma Mpolo, "Integrating Theological Schools in the Life of Churches: Some Reflections in Curriculum Renewal in Africa," Africa Theological Journal, IX, No. 1 (April, 1980), p. 56.

<sup>19</sup>J. Noberto Saracco, "The Type of Ministry Adopted by the Pentecostal Churches in Latin America," International Review of Mission, LXVI, No. 261 (January, 1977), p. 67.

<sup>20</sup>Wayne C. Weld, The World Directory of Theological Education by Extension (South Pasadena, California: William Carey Library, 1973), pp. 9-18.

<sup>21</sup>F. Ross Kinsler, "Theological Education by Extension: Service or Subversion?" Missiology, VI, No. 2 (April, 1978), p. 195.

<sup>22</sup>Boer, loc. cit.

<sup>23</sup>Kenneth Mulholland, Adventures in Training the Ministry: A Honduran Case Study in Theological Education by Extension (Nutley, New Jersey: Presbyterian and Reformed Publishing Company, 1976), pp. 11-22.

<sup>24</sup>Winter, "Theological Education in Historical Perspective," op. cit., pp. 296-297.



## Chapter 4

### **SOME ISSUES AND PROBLEMS IN THEOLOGICAL EDUCATION FROM THE THIRD WORLD CONTEXT**

Never a simple proposition, theological education in the third world is particularly complex because of a number of unique issues and difficulties. It is imperative that any attempt to structure or to restructure theological education in the third world consider seriously and honestly these issues. Any proposed solution that has not considered and heeded what the national leaders have said is destined to frustrations and failures. For this reason, this chapter discusses the following issues: (1) the reasons for the call for moratorium; (2) the crisis in national leadership; (3) the inherent problems in higher education; (4) the lack of scholar-theologians and the inability to confront syncretism and universalism; (5) the lack of pastors and forms of alienation; (6) ordination requirements and equivalency; (7) elitism; (8) contextualization; (9) liberation theology; and (10) lack of missionary vision.

#### **The Call for Moratorium**

The very word moratorium, so commonly heard just a few years ago, conjures up ideas of church-mission tensions and conflicts. The whole subject of theological education is intertwined with mission and national church relationships. While there were certainly bases for many of the complaints that surfaced during the moratorium debates, it

seems clear now that for a great number of third world leaders, the issue stemmed more from a real desire to stand on their own feet than from a total rejection of missionary presence. One African writer, whose book was read with a great deal of interest several years ago by many of the missionaries of our evangelical missions in central Africa, speaks of four groups behind the call for moratorium: anthropologists, Christians who rejoice at the success of missions, those who like John Gatu see the presence of missionaries as a hindrance to further growth, and another that he describes as follows:

The fourth group, with whom I identify, advocate a selective moratorium. This large segment holds that only those with particular social and cultural and spiritual qualifications should go overseas as missionaries to meet specific needs, especially in the area of training nationals at a higher level.<sup>1</sup>

I remember very distinctly the jolt of realization I experienced one day in Burundi when a new missionary recruit, whose parents were still on this same field where he had grown up, was being introduced to an old, faithful station worker and foreman. The man had known the new missionary when he was a child and when he himself was already a veteran worker. Now grown up, the "boy" was back after being educated in America and was conceivably in a position which would entitle him to give the older man working orders. I watched the expression on the man's face as he gazed at the new missionary in disbelief that he really could be the same person that he had seen grow up. Many sentiments seemed to me to be wrapped up in that look of disbelief. How could it be that the child could grow to manhood and be in charge of those who were already working before he was born? It took many years for him to grow up and be educated; wasn't it possible for a young national of his own age to have been equally educated and trained in those same years? The incongruity of the whole situation hit me full force. Wakatama

expresses it very well, from a national's perspective:

What is most distressing to me is to see missionaries retiring and instead of their positions being filled by nationals, their children have been coming back as missionaries to take over from them. They in turn become our new bookstore managers, directors of ministries and hospital administrators. They are actually making dynasties out of their missionary kingdoms in our countries. In such cases is the call for moratorium not legitimate?<sup>2</sup>

While one would hope that the dynasties he cites are isolated and rare, the heart cry is nevertheless felt and causes one to flinch. It does no good to point to the lack of qualifications and the bad experiences of misplaced or abused trust, because qualifications are acquired through education, and trust is a two-way street. Even so, at least in Africa, national leaders generally reject complete moratorium because they feel that the Church is universal, and they lack resources.<sup>3</sup>

### The Crisis in National Leadership

The episodes described above, however, point to an increasingly complex situation which precipitates the oft-repeated complaint that missionaries have been too slow and reluctant to turn over responsibilities and leadership to the nationals. This has been particularly crucial and agonizing for the churches in those countries where newly-independent governments abruptly forbade missionaries to continue residence in their countries. Nationals in other countries began to fret that the same sort of thing would happen in their countries and that they would not be ready for that contingency and would therefore lose some projects and properties to the governments.

Among the institutions cited for not having enough national staff, of course, are the theological schools. Moreover, the level of the education given is questioned by many African church leaders. It is

from the implications of this situation that Tokunboh Adeyemo, already mentioned earlier, identifies two crises faced by the African church. First of all, he says that there is an external crisis in that the church has to justify its presence culturally, to show that it is not just an imperialistic hangover, because with the resurgence of interest in traditional religions has come an alarming trend toward universalism. Secondly, he states that there is an internal crisis in that the church is not at rest, in as much as there is a theological struggle going on with the following issues: pastoral theology, political theology, cultural theology, theology of dialogue, and African theology.<sup>4</sup>

In a similar vein, Dick France, who has been close to the development of the Association of Evangelicals of Africa and Madagascar, of which Dr. Adeyemo is the General Secretary, presents three crucial areas in which African Christianity must do some serious thinking: (1) in theology, in response to the question as to how far general revelation extends, particularly as the Christians face up to the re-evaluation and interest in traditional religions; (2) in culture, so as to offer assistance in deciding what is really unchristian and what is merely unfamiliar to Western Christianity; and (3) in social and political issues, so as to distinguish authentic African Christianity from the white man's religion.<sup>5</sup>

This emphasis on authenticity is part of what has led to the movement known as contextualization which will be treated later. One writer insisted that given the pluralistic nature of the South East Asian context, the two requirements for theological education there are that it must be ecumenical and Asian; this latter idea is referred to as the critical Asian principle.<sup>6</sup> It should be used as a situational,

hermeneutical, missiological, and educational principle.<sup>7</sup>

### The Problems in Higher Education

These concerns are, of course, directly related to the problem of higher education in developing countries. Burl Yarberry, for example, indicates that higher education in the developing countries of the world is a prestigious enterprise, but it is fraught with numerous problems, among which he cites the following: (1) intellectual parity; (2) isolation; (3) quality of education; (4) cultural heritage; (5) foreign participation; (6) political unrest; and (7) centralization versus decentralization.<sup>8</sup> While these factors are problems of higher education in general, it is evident that they are particularly present in theological education as well. Bengt Sundkler explains one of the most serious side-effects as follows:

More and more young teachers, secondary school students and graduates refuse to consider the possibility of entering the ministry, since it is generally accepted that theological studies are only for those who failed to achieve some other academic ambition, in secondary or teachers' education. 'Brilliant students do not become pastors. Theology is for those who have failed to get an entrance into the secondary school,' declared a leading African layman from Sierra Leone.<sup>9</sup>

The same author further substantiates this claim with an example from a school in Kimpese, Lower Congo, where the problem was quite evident, which he describes as follows:

Teachers and pastors studied together for their first two years, and then divided into two streams:--teachers' training and theology. The tendency was for the better student to become a teacher and for the slower to choose theology. We emphasize that this impression, held by increasing numbers, is possibly the most dangerous threat to sound recruitment to the ministry.<sup>10</sup>

It is out of this situation, and other related ones, that two closely-related but widely-divergent problems emerge. Given the

situation, it is no wonder that there is a lack of both scholar-theologians and pastors. Because these two problems are so crucial, a detailed presentation of each must be given.

### The Lack of Scholar-Theologians

Throughout the developing world, advanced education is becoming more and more available. Governments are eager to support higher education as much as possible. It is unfortunate that advanced theological training is lagging behind other areas. In insisting that higher education should be a priority, Wakatama stated, "In Africa there are two areas which urgently need trained, national leadership. These are theology and communications--the content and the means to propagate it."<sup>11</sup> Many writers are calling for highly trained national theologians who will be able to respond to the pressing questions facing the churches in the third world. Byang Kato, before his tragic death, pled for evangelical scholarship to combat the creeping influence of syncretism and universalism in Africa.<sup>12</sup> His description is especially pungent:

Biblical ignorance in the churches in Africa today and inadequate emphasis on theological education on the part of missionaries is another factor for the growth of universalism. Many pastors have swallowed the pill of incipient universalism without knowing the premise nor the end result.<sup>13</sup>

In addition to the problem of errors in theology that the untrained may fall into, there is also the problem of disdain that the educated young people have for the untrained clergy. One African writer explained it as follows:

Because of the lack of trained clergy, many of the young people pouring out of African high schools and universities look down upon the church. Our poorly trained pastors are finding it harder and harder to minister, especially in the

urban centers. They are struggling to minister effectively to congregations with growing numbers of government officials, lawyers, doctors, nurses, policemen, clerks, teachers and professionals of all kinds with overseas training when they themselves have had little academic and theological education.

Although the African church is growing by leaps and bounds, its spiritual depth is shallow in some cases and the quality of its life far from robust. This lack of depth can be attributed to the absence of an indigenous theology. What little theology there is, is Western theology super-imposed on the African church without systematic or deliberate adaptation to the culture of the people. Because of this, the questions African Christians are facing remain unanswered, questions having to do with family life and their relationship to traditional customs, rites and festivals which are part of their culture.<sup>14</sup>

After referring to Byang Kato's warnings about syncretism, Dick France says, "Evangelical scholarship in Africa desperately needs to get in where the action is, and not to allow 'African theology' to slide by default into an unbiblical syncretism."<sup>15</sup> As a partial solution to the problem, he calls for African scholars to fill the posts of Biblical studies in the departments of religious studies of the African universities. This is certainly an open and viable potentiality. It is an option that should be investigated and exploited.

It is this paucity of scholarship that caused Adeyemo to criticize, saying, "Theological ignorance has been one of the major weaknesses of the evangelical churches."<sup>16</sup> While recognizing that evangelicals--not without some justification--have frequently been accused of being anti-intellectual, it is nevertheless necessary to ascertain just what such an approach or attitude eventually produces. In studying the growth of the church in Africa, Peter Falk makes the following telling appraisal:

In a large part of sub-Saharan Africa, rapid church growth took place after the gospel had been proclaimed for a number of years and the people had become acquainted with the Christian faith. But the churches failed to call a sufficient number of leaders to instruct all the new believers in the Christian faith. Furthermore, many of the catechists who were to instruct

the believers had not received theological training and found the task beyond their capacity. Consequently, the task of strengthening and nurturing the new believers was not accomplished successfully. This has been quite crucial for many churches. Some of these Christians did not grow in the Christian faith or participate in the ministry of the church. Frequently the spontaneous expansion of the church stalled at this stage.<sup>17</sup> (Italics mine.)

It may be argued, of course, that the expansion of the church stalled not because the level of theological education was not high enough, but because there were not sufficient numbers adequately trained at a lower level. It is evident, however, that theological education was neglected. It seems obvious to me that where theological education is neglected at lower levels, it will be equally neglected at higher levels. In fact, Henry Van Dusen reports that at the world missionary consultation held at Tambaram in 1938, the following declaration was made by the full conference: "'The weakest element in the entire enterprise of Christian Missions is Theological Education.'"<sup>18</sup> It is unfortunate that the same claim is still being made today in many areas.

In order to remedy the situation, it is essential to ask the question why theological education should have been neglected. It should be recognized that the neglect was rarely intentional. Van Dusen, however, lists the following assumptions that contributed to or caused the neglect:

1. That the development of elementary, secondary and collegiate education should have priority of attention and resources;
2. That only missionaries were competent for major leadership of the Church;
3. That all Theological Education must necessarily (sic) be denominational in sponsorship; but, with few exceptions, individual denominations lacked resources to equip and man a first-rate Seminary;
4. That the normative Ministry for which candidates were to be prepared was the village pastorate, for which piety rather than learning was the prime, if not the only, requisite.



So far as Asian Seminaries were founded from America, there was one further factor;

5. Theological Schools in Southeast Asia were projections of denominational Seminaries in the West which, at that period, were similarly neglected and woefully inadequate.<sup>19</sup>

These historical reasons were repeated in many areas of the world. In many cases, those responsible for theological education did the best they could under their given circumstances. The record should be kept balanced by reporting that there were many success stories as well as the failures. It would be regrettable, however, if the limitations and weaknesses of the past were carried into the future, especially in view of the concerted pleas coming from third world leaders to help them meet the needs of the present crisis.

Because of the theorists and proponents of contextualization, there is an increasing awareness that in order to make theology and Christianity relevant to the needs of the peoples of the third world, it is essential to listen to what they have to say. It seems particularly ironic to me that just when third world leaders are crying for more advanced levels of theological education to meet the exigencies of today's world, and contextualists are simultaneously extolling the virtues of listening, that many Western leaders are pushing for a lower ceiling on the level of training. They argue that the prime need is for lower training and that it is a waste of resources and personnel to continue to staff and fund higher schools for the benefit of just a few students. While this may be a valid argument, it would be tragic to prolong the neglect of higher training because of the urgency of the other. It almost seems to me that many who praise contextualization are willing to listen to third world leaders only when such dialogue promises to help them carry out their pre-determined solutions to what

they conceive of as the needs. This is tragic and an issue that must not be avoided.

Many third world leaders are deploring the lack of national evangelical scholarship. The warnings they give should be sufficient to prod theological educators into action, as detectable in the following:

If the lack of evangelical scholarship is not remedied, the church in Africa is going to be ill equipped to survive the next decade. It is facing questions vital to its health which very few are qualified to answer. It is faced with serious problems that require not pat answers with Bible verses to match but serious study and thought.<sup>20</sup>

Of course, one must not count out the resiliency of the Christian Church through the help of the Holy Spirit to withstand every onslaught of the enemy, as it has done through the centuries, but truly concerned Christian brotherhood demands that a solution be sought as quickly and as efficiently as possible.

#### The Lack of Pastors and Forms of Alienation

As serious as the need for scholar-theologians is, however, the need for pastors is even more crucial in much of the developing world. This side of the issue is stated rather bluntly but nonetheless forcefully by Wayne Weld:

No one can deny to the Third World Churches and seminaries the right to form first rate theologians who can formulate an indigenous expression of Christian theology for their own people. But let us remember that the desperate need of the churches is not merely for theologians but for pastors. Resources and programs must not be directed primarily towards preparing a few well trained men for seminary teaching and urban pulpits while millions of Christians remain in relative ignorance of biblical truths.<sup>21</sup>

The most serious aspect of the rapid growth of the church in Latin America and Africa is that the training of pastors has not kept pace with it. The situation in Brazil has already been noted. One

writer, in asserting that there is a ministerial crisis, estimated that in Latin America alone, all the seminaries and institutions can only supply about twenty percent of the new congregations each year.<sup>22</sup> It is this very reason that prompted Lois McKinney to conclude that the rapid growth of the church is a cause for concern as much as for rejoicing.<sup>23</sup>

While the sheer force of burgeoning numbers makes pastoral training hard put to keep pace, there have been other factors that have contributed to the situation. Peter Falk attempts to explain part of it in the following analysis:

In the early years the church leaders were the men with the best training in the society. However, the pastoral training did not keep pace with general education. The pastors were not able to speak the foreign language employed by the colonial power effectively or to communicate with the students regarding modern scientific knowledge. The people began to look up to the teachers and officials rather than to the pastors for leadership. The progress of the churches has been greatly affected by this situation. In order to receive government subsidies for their educational programs, the churches emphasized the training of teachers and neglected the training of pastors.<sup>24</sup>

The neglect referred to, of course, applies equally to the training of scholar-theologians as to the training of pastors, as has already been shown. While it is open to debate, the failure to provide enough pastors, however, seems the more drastic of the two, simply because of the numbers of people directly affected.

Alienation is a key factor in the whole discussion of a lack of pastors to meet the needs of the churches. It is a multi-directional alienation, of Bible school graduates from their home environments, of rural peoples from the graduates, and of graduates from their institutions. The problem is more severe than might be expected. In the first of the three directions indicated, it was often a matter of reluctance on the part of graduates to go back to rural situations.

Sundkler speaks of the problem of the capable students becoming teachers instead of pastors.<sup>25</sup> While this was frequently a choice based on financial considerations, often the educated were pressed into educational service because of the demands of a growing program being developed by missionaries and church. Sundkler describes it in the following manner:

In the Belgian Congo, as in British Africa and elsewhere, the African pastor became involved in this change in the sphere of education. The ordained missionary became more and more inextricably engaged in education, and the African pastor tended to follow the example and find his raison d'être in educational activity. Some pastors with secondary and university education were by the same process led from actual church work to the task of being masters or principals in secondary schools, and this was not always calculated to solve the disturbing problems of the church: the lack of sufficiently well-educated ministry. In the latter part of the 1940's, the salary scales for teachers were raised very rapidly, and it is only human that this factor influenced recruitment to the ministry.<sup>26</sup>

This phenomenon was further complicated by the fact that at the same time the more capable pastors were becoming teachers--with the transfer of honor and respect from pastors to teachers that this involved--the desire for education of any kind on the part of the young was growing. Consequently, many students chose Bible schools and seminaries because education was being offered. An immediate conflict of expectations was generated. On the one hand, the schools expected to turn out pastors; on the other hand, many of the students expected their training to be a stepping-stone to lucrative employment. One of the results is described by Wakatama:

The stated goals of these Bible schools is to train Christians so that they can go back into their communities to be witnesses for Christ. However, the present curriculum of most of them does not equip nationals to be productive and respected members of their societies.

Some young people with Bible school diplomas now feel their training was a waste of time and money. Because they could not

get mission jobs, they feel cheated. Their diplomas do not help them to secure jobs or to be helpful and needed members of their communities because they only studied the Bible.<sup>27</sup>

While it is appropriate, albeit fruitless, to question the motives of those students in the first place, the fact remains that there were many disgruntled and dissatisfied graduates. As they talked with their friends of their dissatisfaction, and, even more noticeably, demonstrated it in their actions, increasing numbers who might otherwise have entered the ministry turned from that vocation, thus compounding the shortage of pastors. That alienation has proved most pernicious.

In addition to the two forms of alienation just presented, there is yet another that seems especially prevalent among the graduates of the higher levels of training. In a very real sense, graduates of seminaries are often not acceptable to the congregations and their needs. From the Latin American situation and the context of liberation theology comes the following appraisal:

The advanced centres of theological education are, for the most part, engaged in training young students for the pastoral ministry of the established churches, within an academic tradition still highly dependent on methodological guidelines dictated by the North Occidental hemisphere. With some notable exceptions, this situation remains. And the great majority of these students come from the middle classes--or are on their way there. For many of our young people, seminaries are the ladder by which they expect to climb socially, and are thus a contributing factor in alienating them from their original situation. This is the context in which the diverse currents of Latin American liberation theology can sow their 'implications'.<sup>28</sup>

It seems, then, that there is a discrepancy between the kind of training received and the kind of ministry required. One writer noted that schools and mission societies bemoan the fact that frequently their graduates go off to find employment elsewhere, or in some cases, to pastor churches in the U.S.A., and then gave the following biting

criticism:

Members of missioning bodies deprecate this twist, but perhaps they do not realize that it is easier for their seminary graduates to pastor a U.S. congregation in California than to develop a culturally authentic congregation in Cotabato. Their training has prepared them for the one, but not the other.<sup>29</sup>

In order to keep a balanced viewpoint, it is necessary at this point to present the other side of the picture. In many cases, students who graduated from overseas schools did not go back to their own countries, not because they were not trained properly, but because they did not want to. Many found the life-style attractive and that they could earn lots of money--some by speaking in churches and winning the hearts of the people by telling their "tribal stories"--and frankly they became caught up in the "good life." The homeland village lost its attraction. There have been third world students who were sent overseas for schooling, received that training, and then did not return, or upon returning took government or other jobs and/or refused to teach in Bible schools or to pastor.

Wakatama, however, contends that the oft-quoted reason for not sending students overseas to study--that most do not return or return with a superior attitude--needs to be seriously studied from the perspective of evangelical students sent to study and the results with them. He claims that the misgivings are frequently based on hearsay, not on facts.<sup>30</sup> While his claim may be true, the fact remains that even among evangelical students, there are some who do not return. Monies, time, and hope were invested in these people, only to find them turn from what they were being prepared for, for whatever reason. Not many writers on either side of the issue deal with this aspect of the problem. It should be pointed out that at least part of the neglect,

referred to earlier, to train scholar-theologians and pastors at a higher level stemmed not from real neglect, but from bitter experiences of what resulted when efforts were made. The lack of both scholar-theologians and pastors would have been a lot less had they remained faithful to their commitment.

Efforts should not be halted because of the failures however. There will always be disappointments and failures in the Lord's work because of the enemy. In the meantime, God is building, and will build, His Church through those who are faithful. The issue underscores the fact that great attention needs to be given to establishing and supporting schools of higher learning in the third world context so cultural extraction is minimized.

Another facet of this alienation is fortunately not common in the evangelical churches, but nonetheless is one that must be reckoned with, especially as more of our young people seek the scholarships available for them at liberal schools. From the perspective of his background in the All Africa Council of Churches, Masamba ma Mpolo, the Executive Secretary of the Office of Family Education of the World Council of Churches in Geneva, is in a unique position to evaluate. He cites the alienation of seminary graduates from the churches because of the prevailing liberal tendency to turn out graduates who are not only theory-oriented, but who are victims of the "God is dead" philosophy and thus have nothing to offer to the spiritual life of the churches.<sup>31</sup> This is a serious criticism indeed, and is exactly one aspect of the danger that some evangelical third world leaders are warning theological educators to avoid and to combat.

Inability to relate effectively to the needs of the

congregations seems to be the basic problem. It would appear that the higher the education level of the pastor, the wider the gulf between him and the people. The problem of communication, however, may not be as much of a factor in the alienation as Western observers might suspect. A former colleague in Africa wrote to me the following:

What you think concerning the problem of communication between the educated and the uneducated is not so. Our rural congregations like to have an educated pastor. They are only afraid of him when they think of how to support him. I found this to be true in Kenya too. But if somebody from abroad would come and see the pastors we have in our congregations and consider the educated ones we have who do not take the responsibility of pastor, he would think that there is a problem of communication.<sup>32</sup>

If the alienation is due more to economic considerations than to difficulty in communicating and relating to the people, as seems likely in many cases, it is nonetheless a formidable obstacle, perhaps even more so. The fact of the matter is that higher levels of training contribute very little to alleviating the problem of the shortage of pastors. I have sat in church council meetings when the topic of how to employ recent seminary graduates was discussed. The first question is invariably, "How are we going to be able to pay them what their schooling would entitle them to?" And just as invariably the second question is, "What project or program that receives overseas funds do we have where they could work?" The higher the education, the more likely that they will be employed in parachurch structures than in the pastoral ministry. The problem, of course, is that those sorts of jobs are limited, and if seminary graduates are only prepared for that service, eventually there are bound to be some frictions and conflicts. Again, this is an issue that theological education and churches cannot avoid.

In addition to the factors I have presented above, there are



some further factors that are given by Lois McKinney as possible explanations why the preparation of trained leaders is lagging far behind the needs of churches. She presents three factors as follows: (1) an ecclesiological explanation--over-reliance on a professional clergy; (2) an educational explanation--over-reliance on residence seminaries; and (3) a cultural explanation--over-reliance on exported norms for developing church leaders, that is, thinking that what is appropriate in the West is equally appropriate overseas.<sup>33</sup> Too often pastors see themselves as the ministers. The general pattern is for pastors to be added only from among seminary graduates instead of for leaders to be multiplied from the Body as the members exercise their gifts. To the second factor, she adds the following comment:

Beyond financial considerations, there is another more serious short-coming inherent in traditional theological education. The academic level and the residence requirement often exclude those who most badly need a theological education, the mature leaders of congregations.<sup>34</sup>

Ross Kinsler also attacks the clergy-laity dichotomy so prevalent in most of the churches, and in speaking of some of the goals of the extension movement describes some of the potential for adding leaders:

We are in the process of breaking some of the assumptions and subverting some of the pretensions of schools in general and of theological institutions in particular. We are trying to open up rather than close the door to ministry; to challenge rather than discourage people of all ages, levels of schooling, social and economic status, ethnic and racial background to respond to God's call. This process may also help the churches to throw off the bondage of a professional clergy, the ideology of the middle classes, the legalisms of the past and the cultural forms of a foreign church and an alienated society.<sup>35</sup>

Finally, two additional factors that have contributed to the shortage of pastors are discernible in two highly significant observations made by Bengt Sundkler. After stating that the Christian

Church is a fundamental factor in the formation of 20th century Africa, he speaks of the role played by teachers, catechists, pastors, priests, and missionaries.<sup>36</sup> Then in a chapter entitled "Found and Called," Sundkler, through many examples, builds a strong case for the fact that many African pastors sensed early in their lives an actual call to the ministry. This call came to many of them at a very early age, to some through crisis experiences in their lives, to many from family associations as the sons of pastors and catechists, to some through dreams, and to not a few through the collective decision or pressure of clan or family and church elders. One of the problems facing the church now is that the period of time between the early call and the decision of manhood is getting longer, largely because of the increasing spread of formal school education. Many men are lost to the ministry during this period.<sup>37</sup>

The second observation has to do with a change in the role of the catechists, who have been so vital in the past, which he explains thus:

. . .the policy of progressive Churches has increasingly been that of exchanging the large army of catechists for a smaller and well-educated group of pastors aided by voluntary lay helpers. In principle, therefore, the catechists' ladder to the ministry will in the future be insignificant as compared with its role in the first half of the century.<sup>38</sup>

To the extent that this observation is true in any area, to that extent it is an unfortunate phenomenon, not only because the role of catechist or shepherd has been so important in the past, but also because the concept of lay ministers is generally extremely slow to take hold in Africa. I would conclude that the function of catechist should not be eliminated.

### Ordination: Requirements and Equivalency

The next logical issue is that of ordination, a very knotty problem indeed. In order to ensure a certain minimum standard of training, most churches, through missionary instigation, have established specific educational requirements prior to ordination. While the intention was positive as an incentive to learning, the ill-effects, which were not envisioned, in some cases have been far-reaching. Ordination, of course, is basic to the Western idea of the ministry. The conflict that has developed is aptly described in the following account:

Basic to the newer ideas of the ministry is the concept of ordination. Some younger churches have found themselves with a two-level hierarchy they had neither planned nor desired--ordained and unordained ministers. Functionally they are doing the same job in many cases, but for one reason or other ordination is denied to some, relegating them to a second-class status. Some churches insist that ordained ministers be full-time, thus excluding the biblical pattern of a tent-making ministry. Educational levels form another rather artificial barrier in certain circumstances. Institutions have been created with academic levels which exclude many functional pastors on principle. In some cases, more emphasis seems to be placed on academic attainment than on spiritual gifts.<sup>39</sup>

It is this paradoxical and enigmatic two-level hierarchy that has proved to be debilitating for many pastors. I remember well the example of one of the older pastors on a district where I served in Africa. He was a faithful servant, as well as a respected leader in his community. Because he did not have the minimum years of schooling required by the conference, he was perpetually locked into the office of deacon on the ministerial ladder, which, at that time, meant that he could not administer the sacraments nor be elected superintendent of his district, even though he was probably the most qualified in all other ways. It was impossible for him to go to the Bible school

because of family, social, and church responsibilities, as well as financial restrictions.

Nearly every year his district would recommend or request that he be permitted to be ordained elder, every year they were told that no exceptions to the rules could be made, and every year he slipped a little deeper into the sloughs of despondency and mediocrity. When a national instead of a missionary was finally elected superintendent of that district, a recent Bible school graduate was elected because he had the academic requirements even though he lacked the maturity, experience, and respect that the older pastor had. This only served to reinforce the idea that the older man was a second-class minister, a most unfortunate thing, both for him and for the people of his church and district. The irony--not to say absurdity--of it was magnified a few years later when the younger man proved unsatisfactory and had to be removed from his duties. One can only speculate as to the revolution and revitalization that may have taken place in the older man's ministry and on his district had he been given the ordination commensurate with his function. Both men may have been spared failure.

Ralph Winter claims that the issue may be the most profound problem in theological education today, and states the case quite succinctly:

It is the question of whether ordination must be based on some absolute standard of knowledge and be the same for everyone everywhere, or whether ordination should be based on an education that is only functionally equivalent across time and space? Is the parity of the ministry the result of similarity in function or similarity in training?<sup>40</sup>

The basic question is whether ordination should be given because of education or because of gifts and abilities. The answer should seem

obvious, but it is clear that overseas the Western value of education as a requisite for ordination instead of recognition of gifts has been deeply installed. Moreover, the Western idea that schooling only equals education has somehow been instilled into their thinking as well, whereas in traditional African society, for example, education equals such abilities as a knowledge of proverbs and their skillful usage, understanding of people, maturity, and the gift of "psychologist" gained through intimate personal knowledge of the individual rather than through impersonal testings. African societies often expect a prospective leader to already have a family and a farm and a role in the community to demonstrate he is capable of leading. It is these kinds of functional equivalence that need to be incorporated into the evaluations and formulations of requirements for ordination. It is imperative that theological education overseas grapple with this issue.

### The Problem of Elitism

Closely related to the issue of ordination, and sometimes as a result of it, is the problem of elitism. The notion that training for the ministry sets a person above his peers and makes him the only one qualified to minister creates the false impression that the minister alone is responsible for everything in the church. Elitism is further fueled by the destructive idea that even some pastors have inherited from secular students that once one is educated, he should no longer get his hands dirty. Bengt Sundkler speaks rather positively of the formation of a relative élite among men trained for the ministry in Africa and Asia who become both spiritual and social leader in their communities, but he then questions the validity for overseas churches of

the imported Western system of a paid full-time ministry.<sup>41</sup>

It is especially when the system of a paid full-time ministry becomes a financial burden that it comes under attack. Wakatama, for example, points to the problem of financial dependence of the Third World churches on overseas funds followed by financial phase-out by missions, and then he adds:

Many African churches have thus entered a time of crisis. Christians were not taught to witness. The pastor was doing all the work for them. Like the Western Christians, they were accustomed to coming to church on Sunday, hearing the sermon, going home and waiting for the next Sunday. The Western concept of a paid clergy, introduced by the missionaries, became a detriment to the natural growth of the African church.<sup>42</sup>

It might be debated whether it was the paid clergy that created the problem or simply the kind of ministry or teaching that was carried on, but the point is a valid one.

It is noteworthy that in some of the independent churches, great care is taken to avoid the kind of elitism that separates the pastor from the people. In comparing the Kimbanguist movement of central Africa to the Pentecostal movement of Latin America, Bena Silu, himself a Kimbanguist, makes the following statement:

It is important to note that special care is taken in the Kimbanguist Theological Seminary to avoid producing an elite. In spite of the education received, graduates are not separated from the masses. The curriculum at the Seminary is in no way a carbon copy of curricula in other countries, but has been developed independently by us, and for ourselves, and is applied under strict church supervision. A balance must be maintained between formal theological education and practical Christian experience in life. Future pastors are made conscious of the fact that the Holy Spirit does not manifest himself as a result of the formal education they are provided with at the Theological Seminary.<sup>43</sup>

It should be noted at this point that there are two sides to the issue of elitism. Samuel Rowen affirms that there is often a controversy between the advocates of mass education, who emphasize the

priesthood of all believers, and the advocates of specialized education, who insist that not all are gifted or qualified to teach or rule. He then refers to a most perplexing situation:

We are left with a dilemma that the church does not grow if we produce a well-trained clergy that develops into a priestly caste, nor will the church grow if it is shepherded by unqualified leaders.<sup>44</sup>

It seems evident that a balance must be maintained. It is popular in these days to emphasize the lay ministry and to speak of the priesthood of all believers, as well as to give attention to the identification of gifts. This is an important and necessary development. On the other hand, one must be careful to separate the cultural ramifications from the essentially Biblical ones. How much of the attack on the clergy-laity dichotomy is actually a manifestation of the Western value system with its emphasis on the democratic principle and the leveling of authority? In Africa particularly, the symbolism of the chief is deeply ingrained and part of the cultural heritage. One writer asserts that the African Church needs some "Abrahamic élites" who will get radically involved with the people.<sup>45</sup> The African chief was part of an élite, to be sure, but not an élite separated from the people. He was looked to for advice, security, final decision-making, maintaining the peace, and so forth. In short, he was radically involved with the people. Most of the independent African churches are, of course, de-emphasizing the traditional role of chiefs. It would be tragic, however, if in the church, in our attempt to develop the lay ministry and to downplay the elevated position of pastor, we lost a potentially forceful rallying point for church growth by minimizing a culturally relevant role. Why not capitalize on the imagery of the pastor as chief in the traditional sense of that word? This is

certainly an area that merits serious investigation by theological educators in cooperation with national leaders.

A problem arises, of course, when the pastor, either because of faulty character or inadequate training, does not warrant the respect of the people. Unfortunately, this has happened with some of the graduates of our Bible schools. The church thinks that Bible school training will automatically produce pastors. Wayne Weld addresses this problem, and after mentioning that interdenominational schools are particularly reluctant to reject candidates from one of the supporting groups, he paints the following typical picture:

Generally when students not apt for the pastorate are spotted in the first year of studies the administration cautiously decides to give the student another chance and so he is enrolled for another year. Suspicions are confirmed that he shouldn't be there, but after completing two-thirds of his training it seems too late to do anything about it now. Therefore the theological qualifications of the student are certified and the denomination to which he belongs takes this as meaning that another pastor has been formed. Even if some leaders of the denomination recognize the lack of pastoral gifts, they feel an obligation to use the man after he has invested three years in study and they have invested a considerable sum of money in his preparation.<sup>46</sup>

The picture may be a bit over-extended, but it does identify a pitfall that theological education must avoid, in spite of the shortage of pastors discussed earlier.

### Contextualization

Yet another issue that seriously affects theological education is contextualization. There was a time when missionaries did not, and perhaps could not, distinguish between essential Christianity and their own specific expression of it. That day is fortunately past--at least for those willing to listen--and one can rejoice in a certain sense



that overseas churches are mature enough that it has become an issue in our own day. The following explanation expresses the basic premises and inherent danger very well:

The main point seems to be that authentic theology is not a detached academic science unaffected by social and economic realities. Rather, it is the intellectual aspect of the Church's involvement in varying cultural contexts. Therefore, as these contexts vary, different theologies will emphasize different problems and grasp issues from different perspectives. Of course, a theology which emphasizes such differences heavily may become a mere culturally-conditioned expression of one's own situation.<sup>47</sup>

No one can deny the importance of attempts to make Christianity truly a Biblical and authentic expression of Christian faith free from purely cultural trappings for each context, but it is exactly that last observation in the above quotation that evangelical theological education must guard against. The following warning gives a clarion call that theological education must heed:

Yet a careful distinction must be made between authentic and false forms of contextualization. False contextualization yields to uncritical accommodation, a form of culture faith. Authentic contextualization is always prophetic, arising always out of a genuine encounter between God's Word and His world, and moves toward the purpose of challenging and changing the situation through rootedness in and commitment to a given historical moment.<sup>48</sup> (Italics in the original.)

In view of the disintegration of traditional African society in many parts of the continent as thousands of people leave their homes and move into the cities in search of work, it is imperative that theological education provide the churches with a faith that is concrete and relevant and unchanging and, above all, Biblical. The analysis that follows pointedly identifies the danger if this is not done:

In sub-Saharan Africa the masses have been loosened from their traditional moorings and are drifting toward a form of Christianity. Churches and missions simply cannot cope effectively with the situation. Therefore, syncretism and

nativism are becoming the greatest danger. A new evangelical strategy is needed if Christianity in a pure form is to dominate. Some Latin American countries present a similar challenge and churches are multiplying rapidly.<sup>49</sup>

Related to the problem of syncretism that contextualization must battle is the more basic question of absolutism versus relativism. The twentieth century is characterized by a steady drift toward relativism both in social values and in theology. The church in the third world is not immune. Theological education must not shun questions such as these:

Which doctrines and principles are absolute and which patterns and practices, forms and structures are culture-related and therefore relative? Are there ethical absolutes that are abiding and must be universalized, or is all behavior culture related? What and who determines the standards of sin and wrong? Is sin defined by culture and custom or by revelation? Are moral standards set by science or the Bible, by anthropology or biblical theology?<sup>50</sup>

While the answers to some of the questions may seem obvious, their implementation and interpretation in actual practice are not, especially in view of the influence of secular society. Witness the following challenge to theological education:

No doubt absolutism versus relativism is becoming one of the most serious struggles in world Christianity today. Yet few evangelical scholars are wrestling with it in depth and fewer missionaries are prepared to be of real help to the struggling churches. Because the church has failed to a great extent to speak out as a conscience, much of society is becoming conscienceless. Evangelical and biblical guidelines are urgently needed in this matter.<sup>51</sup>

As theological education in the third world attempts to define its task in relation to contextualization and the related issues just presented, it would do well to consider some guidelines such as those suggested by Thomas Finger, an author cited above. He maintains that (1) authentic theology cannot be tied to any one race or nation; (2) all theology is contextual in that it has to be lived out in particular

settings; (3) contextual theology always runs the risk of "being reinterpreted by its context rather than reinterpreting it"; and (4) for contextual theology to be meaningful, then, its ultimate message must come from beyond its context.<sup>52</sup>

### Liberation Theology

One could probably make a strong case for the theory that liberation theology is, at least partially, a result of the failure of Christian missions to contextualize the faith. While evangelical theology will do well to consider the position taken on liberation theology by the Latin American Pentecostals, it must not avoid the issue. Liberation theology is generally not acceptable to Pentecostals because liberation for them is spiritual not political. Exploitation is not simply of the rich over the poor; the poor can be just as greedy as the rich. Both rich and poor must avail themselves of God's saving grace.<sup>53</sup> One writer, however, makes a plea for a thorough understanding of liberation theology, not just as a peculiarly Latin American phenomenon, but as an authentic attempt to come to grips with the problem of the poor of the world, for whom traditional Christianity has done but little. He presents a challenge that theological education must heed by pointing out that:

Already there is a growing tendency to take critically every theological product and every biblical interpretation deriving from the rich world or from those ecclesiastical establishments which support the present order, since, generally speaking, they serve the political and economic interests of the rich world and of its allies in our land.<sup>54</sup>

To deal with this last issue will take a great deal of love and understanding on the part of both missionaries and nationals. It is unfortunate that the very love of Christ that the liberation theologians

claim for liberating the oppressed and the poor, and that the evangelical missionaries claim for setting the spiritual captives free, should be the basis of division among us. Perhaps that is why the last issue that I want to present is so vital. A number of third world leaders are beginning to decry the fact that in general there is very little missionary outreach in the overseas churches. Had a missionary emphasis been instilled in the new believers from the beginning so that the young churches were reaching out effectively to such a degree that the missionaries would have felt free and justified--even compelled--to move on to other areas, there may never have been a need for liberation theology.

### Lack of Missionary Vision

In this regard, Herbert Kane points out that by and large the churches planted by missionaries in the third world have not been missionary-minded. He gives a preliminary, partial analysis as follows:

The churches were supposed to be self-governing, self-supporting, and self-propagating. The churches emphasized the first, self-government. The missions attached great importance to the second, self-support. Neither church nor mission attached equal importance to the third, self-propagation.<sup>55</sup>

As a more complete explanation, he adds the following incriminating statement:

The churches are not altogether to blame for this state of affairs. The missionaries themselves did much to foster the idea that pioneer evangelism was the work of the mission, not the church. The word missionary was applied only to Westerners. Nationals engaged in spreading the gospel were called 'evangelists.' The distinction between the two terms was very clear.<sup>56</sup>

One third world leader underscores two weaknesses in former missionary practice by asserting that one failure of missionaries is "in not

preaching the missionary call and mandate to the indigenous churches" and that most overseas seminaries do not even have missions in their curricula.<sup>57</sup>

We have already cited the term "the fourth world" that Peter Wagner has used to designate those who do not know Christ wherever they may be found. Although the term has come under attack, the concept is valid. He gives three reasons why the third world churches have not been interested in the fourth world, reasons which both missionaries and theological educators must find ways and means to change: (1) a lack of missionary teaching; (2) a lack of missionary example; and (3) nominality in the church.<sup>58</sup>

While there is still a great deal to be done, one can nevertheless rejoice at the growing awareness among some third world churches that it is the responsibility of all Christians to be involved in missionary and outreach endeavor. Some are even sending out cross-cultural missionaries, and that is encouraging. It would be even more exciting if Western missionaries and third world missionaries would cooperate to help the latter capitalize on the successes and avoid the failures of the former during the Western missionary epoch.

### Conclusion

The issues coming out of the third world context that have been presented in this chapter indicate a need for changes in theological education. If theological education is to be true to its calling, it must seriously grapple with the issues and find solutions. The following statement would give a partial indication of the directions that theological education must head if it would take seriously the

issues presented:

There is a triple challenge facing present-day theological education in Latin America and the world: the need for more in-depth evaluation, the need to avoid cultural overhang, and the need to tie in educational procedures with the felt needs of local churches.<sup>59</sup>

As theological education strives to meet the challenges and develop an authentic and Biblical theology in the respective contexts, it will do well to recognize that there are some inherent threats or obstacles to doing so, as one writer from Africa suggests, such as: (1) a mistrust of theology, so that many evangelicals assert that the Word of God is all they need; (2) sacerdotalism, in that the concept of a religious specialist is attractive to Africans; (3) an ahistorical faith, in that many Christians lack proper historical perspective; and (4) denominational individualism.<sup>60</sup> These too will have to figure prominently in future theological education and efforts to improve it.

Subsequent chapters endeavor to show what innovations are being undertaken in theological education and to make recommendations for changes or approaches that consider the issues raised in this and previous chapters.

## ENDNOTES

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<sup>2</sup>Ibid., p. 40.

<sup>3</sup>Yves Cruvellier, "All in the Same Boat," International Review of Mission, LXVII, No. 265 (January, 1978), p. 65.

<sup>4</sup>Tokunboh Adeyemo, "An African Leader Looks at the Churches' Crises," Evangelical Missions Quarterly, XIV, No. 3 (July, 1978), p. 153.

<sup>5</sup>Dick France, "Critical Needs of the Fast-Growing African Churches," Evangelical Missions Quarterly, XIV, No. 3 (July, 1978), pp. 146-149.

<sup>6</sup>Robert R. Boehlke, "Higher Theological Education in South East Asia," Brethren Life and Thought, XXIII, No. 3 (Summer, 1978), p. 171.

<sup>7</sup>Ibid., p. 173.

<sup>8</sup>Burl Yarberry, "The Dilemma of Higher Education in Developing Countries," Brethren Life and Thought, XXIII, No. 3 (Summer, 1978), pp. 180-184.

<sup>9</sup>Bengt Sundkler, The Christian Ministry in Africa (London: SCM Press, Ltd., 1962, abridged from the 1960 edition), p. 41.

<sup>10</sup>Ibid.

<sup>11</sup>Wakatama, op. cit., p. 54.

<sup>12</sup>Byang Kato, Theological Pitfalls in Africa (Kisumu, Kenya: Evangel Publishing House, 1975), p. 14.

<sup>13</sup>Ibid.

<sup>14</sup>Wakatama, op. cit., p. 55.

<sup>15</sup>France, op. cit., p. 144.

<sup>16</sup>Adeyemo, op. cit., p. 158.

<sup>17</sup>Peter Falk, The Growth of the Church in Africa (Grand Rapids, Michigan: Zondervan Publishing House, 1979), p. 434.

<sup>18</sup>Henry P. Van Dusen, "An Informal Report to the Association of Theological Schools in South-East Asia," The South East Asia Journal of Theology, VI, No. 4 (April, 1965), p. 46.

<sup>19</sup>Ibid., pp. 46-47.

<sup>20</sup>Wakatama, op. cit., p. 59.

<sup>21</sup>Wayne C. Weld, The World Directory of Theological Education by Extension (South Pasadena, California: William Carey Library, 1973), p. 9.

<sup>22</sup>Ibid.

<sup>23</sup>Lois McKinney, "Theological Education Overseas: A Church-Centered Approach," Emissary, X, No. 1 (April, 1979), p. 1.

<sup>24</sup>Falk, op. cit., p. 442.

<sup>25</sup>See Bengt Sundkler, The Christian Ministry in Africa (London: SCM Press, Ltd., 1960), p. 97ff.

<sup>26</sup>Ibid., p. 97.

<sup>27</sup>Wakatama, op. cit., p. 52.

<sup>28</sup>Jorge Pantelis, "Implications of the Theologies of Liberation for the Theological Training of the Pastoral Ministry in Latin America," International Review of Mission, LXVI, No. 261 (January, 1977), p. 17.

<sup>29</sup>Feliciano Montenegro, "Theological Education Overseas--A Review," PAFTEE Bulletin, VI, No. 1 (March, 1980), p. 7.

<sup>30</sup>Wakatama, op. cit., pp. 69ff.

<sup>31</sup>Masamba ma Mpolo, "Integrating Theological Schools in the Life of Churches: Some Reflections in Curriculum Renewal in Africa," Africa Theological Journal, IX, No. 1 (April, 1980), p. 53.

<sup>32</sup>Personal correspondence from Onesiphore Nzigo, Director of the T.E.E. program for the Free Methodist Church in Burundi, Africa, May 16, 1981.

<sup>33</sup>McKinney, op. cit., pp. 2-3.

<sup>34</sup>Ibid., p. 2.

<sup>35</sup>F. Ross Kinsler, "Theological Education by Extension: Service or Subversion?" Missiology, VI, No. 2 (April, 1978), p. 186.

<sup>36</sup>Sundkler, The Christian Ministry in Africa, op. cit. (1962 edition), p. 7.

<sup>37</sup>Ibid., pp. 9-45.



<sup>38</sup>Ibid., p. 40.

<sup>39</sup>Ralph R. Covell and C. Peter Wagner, An Extension Seminary Primer (South Pasadena, California: William Carey Library, 1971), p. 4.

<sup>40</sup>Ralph D. Winter, "The Functional Equivalence of Different Academic 'Levels,'" Theological Education by Extension, ed. Ralph D. Winter (South Pasadena, California: William Carey Library, 1969), p. 30.

<sup>41</sup>Bengt Sundkler, The World of Mission (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1963), pp. 172-173.

<sup>42</sup>Wakatama, op. cit., p. 34.

<sup>43</sup>Bena Silu, "The Message of Expectation from Indigenous Christian Movements," International Review of Mission, LXVI, No. 261 (January, 1977), p. 72.

<sup>44</sup>Samuel F. Rowen, "The Resident-Extension Seminary," Theological Education by Extension, ed. Ralph D. Winter (South Pasadena, California: William Carey Library, 1969), pp. 132-133.

<sup>45</sup>Gerhard Mey, "Theological Education in a Post Moratorium World," International Review of Mission, LXIV, No. 254 (April, 1975), p. 192.

<sup>46</sup>Weld, op. cit., p. 13.

<sup>47</sup>Thomas Finger, "New Directions in Christian Theology: Voices from the Third World," Christian Scholar's Review, VIII, No. 3 (1978), p. 248.

<sup>48</sup>"A Working Policy for the Implementation of the Third Mandate of the Theological Education Fund," The South East Asia Journal of Theology, XIV, No. 1 (1972), p. 66.

<sup>49</sup>George W. Peters, "Missions in Historical Perspective," Part 2 of "Perspectives on the Church's Mission," Bibliotheca Sacra, CXXXVI, No. 542 (April-June, 1979), p. 108.

<sup>50</sup>George W. Peters, "Missions in Cultural Perspective," Part 3 of "Perspectives on the Church's Mission," Bibliotheca Sacra, CXXXVI, No. 543 (July-September, 1979), p. 196.

<sup>51</sup>Ibid.

<sup>52</sup>Finger, op. cit., p. 261.

<sup>53</sup>Manuel J. Gaxiola, "The Pentecostal Ministry," International Review of Mission, LXVI, No. 261 (January, 1977), p. 61.

<sup>54</sup>Pantelis, loc. cit.

<sup>55</sup>Herbert J. Kane, "Evangelization: Problem of National Missions," Readings in Third World Missions: A Collection of Essential Documents, ed. Marlin L. Nelson (South Pasadena, California: William Carey Library, 1976), p. 191.

<sup>56</sup>Ibid.

<sup>57</sup>Chua Wee Hian, "Encouraging Missionary Movement in Asian Churches," Readings in Third World Missions: A Collection of Essential Documents, ed. Marlin L. Nelson (South Pasadena, California: William Carey Library, 1976), p. 19.

<sup>58</sup>C. Peter Wagner, "Mission and Church in Four Worlds," Crucial Dimensions in World Evangelization, ed. Arthur F. Glasser et al. (South Pasadena, California: William Carey Library, 1976), p. 290.

<sup>59</sup>William J. Kornfield, "The Challenge to Make Extension Education Culturally Relevant," Evangelical Missions Quarterly, XII, No. 1 (January, 1976), p. 13.

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## Chapter 5

### THEOLOGICAL EDUCATION: RESIDENCE VERSUS EXTENSION

Throughout its history, the Church has found means of training its leaders. The goal has primarily been to provide a few with a formation that would enable them to help the Church carry out the tasks God has given it and its members. It has already been shown, of course, that the appointment or selection of a few for this task is not strictly the Biblical pattern. Nevertheless, a strong tradition has developed whereby each local church--at least in the Western world--has one or more trained and salaried pastor. The training for such a position has just as traditionally been in a specialized residence school, generally with high ideals and specific courses of study, as well as varying traditions and standards of excellence. This pattern has been more or less adequate, if not successful, in most cases, as evidenced by its rather tenacious foothold in most denominations.

Because the pattern has come under close scrutiny and, in some cases, severe attack in recent years, however, it is necessary for our study to investigate briefly its philosophy, strengths, and weaknesses. This will be followed by a similar treatment of what is known as the extension model. To conclude the chapter, there will be an evaluation and an analysis of the relationship between the two patterns of theological education.

#### Residence Theological Education

It goes beyond the limits of this study to give a thorough

treatment of the history of higher education in the West. There is, however, a long tradition of both religious and state universities that can be classified as residence schools. Moreover, many of the well-established liberal arts universities had their beginnings as training schools for ministers. When one speaks of higher education in general, then, it is more or less normative to associate it with residency. The pattern has developed over a long period of time. Aside from or in addition to its heritage, it is not difficult to appreciate its philosophy. The rationale for the residency pattern is that it makes sense to take the young with their keen minds that quickly and readily apprehend and expose them to highly trained experts for an extended period of concentrated study. More or less freed from other entanglements, they can devote themselves to their studies, take advantage of the library and their professors' expertise, and thus become ably prepared for future work and service in a relatively short time while they are in school.

This philosophy of the residency pattern of higher education in general extends to the traditional seminary or pastoral training school as well. There are some definite strengths in this system. In an effort to be fair in his comparison of traditional and extension theological education, Kenneth Mulholland cites the following:

Despite the weaknesses of traditional theological education, it does have certain advantages over theological education by extension. It provides the time and opportunity for concentrated and intensive study; ready access to professors; more-closely supervised practical work; motivation and facilities for depth study; a large library, audio-visual resources, office equipment; and a breadth of experience through contact with students who come from varied backgrounds. Many would question seriously whether it is possible to train an elite of Christian scholars by extension. Further, some educators believe that urban youth eager to enter into a full-time church vocation are best trained in a residence institution.<sup>1</sup>

It should be further noted that an additional factor in its favor is the rigid discipline required. The daily routine of assignment and the regimen of deadlines is instrumental in helping students complete courses of study that for some would not be possible on a self-study basis. It is indeed the factor of guided education that is one of the strongest points in the residency system. Considered together, these combined strengths make the system one that should not be set aside too hastily.

Many writers, on the other hand, are pointing out the weaknesses of the resident pattern of theological education. William Kornfield, for example, in reporting on the first workshop on extension education in South America held at Cochabamba, Bolivia, in 1968, says that the participants pinpointed the following deficiencies of the traditional residence program: (1) the relatively small number of mature students; (2) the high cost; (3) the large number of functioning leaders who could not attend a residence program because of family responsibilities and limited education; and (4) taking students out of their environment and putting them in the somewhat artificial atmosphere.<sup>2</sup> It should be noted, however, that the problem of family responsibilities as a hindrance to educational pursuits is exactly one obstacle that residence education attempts to overcome by educating the young before they incur such responsibilities.

The problem of mature students is particularly acute in many areas of the third world. It is complicated by the fact that generally the students in Bible schools and seminaries are younger and less educated than their counterparts in the West. In the third world, it is not uncommon for students training for the ministry in a three or four

year program to be sixteen or seventeen years of age when they begin. Those who question the spirituality and commitment of those Bible school graduates who do not enter the full-time ministry somehow fail to recognize that students in the West of their age would still be in high school, and would go through college before ever making their final career choice. Of course, this is not to say that I am unaware of the call of God, nor minimizing it. It is not generally people who early experience or sense a call to the ministry who are among the dropouts. One veteran missionary wryly commented that we expect young people in the Bible schools and seminaries in the third world to wrestle with and grasp theological concepts that he himself was not ready for until he was nearly thirty years old! It is particularly ironic that the few critics who would opt to close down the Bible school when not one hundred percent of its graduates are entering the full-time ministry would not even think of or entertain such a notion about the Christian colleges' record in the homeland. It is curious that they should expect it in one situation and not the other and fail to see the two situations as analogous.

These reservations about the criticisms of the residence pattern notwithstanding, there are additional assessments that make the concerns warranted. The following statement seems especially valid:

Structurally, the traditional residence pattern may tend to train people away from those they are to serve, to isolate the process of theological education from the frontier issues of society, while at the same time it is proving to be increasingly unviable financially.<sup>3</sup>

In view of the fast-growing churches in many areas of the third world with the resultant increased need for many pastors, the problem of alienation, implied in the above statement and already discussed in

detail in the previous chapter, and of funding become particularly critical. The simple law of supply and demand makes a careful and thoughtful reevaluation of the traditional pattern imperative.

In addition, Kinsler underscores three acute problems of the traditional seminary, as follows: (1) it has not been able to form pastors for a growing, diverse church: city versus rural, poor versus socially climbing, etc.; (2) its graduates are unlikely to be able to adapt to the exigencies of the diverse situations; and (3) few congregations will ever be able to provide its graduates with professional salaries.<sup>4</sup>

### Theological Education by Extension

It is with these discussed weaknesses of the traditional residence pattern of theological education in mind, then, that the concept of theological education by extension is receiving a great deal of notice and generating much interest. Because a good number of historical accounts of the birth and subsequent development of T.E.E. are available, it is not necessary to make such a presentation in this paper.<sup>5</sup>

The philosophy of the extension principle or pattern of theological education can be quickly ascertained in the distinction between the two questions: what to teach? and whom to teach? In other words, the emphasis in extension is more on the person to be taught than on the material to be learned. It is person-oriented rather than institution-oriented.<sup>6</sup> One writer expressed it as follows:

The philosophy of Extension Seminary training begins with the concern of meeting the 'church-leader-in-training' needs. That places the potential leader-in-training first in all considerations.<sup>7</sup>

Perhaps the most vital factor in the extension seminary concept is the recognition of the need to train existing leaders rather than simply to try to make leaders. It is in this context that the distinction between pre-service and in-service training becomes apparent. T.E.E., of course, emphasizes the latter. Speaking in favor of the extension technique, Norman Hoyt explains this principle:

It was designed to provide Biblical, indigenised, goal-oriented training. Properly implemented it should offer the right kind of training for a large segment of the church. And even more important, it introduces a new pattern for training into the life of the church. By this I refer to the fact that the local church leader will be studying while residing at home and while getting on with his ministry. Also, he will be discussing the subject matter and his experiences with others who are on an equal footing with him. Learning will thus be removed from the classroom-lecturer setting. He, in turn, will expect others to learn the way he has learned.<sup>8</sup>

One study succinctly stated the philosophy of extension training in a series of five propositions, as follows:

1. Extension education is built upon the existing structures.
2. Extension education trains the leaders God has called.
3. Extension education trains leaders where they are.
4. Extension education is quality education.
5. Extension education is closely tied to implementation of church growth.<sup>9</sup>

It is historically evident that T.E.E. is predicated on an effort to overcome some of the apparent weaknesses of the traditional pattern of theological education. It is on the basis of the strengths of its philosophy that its advantages are being advocated by many writers. Classified as a serious pedagogical innovation,<sup>10</sup> it is seen by some as the only practical means of meeting the current pressing demands for trained ministers for the fast-growing overseas churches, many of which project goals of establishing thousands of new congregations in the near future.<sup>11</sup> The traditional seminaries just



simply cannot keep pace with the needs in many areas. In addition to the possibility of training a larger number of leaders through the extension method, there are other advantages of training the leaders where they are instead of extracting them from their cultural settings. One writer from the context of liberation theology commends T.E.E. because it makes the training of the poor and oppressed possible, and he concludes:

Unlike the elitist education of the residential seminaries, this new method of training adapts itself to the life-style of the natural leaders. Protestants and Catholics alike have found it the best way of extending pastoral care in a continent where the lack of a highly prepared ministry (and where that which exists is largely foreign), makes it impossible to reach all segments of the most rapidly growing population in the world.<sup>12</sup>

Minimizing the obvious pitfalls that those who are extracted from their culture are susceptible to is indeed one of the most positive factors in the extension pattern. Furthermore, T.E.E. enlarges rather than restricts the selection of ministerial candidates. In this regard, Ralph Winter, in speaking of the genius of T.E.E., corrects those who think of it as merely another gimmick:

But what transforms the gimmick into a revolutionary breakthrough--what makes TEE breathtakingly more than a tardy application of longstanding extension techniques to the training of ministers--is that one most weighty fact, often unnoticed, that it allows a far wider selection process in the development of church leadership.<sup>13</sup>

He goes on to explain his position, as follows:

What does this mean? It means bluntly that a local church, or a church denomination, is no longer limited to uncertain leadership gifts of a stream of young candidates going into the ministry as a one-way-trip career. TEE can reach out to any man in any local congregation anywhere, at any age, any stage of life, in any occupation, and screen him, prepare him, and elevate him to whatever level any church desires for whatever leadership position his God-given gifts will take him.<sup>14</sup>

Weld adds the following contention to the estimation of T.E.E.'s

selection process:

Candidate selection is clearly superior for TEE. Extension seminaries do not attract young men who are searching for an attractive career with job security. There is no offer of free education and living expenses for three years while a man decides whether he really wants to be a pastor or not. Extension studies draw men who have nothing to gain financially, but who feel a need to prepare themselves for more effective service.<sup>15</sup>

While his statements may be slightly hyperbolic, the point is well taken in view of actual experience.

Further advantages of T.E.E. can be summarized as (1) flexibility, in that it permits the crossing of cultural barriers and allows for adaptation to the structures of local situations; (2) lower costs; (3) cultural relevance, in that its in-depth nature stimulates practical dialogue and interaction; (4) quality of education, in that measurable goals are fixed and tested in the lives and ministries of the students; and (5) programmed instruction which assures comprehension because of its continuous feedback.<sup>16</sup>

In spite of its strengths, there are some weaknesses in T.E.E. that must not be overlooked. In fact, it is the enthusiasm of its advocates for its potential contributions to the training of ministerial leadership that causes the most serious handicap. Many groups have jumped into it with little preparation, thinking of it as the panacea for all the ills of their present structures. In these cases, because of the hasty and faulty beginnings, the program often falters and is quickly relegated to the stubborn opinion among church leaders that it is strictly a second-rate program.

One writer presented eleven problems encountered in the implementation of a T.E.E. program which can be considered as indicative of the problems in general: (1) failure of students to complete the

assignments; (2) inadequate programmed materials; (3) lack of programmed texts prepared by nationals; (4) lack of trained teachers in programmed learning; (5) lack of culturally adapted materials; (6) cultural differences between teacher and student; (7) lack of identification between teacher and student; (8) lack of time of the extension teachers with their families; (9) lack of sufficient preparation of teachers at the higher levels; (10) lack of financial support from local churches; and (11) lack of being able to graduate in a relatively short time period.<sup>17</sup> It should be recognized that not all of these would necessarily be true of any one situation, and many of them can easily be overcome by adequate preparation and training.

In view of the fact that T.E.E. reaches out to a large number of potential or actual leaders, it is obvious that there may be a high attrition rate. Keeping the students motivated to systematically and continuously pursue their studies is a perpetual task. Potentially a negative factor, Weld sees it, on the other hand, as a positive element, which he explains as follows:

TEE does not have a drop out problem. It welcomes a high attrition rate. In fact it could well serve as a screening process for residential schools.<sup>18</sup>

It is this element of being available for mass-training, however, that causes Ralph Winter to lament the direction T.E.E. has turned in some cases:

Extension is capable of supplying the professional training to 'elected' or at least 'selected' leaders, thus combining the values of training with the importance of gifts. That is its chief value.

As I move around, however, I see vast and widespread divergence from this precious 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>19</sup>

To avoid misunderstanding, it should not be thought that Winter is against the use of T.E.E. for lay-training. It is simply that if T.E.E. is not taken as a serious professional training program, it will have missed its original purpose. That this has been allowed to happen in some areas is, of course, not so much a weakness of T.E.E. as of its implementation.

In speaking of some aspects of T.E.E. that need to be corrected, Mulholland cites an article by James Goff highly critical of the extension technique.<sup>20</sup> While emphasizing that Goff is inaccurate in some of his polemics, Mulholland acknowledges that some of Goff's concerns are indeed real. These concerns can be summarized as follows: (1) ideological, in that he contends T.E.E. is a tool of indoctrination and leads to manipulation; (2) methodological, in that its use of programmed texts is a form of thought control that produces people unable to think for themselves; and (3) administrative, in that the direction and control are from North American missionaries.<sup>21</sup> Mulholland then presents a further concern not mentioned by Goff which he labels strategic; he says that attention needs to be given to lower level students and non-formal education.<sup>22</sup> It should be noted that these are by and large philosophical concerns that sincere and astute educators and administrators will take all measures to avoid.

Another ideological problem was raised by a former colleague who has been involved in the administration of a T.E.E. program in his country. In personal correspondence, he commented that some nationals have not responded positively to T.E.E. because they view it as another form of neo-colonialism because it limits people in their studies.<sup>23</sup> In

other words, it is seen as a means of holding the people down in their educational pursuits. This is a serious disadvantage that must be rectified wherever encountered.

On a practical scale, some educators argue that because the students in T.E.E. are left to a more or less self-study program, they are deprived of a study community that would enhance their thinking and push them to concentrated and thorough work.<sup>24</sup> If the program is run properly, however, the study community will be operative, and perhaps even more effective, as the students meet periodically and regularly to discuss common topics of interest and concern encountered in the lessons. On the other hand, when it is a weakness, it must be overcome if the extension pattern is to achieve its greatest potential.

To become aware of practical problems, it is imperative to listen to what those who have attempted to implement a T.E.E. program have to say about obstacles encountered. Hill, for example, lists eight problems from the Philippines context that require solutions, which I have interpreted and summarized as follows: (1) because of the divergence of students, the need for multi-academic level texts; (2) because of the large number of languages, the need for multi-lingual texts; (3) because of the vast distances, the need for many centers; (4) because of the economy, the problem of financing, especially for the travel required; (5) because of the nature of adult teaching and learning, the problem of finding suitable teachers; (6) because of the specialized technique, the production of programmed texts in ample supply; (7) because of the innovative technique, the problem of misunderstandings about extension education; and (8) because of the new technique, the need to prove the quality of T.E.E., the test of which

will be if the persons educated through extension prove to be effective leaders in building churches and building up the body.<sup>25</sup> While some of these problems are unique to the Philippines situation, most do have wider application and should be struggled with and answered before a program is ever launched.

Furthermore, there are some dangers inherent in T.E.E. that must be kept in mind in any attempt to incorporate it into the structure of theological training. These can be summarized from Weld as follows: (1) domination by missionaries--indigenization is essential, and this at all levels from teachers to administrators; (2) lack of effective teachers, thus making workshops that give practical help of prime importance; (3) less contact between student and teacher; (4) inflexibility of courses offered, especially if outside "experts" decide what courses should be offered without concern for local needs; (5) the tendency to try to duplicate what is offered at the residence seminary; (6) a non-critical analysis of what is to be taught, especially if the programmer is content with reaching certain pre-determined goals without proper and adequate input from local leaders about the relevancy of those goals; and (7) a tendency to be content with quantity of students and neglect quality of instruction.<sup>26</sup>

While the above discussion of the weaknesses of the extension model of theological education furnishes some precautionary counsel, there are also some additional factors that hinder its acceptance in some areas of the third world that should be recognized. For one thing, the concept may be of questionable value to some overseas leaders. The following appraisal pinpoints some of the cultural overtones:

Techniques aside, the concept of extension education may not be welcomed by Africans. Education and status are so

integrally related that any program appearing to be outside the normal system may not be viewed either as educationally valid or sufficiently prestigious. Years of immersion in patterns of Western education make it difficult to separate learning from acquisition of facts. This tendency to prize correct answers rather than methods of learning caused students in Nigeria to cheat their way through programmed materials by looking first at the answers.<sup>27</sup>

Closely related to the above are some additional factors from the Philippines context that hinder the progress of T.E.E. in that country, but which are no doubt applicable to other areas as well. Briefly stated, they are: (1) the Philippine educational system itself in which formal education is the norm and non-formal education is suspect; (2) the present system of traditional religious and theological schools which involves the factors of acceptable convention, competition, and credibility; (3) evangelical denominations and missions for whom the formal theological schools are precious to such a degree that the leaders honestly want to know why there should be a change now; and (4) the T.E.E. proponents themselves who often have strongly criticized the residential schools and thereby caused the faculties and administrations to react in defensive and protective ways while branding T.E.E. as just another Western innovation.<sup>28</sup>

### The Relationship Between the Two Patterns

From the vantage point of having seen the strengths and weaknesses of both the residence and extension patterns of theological education, an evaluation is now in order. It should be noted that the primary goal of theological education should be to enhance the ministry, to make its students truly ministering people. To the extent that either system succeeds in that purpose, it is worthy of its existence.

Both systems must be seen as means to an end and not the end itself, the development of the church being the principal concern.<sup>29</sup> It is in this context that Kinsler envisions the true role of T.E.E., namely to transform the image of the ministry, a proposition which he states thus:

The concept of an omni-competent spiritual leader has no basis in the New Testament, and it has never been effective, at least not in Guatemala. Rather we should seek to build up the ministry of each congregation as a body. The present pattern of authoritarian leadership must be replaced with an emergent, plural, corporate leadership of the people. The ineffectual, top-down style of communication must evolve into an experience of dialogue so that the people can grow in their understanding of the Gospel and begin to relate it meaningfully to their own lives and to the needs of their neighbors.<sup>30</sup>

Any evaluation of the merits of T.E.E. must include two integral factors that are not easily solvable. First of all, in spite of the projected estimate that it will be less costly than traditional education, it must be admitted that it too will be expensive.<sup>31</sup> The second is the issue of accreditation and equivalence.<sup>32</sup> A great deal of its credibility in the third world will rest on this issue. While some efforts have been made to answer the question, more dialogue on an individual area basis is needed.

Despite certain reservations, however, the bulk of the presentations have been strongly in favor of T.E.E. It would be hard not to want to at least give it a chance after reading such evaluations of those who have tried it as the one that follows:

I believe that theological education by extension is not only a growing phenomenon, but a valid, viable, and valuable form of theological education. This thesis is supported by the following factors:

1. Theological education by extension takes into account the varied forms of ministry inherent in such historic patterns of training as apprenticeship, in-service training, and tent-making ministry, instead of trying to force all candidates



into the mold of full-time, urban-oriented, professional scholar-pastor.

2. It allows a single school to work on more than one academic level and in more than one cultural sphere. It reaches out to the real pastoral leadership of the church with first-rate theological education, allowing these men with high potential to become more than second-rate leaders.

3. It simplifies the structure and lowers the cost of theological education by adapting not only to the socio-economic conditions, but also to the cultural and educational patterns of the developing nation.

4. It incorporates modern educational principles, such as the 'split rail fence' model, contextualization, and programmed learning into its educational theory. Learning takes place in the context of daily life. Thus, it gives promise to being able to train students to depend upon their own God-given resources for continuous, lifetime study.<sup>33</sup>

My study thus far has nevertheless led me to conclude that the approach to be taken in theological education is not an either-or proposition. In treating the relationship between residence and extension theological education, Mulholland says that there are four basic alternatives: residence only, residence above extension, extension only, and residence with extension.<sup>34</sup> I concur with his conclusion that the last seems to be the most sensible approach. Covell and Wagner too make it abundantly clear that they advocate an extension of present structures not an extermination of them because the two programs are complementary, not contradictory.<sup>35</sup>

The following description of the mutual benefits of a combination of residence and extension programs should be the goal of theological educators:

Critics assail residence programs for not taking advantage of their full potential because of the immature character of an untested student body. But the presence of an extension system alongside a residence program can often alleviate this gap and reduce some of the apparent weaknesses of the traditional system. The superior inductive methodology and seminar type class sessions, whose value have (sic) been demonstrated in extension teaching, can be applied to residence programs as well. Furthermore, the residence students' contact with the

often rough-hewn leaders of the local church, whose Christian experience and leadership ability are apparent, helps to bridge the gap and build fraternal relationships between present and future leaders. Finally, the periodic convocations serve to add enthusiasm and a dimension of fellowship not known when such special lecture series or workshops involve only the residence students and a few pastors.<sup>36</sup>

### Conclusion

It is my opinion that the healthy relationship between residence and extension education suggested in the paragraph above ought to be a motivating ideal in the future structuring of theological education.

No matter which system or combination thereof that is employed, the following five basic observations presented by James Emery should be guiding principles heeded by all teachers and administrators:

1. Learning does not take place chiefly in schools, especially where an individual has a strong desire to actually learn and not just to change his social status.
2. The traditional methods of the classroom, a teacher who lectures, etc., are not the most effective means of teaching.
3. The more closely the subject taught is related to its application in daily experience, the greater the learning.
4. Many of the things that increase the cost of traditional teaching do not make it more efficient.
5. Because a person is in school does not prove he is more intelligent. A large proportion of the most intelligent people in most countries have not had an opportunity to study.<sup>37</sup>

Finally, based on the considerations of this chapter, and taking the clue from William Kornfield who argues that the challenges for the future of theological education are "fundamentally cultural in nature and therefore just as applicable to extension as to residence,"<sup>38</sup> it seems to me that educators and missionaries would do well not to stake their hopes for the ministry simple and solely on a method. He poses the following penetrating questions:

. . . does the extension teacher truly identify with the wants, aspirations and values of his students? Is he also a disciple as well as a discipler? These questions must be given much more serious consideration than heretofore, as they are vital to correctly evaluating the effectiveness of any teaching program--whether it be via extension or residence--since learners learn in response to their needs and perceptions, rather than to those of their professors.<sup>39</sup>

It is manifest to me that such an attitudinal awareness is precursor as well as prerequisite to any improvement in theological education, which is the theme of the next chapter.

## ENDNOTES

<sup>1</sup>Kenneth Mulholland, Adventures in Training the Ministry: A Honduran Case Study in Theological Education by Extension (Nutley, New Jersey: Presbyterian and Reformend Publishing Company, 1976), p. 204.

<sup>2</sup>William J. Kornfield, "The Challenge to Make Extension Education Culturally Relevant," Evangelical Missions Quarterly, XII, No. 1 (January, 1976), pp. 13-14.

<sup>3</sup>"A Working Policy for the Implementation of the Third Mandate of the Theological Education Fund," The South East Asia Journal of Theology, XIV, No. 1 (1972), p. 65.

<sup>4</sup>F. Ross Kinsler, "Theological Education by Extension: Service or Subversion?" Missiology, VI, No. 2 (April, 1978), p. 185.

<sup>5</sup>See, for example, Ralph D. Winter, editor, Theological Education by Extension (South Pasadena, California: William Carey Library, 1969) for an early account; and Kenneth Mulholland, loc. cit., for a brief but recent perspective.

<sup>6</sup>Ralph R. Covell and C. Peter Wagner, An Extension Seminary Primer (South Pasadena, California: William Carey Library, 1971), p. 6.

<sup>7</sup>D. Leslie Hill, Designing a Theological Education by Extension Program: A Philippine Case Study (South Pasadena, California: William Carey Library, 1974), p. 37.

<sup>8</sup>Norman Hoyt, "Some Guidelines for Improving Theological Education," Theological Education Today, X, No. 2 (July, 1980), pp. 5-6.

<sup>9</sup>Gary William Metzenbacher and Virginia Sago Sherman, "Church Growth Through Education by Extension in the Evangelical Church of North America: A Prospectus (unpublished master's thesis at Western Evangelical Seminary, Portland, Oregon, June, 1979), pp. 65-72.

<sup>10</sup>Vance R. Field, "Theological Education by Extension" (unpublished master's research paper at Western Evangelical Seminary, Portland, Oregon, March, 1972), p. 88.

<sup>11</sup>Hill, op. cit., p. 24.

<sup>12</sup>Jorge Pantelis, "Implications of the Theologies of Liberation for the Theological Training of the Pastoral Ministry in Latin America," International Review of Mission, LXVI, No. 261 (January, 1977), p. 18.

<sup>13</sup>Ralph D. Winter in the Foreword of Wayne C. Weld, The World Directory of Theological Education by Extension (South Pasadena, California: William Carey Library, 1973), p. ix.

<sup>14</sup>Ibid.

<sup>15</sup>Weld, op. cit., p. 25.

<sup>16</sup>Ibid., pp. 20-27.

<sup>17</sup>Kornfield, op. cit., pp. 15-16.

<sup>18</sup>Weld, loc. cit.

<sup>19</sup>Ralph D. Winter in the Preface of F. Ross Kinsler, The Extension Movement in Theological Education: A Call to the Renewal of the Ministry (South Pasadena, California: William Carey Library, 1978), p. x.

<sup>20</sup>See James Goff, "Exalt the Humble," Risk, VII, No. 2 (1971), pp. 30-36.

<sup>21</sup>Mulholland, op. cit., pp. 112-118.

<sup>22</sup>Ibid., p. 119.

<sup>23</sup>Personal correspondence from Onesiphore Nzigo, Director of the Theological Education by Extension program for the Free Methodist Church in Burundi, Africa, May 16, 1981.

<sup>24</sup>G. Nagy, "Theological Education in a Worldwide Perspective," The South East Asia Journal of Theology, XVI, No. 2 (1975), p. 56.

<sup>25</sup>Hill, op. cit., pp. 72-82.

<sup>26</sup>Weld, op. cit., pp. 67-69.

<sup>27</sup>Covell and Wagner, op. cit., p. 119.

<sup>28</sup>Eutemio D. Allocod, "Roadblocks to TEE in Philippine Evangelical Churches," PAFTEE Bulletin, VI, No. 2 (May, 1980), pp. 3-5.

<sup>29</sup>Ted Ward, "Types of TEE," Evangelical Missions Quarterly, XIII, No. 2 (April, 1977), p. 85.

<sup>30</sup>Kinsler, op. cit., p. 187.

<sup>31</sup>Stephen Neill, "Building the Church on Two Continents," Christianity Today, XXIV, No. 13 (July 18, 1980), p. 20.

<sup>32</sup>Mulholland, op. cit., p. 187.

<sup>33</sup>Ibid., pp. 207-208.

<sup>34</sup>Ibid., p. 201.

<sup>35</sup>Covell and Wagner, op. cit., p. 8.

<sup>36</sup>Mulholland, op. cit., pp. 205-206.

<sup>37</sup>James H. Emery, "The Traditional and the Extension Seminary: Conflict or Cooperation?" Theological Education by Extension, ed. Ralph D. Winter (South Pasadena, California: William Carey Library, 1969), pp. 218-219.

<sup>38</sup>Kornfield, op. cit., p. 21.

<sup>39</sup>Ibid., pp. 18-19.

## Chapter 6

### SOME RECOMMENDATIONS FOR IMPROVING THEOLOGICAL EDUCATION OVERSEAS

It is evident both from past experiences and from a review of the literature that changes in the structuring and methodology of theological education overseas are necessary. As has been seen, the sheer economics of the supply and demand situation calls for increased output. The complaints heard from many sectors that many Bible school and seminary graduates simply do not know how to really minister in the local congregations would emphatically indicate that a change of direction is imperative. It should be noted at the beginning, however, that many theological institutions are doing an admirable job of training and preparing their students. The false impression is sometimes given in the fervor of critical evaluations that nothing right is being done. On the contrary, it should be obvious from the encouraging growth of the church in many countries, many of whose congregations are led by graduates of theological institutions, that at least some programs are effective. Even so, it would be readily admitted that probably no school is doing all it could or should do for the efficient, thorough, and practical training of its students for the demanding requirements of the pastoral ministry.

Anyone who endeavors to effect changes in a program of theological education should be aware of at least two certain roadblocks: the natural reluctance of educators to alter their techniques, and the

normal tenacity of traditions to resist changes. In order to avoid the almost inevitable defensiveness on the part of the present teachers and administrators if approached in the wrong way, recommendations for improvements will have to be presented or introduced with a large portion of tact and empathy. In fact, so stubborn are these roadblocks that a general feeling of pessimism about the possibility for change is common among many who nonetheless see that change is required.

On the other hand, there are a number of promising developments from around the world that substantiate the fact that innovations are not only possible, but are indeed taking place. In this connection, one should cite the renewed interest in and advocacy of a tent-making ministry.<sup>1</sup> The apprenticeship pattern of what is being called the "tent streets" of the Pentecostal churches in Latin America, where the process in the ministry is the qualifying factor for being a pastor, not the awarding of a diploma;<sup>2</sup> the emphasis on the training of the lay ministry, which is helping to break down what some feel is an unbiblical dichotomy between clergy and laity; and the awakening interest in the independent church movements in Africa, where dialogue promises to help bridge the gap between them and the mainline and evangelical churches, and thus afford input whereby the latter might profit from some of their leadership training techniques.<sup>3</sup>

In speaking of higher education in the developing countries in general, one writer identifies three growing realizations that are bound eventually to impact theological education. These are: (1) life-long education: that education must be for all and continue throughout life—a realization that is generating hope and raising horizons; (2) learning to be: a recognition of the importance of self-realization and



not just learning in order to have; and (3) the media explosion: that the proliferation of the multimedia promises help, but should not be thought of as a panacea since there is a difference between the hardware (machines, etc.) and the software (content).<sup>4</sup>

In addition, another observer presents eight worldwide trends in theology that promise to revolutionize theological education if they are implemented on a wide scale. These can be summarized as follows: (1) theological education today is seeking to correctly understand the Christian message and to communicate it faithfully in our world; (2) it is becoming increasingly praxis-oriented; (3) it is recognizing the need for contextualization, that is, for a living dialogue with society and culture; (4) it is aiming at involving students personally in Christian faith and service; (5) it is interested in interdisciplinary collaboration; (6) it is using new methods and pursuing ecumenical cooperation; (7) it is becoming aware of the need for international cooperation and sharing of scholarship and exchanging of programs; and (8) it is realizing that training needs to be of the whole Christian community.<sup>5</sup>

It must be recognized, however, that in spite of the encouraging trends and promising developments, real improvement in theological education will not take place simply by hoping for it or pointing to generalizations. It will take concentrated effort and hard work. This chapter presents the following six practical steps for doing so: (1) define the purpose; (2) specify the task; (3) plan the curriculum; (4) base the program on the combined strengths of residency and extension; (5) determine the proportion of scholar-theologians to pastors needed; and (6) develop a praxis-oriented internship program.

### Step One: Define the Purpose

The first and most logical place to begin in working for an improvement in theological education is to attempt to specify what its purpose is. We have already discussed at length the nature of the church, and it should be obvious that the purpose of theological education is closely related to it. This concept is expressed quite clearly in the following statement:

The nature of the church is closely related to the ministry of the church. . . .notice the words: ministry to God, worship; ministry to the church, edification; and ministry to the world, witness and evangelism. These are the objects of a theological training program, because these reflect the nature of the church. The church expresses its relationship to God by worship. Because the church is a family with mutual relationships, the need exists for a ministry of edification. Since the church is in the world it has a ministry to the world, expressed in verbal witness and in loving service.<sup>6</sup>

The above is, of course, a rather philosophical statement. Another writer centers in on the same concept but expresses at least part of it in perhaps more concrete terms:

The place of theological training comes into focus as it is brought into a proper relationship to the church. Training should be geared to help each believer exercise his spiritual gifts.<sup>7</sup>

Though too restricted to be adequate as a full statement of purpose, this latter concept underscores the idea that theological training must aim at preparing its students to help the whole church--the entire local congregation as a body--to minister individually and collectively in its world. In other words, ministry is the responsibility of the whole Christian community.<sup>8</sup> The ramifications of this principle are what led Bruce Nicholls to affirm that theological education must be done in a missiological context;<sup>9</sup> or McGavran to claim that "the multiplication of

churches nourished on the Bible and full of the Holy Spirit is a sine qua non in carrying out the purposes of God";<sup>10</sup> or yet George Peters to assert that theology and revival must be interrelated in order to be lasting and dynamic.<sup>11</sup>

On the basis of the above statements, it can be concluded that an integral and vital part of the purpose of theological training is the formation of the Biblical equivalent of pastors-teachers. This is expressed well in the following:

The focus of theological education in theological colleges, then, is that of training men and women for the teaching ministry, in which they in turn will train the Christian communities in which they work and fellowship for the ministries of the Church.<sup>12</sup>

After suggesting that a part of the purpose of the theological school is to be a place where the wholeness of life can and must be recovered and then transmitted, Bengt Sundkler gives a striking statement about the purpose of theological education:

One of the aims of theological education, we suggest, is to interpret, with the student, the sacred deposit of the Faith in Scriptures, Creeds and the History of the Church. . . . Theological teaching in Africa, or elsewhere, if it is to be faithful to the true interests of the Church, dares do nothing less than transmit that heritage. And it is transmitted to the theological student as a future pastor with a view to his passing on this heritage to his team and his flock.<sup>13</sup>

Each institution should endeavor to wrestle with the issues in its own context and then to state clearly its purpose in one sentence or in a short paragraph, the goal being precision and comprehensiveness.

### Step Two: Specify the Task

Once the purpose of theological education is firmly in mind and clearly stated, then the task of a theological school or program can be

wrestled with. The aim is to consider how the purpose can be accomplished. It is, of course, one thing to state what you want to accomplish, and quite another thing to carry it out. This second step, therefore, comes even before the development of the curriculum, which will be considered later.

If careful consideration has gone into the determination and the formulation of the statement of purpose, there should be a close relationship between the theological school and the actual ministries and needs of the churches--the school should be preparing its students for real needs not theoretical ones. One of the biggest criticisms of seminaries is that they are often cut off from the world.<sup>14</sup> The purpose of theological education cannot be achieved if both the professors and the students are living an ivory tower existence. This problem seems to be especially acute in the third world where often Western teachers teach like they were taught. They dispense subject matter and suggest ministerial methodology more applicable to a Western pastorate than to one in the third world.

It would seem that the watchword in talking about the task of a theological school is relevancy. An African theologian underscores this concept when he discusses what he sees as the two basic tasks of theology:

1. . . .to try to interpret the historical doctrinal understanding of God, Jesus Christ, Holy Spirit, Scriptures, Church, Sacraments, etc. . . . Interpretation in this case means translating theological truths into the language of those who are called to listen.

2. . . .the theologian is called to involve the people of God in a dialogue with eternal God who is interested to make a disclosure of himself to their particular historical situation so that his saving acts may be contextual. . . . The meaning of the Gospel needs to be reread constantly in order to be rendered to people in their own time and social situations.<sup>15</sup>

He maintains that because of the tension these two approaches generate, most theological schools tend to the first but exclude the second. It should be obvious that both are essential.

If it is true, as we have seen, that part of the purpose of theological education is to train workers who will in turn equip others to minister in the world so as to bring the unsaved to Christ for wholeness, it is clear, then, that part of the task of theological education is to develop in the student a vision of missions that will be transmitted to the emerging churches<sup>16</sup> so that they too will be committed to mission in and for the world.<sup>17</sup> This being the case, one can readily see both the appropriateness and the wisdom of the following statement:

It is a sobering fact of history that theology can grow stale and static. It needs the companionship of revival. On the other hand, no revival has been able to sustain its glow unless it was built on a sound biblical basis and had built into it an energetic 'go' of evangelism. Therefore, biblical and theological studies must not be separated from revivalism and missions in the training of Christian leaders, and revival and evangelistic fervor are necessary in order to keep evangelism from growing stale and becoming a sort of lifeless 'modern-day scholasticism.'<sup>18</sup>

The preceding paragraph is loaded with implications for specifying the task of a theological school. One further part of that task, then, is to promote--one should perhaps say, pray and work for--revival so that it is alive and burning in the hearts and lives of the students and professors, and to continually strengthen the Biblical basis for it.

The word wholeness that we used, of course, refers to more than just the spiritual dimension. One of the criticisms of evangelical missions from the liberals is that they only have an interest in souls and thereby neglect the whole person. While the criticism can and should be challenged, it is nevertheless certain that theological

schools must grapple with the issues with their students. One writer contends that the churches in the 1980's will have "justice, equity, and sharing" as themes on their agenda.<sup>19</sup> The voices coming from many areas of the Third World would indicate that involvement with the poor, the dispossessed, and the oppressed must be faced and exercised by churches and, therefore, by theological schools, if they are to be relevant to the times. Regardless of one's doctrinal position, it would be hard to ignore the urgency and winsomeness of the following poignant statement:

The theology of liberation germinates when and where Christians, moved by love, commit themselves to the struggle of the dispossessed in search of a new day. To ask, therefore, what the implications of this theology are for pastoral training and pastoral action is to probe into how that act of commitment does in fact invigorate spiritual life, heighten theological acumen, and enhance ministerial qualities.<sup>20</sup>

Perhaps one way to accomplish this part of its task--to teach and demonstrate concern for and involvement with the poor and oppressed--is for the theological school to foster authentic community<sup>21</sup> among its students and faculty so that sincere caring and helping become a normal, natural characteristic of its life that will eventually extend out to the community at large while they are still in school, not at some indefinite, future time. Theory not put into immediate practice is usually lost. It is perhaps in this idea of community that the contention of an African theologian--in which he suggests that the task of theological training should come under the heads of catholicity, authenticity, and creativity--<sup>22</sup> could find its deepest meaning and application.

In an important study of the ministry in Africa, with open-minded as well as candid references to both Catholics and Protestants, Bengt Sundkler also stresses the importance of the

development of the spiritual life of the student in community. He presents a strong case in the following way:

Theological study, on all continents, is closely connected with the student's own personal spiritual life. That is why, in dealing with theological education and the Church, we stress corporate worship and the teaching of Prayer. It is a central aspect of the whole theological school, without which all the rest will be well-nigh worthless.<sup>23</sup>

This position, which coincides with my own thoughts exactly, naturally affects his concept of the task of theological study, which I also wholeheartedly endorse. Although he makes a distinction which is not generally true for Protestants, at least in the Third World, between a theological college--which trains candidates for the ordained ministry--and a Bible School--which prepares unordained workers for the church--, his description of the Bible school's task is especially valuable. As stated in the following quotation, it clearly shows that he anticipates the Theological Education by Extension movement as well:

The task of the Bible School has to be seen in a new light, and in a new perspective. We envisage it as a Christian Life Centre, a Power-House of the Church, where men and women could come for inspiration and knowledge and from which a well-equipped team of Bible teachers could go out to conduct short Bible courses in the different districts and parishes. This does not need to imply the ever-present risk of multiplying institutions; it is in fact a case of taking the Bible School seriously and equipping it accordingly--in staff and vision. . . . 'Mobility' is an important part of the plan; the Bible School staff has to be prepared to plan its work in such a way that it can share the courses run at the School and those directed on the parish level. At the Bible School itself there would be short local catechists' courses, and refresher courses and spiritual retreats for youth workers, elders, intellectuals, and women leaders. On the parish level the need is great for mobile local catechists' courses, Sunday school courses, etc. By this interchange between centralized and district teaching and by mobility and determination in planning, the Bible School can achieve a new relevance to the whole life of the Church.<sup>24</sup>

While his whole vision is relevant, it is particularly his

emphasis on well-equipped Bible teachers that strikes a responsive chord in my concept. The late Byang Kato concluded his book, Theological Pitfalls in Africa, with a ten-point proposal for safeguarding Biblical Christianity in Africa, one of which was to concentrate on the training of men in the Scriptures so as to facilitate their ability to exegete the Word of God.<sup>25</sup> It is my feeling that a major part of the task of a theological school is to teach the Scriptures, and not just what others say about the Scriptures, as is so often the case, but what the Scriptures themselves say. Thus an integral part of this aspect of the task will be teaching how to study the Scriptures.

Rowen sees another aspect of the task of a theological training program which touches upon a controversial point among theoreticians. He insists that theological training should make it clear that God has given to some the gift of leadership.<sup>26</sup> The implication is that during the training process, those gifted with leadership qualities will become apparent. We have already seen, however, that not a few writers contend that only those who have already demonstrated leadership qualities through actual service in the church should be trained. There is a certain wariness because untested young people too often finish theological education and expect, even demand in some cases, to be leaders solely on the basis of thinking they know more than others because they have been to school. Frequently the Christian graces necessary for respected and effective leadership have not kept pace with their formal education. On the other hand, it cannot be denied that vast numbers of young people have gone through theological training and have become respected and effective leaders in their churches. Thus on this score, it is my conclusion that one further aspect of the task of theological



education is to develop and confirm the gift of leadership. It should be pointed out that Rowen would solve the problem of the untested by requiring that theological training, first of all, be in an actual church-life situation where the training is church-centered; and, secondly, that it be inclusive, that is, for all believers from whom leaders would be identified and then chosen.<sup>27</sup>

Although not stated as such, Rowen's proposal can easily be seen to fit into the idea that theological education should be done in community, a point discussed earlier. A rather unique expression of the ramifications of this idea comes from a theological consultation held in Asia. The participants stated their conviction that the theological school must pay more attention to its role as a community, which would cause the school to take the following shapes in obedience to that task:

- a. as the intellectual centre of the Church, the seed bed for exciting ideas and profound theological thought.
- b. as a vital worshipping community directing the thoughts and prayers of all its members to the service of God and the world.
- c. as a witnessing community, deeply involved in the world, concerned for the problems of individuals and society, prepared to give itself in love and service to the community, including the community in the immediate environs of the school campus.
- d. as a laboratory for the Church, and an experimental station concerned with the development of new patterns of worship, indigenous music, visual arts, new symbols, new forms of architecture, drama and creative writing in keeping with basic Christian faith, and the new social context of our many countries and cultures.<sup>28</sup>

To balance the above rather lofty yet valid viewpoint, I want to conclude this section concerning the task of a theological school on a practical note. First of all, Orville Nyblade has presented some extremely valuable goals for theological education in order for it to be more faithful to its task. The goals are intended to help a school combat what he sees as dangerous trends in Third World theological

education. The three goals are that theological education should be: (1) theologically sound, the test of which is the degree to which the school contributes to the ministry of the church in the world; (2) non-elitist, so that its graduates are not separated from their culture and unable to minister; and (3) economically viable, in that it is capable of being supported on a regional basis and not by external sources of funds and personnel.<sup>29</sup> While theological schools in the Third World will undoubtedly be at various stages in the accomplishment of these goals, and some of the goals may be more difficult and take longer to achieve than others, I think they are pertinent goals for a theological school to pursue in making its plans and specifying its program.

Secondly, in the final analysis, the task of a theological school is to be obedient to Christ, a determination which should impact all of theological education. It was this awareness that helped George Patterson formulate what he refers to as "obedience-oriented" theology and curriculum, a concept which will be discussed later.<sup>30</sup>

The aim in this step is for the institution to list in specific terms the areas of instruction deemed necessary to achieve the stated purpose. The difference between the purpose and the task is that the former is a broad philosophical statement, whereas the latter is a specific listing of means to accomplish the former. Such items as identification of spiritual gifts, leadership development, doctrinal understanding, involvement with the poor, preparation for teaching the Word, dedication to servanthood, etc. should be fleshed out as the major emphases of the school in carrying out its God-given mandate. It should be noted that we have purposefully not given a specified model listing.

Part of the improvement comes from the administration and staff struggling and praying together to specify their task and implement it within their own cultural context.

### Step Three: Plan the Curriculum

The third step in improving theological education, after defining its purpose and specifying its task, is to plan the curriculum. The curriculum, of course, should be designed so as to be faithful to its purpose and to accomplish the task specified earlier. It goes beyond the scope of this paper to present a curriculum. Those responsible for each institution or pastoral training program should follow the steps discussed earlier and determine their curriculum on the basis of the purpose and task they have set for themselves for their own cultural and ministerial situations. The purpose here is simply to present some guidelines for curriculum building.

The development of a curriculum is not a simple matter. In the Third World, the curriculum of theological schools frequently looks suspiciously like its Western counterparts. Courses are given because they were given in the homeland. On the contrary, effective curriculum planning starts first with an assessment of the needs, a declaration of the purpose and task, and then a consideration of what courses are necessary for meeting the needs, while always--as we have insisted before--remaining true to the purpose and achieving the task prescribed. In other words, curriculum planners should have a specific goal in mind for their own context rather than to copy a list of courses from some other institution.

An example of this process can be seen in the following

quotation from an article on curriculum trends that cites the statement of a goal formulated in 1969 by a theological school in Indonesia:

"The Jakarta Theological School is a place for the development of theology, for the organizing of theological education to serve the church in the accomplishment of its calling in the midst of Indonesian society. Therefore, instruction in the Jakarta Theological School involves study of the sources of God's revelation, that is, the Bible within the fellowship of the church from all centuries and places. Such a task is always done in struggle with the culture and scientific developments of our day."<sup>31</sup>

Rather than being a full statement of what the curriculum will be, the above goal serves as a guiding principle, and is a good starting point, even if no doubt too vague for the liking of some curriculum experts. The author of the article comments on the implications of the goal in a way that serves to show how a stated goal actually guides curriculum planning:

An exegesis of this brief statement results in several affirmations. The goal of producing pastors for the church is placed in the wider context of developing or building up a body of theology forged in conscious awareness of the dynamics of modern Indonesian society. The theological school is not an institution separated either from the struggle of the church or from the more extensive community of which it is a part. Neither is the theological school developing its own theology. Rather it is laboring as part of the church helping the church engage in theological reflection with itself in relationship to the "world". Theology is seen as the critical and intellectual concern of the church. This does not mean that the theological school gives out definitive answers to church problems. More correctly it is that institution which attempts to express faith in a critical and scholarly fashion. Fulfillment of the latter requires that the theological student and professor be engaged in struggle with the entire gamut of culture, particularly its Indonesian form, and with the development of modern science.<sup>32</sup>

In building curriculum, theological educators must assure that the school and courses are not isolated from the churches and their context. Masamba ma Mpolo gives the following pertinent suggestions for

the formation of theological curriculum in order to keep it relevant:

1. The curriculum must be praxis-oriented.
2. The curriculum must be people-oriented.
3. The curriculum must be issue-oriented.
4. The curriculum must offer diversified possibilities in ministerial formation.<sup>33</sup>

Practicality is a key factor. Bible schools and their curricula need to be related to churches and their needs. Robert Keyes pinpointed a crucial distinction, referred to in chapter two, that theological curriculum planners would do well to heed, when he declared that in theological education we need to distinguish between effectiveness (are we doing the right things?) and efficiency (are we doing things right?).<sup>34</sup> The latter should never be substituted for the former, but both must be maintained. Keyes suggests that curriculum builders ask themselves three questions: (1) what does the worker need to be, in terms of attitudes and character? (2) what does the worker need to do, in terms of skills, such as communication? (3) what does the worker need to know, in terms of doctrine, Biblical knowledge, etc.? On the basis of these questions, he proposes the following guide:

When it is known what the graduate or product must be, do, and know, then the following formula can be used: (1) qualities required; (2) qualities at entrance to school/program; (3) learning needed.<sup>35</sup>

If followed, the above formula, though simple, could greatly contribute to curriculum improvements.

In a similar vein, Robert Ferris offers the following guidelines for T.E.E. curriculum planning, which obviously are also applicable to theological curriculum in general:

1. Curriculum planning should focus on equipping for ministry.
2. Curriculum planning should suit the needs of the church.

3. Curriculum planning should be pursued interactively.
4. Curriculum planning should be short-ranged and incremental.<sup>36</sup>

After presenting these guidelines, he concludes, "By de-emphasizing overall course design, short-ranged and incremental curriculum planning can assist us in redirecting attention from the training process to effectiveness in ministry."<sup>37</sup> It is, indeed, effectiveness in ministry that curriculum planning should strive to foster.

Curriculum planning must always consider finding means to involve the students, not only in book learning, but also in actual ministering, an issue that Bruce Nicholls refers to as the need for theological education to take place in a missiological context. He declares:

A residence school must make extensive provision for student involvement in witness, in mission, in poverty, in the life of the church and in the problems of society if it is to produce graduates prepared to minister the Word of God to the church and the world.<sup>38</sup>

Orville Nyblade has pointed out an additional factor for the Third World that must somehow impact curriculum planning, at least in some parts of the world. He strongly underlines the need for the production of literature, and he feels that theological schools should be the centers of such production, saying:

The textbook development for the Third World countries, as well as other theological literature, is one of the most important programs for the development of theological education in the churches. . . . a need that can probably best be met with the development of theological colleges geared to degree level work with an international and ecumenical thrust.<sup>39</sup>

Perhaps one of the most promising means of developing curriculum and thereby improving it, is to follow what George Patterson calls obedience-oriented curriculum, which he defines as follows:

An obedience-oriented curriculum does not start with humanly-inspired educational objectives, but with Christ's commands applied to a given field of responsibility. Every professor and student knows his own area of responsibility. He knows exactly what Christ orders His Church to do within that area of responsibility. He knows what specific steps he must take as a Christian worker, to see that the Church fulfills what Christ has ordered.<sup>40</sup>

Basically, the approach is to start with a command of Christ, give supporting theory and/or assign appropriate reading, and then maintain a check-list for verifying when the specific obedience is accomplished.<sup>41</sup> For a helpful check-list of necessary activities for developing church leaders that becomes a progress chart of obedience for churches or individuals, see Appendix A. In speaking of traditional curriculum versus obedience-oriented curriculum, Patterson refers to an analysis of the results in a controlled experiment:

We observed churches whose only input came from each kind of curriculum; some churches received a combination of both educational influences. The obedience-oriented churches all grew, multiplied, maintained discipline and showed discernment in doctrine. The churches with the traditional, doctrinally-oriented education did not grow at all except through the efforts of outside agencies. Although they knew more Biblical content, they suffered from doctrinal error, lacked initiative, and caused problems continually. Churches influenced by both orientations did well when they gave priority to obedience. Otherwise, they did poorly.<sup>42</sup>

Patterson maintains that if the obedience-oriented pattern is followed, the curriculum and pastoral training program will be impacted by the following seven requirements:

1. Practical work must be done in a local church situation, in immediate obedience to Christ.
2. The teacher must communicate continually with the pastors in the field.
3. The unchangeable Church doctrines must be taught along with their corresponding Christian duties.
4. An obedience-oriented theology must recognize the spontaneous development of Christ's Church, under his sole command.

5. Educational objectives must be realistic.
6. The theological institution, residential or extension, formal or informal, must hold a regular 'practical work class.'
7. Modifications in self-study materials are required.<sup>43</sup>

If these requirements were implemented, both in curriculum planning and in restructuring existing programs, there would be a remarkable improvement in pastoral preparation.

Basing itself on the guidelines suggested in this section, the aim of this step is to take the specific tasks determined as a result of the previous step, and, for each one, to indicate the courses and activities of the total program that contribute to assure that each task is accomplished. Obviously, some tasks will have numerous courses, others perhaps only a few, but every one will have its own course offerings and activities. Only in this way can one be certain that the purpose and tasks of the school are being carried out.

#### Step Four: Base the Program on the Combined Strengths of Residency and Extension

A fourth step to improving theological education is to revise the program by basing it on the respective strengths of T.E.E. and residence programs. This step, of course, would be most applicable to those institutions that are already involved in extension programs. On the other hand, Bengt Sundkler has insisted on the need for refresher courses to help ministers keep abreast of the increasing educational level of their constituents.<sup>44</sup> In the same way, Hopewell has stressed the importance of on-going education.<sup>45</sup> It is in this philosophy that theological institutions may perhaps discover their most fruitful ministry. If they can eliminate the injurious outlook so often observed



in the Third World of those who graduate thinking they know all the answers, they will have accomplished much in the way of improvement. It is this very aspect of the T.E.E. philosophy--that is, training those already involved in ministry--that promises the most beneficial results. Indeed, Covell and Wagner have pointed out that in-service training may be an even greater need than pre-service training, even though most of our efforts heretofore have been aimed at the latter.<sup>46</sup>

While there is a growing awareness that continuing education for pastors is vital, accomplishing it is not easy. Those already involved in a busy pastoral ministry are often unavailable or reluctant to undertake demanding further studies. In fact, some even feel that they do not need any further education. This kind of arrogance is unfortunately not uncommon. Nevertheless, the majority of pastors would like to improve if they can find a meaningful way to do so amidst their busy schedules. An extension program could be the solution and should be considered by existing theological institutions.

While Kornfield questions the need for tying T.E.E. to a residence program,<sup>47</sup> other writers point to the distinct advantages of doing so. From his perspective as general secretary of a worldwide evangelical mission agency, the late Dr. Charles D. Kirkpatrick, for example, indicated that in his experience, the most effective T.E.E. programs extended out from Bible schools.<sup>48</sup> Covell and Wagner have pointed out that at least in the beginning, a base institution seems to be necessary for an extension program because it "is the stable and visible center of activities, the institution that grants the diplomas or degrees."<sup>49</sup> Weld, in his turn, spoke of the advantages of having the extension program tied to a residence program, but warned about possible

tensions that might develop.<sup>50</sup> Lois McKinney, however, maintains that residence and extension programs need each other, and where they have "coexisted, they have actually strengthened each other."<sup>51</sup> She suggests that extension programs can encourage renewal in residence programs by introducing innovative educational approaches and by broadening the scope of their ministries, while residence programs can offer academic recognition, content expertise, and scholarly texts to the extension program.<sup>52</sup>

Even though the arrangement or relationship between the two will have to be determined by the local context, the important point for the purposes of this paper is that theological education can be improved by implementing one of the strong aspects of the extension model: that of a living dialogue with local churches and their needs that takes place between teachers and their students involved in actual ministry. This and the other respective strengths of the two models presented in chapter five should be incorporated into the program wherever appropriate.

#### **Step Five: Determine the Proportion of Scholar-Theologians to Pastors Needed**

The above discussion leads logically to a very important consideration which, for the sake of clarity, we shall call step five, but which in reality supersedes any sequence. This refers to determining the proportion of theologians to pastors needed. Yarberry has argued that every developing country must have its own intellectual community if it is to ever have a place in the modern world with any degree of competence.<sup>53</sup> It is certainly true that competent Biblical

scholars able to interpret the changeless truths of the Gospel to their cultural contexts are needed in each society. Ralph Winter, however, has underscored a real problem in the following statement:

Very simply, it is perilous for the custodians of the Christian scholastic heritage to confuse their role with that of the parish ministry and thus unconsciously seek to train for the former all the candidates for the latter.<sup>54</sup>

In a similar, but perhaps more positive vein, Nyblade argued that every church "needs an educated leadership that will be able to deal theologically with the issues and problems posed by that society," but that it especially needs "large numbers of leaders at the village level."<sup>55</sup> This position was stated by Hopewell in concrete and graphic terms as follows:

The sobering fact, at least in the younger churches, is that probably less than one percent of their students who pass under the teachers' influence will accomplish a form of the teachers' outlook for any appreciable purpose. Yet the traditional approach to theological education is slanted towards producing this one man in a hundred to the detriment of the ninety and nine who are going to be on the firing line answering the flippant and desperate questions of a troubled world.<sup>56</sup>

While some theological educators may feel that the above writers have spoken in hyperbole, and some will no doubt take offense, the point nonetheless is well taken and dramatically supports the proposal for renewal and improvement in theological education that we have been advocating. It also touches upon a delicate subject, that of advanced training for a few. Granted that more parish ministers than theologians are needed, one must nevertheless be very careful here. We have already seen that any attempt to limit advanced training--however well-intentioned--may be misinterpreted as neocolonialism. Putting aside the problem presented by those who have been sent overseas for further training, who either do not return or who return only to enter

some other--often more lucrative--profession, serious and sensitive study must be undertaken with the aim of finding effective means of training sufficient numbers of both pastors and theologians for the fast-growing overseas churches as soon as possible.

In this context, one can certainly be encouraged by the recent appearance of the following institutions in the Third World: Bangui Evangelical School of Theology for francophone Africa; Nairobi Evangelical Graduate School of Theology; and the Caribbean Graduate School of Theology in Jamaica.

One step in the right direction would be to identify the qualifications and qualities needed by those who should go on for further studies. Such a listing goes beyond the limits of this paper, but one writer over a decade ago underlined the urgency of the matter as follows:

The general advice I would like to give is: try to pick the scholars of tomorrow much earlier than is now done. This is an economical research tendency all over the world. Societies cannot any longer afford the luxury of waiting a decade when it is not necessary. For that reason it is very important to work into the very model of a training institute the idea that this is a place where we have to work for new scholars too and not only for ministers or men for any other profession. This is of general importance everywhere and of most urgent importance for the churches outside the Western countries. Otherwise they will have to depend on ideas from outside, and even depend in many other ways on the Western bodies which can supply them with money and personnel.<sup>57</sup>

He follows this declaration with the practical suggestion that the most capable students could, in following years, teach as co-workers those courses in which they have done well.<sup>58</sup> This is, of course, a pattern that has been employed in the West for many years, but rarely, if at all, in developing countries. Identifying and proving candidates early is important in order to help overcome the disappointments and voids of

the past and to provide for the needs of the future and, in itself, could contribute much to the improvement of theological education and go a long way to quell much of the criticism currently pronounced by national leaders.

In making the distinction between scholar-theologians and pastors, the false impression is sometimes given that the latter have to be practical while the former can theorize in isolation and get lost in abstract scholarly pursuits. On the contrary, the concepts of servanthood and ministry in the world are as much for them as for pastors and the rest of God's flock. The fact of the matter is that had more of the scholar-theologians who teach in our institutions been prepared along the guidelines and recommendations presented in this paper, we might not have been at the crossroads calling for renewal in theological education today. Praxis and scholarship are not mutually exclusive. In any case, the point of this section is that churches and theological schools need to identify the former, but assure that both categories are effectively trained.

#### Step Six: Develop a Praxis-Oriented Internship Program

The sixth and final step toward improving theological education to be presented in this paper has been alluded to several times previously. It is the almost universal recognition that all theological education needs to be praxis-oriented. In more specific terms, practical involvement or actual ministry needs to be built into the program.

In giving some practical guidelines for improving theological education, Norman Hoyt calls for more discipline in structuring courses

to objectively meet identified needs.<sup>59</sup> It would seem that this can best be accomplished through intimate contact with local churches. It is apparently what Mey had in mind when he said that theological education should be rooted in the life of congregations.<sup>60</sup> In other words, students need to be involved in the life of a church and its members so that theory and practice are continuously tested against each other and either reinforced, modified, or discarded. Mpolo called it integrating theology and social sciences, and he suggested a two-cycle program to accomplish it: the first would be general theological formation and the second, preparation in specific practical orientations according to the respective gifts of each student.<sup>61</sup>

What we are advocating, however, is more than just a restructuring of courses to make them more practical. What is needed is actual internship experience. From the Asian context, Van Dusen has reported the call for "carefully planned and supervised diversified exposure" to contemporary society which would take the shape of training in three concentric circles: (1) week-end field work throughout the program; (2) summer appointments; and (3) an internship for a semester or a full year before the final year of the program.<sup>62</sup> One can readily see from the following explanation just how thorough this practical work is intended to be:

The three types of training should be arranged as to embrace: a rural pastorate, an urban pastorate, clinical training in hospitals, prison and other institutional chaplaincies, exposure to the most obdurate evils of Society--crime, delinquency (sic), prostitution, alcoholism, narcoticism, disease, poverty, etc.--and acquaintance with major governmental, public and private agencies at work in Society. In each case, adequate supervision should be provided either by Faculty members or by other qualified persons.<sup>63</sup>

While it is obvious that the above proposal may not be possible,

or even advisable, for all countries, it is clear that the intent behind it is of vital importance. There is a growing awareness that excellence in theological education can only be achieved in the midst of Christian community where the underlying concept of servanthood is taught, demonstrated, and lived. The following statement underscores the need:

The scarcity of living examples of this kind of community is a judgment both on the seminary and the church. If seminary students have not experienced the reality of true koinonia in the church from which they came or in the seminary in which they are prepared for the ministry, this kind of community will hardly become a reality when they go out into a parish situation.<sup>64</sup>

The kind of community being called for can best be developed in an actual local church situation. That is why the internship program we are advocating is so vital. If adhered to, the whole Christian cause will be fortified. Kretzmann maintains that appropriate theological education is that which focuses on the education of the whole church so that the local congregation is strengthened for its life and witness in the world.<sup>65</sup> That life and that witness will be improved both for the intern and for the local church where he serves if the appropriate assignments and supervision are maintained.

### Conclusion

In conclusion, it is the contention of this writer that if the six steps presented in this chapter are studied seriously and applied conscientiously, then improvement in theological education will take place. Those six steps can be summarized as follows: (1) define what the purpose is; (2) specify the task in practical terms; (3) plan the curriculum so as to be faithful to the purpose and to accomplish the specified task; (4) base the whole program on the respective strengths

of T.E.E. and residence programs, combining them wherever advisable and possible; (5) determine the proportion of scholar-theologians to pastors needed and train accordingly; and (6) develop a praxis-oriented internship program.

A school that is in close contact with the churches so that it can constantly assess the needs and then evaluate and revise its program accordingly will ensure that its program remains Biblically centered so as to be relevant, viable, and valuable.



## ENDNOTES

<sup>1</sup>Orville W. Nyblade, "An Idea of Theological Education in Tanzania," Africa Theological Journal, No. 3 (March, 1970), p. 78.

<sup>2</sup>C. Peter Wagner, Look Out! The Pentecostals Are Coming (Carol Stream, Illinois: Creation House, 1973), pp. 95-96.

<sup>3</sup>See, for example, Ngoni Sengwe, "Identity Crisis in the African Church," Evangelical Missions Quarterly, XVII, No. 2 (April, 1981), pp. 91-99.

<sup>4</sup>Burl Yarberry, "The Dilemma of Higher Education in Developing Countries," Brethren Life and Thought, XXIII, No. 3 (Summer, 1978), pp. 184-185.

<sup>5</sup>G. Nagy, "Theological Education in a Worldwide Perspective," The South East Asia Journal of Theology, XVI, No. 2 (1975), pp. 52-58.

<sup>6</sup>Ralph R. Covell and C. Peter Wagner, An Extension Seminary Primer (South Pasadena, California: William Carey Library, 1971), p. 22.

<sup>7</sup>Samuel F. Rowen, "The Resident-Extension Seminary," Theological Education by Extension, ed. Ralph D. Winter (South Pasadena, California: William Carey Library, 1969), p. 134.

<sup>8</sup>Nyblade, op. cit., p. 77.

<sup>9</sup>"Theological Education for the Asian Church: An Interview with Bruce Nicholls," PAFTEE Bulletin, VII, No. 1 (March, 1981), p. 4.

<sup>10</sup>Donald A. McGavran, Understanding Church Growth (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1970), p. 16.

<sup>11</sup>George W. Peters, "Missions in Historical Perspective," Part II of "Perspectives on the Church's Mission," Bibliotheca Sacra, CXXXVI, No. 542 (April-June, 1979), p. 106.

<sup>12</sup>Nyblade, op. cit., p. 74.

<sup>13</sup>Bengt Sundkler, The Christian Ministry in Africa (London: SCM Press, Ltd., 1960), pp. 189-190.

<sup>14</sup>James F. Hopewell, "Preparing the Candidate for Mission," Theological Education by Extension, ed. Ralph D. Winter (South Pasadena, California: William Carey Library, 1969), p. 40.

<sup>15</sup>Masamba ma Mpolo, "Integrating Theological Schools in the Life of Churches: Some Reflections in Curriculum Renewal in Africa," Africa Theological Journal, IX, No. 1 (April, 1980), p. 54.

<sup>16</sup>C. Peter Wagner, "Mission and Church in Four Worlds," Crucial Dimensions in World Evangelization, ed. Arthur F. Glasser et al. (South Pasadena, California: William Carey Library, 1976), p. 291.

<sup>17</sup>John Fleming, "Editorial," The South East Asia Journal of Theology, VI, No 4 (April, 1965), p. 3.

<sup>18</sup>Peters, loc. cit.

<sup>19</sup>Desmond Tutu, "Mission in the 1980s," Occasional Bulletin of Missionary Research, IV, No. 1 (January, 1980), p. 13.

<sup>20</sup>Aharon Sapsezan, "Ministry with the Poor," International Review of Mission, LXVI, No. 261 (January, 1977), p. 7.

<sup>21</sup>For a discussion of this subject, see Derek Tidball, "The New Gospel of Community," Evangelical Review of Theology, V, No. 1 (April, 1981), pp. 111-120; and Charles J. Mellis, Committed Communities: Fresh Streams for World Missions (Pasadena, California: William Carey Library, 1976), 138 pages.

<sup>22</sup>M. Stanley Mogoba, "Theological Education in Africa," Missionalia, VIII, No. 1 (April, 1980), p. 28.

<sup>23</sup>Sundkler, op. cit., p. 192.

<sup>24</sup>Ibid., pp. 231-232.

<sup>25</sup>Byang H. Kato, Theological Pitfalls in Africa (Kisumu, Kenya: Evangel Publishing House, 1975), p. 182.

<sup>26</sup>Rowen, loc. cit.

<sup>27</sup>Ibid.

<sup>28</sup>"A Statement of the Second Consultation on Theological Education in Southeast Asia," The South East Asia Journal of Theology, VI, No. 4 (April, 1965), p. 149.

<sup>29</sup>Orville Nyblade, "Some Issues in Theological Education in Eastern Africa," Africa Theological Journal, IX, No. 2 (July, 1980), pp. 13-14.

<sup>30</sup>George Patterson, "The Obedience-Oriented Curriculum," Evangelical Review of Theology, No. 1 (October, 1977), p. 151.

<sup>31</sup>Robert R. Boehlke, "Curriculum '70," The South East Asia Journal of Theology, No. 1 (1972), p. 73.

<sup>32</sup>Ibid.

<sup>33</sup>Mpolo, op. cit., pp. 57-59.

<sup>34</sup>Robert M. Keyes, "Theological Education: Are We Doing the Right Things?" Evangelical Missions Quarterly, XVII, No. 2 (April, 1981), p. 101.

<sup>35</sup>Ibid., p. 102.

<sup>36</sup>Robert W. Ferris, "Curriculum Guidelines for T.E.E.," PAFTEE Bulletin, VI, No. 3 (August, 1980), pp. 3-4.

<sup>37</sup>Ibid., p. 5.

<sup>38</sup>"Theological Education for the Asian Church: An Interview with Bruce Nicholls," loc. cit.

<sup>39</sup>Nyblade, "Some Issues in Theological Education in Eastern Africa," op. cit., p. 22.

<sup>40</sup>George Patterson, Obedience-Oriented Education (Portland, Oregon: Imprenta Misionera, 1978), p. 20.

<sup>41</sup>See George Patterson, Church Planting Through Obedience Oriented Teaching (Pasadena, California: William Carey Library, 1981).

<sup>42</sup>Patterson, "The Obedience-Oriented Curriculum," op. cit., p. 153.

<sup>43</sup>Ibid., pp. 151-156.

<sup>44</sup>Sundkler, op. cit., pp. 133-137.

<sup>45</sup>Hopewell, op. cit., p. 50.

<sup>46</sup>Covell and Wagner, op. cit., p. 8.

<sup>47</sup>William J. Kornfield, "The Challenge to Make Extension Education Culturally Relevant," Evangelical Missions Quarterly, XII, No. 1 (January, 1976), p. 20.

<sup>48</sup>Personal correspondence from Charles D. Kirkpatrick, General Secretary of the General Missionary Board of the Free Methodist Church, June 30, 1981.

<sup>49</sup>Covell and Wagner, op. cit., p. 85.

<sup>50</sup>Wayne C. Weld, The World Directory of Theological Education by Extension (South Pasadena, California: William Carey Library, 1973), p. 55.

<sup>51</sup>Lois McKinney, "How Shall We Cooperate Internationally in Theological Education by Extension? Cyprus: TEE Come of Age, ed. Robert L. Youngblood (Exeter, U.K.: The Paternoster Press, no date), pp. 37-38.

<sup>52</sup>Ibid.

<sup>53</sup>Yarberry, op. cit., p. 186.

<sup>54</sup>Ralph D. Winter, "The Functional Equivalence of Different Academic Levels," Theological Education by Extension, ed. Ralph D. Winter (South Pasadena, California: William Carey Library, 1969), p. 33.

<sup>55</sup>Nyblade, "Some Issues in Theological Education in Eastern Africa," op. cit., p. 21.

<sup>56</sup>Hopewell, op. cit., p. 42.

<sup>57</sup>Tord Simensson, "On Theological Education in Non-Western Countries," Africa Theological Journal, No. 3 (March, 1970), pp. 30-31.

<sup>58</sup>Ibid., p. 32.

<sup>59</sup>Norman Hoyt, "Some Guidelines for Improving Theological Education," Theological Education Today, X, No. 2 (July, 1980), p. 7.

<sup>60</sup>Gerhard Mey, "Theological Education in a Post-Moratorium World," International Review of Mission, LXIV, No. 254 (April, 1975), p. 188.

<sup>61</sup>Mpolo, op. cit., p. 60.

<sup>62</sup>Henry P. Van Dusen, "An Informal Report to the Association of Theological Schools in South-East Asia," The South East Asia Journal of Theology, VI, No. 4 (April, 1965), pp. 53-54.

<sup>63</sup>Ibid., p. 54.

<sup>64</sup>"A North American Statement Concerning Theological Education in Southeast Asia," The South East Asia Journal of Theology, VI, No. 4 (April, 1965), p. 92.

<sup>65</sup>Martin Luther Kretzmann, "Theological Education: A Critique," Africa Theological Journal, No. 3 (March, 1970), p. 19.

## Chapter 7

### LOOKING AHEAD: TRENDS, CONCLUSIONS, SUGGESTIONS FOR FURTHER STUDY, AND APPLICATIONS

It is an underlying assumption of this paper that theological education is a noble and imperative task, and, therefore, merits its existence. Because of past experiences with it, however, it was the desire of the writer to determine how theological education can be improved, particularly in the third world. To this end, the first chapter indicated the background and the reasons for the study, as well as stated its thesis. The second chapter attempted to define what the ministry is, in order to know where we ought to be heading. In the third chapter, the Biblical and traditional models of theological education were compared and contrasted. Considerations and problems from the third world context were the theme of chapter four, while residence and extension programs were compared and contrasted in chapter five. On the basis of the preceding chapters, the sixth chapter presented six steps or recommendations for improving theological education.

The aim of this final chapter is to bring it all into focus by concentrating on four areas: (1) an indication of some current trends that prove the value and urgency of the recommendations made in this paper; (2) some conclusions and reflections about the place and future of theological education by extension; (3) some suggestions for further study that, in view of the findings of this paper, would deal with promising developments or needed inquiry; and (4) a presentation of some projects that apply some of the recommendations of this study.

### Current Trends

As we look towards the future, it is clear that theological education will take on new urgency, if not new forms. After all, theological education exists precisely for building up the body of Christ for worldwide evangelization. Stephen Neill has spoken of explosive church growth in Africa and the need to conserve and train all the new Christians.<sup>1</sup> The Church is growing there and elsewhere, and that's exciting. Marlin Nelson has pointed out that there is a growing movement of mission awareness in third world countries and that some are even sending out missionaries.<sup>2</sup> This welcome phenomenon should prove highly significant in world evangelization, but all these people--those sent and those evangelized and converted--will have to be trained.

Hesselgrave has argued that the missionaries of the future will have to be trained to distinguish between the myriad of proposed evangelization strategies to carry out the Great Commission and to avoid "an unhealthy concentration on the unreached while thousands of the 'reached' totter between true Christianity and Christo-paganism, and while the newly won remain strangers or loosely attached appendages to local churches."<sup>3</sup> While some may question whether there is, or even could be, an unhealthy concentration of efforts on the unreached, his point is nevertheless well taken because it implies the importance of effective theological education. Even though his words were directed mainly at Western missionary candidates, and, therefore, at Western theological schools, the counsel is becoming increasingly relevant to third world schools as missionary vision increases. It invokes the need for careful structuring of theological programs to meet the needs, and

it shows one more reason why the proposals of this paper are so important.

Already in the 1960's Bengt Sundkler spoke of immense peril and immense opportunity for the growth of the church in Africa, and he concluded that Christ's sacrifice, in spite of the peril, "transforms the task of the Church into a compelling opportunity in the new day."<sup>4</sup> This is still true today, and not only in Africa, but around the world. It would be tragic if theological training schools missed the opportunities by not preparing their students for servanthood and witness, for evangelization and true ministering in local congregations of believers that collectively form the Body of Christ universal. It is at this point that perhaps third world theologies have a great contribution to make to western theology:

They could foster deeper appreciation of theology's relations with all aspects of life. They could fashion better theological tools for proclaiming and living out the gospel. And, finally, even western systematic theology's decline could be seen as a positive sign: that theology really does (however half-heartedly and belatedly) respond to the life-contexts of Christians—as a sign not that theology should be abandoned, but done quite differently.<sup>5</sup>

Anyone who has sat through a typical third world worship service can testify to the extent in which the believers enter into the service. In most cases, they are not just spectators. Perhaps here again the Third World has much to offer the West where many Christians have become mere spectators on Sundays and are not participants in the joy of worship nor in the growing life of the congregation in Christian community. Charles Nyamiti has insisted that "African theology must stress communication as one of the fundamental elements of the divine personality," and that this secret of God's power must be appropriated

in communication with each other and with God, declaring "we reflect God's image in proportion to our communication with others."<sup>6</sup> He continues:

From this it is also easy to see that life in the Church is better and more efficient for spirituality than life outside the Christian community, and similarly, all else being equal, individual prayer is less valuable than prayer in community. Indeed, to an African, prayer in and with the community is more 'personal' than individual prayer.<sup>7</sup>

While the ramifications of this philosophy or concept will have to be worked out according to the context, it is refreshing, and it is this kind of community that we have argued must somehow be built into the program and instilled into theological and pastoral trainees. Whatever shape theological education may take, it must include this vital concept of Christian community. The Scriptures state graphically and clearly that the world will know we are Christ's disciples when they see our love for one another, the implication being that genuine witness depends on it.

This kind of love in community transcends culture, but the specific training should grow out of the various cultural contexts. Lois McKinney has spoken of the lag between the growth of the church overseas and the development of leaders, which we have treated earlier. To overcome the lag and at the same time to free overseas education from exported norms, she presents five requirements:

1. Overseas churches must discover culturally authentic forms of worship, instruction, fellowship, and outreach.
2. Overseas churches must decide what kinds of leaders they need.
3. Overseas churches must develop their own curricula.
4. Overseas churches must develop appropriate structures for preparing their leaders.
5. Overseas churches must develop culturally attuned methods of teaching.<sup>8</sup>



The above conclusions are very well taken, provided, of course, that the absolutes of the Gospel are not violated in the process and that one stays in the mainstream of the faith. If the governing boards of overseas theological schools follow the recommendations presented in this paper, they will wrestle with the very issues she has presented and will take appropriate actions.

### Conclusions about T. E. E.

One of the theological education structures that started overseas, but which has spread around the world, even to western schools, is T.E.E. I admit that when I began the research for this paper, I was somewhat skeptical about the movement. The Free Methodist Church in Haiti, for example, had followed an extension program for ten years after its Bible institute was closed, and had concluded that T.E.E., though valuable, did not meet all of its needs in training for the ministry.

I discovered part of the intrinsic value of T.E.E., however, while teaching a course on the Acts of the Apostles. In one of the weekly sessions, the students shared how they had formed small group prayer cells, had done house-to-house visitation, and had won people to the Lord, all because of what they had learned in the course. I had not given specific assignments to do any of the above things, but the principles were there. The students had put them into practice immediately on their own. They were already involved in ministry, not living away from their ministry in a residence school. What a revelation! I was convinced of its value and decided to become more involved with it.

At a special consultation for theological education by extension leaders sponsored by the International Council of Accrediting Agencies (ICAA), held in Cyprus in July of 1984, T.E.E. in the past, present, and future was discussed and evaluated. Three principal papers were presented.<sup>9</sup> I had the privilege of attending that conference after having been involved in T.E.E. in Haiti. In one of the major papers, Kenneth Mulholland presented five principal accomplishments and five major disappointments of T.E.E. since its inception. These are important and merit listing here; first, the accomplishments:

1. First, TEE, by extending theological education in several dimensions, has made formal theological training available to persons to whom it was previously unavailable.
2. Second, TEE has raised significant issues of educational methodology.
3. Third, TEE has unleashed unparalleled creativity in theological education at all levels.
4. Fourth, in large measure TEE has strengthened the church.
5. Fifth, TEE has brought to the forefront the question of leadership selection.<sup>10</sup> (All italics in the original.)

And then the disappointments:

1. First, the TEE movement has not always communicated the missiological vision of its pioneers.
2. Second, TEE has sometimes become fixed at a single academic level to the point that in a given region TEE itself becomes identified with that level of instruction.
3. Third, TEE has depended too heavily, too often, and for too long on expatriate leadership.
4. Fourth, TEE programs have not always proven institutionally stable or maintained continuity through the years.
5. Fifth, the hope of early TEE pioneers to establish a high level of coordination in the TEE movement in order to minimize duplication, maximize resources, and establish accreditation standards has been realized only partially and sporadically.<sup>11</sup> (All italics in the original.)

It would be well for all persons involved in T.E.E. to capitalize on the strengths listed above and to take appropriate action to minimize or

eliminate the weaknesses. I resolved to do so in the programs that I am involved with.

### Suggestions for Further Study

There are several areas that need to be studied more. First of all, the relationship between residence programs and T.E.E. has not been satisfactorily resolved in many areas. In other words, even though the very word extension implies a reaching or extending out from something, there is still a question as to whether or not T.E.E. needs to be connected with a residence program. In spite of the success in training those already in ministry through T.E.E., the students themselves call for recognition of some kind for the studies they have completed. Will this recognition come from an established residence school? Will the extension program award its own degrees or diplomas? This leads to the second area of concern, that of equivalence: how do credits taken in the extension program relate to those taken in residence, and how do extension credits relate to the accreditation and/or ordination process? A great deal of consideration needs to be given here. It is encouraging that some preliminary steps are being taken.<sup>12</sup> Discussion and planning at the grassroots level, however, are essential. If the stigma, which is felt in some areas, that T.E.E. is a second-rate program is ever to be eliminated, doing so will be determined by the equitable resolution of this problem.

Yet another area that warrants further study is the leadership training being conducted in the Third World independent church movements. This was discussed earlier in this paper, but the specifics of their training programs need to be analyzed for potential

contributions to other programs.

Throughout this paper there were areas noted as going beyond the limits of this study or that merited further study. Included in this category are the following: the possibility of trained evangelical nationals--or expatriates when advisable and permissible--teaching in the departments of religion of various national universities, particularly in Africa where the door is apparently open; the role of the chief in traditional African society and how the ministry could take advantage of it; a thorough study of the problem of students who study overseas, but do not return to their respective countries, particularly aimed at establishing conclusively by actual statistics if it is as great a problem as hearsay would indicate, and what can be done about it if it is; and a practical investigation to determine the qualities and qualifications needed by those who are to become scholar-theologians and how to identify them early. Studies of these issues could prove very beneficial.

### Applications

It is significant to the writer that in his role as director of a pastoral training school in a developing country, many of the concepts and recommendations presented in this paper were put into practice even before the paper was completed.

One of the major recommendations of this paper has been that of the importance of an internship program. As director of a Bible institute, I had the privilege of planning and installing such a program. The students were assigned to carefully selected supervising pastors for one whole school year between their second and fourth years of the

academic program. A list of expected ministerial activities was developed and given to both the students and their supervising pastors. Each week the pastor was required to meet with the intern to discuss the week's activities and responsibilities, and to talk of strengths and weaknesses in his performance. The student was required to keep a monthly calendar of all his ministerial functions. Each month both the student and the supervising pastor turned in a detailed evaluation of the student's work, attitudes, areas for improvement, and progress or contributions. The report form was designed to encourage growth and improvement for both the student and for the supervising pastor. In addition, each month the student was required to select a major subject from the list of aspects of the ministry and to write a thorough report on it, to include things he would want to remember about it for future reference when he would have to perform it on his own.<sup>13</sup>

At one of the periodic seminars held with the students and their supervising pastors, it was clear as the students enthusiastically shared their experiences that they had become fully committed to ministry during their internship program. One student shared that the leaders of his denomination had taken action that any ministerial candidate enrolled in other schools will have to undergo a year of internship using our guidelines and supervisory techniques, whether or not the school requires it. This speaks volumes for the effectiveness and value of the internship program and substantiates the recommendation made in this paper.

This paper has shown that theological education must be based on a Biblical concept of the ministry in order to be effective, and what that concept entails was indicated; it has demonstrated that a program

based on the respective strengths of the residence and extension models is needed in order to be adequate for the needs of the fast-growing overseas churches; and it has proposed that praxis and scholarship be held in tension so that the program is balanced and relevant to the existing needs of the churches. This last point would be maintained in part by a well-planned and extensive internship program.

Finally, this paper has tried to be as comprehensive as possible in assessing the needs in theological education and in presenting recommendations for ways to improve it. In terms of the way it has influenced and molded my own philosophy and actual administration, it has already proved beneficial. It is hoped that it will continue to be so for the advancement of the Kingdom of God and the growth and training of His Church.

## ENDNOTES

<sup>1</sup>Stephen Neill, "Building the Church on Two Continents," Christianity Today, XXIV, No. 13 (July 18, 1980), p. 21

<sup>2</sup>Marlin L. Nelson, editor, Readings in Third World Missions: A Collection of Essential Documents (South Pasadena, California: William Carey Library, 1976).

<sup>3</sup>David J. Hesselgrave, "Tomorrow's Missionaries: To Whose Drumbeat Will They March?" Christianity Today, XXIV, No. 13 (July 18, 1980), p. 27.

<sup>4</sup>Bengt Sundkler, The Christian Ministry in Africa (London: SCM Press, 1960), pp. 316-317

<sup>5</sup>Thomas Finger, "New directions in Christian theology: Voices from the Third World," Christian Scholar's Review, VIII, No. 3 (1978), p. 248.

<sup>6</sup>Charles Nyamiti, "African Tradition and the Christian God," Spearhead, No. 49 (Eldoret, Kenya: Gala Publications, no date), pp. 63-64.

<sup>7</sup>Ibid., p. 64.

<sup>8</sup>Lois McKinney, "Theological Education Overseas: A Church-Centered Approach," Emissary, Vol. 10, No. 1 (April, 1979), pp. 3-6.

<sup>9</sup>See Robert L. Youngblood, editor, Cyprus: TEE Come of Age (Exeter, U.K.: The Paternoster Press, no date), 78 pages.

<sup>10</sup>Kenneth B. Mulholland, "TEE Come of Age: A Candid Assessment after Two Decades," Cyprus: TEE Come of Age, ed. Robert L. Youngblood (Exeter, U.K.: The Paternoster Press, no date), pp. 13-16.

<sup>11</sup>Ibid., pp. 18-22.

<sup>12</sup>See, for example, Lois McKinney, "How Shall We Cooperate Internationally in Theological Education by Extension?" Cyprus: TEE Come of Age, ed. Robert L. Youngblood (Exeter, U.K.: The Paternoster Press, no date), pp. 38-39.

<sup>13</sup>See Appendix B for four of the forms used in this program.

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#### D. LETTERS

General Missionary Board of the Free Methodist Church of North America. Personal correspondence from Dr. Charles D. Kirkpatrick, General Secretary. June 30, 1981.

Theological Education by Extension Program for the Free Methodist Church in Burundi. Personal correspondence from Onesiphore Nzigo, Director. May 16, 1981.

## APPENDIX A

PROGRESS CHART FROM STUDENT WORKSHEETS  
FOR OBEDIENCE-ORIENTED EDUCATION BY GEORGE PATTERSON

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CHURCH: \_\_\_\_\_ CURRENT NUMBER BAPTIZED: \_\_\_\_\_

ACTIVITIES (and corresponding Biblical studies)	PRACTICE VERIFIED (Date)
1. WITNESS FOR CHRIST . . . . . (Evangelism; Person and Work of Christ)	_____
2. CONFIRM REPENTANCE WITH PRAYER, BAPTISM . . . . . (Doctrine of Sin and Salvation)	_____
3. CELEBRATE THE LORD'S SUPPER . . . . . (History of Doctrine of Sacraments; Gospels)	_____
4. ENROLL NEW MEN IN TRAINING PROGRAM . . . . . (Christian Education; Pastoral Epistles)	_____
5. PRAY PROPERLY . . . . . (Spiritual Life; Sermon on the Mount)	_____
6. GIVE CHEERFULLY . . . . . (Stewardship)	_____
7. LOVE GOD, EACH OTHER, NEIGHBOR, ENEMY . . . . . (Human Relations; The Spiritual Life; Christian Character)	_____
8. VERIFY CONTINUED PRACTICE OF ABOVE ACTIVITIES . . . . . (Evaluations; Acts)	_____
9. RAISE UP A DAUGHTER CHURCH . . . . . (Extension Principles)	_____
10. HAVE FAMILY WORSHIP IN HOMES . . . . . (God's Rules for the Family; Genesis)	_____
11. LET THE CHURCH GROW SPONTANEOUSLY . . . . . (Church Growth Principles; The Kingdom of God)	_____
12. ASSURE NEW BELIEVERS OF THEIR SALVATION . . . . . (Sovereignty of God; Election and Grace; The Reformation)	_____
13. ELECT DEACONS AND ELDERS . . . . . (Proper Business Meeting Procedure; Church Government)	_____
14. TRAIN DEACONS FOR THEIR DIFFERENT MINISTRIES . . . . . (The Diaconate)	_____
15. TRAIN ELDERS FOR THEIR DIFFERENT MINISTRIES . . . . . (Ecclesiology; Pastoral Theology; Historical Examples)	_____
16. DEVELOP STEWARDSHIP PROGRAM, PROVIDE FOR NEEDY . . . . . (Material Obligations of the Church)	_____
17. APPLY THE WORD TO INDIVIDUAL NEEDS . . . . . (Homiletics; Vigilance; The Pastor's Heart)	_____
18. HELP EACH MEMBER FULFILL HIS OWN MINISTRY . . . . . (Gifts of the Spirit; The Body; Ephesians)	_____
19. ORDAIN NEW PASTOR OR PREACHING ELDER . . . . . (Pastoral Duties, Requirements and Call)	_____
20. PRACTICE CHRISTIAN LIBERTY . . . . . (Galatians, Romans; Church History; Exodus)	_____
21. COUNSEL MEMBERS WITH PROBLEMS, SICKNESS, ETC. . . . . (Pastoral Psychology)	_____
22. DISCIPLINE UNRULY MEMBERS . . . . . (Church Discipline, Ethics; I Corinthians; Numbers)	_____
23. MAINTAIN PROPER RELATIONS WITH OTHER CHURCHES . . . . . (The Church Universal; Pastoral Ethics)	_____
24. ORGANIZE AND TRAIN THE YOUTH . . . . . (Youth Work; Proverbs)	_____
25. ORGANIZE AND TRAIN THE WOMEN . . . . . (Women's Work)	_____
26. CULTIVATE THE FRUIT OF THE SPIRIT . . . . . (Doctrine of the Holy Spirit)	_____
27. INTERPRET THE BIBLE PROPERLY . . . . . (Hermeneutics, Bible Survey and Introduction; Inspiration)	_____
28. SUPPORT A MISSIONARY PROGRAM . . . . . (Mission Strategy, Stewardship; History of Missions)	_____
29. REORGANIZE FOR NEW GROWTH IN A GROWING CHURCH . . . . . (Church Administration)	_____
30. RECEIVE NEW BELIEVERS WITH A LOVING SPIRIT . . . . . (Christian Life; Philippians; Philemon)	_____
31. PRODUCE WORSHIPFUL MUSIC . . . . . (Music in the Church; Psalms)	_____
32. ANALYZE AND DEAL WITH COMMUNITY NEEDS . . . . . (Christian Social Obligations; Prophets)	_____
33. DEVELOP CHRISTIAN ED. PROGRAM FOR ALL . . . . . (Christian Education; James)	_____
34. EVALUATE & IMPROVE ALL MINISTRIES AND SERVICES . . . . .	_____
35. VERIFY CONTINUED PROGRESS IN ALL ACTIVITIES . . . . .	_____
OTHER NEEDED ACTIVITIES:	_____

## APPENDIX B

### FORMS FOR AN INTERNSHIP PROGRAM HAITI FREE METHODIST BIBLE INSTITUTE

1. LIST OF EXPECTED EXPERIENCES--PRACTICAL ASPECTS OF THE MINISTRY
2. INSTRUCTIONS AND QUESTIONS FOR A REPORT
3. INTERN'S MONTHLY REPORT
4. SUPERVISING PASTOR'S MONTHLY REPORT



FREE METHODIST BIBLE INSTITUTE

INTERNSHIP PROGRAM

LIST OF EXPECTED EXPERIENCES--PRACTICAL ASPECTS OF THE MINISTRY

1. Marriage--counseling the engaged couple, the ceremony
2. The funeral service
3. The official board of the church--structure, function, meetings
4. The district quarterly meeting
5. Leading a Bible study
6. Planning and leading a youth meeting
7. Baptism
8. New converts--welcoming, training, service
9. Infant dedication
10. Pastoral visitation
11. Preaching
12. Personal meditations and devotions
13. Teaching in the Sunday school (at least one quarter)
14. The membership record book
15. The training of workers
16. Communion
- 17.
- 18.
- 19.
- 20.
- 21.
- 22.
- 23.
- 24.
- 25.

FREE METHODIST BIBLE INSTITUTE

INTERNSHIP PROGRAM

INSTRUCTIONS: From the list of practical aspects of the ministry, choose a different item each month and write a complete and detailed report about it. Be sure to include the following questions in your report.

1. Identify the aspect chosen.
2. Why is it important?
3. What were the problems that you encountered in the experience?
4. What are the steps to follow in order to accomplish the task well?
5. What are the things that you want to remember about it for future reference?
6. A personal evaluation of your own competence to do it alone in the future.

## INTERN'S MONTHLY REPORT

Name of Your Supervising Pastor \_\_\_\_\_ Date \_\_\_\_\_

1. Name the principal activities that you did in your ministry this month. Give the average amount of time you spent in each activity.
2. Describe the weekly meetings with your supervising pastor and give their value to you personally.
3. What strong points and/or weaknesses in your training or ministry did you discover this month?
4. In your own judgment, what is the best thing you accomplished this month?
5. What spiritual lesson did you learn in your personal devotions or meditations this month?

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SUPERVISING PASTOR'S MONTHLY REPORT

Supervising Pastor's Name \_\_\_\_\_ For the month of \_\_\_\_\_ 19 \_\_\_\_\_

Name of the Intern \_\_\_\_\_ Date \_\_\_\_\_

1. Give a summary of the topics you talked about and the responsibilities you gave the intern in your weekly meetings.

2. Evaluate how you feel the intern accomplished his responsibilities this month.

3. In your judgment, how does the intern need to improve his ministry?  
How do you plan to help him do so in the coming month?

4. What is the best thing that the intern accomplished this month?

5. How did the intern help you the most?