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## Extension Seminary Quarterly Bulletin, 1975-1979

Extension Seminary

El Seminario De Extension

F. Ross Kinsler

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Extension  
Seminary

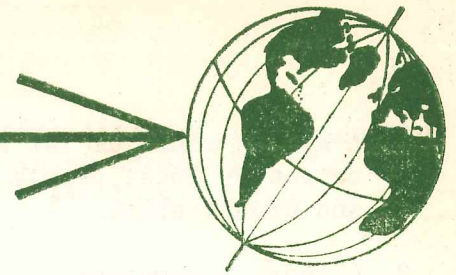
1975-1979

Guatemala

1975

Θεολογία,

# EXTENSION SEMINARY



Quarterly Bulletin  
Number 1 - 1975

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

CENTERS FOR STUDIES IN THEOLOGICAL EDUCATION AND MINISTRY:  
A Preliminary Proposal

F. Ross Kinsler

## I. INTRODUCTION

The following proposal is at this stage merely an invitation to share some ideas about the future development of theological education in the Third World. It is still very preliminary and not well integrated. It comes out of the extension movement and tries to catch at a number of threads that seem to be within easy reach for anyone who sees the challenge to weave them into a significant program. This proposal may help to bring into focus the possibilities for future development of theological education; perhaps others will take up the challenge in several different ways.

The extension movement has in many places initiated a process of reflection and innovation that is becoming increasingly far-reaching. For some it was originally just a change in structure, but this change required a new teaching methodology. A new kind of student has entered into theological studies in large numbers, which in turn calls for a new kind of teacher. As never before (since the dawn of seminaries and Bible institutes) it has become possible to relate theological institutes to the churches, to integrate study and ministry, to "do theology" in the context of the life and mission of the church. The demand for new materials for theological study had led numbers of theological educators to consider seriously for the first time not only what should be studied, but also how it can be learned most effectively. Fundamental questions are being raised about objectives, basic curriculum design, and evaluation. Even the most hallowed concepts of "the call" and ordination are being called into question, and the situation of the ministry is in some places already changing due to the effects of extension programs. Large numbers of churchmen and theological educators in many different places are now becoming involved in these developments, participating in workshops, reading articles about various aspects of theological education, and introducing new practices and new perspectives in their own programs.

The time may be ripe for individuals, institutions, churches, and/or associations to take the initiative for this process of development in theological education in their own regions, to make full use and critical evaluation of what is being said and tried elsewhere, and to contribute to local programs and to this world-wide movement through study and experimentation. One way to do this would be to establish centers for studies in theological education and ministry.

## II. MORE SPECIFIC REASONS FOR THE PROPOSAL

A. As the extension movement spreads around the world, it is evident that some are simply transplanting a prescribed program without sufficient analysis of their own situation and needs, the nature of leadership development in their own culture, the processes of innovation, the formation of curriculum, etc. The new patterns of theological

training would be far more effective if they grew out of investigations and experimentation by local people rather than being imported and promoted by visiting "experts" and expatriates.

- B. Extension programs are capable of reaching much larger numbers of local leaders and candidates for the ministry. Although the training process may take much longer for the average student, some institutions are rapidly reaching a whole new generation with basic ministerial training. It is now possible and necessary to look beyond that task to other dimensions of theological education, such as continuing education of pastors, theological indigenization, renewal of the churches for mission, etc.
- C. As extension programs take over an increasing load of the basic ministerial training, residence seminaries should look for new purposes and functions. Rather than consider themselves obsolete or left behind, they may well discover more creative and effective avenues of service. They may have tremendous resources at their disposal; they must decide how best to invest them.
- D. Some residence institutions have added extension departments; others want to adopt and adapt insights from the extension movement; still others are critical, defensive, or indifferent. One option open to them is to get involved with the movement so as to make significant contributions to its future development.
- E. Residential institutions have some special values that should not be lost. These values should be identified and analyzed and put to their best use, just as the dangers of this approach should be identified and analyzed and avoided.
- F. It has been stated that residential institutions are best equipped for specialized, long term studies in theology. If our outstanding theologians were relieved of the multiple, time consuming tasks of residential pastoral training, perhaps they could really do this job effectively and still contribute to basic pastoral training through the preparation of primary materials, instruction materials, and personnel (for extension programs).
- G. Large numbers of persons who take advanced theological studies do so in preparation for teaching in seminaries and Bible institutes. In the past they have concentrated almost entirely on cognitive formation, on theology per se. They should also be developing their competence as theological educators.
- H. As noted above there is an increasing flow of information about new developments in theological education around the world. It would be valuable, perhaps urgently necessary, to get hold of that information and evaluate it locally, to relate it to local developments, and to initiate a process of reflection and experimentation in each situation.
- I. There is a critical universal need for national leadership in the development of theological education. Due to well known factors this is the last major field of expatriate dominance, and the extension movement has suffered greatly from that dominance. Nationals must take the leadership not only for theological formation but also for the development of new patterns of theological education.
- J. As nationals are trained for leadership in theological education, they need a vehicle for investigation and innovation. This vehicle must be flexible and realistic in order to function effectively within the limitations of their own situations and to respond dynamically to the rich cultural diversity of very different contexts.

- K. The old system of values and the hegemony of hierarchical accreditation are gradually breaking down, and the concepts of contextualization are gaining acceptance. But this thrusts upon us the urgent task of establishing new criteria and local values for theological education.
- L. Today more than ever we need to discover tools for evaluation in order to maintain and increase the effectiveness of our theological training programs in service to Christ and His church in mission to the peoples of the earth.

### III. THE CENTRAL CONCEPTS OF THE PROPOSAL

In recent years there has been a fundamental change in the concept of the teacher; instead of being the source of information he is becoming the facilitator for learning, preparing the environment, providing and explaining materials, motivating and guiding the student. In a similar way this proposal recommends the formation of a new kind of theological program. Rather than being the source of theological knowledge and instruction, these centers would be facilitators of theological education, mobilizing and providing resources, organizing and participating in training projects, setting up and carrying out research projects, experimenting with and evaluating new media and techniques, etc. If these centers were free from the all-encompassing of a basic year-round program of ministerial training, they could be free to invest their resources in planning, research, and administration for many different programs.

These centers for studies in theological education and ministry would make use of the insights of open and non-formal education, leaving much of the task of leadership formation to others, especially to the participants themselves. Rather than pretend to inform and "form" candidates for special ministries, they would leave the basic responsibility for leadership selection and maturation to the churches and the individuals themselves (where it should lie). Then advanced theological study would be part of a process of self-development: it would not be confined to or identified with an institution; it would to a much greater extent depend upon the motivation of the student and respond to his felt needs in the process of his ministry.

The centers could develop program modules for specific goals through specially designed experiences and materials. These units would be administered by the centers themselves or by others. They would only be a part of and fit into the whole scheme of theological education of a given denomination. The bulk of basic ministerial training would be left in the hands of extension and other programs. Instead of trying to do the whole job of theological education the centers would help the latter do their job through the training of personnel, the preparation of self-study materials, etc.

The centers would attempt to initiate research and evaluation in theological education, leadership development, and the ministry. In spite of the huge investment that goes into theological education and the support of the ministry and in spite of the tremendous influence exercised by our patterns of theological training and ministry, very little research has been done in this area. At a time of rapid changes in theological education evaluation is urgent. In order to be effective, these studies must be made not by specialists outside the churches or even for the churches, but by leaders of the churches themselves. The centers for studies in theological education and ministry help these leaders do research and introduce changes, providing evaluative tools, information and models, special study materials, and training experiences.

### IV. POSSIBLE TASKS FOR THE CENTERS FOR STUDIES IN THEOLOGICAL EDUCATION AND MINISTRY

- A. Publish a bulletin with articles, news and bibliography related to theological education and ministry.

- B. Look for and publicize new experiments, concepts and materials for theological education and the practice of the ministry.
- C. Develop materials and procedures for self-study and evaluation by theological institutions and churches.
- D. Make surveys and investigate different aspects of theological education, the ministry, the mission of the church, etc.
- E. Maintain current files of bulletins, reports, papers, syllabi, course materials, etc. from institutions in the area and elsewhere.
- F. Explore ways to relate theological education to local church leadership development processes (discipleship, Sunday School, church officer training, etc.)
- G. Plan and direct (or help others to do) workshops on different aspects of theological education and the ministry.
- H. Sponsor (or participate in) consultations at different levels (from the local church level to international) and on various topics (curriculum design, educational technology, the nature of the ministry, leadership needs of the churches).
- I. Set up training projects for leaders of theological training programs.
- J. Hold seminars and/or retreats for pastors, lay leaders, others.
- K. Develop internship programs for personnel for different kinds of theological education.
- L. Encourage others to write, share, and criticize concepts of the ministry, theological education, theology.
- M. Explore and interpret concepts and developments in other educational fields for possible application in theological education.
- N. Provide stimulation and recognition for church leaders and theological educators; build a fellowship and teamwork among them.
- O. Foment the reading of theological, current and local literature through book-reading or reduced-rate book-selling.

#### V. HOW TO OPERATE A CENTER FOR STUDIES IN THEOLOGICAL EDUCATION AND MINISTRY

All of the foregoing material may give the impression that we are proposing the establishment of more institutions with more specialized personnel and increased budgets. On the contrary, all of the tasks listed above can be carried out with no full-time personnel, a very minimal expense budget, and no new buildings or equipment. One person can to some extent carry out half of those tasks in his spare time: a traditional or extension seminary could set up a task force among its own faculty members, or an institution could give over its entire resources to these concerns. (In every capital of Latin America there are numerous educated pastors who are not occupied in the ministry and who might be challenged to take on this kind of a task in their free time).

A center could operate at different levels: denominational and interdenominational, regional, national and international. In Latin America, for example, the associations of theological schools carry out some of the proposed functions (at high cost); the Lutherans, Baptists, Nazarenes (and perhaps others) have set up continental committees to coordinate theological education along denominational lines: the Latin American Biblical Seminary in Costa Rica has established a specialization in extension theological education and has held a consultation on alternative forms of theological education; the small faculty of the Presbyterian Seminary of Guatemala publishes the Extension Seminary Bulletin, is directing the ALISTE project for training extension specialists, participates frequently in workshops and consultations, has produced extension courses which have been translated into several languages, and prepares papers and workshop materials for general use. Many seminaries and Bible institutes have periodic activities for pastors and publications for promotion purposes. Ecclesiastical assemblies, organizations, and agencies offer sounding boards for new concepts and studies related to theological education. But surprising as it may seem, none of these agencies has taken the initiative to set down systematically a strategy for future development in theological education.

The base for a center for studies in theological education and ministry may be any one of a number of places, as noted already. The resources may be very limited or very large. The starting point may be simply a mimeographed, tri-monthly bulletin or a multi-faceted program. In each case, the center should be flexible and build on its own experience, evident local needs, and developing interest.

From the beginning the organizer of each center should be fore-warned of the tendency to institutionalize and thus stultify new programs. This centripetal force should be counteracted by the central concept of this proposal, which is to help others do the basic tasks of theological education. Rather than concentrate on increasing resources and programs and personnel at the center, the center should stimulate others to experiment and if possible spin off its own project to other institutions. Only in this way will the center be free to explore new areas and respond to new development.

## VI. CONCLUSIONS

As noted at the beginning, this proposal comes out of the extension movement. This movement has brought upon us new problems and new possibilities; it has broken some of the barriers of tradition and opened the door to change in theological education. We should now open the door wider, take advantage of the momentum for change, and explore the many possibilities for development in the future. We should set up some vehicle to permit us to study the implications of the changes that have already been initiated and the changes that are now possible. We should be both responsible for this process and responsive to it.

The proposal is also an attempt to bridge the gap between residential theological education and the extension movement. If the traditional institutions are given a fair chance to study the facts as well as the propaganda of extension and to examine critically their own program, they will probably be more ready to place their resources at the disposal of the extension movement. The possible benefits for both branches of theological education are great. And this may bring us to a new synthesis, a new unity of purpose in what may in the future be called "Open Theological Education".

One of the most commented problems of theological education in the Third World has been its dependence upon and imitation of the U.S. and Europe. The present proposal should help Third World churches to break that pattern, take the initiative for the formation of their own program, and jump into the lead for future development in theological edu-

cation around the world. Although the U.S. and European churches continue to have far greater resources for experimentation and research, the Third World churches are less weighted down by institutional inertia and under greater pressure to take new options (for ideological, economic, and other reasons). This is evident by the rapid spread of extension in the Third World in comparison to the U.S. and Europe, where the need for extension is just as great, though for different reasons. It is interesting to note that one outstanding Latin American leader has already proposed the formation of a center for studies in theological education that would not only serve this region but also relate to Africa and other continents.

Educational specialists have pointed out that there is a strong tendency in the Third World not only to imitate the U.S. and European patterns, but also an uncritical belief in education as the panacea of development. They point out that large percentages of limited national budgets are being invested to expand the traditional schooling systems in a tremendous effort to "catch up". The unfortunate results of this tendency are that these countries are chasing after an illusory goal, schooling more people who will largely be frustrated, not usefully employed, and perpetuating a social system which is elitist and counter-developmental. The parallels in theological education are all too evident. Third World churches want to emulate or at least equal seminary education in the U.S. and Europe; they strive to raise the academic level of their institutions and they produce graduates who are ill-equipped for their actual needs and unable to live on the salaries available in their churches. To try to sell these churches new patterns of theological education (such as extension) is not often effective. They must carry out their own research, make their own experiments, and come to their own conclusions. The proposed centers for studies in theological education and ministry could facilitate that process.

It is noteworthy, also, that both the ecumenical and conservative branches of world Christianity are right now making heavy investments in advanced centers of theological education in the Third World. Unfortunately these advanced centers follow to a great extent the traditional patterns, adding one more tier above the present hierarchy of elitist training and concentrating further the limited resources for theological education for the benefit of a much smaller circle of content specialists who are thus pushed further from the basic reality and needs of the churches. The present proposal offers an alternative approach to advanced centers which would focus on the problems and possibilities of theological education itself, facilitate future development of programs at all levels, and perhaps even reverse the trend toward elitism and contribute to a renewal of the ministry of the whole church.

James A. Bergquist and P. Kamar Manickam, The Crisis of Dependency in Third World Ministries, Madras: Christian Literature Society, 1974.

This 149-page book is "A Critique of Inherited Missionary Forms in India", as the authors indicate in the sub-title. It should be required reading for all who are concerned about change in theological education and renewal of the ministry in the Third World. Extensive research, statistics, and analysis are brought together to demonstrate how Western patterns, adjusted inadvertently by new circumstances during the missionary era, have solidified and are now stifling the life and ministry and mission of the churches in India. The authors' conclusions seem to point to theological education by extension as a possible solution to this fundamental problem. Copies of the book may be obtained for about \$1.60 U.S. (plus postage) from the Christian Literature Society, P.O. Box 501, Madras 600 003, India.



## SELF-STUDY WORKSHOP ON THEOLOGICAL EDUCATION

First prepared in Spanish for the ALISTE project for the training of extension specialists, these materials (34 pages) are now available (for \$1.00 by surface mail) in English as well as Spanish. Their purpose is to contribute to a process of self-study and evaluation among seminaries and Bible institutes, associations, churches and individuals interested in change and development in theological education and ministry. Not only the directors of institutions, but also professors and students, members of the boards, and the leaders and members of churches should participate in this process.

Five basic topics are presented with materials for a two or three hour session on each one. Generally, this is an introductory presentation of the topic, individual or small group study, and finally a general discussion. The five topics are:

- A. A Study of Ephesians 4:11-16 - What Is the Ministry?
- B. An Analysis of the Present Situation - What Are the Needs?
- C. Three Basic Elements of any Training System - The Rail Fence Analogy
- D. Theological Teaching - Domestication or Conscientization?
- E. Developing Resources - Where Do We Go From Here?

Only a limited number of copies is available, so please do not order more than one per institution. When preparing a workshop, only the questionnaires need be duplicated. All these materials may be reproduced freely.

F. Ross Kinsler  
 Apartado 1  
 Quezaltenango  
 Guatemala

## NEWS OF EXTENSION

### India

The Board of Theological Education of the National Council of Churches of India invited F. Ross Kinsler of Guatemala to make an extended trip to India, including brief visits to theological institutions in several parts of the country, a national consultation, and an extension workshop. The entire trip, which included additional stop-overs in Europe, Asia, and the U.S., lasted from October 7 to November 23, 1974. Persons interested in receiving a lengthy report of that experience may write to him at his new address: Apartado 1, Quezaltenango, Guatemala. The final recommendations of the national consultation will appear in the next number of this bulletin.

### Philippines

The Philippine Association for Theological Education by Extension planned a workshop on programmed instruction and the extension center program, November 25-30, 1974 in the Manila area. Its annual meeting will be held in Quezon City, February 18-19, 1975.

Costa Rica

The Latin American Biblical Seminary held a consultation workshop on "New Educational Perspectives in Theological Education" in San José, Costa Rica, October 9-11, 1974. James Emery presented a paper on "Non-formal Education and the Seminaries", Rubén Lores presented his findings on "New Trends in University Education", with special emphasis on non-traditional study, and Ross Kinsler's paper on "Open Theological Education" was discussed. Definite proposals for non-formal theological training programs were discussed and are now taking shape at the Seminary.

Colombia

The Union Biblical Institutions of Colombia and the United Biblical Seminary plan to hold a consultation on "Alternatives in Theological Education" February 3-6, 1975 at Medellín. Some of the alternatives to be discussed are: extension, open theological education, non-formal education, discipleship, correspondence courses, cassettes, radio.

Mexico

Dr. Raymond Rosales has returned from the U.S. after completing doctoral studies at San Francisco Theological Seminary, to take up his duties as Coordinator of Co-Extension, the committee which coordinates Lutheran extension programs in Latin America. He also publishes the Co-Extension Bulletin (in Spanish). His address is: Apartado 20-416, Mexico 20, D.F., Mexico.

USA

CAMEO will sponsor its Fifth Annual Programming Techniques Workshop April 15-25, 1975 at the headquarters of the Conservative Baptist Foreign Mission Society in Wheaton, Illinois. The two week course will be taught by Miss Margaret Sharpe. For information write to Dr. Raymond B. Buker, CAMEO Coordinator, 2210 Park Place, Boca Raton, Florida, 33432, USA.

Missionary Internship will sponsor its Fourth Annual Workshop on Theological Education February 24-28, 1975, at Farmington, Mich. Instructors are Rev. Samuel F. Rowen and Mr. Duane H. Elmer. For information write to Missionary Internship, P.O. Box 457, Farmington, Michigan 49024.

Theological Education, the journal of the American Association of Theological Schools, dedicated its summer 1974 number to theological education by extension. The main articles were written by exponents of the extension movement with one rebuttal in defense of the traditional seminary.

The Indian Church Career Project is planning to launch a major extension program for the major U.S. Indian churches called "Indian Satellite Theological Seminaries". Their report states flatly that these churches (United Presbyterian, Reformed Church of America, American Baptist, Episcopal, U.C.C., United Methodist, and Christian Reformed) "will be virtually without ordained Indian clergy within a decade unless the present methods of church career development are changed, and soon." In 1974 these denominations had only 65 pastors for 452 churches - and only 4 Indian students in all their seminaries. The traditional way of sending promising young men to college and then seminary would cost an estimated \$31,000,000 for 100 new pastors; but even then it is doubtful whether the majority of the candidates would ever return to serve in their own communities or whether the churches would be able to support them at their new educational level. The proposal is to train 100 local, mature Indian leaders by extension in 4 years at a cost of \$552,000.

They would not be cut off from their communities during their study program, and they should have no difficulty being supported by their churches when they finish.

Ecuador

The Gospel Missionary Union's extension program now has about 600 students enrolled, most of them Quechua Indians. Nearly 45 Quechuas are serving as teachers among their own people.

Taiwan

The China Evangelical Seminary reports an enrollment of 120 extension students in five regional centers. Some 15 denominations and independent churches are represented. The Basic Christian Study program is made up of 11 courses or 32 credit hours.

SUBSCRIPTIONS / POSTAGE RATES / ADDRESS CHANGES

For the benefit of new readers and to remind others: because of lack of personnel we cannot provide "subscription" service as such: the sending out of notices of expiring subscriptions, etc. The Bulletin sustains itself by voluntary gifts from its readers, and we suggest a dollar a year as a minimum for those who care to do so. We cannot air-mail receipts for these donations in most cases: it would cost us 65 cents to send a receipt to Asia for a donation of one dollar, as an example. Therefore, your cancelled check is your receipt, except in cases of large donations.

Because of the increase in postal rates, we must charge if you wish air mail service. Yearly rates are the following (in U.S. dollars):

- 0.50 Central America and Mexico
- South America (Colombia, Venezuela, and Ecuador ONLY)
- U.S.A.
- Caribbean (Cuba, Haiti, Jamaica, Neth. Antilles, Dominican Repub.)
- 0.75 Caribbean (Bahamas, Bermuda, Puerto Rico, Trinidad, all others)
- 1.00 South America (all except above 3 and Brazil)
- Canada
- 2.00 Great Britain and Europe
- Africa north of the equator (including Gabon, Kenya, Zaire)
- Brazil
- Near East
- 2.50 Africa south of the equator
- Asia (except ALL island nations)
- 3.00 Pacific Islands (includes Hongkong, Borneo, Indonesia, New Guinea, Australia, N. Zealand, Singapore, Philippines)

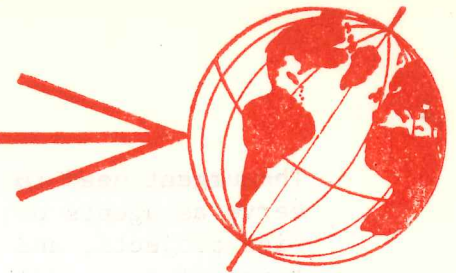
Address changes are taken care of immediately upon their receipt. However, you may still receive bulletins at the old address for two or three issues more after you have sent in your notice. This is because of the slowness of boat mail especially to Europe, Asia and Africa. If you miss bulletins because of this, we will be glad to send replacement copies upon your request. We would like to send the bulletin by air to everyone, but the above postal rates make obvious the reason why we cannot do so.

EL SEMINARIO DE EXTENSION  
Apartado 3  
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Θεολογία,

# EXTENSION SEMINARY



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Number 2 - 1975

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

NATIONAL STUDY CONSULTATION ON THEOLOGICAL TRAINING  
OF THE WHOLE CHURCH AND NEW PATTERNS OF TRAINING

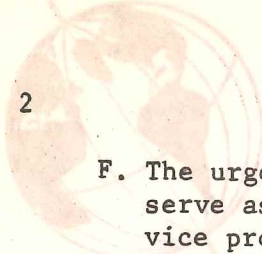
Yeotmal, India

(Editor's Note: These are the final recommendations of a consultation held November 1-5, 1974 at Yeotmal, India. The consultation was sponsored by the Board of Theological Education of the National Council of Churches of India; some 30 delegates, representing the major theological seminaries, the churches, and other agencies participated. The full report, including resumes of the papers presented and summaries of the working groups as well as these recommendations can be obtained from Dr. Saphir P. Athyal, Union Biblical Seminary, Yeotmal, Maharashtra 445001, India.)

## I. THE MINISTRY OF THE WHOLE CHURCH

Christ calls the whole church to ministry, the members of each congregation should be equipped for diverse ministries, and those who are gifted and trained should lead others to discover and use their gifts. Present patterns of ministry and theological training in India are inadequate both for the upbuilding of the body of Christ and for mission in the world. Therefore, we urgently recommend that the following steps be taken:

- A. In each diocese or conference men who are adequately trained in theology should be assigned for an intensive, itinerant ministry of preaching and teaching so as to equip the whole church for its mission of evangelism and social action. Their administrative responsibilities should be turned over to other qualified people, especially in urban areas.
- B. In each congregation local leaders of good report and those willing to offer their service to the church should be ordained or licensed to provide the pastoral-sacramental ministry. Such persons should be those who have their own employment for support and take up church service voluntarily.
- C. The preacher-teacher should give high priority to the basic and continuing training of local pastoral and sacramental ministers in all the congregations, especially in rural areas.
- D. The congregations should encourage each member to discover and use his gifts for upbuilding the church and its mission in the world. Study and action cells should be formed for growth and service, with the help of suitable study materials.
- E. Groups of men and women from particular professions (law, medicine, business, education, etc.) should meet together to share experiences and concerns, reflect theologically upon them, and fulfill their Christian vocation.

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- F. The urgent need for human development and social justice demands that Christians serve as agents of change through involvement experiences, participation in service projects, and cooperation with those who are working to change the structures of oppression.

## II. THE ROLE OF THE THEOLOGICAL COLLEGE

The renewal of the ministry and the development of new patterns of theological training require the full cooperation of the theological colleges. These institutions must use their resources for the benefit of the whole church through the formation of men and women who will equip others through the development of and cooperation with new kinds of training programmes at all levels, and through the training of personnel and preparation of instructional materials.

- A. Plans should be made for consultations between each college and the churches it serves to establish the goals for training and to find the types of ministries needed to fulfil the mission of the church. We note that this has already been done in the Andhra Consultation and recommend that colleges initiate this process.
- B. The Serampore Senate should revise its requirements in order to prepare students for the actual ministries needed. The theological curriculum should provide for the maximum freedom and flexibility for colleges to work out functional goals. Each course should be defined in terms of specific objectives. New criteria should be developed for evaluation and recognition of residential, external, and extension programmes at several levels.
- C. The Senate and colleges should arrange for a definite period (up to one year) of field-based training for all residential students.
  1. In order that this may be of formative value, there must be:
    - a. previous orientation
    - b. guidance during the period
    - c. reflection following the experience
  2. To ensure that theological study continues during this experience and to avoid lengthening the total training, provision should be made for study using self-instructional materials. These could be prepared by faculty members at several colleges as a joint project. Similar materials would also be available for use in the residential period.
  3. This will require flexibility in residential requirements to allow for experiment.
- D. The theological colleges should give special attention to the development of more adequate external degree programmes (BTh, BD) using the insights and methods of the extension movement.
  1. Library facilities should be extended through lending services and regional libraries.
  2. Self-instructional materials should be prepared to guide the students toward the objectives of the programme.
  3. Tutorial services should be made available in all the major centers.

4. Seminars should be held regularly (at least once a month) in each area of the country.
  5. At each college personnel should be given sufficient time and budget to coordinate these programmes.
- E. Every college should have a programme or be involved in existing programmes of education for the local church(es) and for the whole church. This may be by extension methods. This programme should include both faculty and students with a view to students developing a teaching ministry. This will require a programme of teacher training for both faculty and students.

### III. NEW PATTERNS OF TRAINING

New patterns of training are being developed in India and elsewhere which are essential in mobilizing the congregations for ministry and mission. Therefore, we urgently recommend that the churches, the theological colleges, the BTE and Serampore Senate join hands in the development of these new patterns.

- A. An All-India committee for theological education by extension should be organized under the BTE and Serampore Senate (or the projected one national organization).
  1. To provide for the sharing of ideas, experiments, and resources.
  2. To plan periodic seminars and workshops for orientation and training.
  3. To encourage experimentation, research, and evaluation in all aspects of theological education and the ministry.
  4. To keep the churches and those involved in training informed of developments in theological education and in other fields in India and around the world.
- B. The BTE and Serampore Senate should raise funds to support the work of a full-time traveling secretary and the plans that will be drawn up by the national committee for theological education by extension.
- C. Churches, theological colleges, and bodies engaged in extension training should make more systematic use of community service agencies, frontier centers, and lay training institutes.
- D. All who are engaged in training the church for ministry and mission should participate in the process of forming new training programmes, in building teamwork among those who are engaged in diverse ministries, and in challenging the whole church for mission.

### EXTENSION PROGRAMS IN INDIA

#### Trivandrum

The Kerala United Theological College initiated an extension program in 1974. There are 3 centers with 80 students studying simple courses: "Know Your Bible", "Know Your Faith", and "Know Your Church". The program is meant for laymen. A much wider and more urgent need is for full ministerial training by extension. The Seminary serves the 3

Malayalam-speaking dioceses of the Church of South India, where the Christian population is large and the number of ordained pastors is relatively small. The South Kerala Diocese, for example, has 103,000 members, 271 congregations, and only 76 ordained pastors plus 118 fulltime evangelists and catequists. At present 22 young men are studying in the Seminary's residence program. An extension ministerial training program could enable the hundreds of evangelists and catequists to become ordained pastors and reach many more candidates as well as laymen.

#### Madurai

The Tamil Nadu Theological Seminary, which serves the Tamil-speaking areas of India, Sri Lanka, and Malaysia for 6 dioceses of the Church of South India and 3 Lutheran churches, has 166 students in residence. In 1974 this seminary began an extension program called "Theological Education for Christian Commitment and Action." They are taking their 150 students through 10 brief courses over a period of 2 years covering 5 areas: "The Word of God Today", "The People of God at Prayer", "The People of God in Community", "The People of God as Neighbors", and "The People of God in the World of God". Each short course consists of one weekend encounter between a faculty team and the students in a center with lectures, Bible study, workshops, and readings. The students carry on with readings and assignments during the 2-month interval between faculty visits. Experience shows already that they are reaching capable lay leaders in the churches, that these students are able to do serious study, and that their experience and concern and daily problems bring vitality to the study program. But the program is definitely limited to "laymen" and does not challenge the basic structure of the ministry or meet the basic pastoral needs of the many congregations.

#### Bangalore

The Association for Theological Extension Education was organized 4 years ago by representatives of conservative groups. It now has about 20 centers scattered widely throughout India with 350 students, some of whom have already completed 18 or 12 of the 30 courses offered. TAFTEE has developed an impressive array of programmed workbooks, a tiny but efficient administrative organization, and an enthusiastic, largely voluntary teaching staff. For practical reasons the program has so far functioned at the university level using the common medium of English, but already advanced students have begun teaching sub-centers of extension students at lower academic levels - as part of their course work! As materials become available in the major Indian languages, TAFTEE will begin to tap the enormous pools of local church leaders desirous of theological education, especially the poorly paid, unordained church workers who have up until now been disenfranchised by the elitist structures of the ministry and the seminaries.

#### Hyderabad

The Andhra Christian Theological College serves the Telegu-speaking state of Andhra Pradesh. Although it is large and apparently successful, this seminary has begun to face the crisis of the ministry and to propose radical changes. In 1974 a consultation with leaders of the church of South India, Lutheran and Baptist churches revealed that the inherited patterns of training and ordination would never supply capable leaders for the majority of the congregations. In the past the seminaries have provided lengthy education for a relatively small number of ministerial candidates who were to equip others through their preaching and teaching; after graduation these men have been so caught up in administration and visiting from 5 to 25 congregations that they have had no time to use



their training. And most congregations have remained unattended, some of them deprived of the Lord's Supper for 2 to 5 years at a time. A new plan is evolving now in which local congregational leaders will be trained and ordained for a pastoral sacramental ministry. The graduates of A.C.T.C. will be ordained for a preaching-teaching ministry, responsible for the equipping of the afore-mentioned congregational leaders and others for ministry. This will probably take some form of extension, which is the only way to reach the thousands of congregations throughout the state.

### Santal

Recognizing that the traditional pattern of training and ministry was not capable of meeting the needs of their churches, the Santal Theological Seminary initiated in 1974 an ambitious extension program. Their goal is to provide training for local leaders for the teaching, pastoral, sacramental ministry in every congregation and sub-unit throughout the whole church. They serve some 300 Lutheran congregations (with many more sub-units) among the Santali, Bengali, and Boro peoples in the state of Bihar. Their strategy, based on 2 Timothy 2:2, is to teach a core of paid pastor-supervisors, who will teach local leaders, who will in turn teach their congregations, who will teach the world. During their first year 133 students studied a total of 168 courses in 16 extension centers. Prospects for the future include possible expansion across the border into Bangladesh, where their sister church is growing rapidly. (Rev. Harold Engen, P.O. Benagaria, Santal Parganas, Bihar, India 816103)

### WORKSHOPS IN BRAZIL

F. Ross Kinsler

(The writer was invited to participate in the following workshops last year in Sao Paulo, Brazil. These reports point out several important issues concerning the extension movement.)

#### I. ASTE WORKSHOP ON EDUCATIONAL TECHNOLOGY

The Associacao de Seminarios Teológicos Evangélicos of Brazil held a workshop on educational technology (primarily programmed instruction) in Sao Paulo June 24-28, 1974. Specialists from the University of Sao Paulo directed the workshop, and 30 theological educators, representing the major seminaries and institutes of the country attended.

This workshop was especially significant for 2 reasons. It was the first time that many of these theological educators and their institutions had been seriously interested in and confronted by educational technology. This experience forced them to examine and question their own teaching methods and offered new insights and techniques.

The workshop was also an important step toward understanding and cooperation between the traditional, prestigious seminaries (ASTE) and the young extension movement in Brazil (Associacao Evangelica para Treinamento Teológico por Extensao - AETTE). These 2 organizations had never officially met until earlier 1974, when AETTE invited the executive secretary of ASTE to give a paper at their annual meeting, and this workshop, when ASTE invited AETTE to send a limited number of participants. The traditional seminaries had not given the extension movement and programmed instruction much importance, and they had set the university level as a requirement for full membership in ASTE. As a result of this workshop there should be much greater appreciation and communication between these two branches of theological education in Brazil. It is interesting to note that an almost identical workshop, directed by the same specialists, was held by AETTE 4 years ago.

The University of Sao Paulo team presented a well-planned, comprehensive program, starting from behaviorist experiments and philosophy, utilizing programmed materials from the social and physical sciences, and leading to small group projects in theological subjects by the participants. The professors seemed to be open to discussion, and they alternated systematic presentations with open forums. Interest was high throughout the 5 days, and participation was good.

Criticism should be raised regarding the scientific and philosophical bases of the presentation. The starting point was, predictably, experimtns with rats in cages, and commercial propaganda was often referred to in the examples. The primary terms in explaining programmed instruction were stimulus-response, feedback, and reinforcement. Even in the open discussions the professors had difficulty going beyond this mental framework.

If the observations regarding human learning were not linked so directly and insistently to this behaviorist conception of man, the presentation of programmed instruction and educational technology would be far more effective. Certainly we should learn to clarify objectives, define specifically what students should be able to do at the end of a program of study, distinguish between critical and non-critical elements, choose clear examples and counter-examples, plan effective, logical sequences, enable the students to test their comprehension and application throughout the process, and evaluate results. But it is not necessary to equate this kind of systematic instruction with the manipulation of animals or call it modifying behavior. Rather we must insist upon the autonomy of the student as the subject, not object, in theological education - and in every other kind of education. He must be an active participant, not simply in mechanical response to stimuli but in choosing his objectives and in following the learning process critically and in evaluating his own terminal behavior. Human learning must be human, and to be human it must be self-directed and liberating. Otherwise it will become the tool of despots and exploiters.

What concrete results will come out of this workshop remain to be seen. Probably few of the participants will ever attempt to write any programmed materials. For those who do, this experience will be remembered as decisive. Many others will take more seriously their teaching responsibilities. And perhaps all who attended have been motivated to look further into the nature of learning and seek better methods of instruction. ASTE has made a significant step forward and must now consider what further steps to take in this direction.

## II. AETTE WORKSHOP FOR EXTENSION CENTER LEADERS

The Associacao Evangélica Teológica para Treinamento por Extensao held a workshop for extension center leaders ("orientadores") July 2-4, 1974 in Sao Paulo, Brazil. Dietrich Reimer, President, and John Klassen, Secretary, directed the program, and 30 to 45 persons attended the various sessions. Invited to give the major presentations were Lois McKinney, Julieta Breternitz, and Ross Kinsler.

The workshop was specially significant because it was the first time that AETTE has focused its attention on the role of the extension center leader. Since its inception in 1968 the Association has been concerned primarily with the training of writers for the preparation of programmed texts. Many believed that the center leaders were unimportant. But experience in the movement has demonstrated that an extension program can be very successful with poor written materials if it has capable teachers and that a program with good materials can fail if it has poorly trained or disoriented teachers.

This workshop was also AETTE's first attempt to reach down into the lower ranks of the extension leadership and involve these local center leaders in the training and reflection process. In the past only directors and professors of the extension institutions were really involved in the movement through workshops and consultations.

The major themes covered were:

- The International Panorama of the Extension Movement
- Group Dynamics - Simulation and Role Playing
- The Role of the Center Leader
- The Purpose of the Programmed Text
- Alternatives to Programmed Texts
- The Extension Center Meeting
- A Philosophy of Learning
- Application of Teachings in Personal Life, the Congregation,  
and the Community

These subjects were presented through varied activities: plenary sessions, small group discussion, demonstrations with discussion, etc. Additional panel discussions dealt with other aspects of theological education. And programmed materials prepared at several of the institutions represented were on display.

In general, the participation was very lively and effective throughout the workshop. No doubt many of those who attended took home new insights, new practical suggestions, and new concerns. On the other hand, the discussions were dominated to a large extent by the directors of the programs represented, several of whom are expatriates, so that the local center leaders present did not participate fully. This imbalance was a natural result of the varied background of the participants.

Certain concepts remain to be clarified in the extension movement in Brazil. Many people, including some who are deeply involved, still speak of theological education by extension and programmed instruction as if they were synonymous. Programmed materials may well be a vital element in any given extension program, but they are only one element in the process, and there are alternative ways of providing that element.

Another issue still to be resolved in the minds of many is the legitimacy of extension as a serious alternative to residence training. The Baptists, for example, have gratuitously legislated that their extension program, which contains the basic courses for ministerial training, is for laymen and that candidates for the pastoral ministry must attend residence or evening classes. Obviously extension is a threat to the established ecclesiastical structures and to the traditional institutions; it is easier for a Baptist to become ordained in the U.S. than in Brazil today. On the other hand, as hundreds of local church leaders enter into extension studies, their leadership in raising up and strengthening congregations all across Brazil will bring about their full recognition in the ministry, validate the extension approach to theological training, and break through the established structures of ecclesiastical power and privilege - not only among the Baptists but among all who open the doors of theological training to the whole people of God.

## NEWS OF EXTENSION

### Italy

The Italian Bible Institute operates 2 extension centers, in Rome and Milan, with a total of 65 students. About 300 pages of reading are assigned for each course. Questions based on this reading are handed out with the assignments and discussed at the class sessions held every 2 weeks.

USA

Fuller Theological Seminary's extension program is now in its second year. During its first year centers operated in Seattle, Fresno, Bakersfield, and Los Angeles, with an average of 105 students registered each quarter. It was expected that the number of students and centers would increase rapidly. The courses offered are not necessarily for professional training, but they are accredited, and some students have already transferred into the residence program in Pasadena. Professors travel from the central campus every 2 weeks for the regular extension seminars, some at a distance of 1500 kilometers. In addition to the regular academic study, the students participate in core-group experiences and supervised practical work.

New York Theological Seminary, with the help of Adelphi University and other institutions, has developed a special extension-type program for Spanish-speaking pastors in New York City. These are older gifted men whose educational level and economic situation excludes them from the traditional seminaries. In this program they are normally given about 60 of a total 120 credits for the B.A. degree on the basis of their previous education, life experiences and language ability at the beginning. They take approximately 5 seminars in a broad range of liberal arts studies for an additional 30 credits. Most of the additional 30 credits are taken in workshops and courses directly related to the practice of ministry. The entire program is designed to fit the circumstances and needs of the students, most of whom are employed in secular jobs and also pastoring city congregations. 25 enrolled in September, 1973, 25 more in February, 1974, and another 25 in September, 1974. These men are all earning a university degree while developing their competence as pastors and supporting their families.

Southern Africa

The Theological Education Fund requested F. Ross Kinsler of Guatemala to visit South Africa, Botswana, and Rhodesia January 14 to February 1, 1975. The visit was timed to coincide with a major consultation of theological educators and churchmen at Johannesburg. A statement drawn up at the consultation will be included in our next bulletin. James H. Emery, also of Guatemala, will make a similar visit to East Africa in April. The purpose of these visits is to observe what is happening in theological education in these countries, to discuss with local leaders the needs, possibilities and problems of their extension programs, to share ideas, concerns, and experiences, and perhaps to formulate some recommendations about future developments.

Mexico

The Extension Theological Seminary of the Southeast held its first graduation on August 28, 1975 near Merida, Yucatan. 21 men received their diplomas, having completed 30 courses by extension over a period of 6 years. Truckloads of people from the large region represented by the graduates swelled the audience to more than 1000. The significance of this extension program is difficult to measure. The number of theologically educated church leaders in the 4 presbyteries of Yucatan and in Belice (British Honduras) is rapidly multiplying, and the congregations are growing through the leadership of these men. A new presbytery has been organized in the state of Quintana Roo. David Legters, the founder of the Extension Theological Seminary of the Southeast, has recently been serving as Rector of the Presbyterian Theological Seminary in Mexico City. Now 10 extension centers have been set up in the Federal District and more centers are being organized in the nearby state of Vera Cruz. No doubt other presbyteries and other denominations throughout the country are watching these developments with keen interest. (Rev. David Legters, Seminario Teológico Presbiteriano, Avenida Universidad 1643, San Angel, México 20, D.F., México)

### Brazil

The Baptist Bible Institute of Campinas began as a night school in 1963. In 1969 extension centers were started in 5 nearby cities, and by 1971 the night school program ceased to exist. In 1974 there were 14 centers with 122 students. The 4-year program is "officially" for laymen, but one graduate has already been ordained, and several pastors are taking the courses. The program serves the Baptist Association of Campinas, which has 40 congregations with about 3000 members. This Association supports the program with \$15.00 per month; the students purchase all texts at cost and pay \$1.50 per month for tuition; the teachers are reimbursed only for expenses; the program is self-supporting. All the centers are located in churches; the Institute owns only a file cabinet and a bookcase and makes use of a typewriter and duplicator. "That's about all it takes to function", affirms the Director, Richard Gibbs. (Caixa Postal 995, Campinas, S.P., Brasil)

The Evangelical Seminary of Rio Grande do Sul began operations as an extension institution in 1970 under the direction of Lowell Bailey. It is sponsored by the West Indies Mission (Alianza Bíblica do Brasil), and the students belong to 11 denominations. There are 60 students with 4 regular and 2 occasional teachers in 4 centers. 14 students (10 men and 4 women) were expected to graduate in December, 1974. The program covers the traditional areas of Bible, theology, church history, and practical subjects, and it is offered at 3 academic levels. (Caixa Postal 2350, Porto Alegre, R.S., 90000, Brasil)

### Chile

The Evangelical Theological Community of Santiago, Chile has developed a large extension program reaching much of that long country. Several centers have been operating in Santiago and others in Antofagasta, Vallenar, Graneras, Valparaíso, Concepción, Tomé, Zona del Carbón, Puerto Natales, y Punta Arenas. The students represent several denominations. In 1974 there were 250, and in 1975 the program is expected to expand to 500. (Rev. Agustín Batlle, Casilla 13596, Santiago, Chile)

#### AN URGENT PLEA

In keeping with world inflation, postage rates in Guatemala have just jumped enormously. And the price of paper rises steadily. Readers who are able to do so, especially those who have not sent in any contribution recently, are respectfully requested to send us an inflated donation during 1975. In order not to bother ourselves or our readers with annual payments, we simply depend on periodic pleas such as this to meet our expenses. Please make checks payable to:

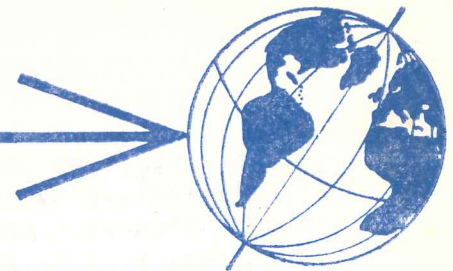
Extension Seminary  
Apartado 3  
San Felipe Reu.  
Guatemala, C.A.

EL SEMINARIO DE EXTENSION  
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# EXTENSION SEMINARY

Θεολογία,



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Number 3 - 1975

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

CONSULTATION ON THEOLOGICAL EDUCATION  
Churches and Institutions of Southern Africa

Johannesburg  
South Africa

(Editor's Note: About 100 representatives of the churches and theological institutions of South Africa, Namibia, Lesotho, Swaziland, Botswana, Rhodesia, and Mozambique met in Johannesburg January 21 to 23, 1975 to discuss the needs and the nature of the ministry, to consider new programs and projects in theological education, and to unite their criteria and their forces for the task of the future. It was a unique event, and the results were very constructive, for the separation between churches and institutions, which had been noted in the past, was overcome. At the end of the consultation the participants wrote down their concerns and purposes in the following affirmations, which were approved unanimously.)

At a consultation on theological education attended by church leaders and by the staffs of the theological institutions, held in Johannesburg from 21st to 23rd January, 1975, broad agreement was reached on the following points:

Theological education is the concern of the whole church. The ministry of the church is not simply the task of the ordained ministers, nor is the church's ordained ministry to be understood as something which is apart from, and inhibiting to the life of the church. Thus theological education aims to develop ministry within the church as a whole. It is the responsibility of the whole church, leaders, ordinary church members, and the staffs of the theological institutions. We therefore suggest that it would be useful for such an ecumenical consultation as the one in which we have participated to be repeated. It is important that the church should define its task as the body of Christ and the objectives for the ministry, so as to develop methods of training which attempt to achieve the desired expectations. The programme of preparing people for ministry should be designed in the light of the objectives. This will almost certainly mean that the churches in Southern Africa will have to be very much more flexible in the types of programmes which are used in training people for ministry.

To this end:

I. This consultation, understanding the value of theological education by extension and internship training in preparation for the work of ministry:

A. Requests the National Council for Theological Education to present to the executive bodies of the churches before June 1st 1975 a detailed scheme for both projects on an ecumenical and interracial basis indicating such considerations as:

1. The kinds of persons for whom the courses are to be designed.
2. The kinds of courses to be offered, the way in which the needs of the different theological traditions are to be met, and the academic levels which are to be catered for.

3. The full-time and part-time staff that will be needed (administrative, clerical, academic, pastoral and tutorial) and the training they will require.
4. The necessary accommodation.
5. A realistic budget for the first 3 years, with proposals for meeting the costs.
6. The possible use of the University of South Africa and other correspondence courses.

N.B. It should be noted that certain seminaries have asked that the internship programme should be available not later than January 1977.

- B. Requests the NCTE to carry out the necessary research and planning. It understands that funds have been given for the extension project; it asks NCTE to seek other funds for the internship project.
- C. Requests the NCTE to ensure full black participation in planning these projects and to see that the needs of black people are met, failure to do which is likely to jeopardize the scheme.
- D. Requests the churches to indicate to the director of NCTE by 30th November 1975:
  1. Their response to the proposed scheme.
  2. The approximate number of candidates to be entered for the internship and extension programmes.
  3. The staff and accomodation they would be willing to make available for these programmes.
  4. The financial help they would be prepared to give.
  5. An estimate of the number of members of the churches who may wish to enter privately for the extension courses.

II. This consultation recommends that NCTE carry out a radical evaluation of residential training in itself, and in relation to new patterns of ministry and non-residential training.

III. This consultation recommends that further investigation be made into the questions of ordination, ministry and ministries, the position, status, role, and remuneration of ministers in the church and the relationship of all this to theological education. It is recommended that the Ecumenical Research Unit be asked to undertake a preliminary study and report to NCTE.

## EXTENSION PROGRAMS IN SOUTHERN AFRICA

### South Africa

The Johannesburg Consultation (report above) demonstrates that theological education is in ferment throughout Southern Africa, but especially in the Republic of South Africa, which most of the delegates represented. The consultation's significance lies in several vital areas: 1. It was a joint meeting of theological educators and church leaders, which means that their concerns and conclusions may be effectively translated into action. 2. They dealt with the needs of the churches and the nature of the ministry as well as specific proposals for new programs of theological education, which opens up the possibility for basic changes in these areas. 3. They began a process of radical criticism of traditional patterns and looked seriously at alternative models of training and leadership, which should lead to further searching and innovation in the future. 4. And



they set in motion plans for extension and internship programs which should bring many new people into the sphere of theological studies and relate theological education more directly to the practice of ministry in church and community life. The potential for dynamic developments in theological education and for the renewal of the ministry in South Africa is extraordinary. But it remains to be seen what the churches, the seminaries, and the various related organizations will make of these opportunities.

The Committee on Theological Education by Extension (now under the Joint Seminary Board but soon to be attached to the National Council of Theological Education of the South African Council of Churches) will take the initiative in carrying out the mandates of the Johannesburg Consultation. During the coming months they will hold further conversations with churchmen and theological educators throughout the country and draw up specific plans for a national, interdenominational extension program, with 2 or 3 different academic levels, hopefully with the full cooperation of the seminaries. The Chairman is Louis Peters, P.O. Box 5902, Johannesburg, South Africa. Peters himself, a Dominican priest, has for the past 3 years been running almost single-handed, the New Theology Correspondence Course, sophisticated university-level studies with 500 students.

The University of South Africa runs one of the most important non-traditional programs of theological education in South Africa. Since 1946 this state university has operated entirely by correspondence. In 1974 it had 34,421 students taking accredited university courses under 6 faculties, with over 500 fulltime academic staff, and a similar number of non-academic personnel. All study materials are prepared in English and Afrikaans. Up until now there has been a relatively small number of candidates for degrees in theology, but the faculty of theology is attempting a major curriculum revision and trying to provide face-to-face contact with the students, possibly with the cooperation of the seminaries. They could easily handle more students than all the residence seminaries put together, with or without their help, because the latter are trying to compete at more or less the same level without secular accreditation. The Dean of the Faculty of Theology is Professor David Bosch, University of South Africa, P.O. Box 392, Pretoria, South Africa.

Another remarkable correspondence program is the All-Africa School of Theology, Box 263, Whitbank, Transvaal, South Africa. This program was designed especially for pastors of the African Independent Churches by Rev. F.H. Burke, a missionary of the Assemblies of God. 500 students are currently taking the ministerial course, which costs \$30.00 and is made up of about 40 individual courses or units, each with an examination to be sent in and graded by the staff, and normally takes 3 years to complete. The workbooks have been prepared in English, but some have been translated into South African languages. Apparently this program, which is run on a shoe-string budget by one family, is doing more for the training of leadership among the 3000 independent, black denominations in South Africa than all the other seminaries and Bible institutes put together.

There are other interesting programs in South Africa which could be called theological education by extension. Several Anglican dioceses are preparing supplementary clergy through home study, periodic meetings, and supervised practical work. The Methodists are trying out a major scheme of in-service ministerial training. The Moravians have a night-school seminary in Capetown which permits the students to be employed and the employed to study theology. Other missions and denominations are experimenting with extension programs.

#### Botswana

Very little theological education has been carried out in this large but sparsely populated country. Candidates for the ministry were in the past trained in South Africa, but

it is now difficult to obtain visas. There is an urgent need for a ministerial training program in Botswana. The Congregational Church, for example, has about 60 pastors for its 12,000 members, but only 10 are fully trained and ordained, and 45 or 50 of the 60 are over 60 years of age.

A 2-man team, Dick Sales and Escort Mbali, initiated a major extension program in January 1975 with 6 centers along the major railroad line plus 2 other centers at distant points led by 2 volunteers. Self-instructional materials have been prepared in English at the mid-secondary level with feedback for the objective questions and discussion questions for the center meetings. For further details write to P.O. Box 237, Gaborone, Botswana.

### Rhodesia

The main Protestant seminary in Rhodesia is Epworth Theological College, which has 8 fulltime faculty, the support of 5 major denominations, and 29 students in residence (for 4 years). Several of these denominations and the Epworth faculty realize that this traditional program is not sufficient to meet the needs of the country. It is even questionable whether this kind of training is appropriate, whether such an enormous investment in so few students is justifiable, whether the churches can support many professional pastors who graduate at this level (university). Epworth is trying to add a number of extension activities in order to respond to the needs of the churches.

The Anglicans in Rhodesia recognize that they must depend increasingly on a self-supporting, supplementary clergy. 14 men have been trained already for this kind of ministry; 23 more are now being trained (4 times as many as are in traditional seminaries); by 1980 there will be more supplementary than traditional clergy in the Anglican Church in Rhodesia, Botswana, Zambia, and Malawi. These candidates study correspondence courses over a period of 4 years with 3 weekend encounters per year. Standard texts and essay questions have been used until now; they are beginning to move toward programmed instruction.

The Methodist Church of Rhodesia (English origin) has a total membership of about 65,000, with 399 churches, 607 other meeting places, and only 71 ministers plus 20 evangelists. The United Methodist Church of Rhodesia (U.S. origin) has a similar number of members and a similar crisis in its ministry. Apparently these 2 churches are unable either to prepare or to support an adequate number of pastors in the Western pattern. And they are in the process of designing some kind of extension training to provide for some kind of local congregational ministry. At present it is common for one pastor to look after 30 congregations.

The Lutherans face the same problem. They cannot train and support more professional pastors, but the existing supply of pastors is unable to care for all the congregations. They meet twice yearly for continuing education, and they have 2 institutes which train laymen. This could become the basis for an extension ministerial training program.

The Roman Catholics are beginning to make more use of married, ordained deacons, and they may have to depend increasingly on catequists for pastoral work in the congregations. A Franciscan priest has already developed an extension training program for catequists in an area where each priest has 10 parishes under his care.

There is a significant extension program for leaders of the Independent Churches in Rhodesia. The Director's name is Daneel. Further details are not yet available.

### Lesotho

The Lesotho Evangelical Church has 75,000 adult members, 300 to 350 congregations, and only 38 ordained pastors. It has a traditional seminary program and is also experimenting with an extension program. The Director is Rev. Paseka Peter Maboloka, P.O. Box 8, Roma, Lesotho.

### Swaziland

A young Anglican missionary, Rev. V. G. Ashwin, has been asked to set up an extension program which could serve all the churches in that small country.

### PRODUCTION OF ELEMENTARY THEOLOGICAL TEXTS ANGLICAN EXTENSION SEMINARY

The SEAN Team  
Tucumán, Argentina

"SEAN" (Seminario por Extensión Anglicano) began to function as an institution in September, 1971. Since then it has developed an extension project of consumption for students of several Latin American countries, both of the Anglican Church and of other denominations that work in the region. Due to the lack of programmed materials at the Certificate A level (fourth grade primary) the institution's main effort has been dedicated to the production of materials at that level. In order to carry out the project in the most effective, rapid, and economical way SEAN has developed what we shall call "production by extension" or production by teamwork. The project involves the production of programmed courses in several languages. For the indigenous churches there are books in Matabo and Guarani. In Spanish a programmed course of 20 lessons for new believers, called "The Abundant Life", has been produced. The largest undertaking of the SEAN team, however, is THE COMPENDIUM OF PASTORAL THEOLOGY, BASED ON THE LIFE OF JESUS CHRIST (ACCORDING TO MATTHEW). This work is being published in six volumes, with 25 lessons in each, through the collaboration of six authors in Argentina, Paraguay, and Chile. Each volume will have a corresponding tutor's manual.

#### I. General Goals of the Compendium of Pastoral Theology

- A. To give the student a detailed knowledge of the life of Jesus Christ related to the historical, political, social, and geographical background. The Compendium analyzes the Gospel according to Matthew and harmonizes it with the other three Gospels. It ends with the establishment of the primitive church (up to Acts 12).
- B. To teach the student all the major points of systematic theology in a simple, linear way. That is, it does not present theology as isolated material but as each point arises from the biblical text itself. Everything is related to pastoral life and with the refutation of false doctrines which abound in Latin America, such as those taught by Jehovah's Witnesses, Mormons, materialists, spiritists, etc.
- C. To instruct the student progressively in the techniques of study and reflection (observation, interpretation, application, analysis, synthesis, and evaluation). Thus, although the entrance level is Certificate A, on completion of the Compendium the student is able to apply mental processes that correspond to much higher levels.
- D. To encourage the student to put into practice all that he learns immediately. This is achieved by introducing progressively the main aspects of the devotional and ministerial life. Emphasis is given to personal and group Bible study, prayer (personal and congregational), how to lead worship, how to prepare simple sermons, house to house visitation, how to start a new church, and how to lead someone to Christ.

- E. To teach the student the Old Testament bases that are necessary to understand the life of Jesus, especially the development of Messianic prophecy.
- F. To train the student so that he will be able to analyze the biblical text for himself. This is achieved through a series of exercises which the student works out following the instructions in the program. Since these exercises cover the whole text of Matthew, the student gains an analysis of the Gospel that will serve him as a basis for sermons and preaching series throughout his ministry.

## II. Presentation and Use of the Compendium of Pastoral Theology

The Compendium is divided into units, with 5 self-study lessons in each unit, enough material for one week of homework. Each unit completed individually by the student at home is considered at a group meeting (a face-to-face encounter between a group of students and a tutor). Each book contains a number of drawings in the form of contemporary stories and is accompanied by a book of supplementary aids (maps, exercises, etc.) that serve to motivate the student and to increase his comprehension of the material. The student's learning of the objectives of each lesson is measured by a test (criterion frames). So far the results tabulated indicate that 90% of the students have achieved 90% of the objectives.

In actual practice the Compendium has served a variety of purposes, among which are the following:

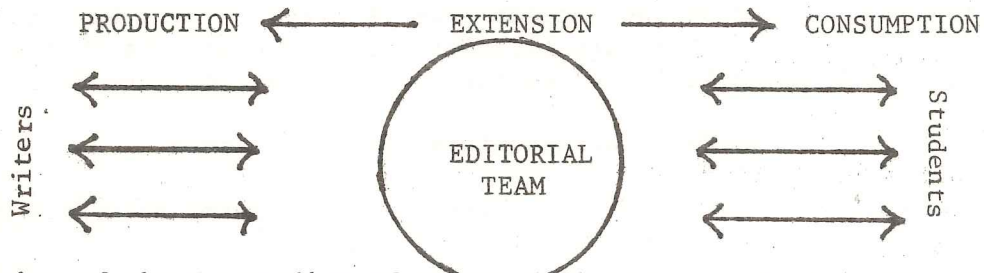
- A. The training of leaders in the churches, especially those who have been deprived of formal education.
- B. Also, it has served to mobilize the whole church, forming groups of students among the members.
- C. From these groups of students can arise other tutors who will take the responsibility for new groups, using the corresponding tutor's manual.
- D. With personal help in each lesson, people with less than four years of primary schooling can also study the Compendium, if they have sufficient aptitude.
- E. Advanced students, such as secondary graduates and university students, are using the Compendium with considerable personal benefit, and at the same time they are preparing themselves as tutors to train others later.
- F. Likewise the Compendium can be used in traditional seminaries as part of the instruction in communication of the message to others.

At present five of the six volumes of the Compendium are in circulation. The interest manifested in the first three books has been surprising. They have been requested by churches in all the countries of South America. In the first two years of its existence the first book has been printed in four countries with a total of 4500 copies produced or distributed. It has been requested in Canada, and therefore it has been written in English. Soon it will be used also in Spain.

### III. The Use of Teaching Objectives in the Production by Extension

If it takes 600 hours to prepare 6 hours of material for a programmed course, we should ask ourselves, How can we supply such a vast educational vacuum through traditional methods of production? Production by extension is an attempt to find an adequate solution to the lack of programmed materials, before the massive growth of the number of students who want to use them.

The SEAN team is made up of two parts: the team of writers, who live in different countries, and the team of editors, whose office is in Tucumán, Argentina. The logical linking between lessons written by different authors in different countries is achieved through the use of teaching objectives for each lesson which are provided ahead of time by the editing team for each writer. That is, the specific teaching objectives for each lesson enable the writer to work confidently within a clearly defined pattern and avoid the danger of crossing over into what others are writing. In this way the objectives become crucial in the production of extension, not only enabling each student's progress to be measured exactly (consumption) but also defining precisely the limits of each writer's field of work (production). This double focus of the extension method can be illustrated in the following manner:



The production of the Compendium of Pastoral Theology evolved in two stages: the initial stage of joint production and the stage of production by extension.

#### A. Initial Stage of Joint Production

1. A workshop on programming techniques with a study of the best texts on the subject.
2. Definition of the general goals of the Compendium.
3. Discussion regarding general guidelines for the six volumes planned.
4. Writing of the general and specific goals for each lesson of the first volume.
5. Beginning of the actual writing of the first book with close exchange of ideas and experiences.
6. Exhaustive testing of each lesson, face-to-face, with persons carefully selected from the "target population" for the course.
7. Typing of five or six carbon copies of each lesson with provisional drawings for use in the "limited field testing", i.e. a trial run with a class of three students from the target population who collaborate by doing the course at this preliminary stage.
8. Exhaustive correction of the lessons as they are sent back from the limited field testing.
9. After testing and correcting the 25 lessons of Book I, a first experimental edition of 570 copies was mimeographed and sent to different centers inside and outside the country for the "general field testing."
10. Specification of the general objectives for each lesson of the second book and designation of writers for each lesson in order thus to initiate the first stage of production by extension.

## B. Stage of Production by Extension

At this point the writers returned to their respective countries to continue working separately. Thus the work which began jointly in the first stage was shared in the following manner between the team of writers and the team of editors. The team of writers is responsible for the writing of their respective lessons based on the objectives approved by the team of editors, the face-to-face testing of their own lessons, and the sending in of the finished lessons to the team of editors with indications regarding the necessary drawings and illustrations. Some transitional lessons are always retained and written and tested directly by the team of editors in order to insure continuity throughout the course.

The editing team is responsible for the writing of the transitional lessons in order to provide continuity to the book, the revision of all the lessons so that each one fits into the total picture, the illustrations for each lesson in provisional form with drawings, and the limited field testing of all the lessons with the corresponding corrections. Once the 25 lessons of a book have been confirmed, a first experimental edition of 570 copies is mimeographed and sent to different centers inside and outside the country for general field testing. On the basis of the feed-back from the general testing final corrections are made and a clean copy is prepared for the first approved edition in offset. The offset masters are circulated to the countries that wish to do their own printing. (To date three countries other than Argentina have done this.)

## IV. Some Final Conclusions Regarding the Advantages of This Method.

- A. Writers of great aptitude who would never have time to prepare an entire program can contribute with one or more lessons of the course.
- B. These writers, with minimal preparation and experience in programming techniques, can participate in the project because these lessons will be passed on to the editing team, which will make necessary revisions.
- C. Instead of waiting years to establish a fulltime team of specialists in programming, a group of writers can train itself as it works.
- D. The writers maintain contact with the pastoral situation (which is conducive to better contextualization).
- E. Those who have specific knowledge can help with the preparation of the lessons most related to their specialization.
- F. The team of editors can provide the services of some specialists, either in the field of programming or illustration or production of materials. Thus, by means of this service and with maximum economy of resources, a program which otherwise would be very heterogeneous can achieve homogeneity.
- G. National colleagues who are versed in grammar and editing should work especially in the team of editors, who will insure that the program maintains the proper cultural and linguistic flavor whenever expatriate writers participate.

## NEWS OF EXTENSION

### Guatemala

The second group of participants in the ALISTE training program for specialists in theological education by extension is made up of 6 outstanding men from 6 Latin American

countries. Neemías Díaz is the Director of the Plan 70, a lay training program of the Lutheran churches in Mexico. Samuel Downs, a Moravian from Nicaragua, is expected to develop and direct an extension program for his church, which is the oldest and largest denomination among the Misquito and Spanish-speaking people along the Atlantic coast. Nelson Castro is a young pastor of the Evangelical Covenant Church of Ecuador, and he is helping his church redesign its extension program to meet their various needs. Thomas Huamanchumo is a Methodist pastor and superintendent from Trujillo, Perú; that church is facing a crisis in its ministry and is rethinking radically its approach to theological education. Mario Rivas has served the Baptist church of Bolivia as a pastor and director of the Seminary's extension program. Mardonio Ricardo is a Presbyterian pastor from the Northwest of Colombia, where extension is the only viable means of leadership training. After spending March, April, and May at the Presbyterian Seminary of Guatemala for intensive study and practical work, these men will be directing extension workshops in different parts of Latin America. They, together with the 11 participants who entered the program last year, will be expected to take up the leadership of the extension movement in this part of the world.

The Theological Education Fund requested James Emery, professor of the Presbyterian Seminary of Guatemala, to attend a consultation of the Association of East African Theological Colleges and visit institutions in the region during April, 1975.

#### Costa Rica

The Latin American Association of Theological Schools (ALET) and the Latin American Association of Extension Theological Institutes and Seminaries (ALISTE) planned to hold a joint consultation and simultaneous assemblies in Alajuela, Costa Rica June 2-7. Topics for study included "Non-Formal Education" and "Open Theological Education". Guidelines for the future should be laid down at these meetings.

#### Mexico

Several major seminaries of the historic churches in Mexico now have departments of extension: Evangelical United Seminary, John Calvin Seminary, Augsburg Lutheran Seminary, San Andres Seminary (Anglican), and Presbyterian Theological Seminary. The directors of these programs met together for the first time last October and planned to meet regularly in the future.

The Second National Workshop on Theological Education by Extension will be held June 24 to 27 at the Evangelical United Seminary, Theological Community, Mexico City. The purpose of this workshop is to prepare extension center directors, to prepare those who will lead other regional workshops, and to discuss extension materials and plans for the future.

#### Guyana

The Guyana Council of Churches has been carrying on an extension program for the past 2 years including the major Protestant denominations and the Catholic Church. The present Director is Rev. Paul Tidemann, a Lutheran.

#### Niger

The Sudan Interior Mission runs an extension program in Niger with 105 church leaders currently enrolled. The Director, George Learned, travels 1350 miles per month by small plane to reach scattered teaching points.

Brazil

The Evangelical Association for Theological Education by Extension (AETTE) held its General Assembly in Campinas February 5 and 6, 1975. Dietrich Reimer was elected President and Lois McKinney Executive Secretary. Dr. McKinney will edit the AETTE bulletin (in Portuguese); her address is: Caixa Postal 30.259, Sao Paulo 01000, Brazil. Dr. Werner Kaschel, Director of the Baptist Theological Faculty of Sao Paulo, gave several addresses on different aspects of theological education. The next session of AETTE will be February 5 and 6 in Rio de Janeiro.

England

The new address of the Administrator of Theological News and Programming, 2 bulletins that present news and articles related to theological education by extension, is: John E. Langlois, Les Emrais, Castel, Guernsey, Channel Islands, United Kingdom.

Kenya

Evangel Publishing House has put out 5 programmed texts. Some of the titles are: Bringing People to Jesus, Talking with God, General Epistles, and Basic Christian Experience. The address is P.O. Box 969, Kisumu, Kenya.

A number of well organized extension seminary projects are being carried out in Kenya, covering the most heavily populated areas, and others are being planned. The Church of God has some 173 extension students in a program related to the Kima Theological College of Maseno, near Lake Victoria. The program has a missionary as director, but the centers are all led by Kenyans, several of whom are teachers in the residence program of the college. All of the teaching is in Swahili in the extension program, English in the residence program. The program includes both laymen and pastors, men and women. The materials presently in use are the programmed texts produced by the Association of Evangelicals in Africa and Madagascar, (AEAM - formerly AEBICAM) and they find the texts to be adequate for their needs. Other courses use small books and workbooks prepared at Kima.

Other extensive programs are carried out within the African Inland Church and the Baptist churches. Both the Anglican Diocese of Nakura and the Presbyterian Church of East Africa are in the planning stages of developing extension theological education. The needs are urgent in many areas for the theological colleges cannot provide the numbers of pastors needed to lead the large number of churches in Kenya, a pastor often having in his charge from 5 to 20 congregations, with poorly prepared evangelists carrying the main pastoral load.

Ethiopia

A concentrated effort is being made by the Mekane Yesu Seminary (Lutheran) of Addis Ababa to provide the prepared leadership for this large and rapidly expanding church. Tekle Haimanot is in charge of the extension department that presently enrolls some 130 students in 7 centers. The materials in use are a combination of the AEAM books translated into Amharic and others written by teachers of the Seminary, some in both English and Amharic, others only in Amharic. The extension program is carried on by monthly visits from a teacher, with weekly meetings of the students to discuss their work in the interval. A programmed course on the Gospel of John is in preparation in English and will be translated into Amharic.

The SIM Mission has a large extension program and the Coptic Evangelical Church (Presbyterian) is working in three areas with smaller extension programs in the indigenous languages.



## Tanzania

An active program of extension theological education is being carried on by the Lutheran Synod of Arusha, northern Tanzania. The work was initiated by the Synod in view of the number of churches, many of them large, with inadequate pastoral care. Pastors Gabriel Kimerei and Dean Peterson are in charge of the study program which is for deacons or those formerly called evangelists. The studies form a three year cycle with weekly meetings and two intensive study periods each year of three and a half weeks. The students gather at one location for the intensive study periods. The three year cycle is divided in an interesting way: the first year concentrates on Bible study, the second on church history, and the third, which they are doing at present is a combination of theology and practical courses, including such matters as indigenous religions. The two men who lead the program are writing the materials in Swahili. As the centers are scattered over a wide area, at some the students have the weekly meeting together and one of the leaders visits monthly; at other places they are able to have weekly contact with a teacher. The earlier reluctance to work by extension has changed to an enthusiastic approval as they have seen the growth and maturity of the students. The chief complaint seems to be the very heavy schedule of visits and writing that TEE imposes on those who work in it.

John W. Hanson, Imagination and Hallucination in African Education, East Lansing, Michigan State University, 1965.

This small 55-page book is an eloquent, incisive analysis of the crisis in educational development in Africa - and throughout the Third World - today. The illusion, which has become a vast hallucination, to many peoples and governments, is that by copying and expanding Western schooling patterns these countries will obtain the benefits of Western wealth and technology. The facts prove that this does not happen and that this trend serves rather to produce increasing numbers of unemployable, frustrated school graduates and dropouts. Even more tragic, it serves to devalue local cultural values and perpetuate patterns of dependence and inferiority. The author, himself a U.S. educator who has spent many years as a consultant in Africa, advocates an alternative course of radical imagination in which education is freed from traditional schooling concepts and related more directly to national development needs and cultural patterns. Reading this book should stimulate theological educators in non-Western countries to evaluate critically their own inherited institutional forms and to consider the urgent need for creative new patterns of theological education.

## Colombia

Wayne Weld, the author of The World Directory of Theological Education by Extension (1972), has just published the results of a new world survey. The data are incomplete, for it is very difficult to discover how many programs there are and to obtain information from all of them. Nevertheless Weld has gathered information from 238 extension programs with 25,249 students in 59 countries. According to this count Latin America still has the largest number of extension programs (96) and students (9991).

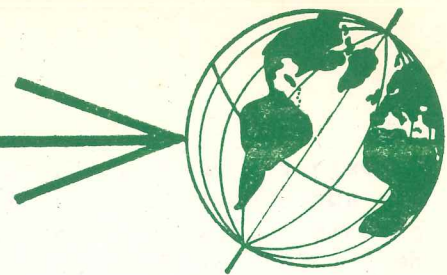
Wayne Weld publishes a monthly airmail newsletter, Extension. It contains primarily current news of theological education by extension around the world. The annual subscription price is \$5.00, which includes air postage. The new address for Weld and for his newsletter is: North Park Seminary, 5125 N. Spaulding Ave., Chicago, Illinois 60625, U.S.A.

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CONCORDIA, HONG KONG: A CASE STUDY IN TRANSITION  
TOWARD A NON-TRADITIONAL THEOLOGICAL TRAINING PROGRAM

Manfred Berndt  
Hong Kong

(Editor's Note: The following paper was presented by Manfred Berndt, President of Concordia Seminary, Hong Kong, to the Accreditation Commission of the Association of Theological Schools of Southeast Asia at its meeting in Singapore, April 8 - 15, 1974. Although the events and circumstances that brought about the changes mentioned here are unique, the innovations themselves and the reasoning behind them may be widely applicable, especially among traditional seminaries that are seeking to modify their present structures and methods. The author has written another longer, stimulating paper on "The Accreditation of Non-Traditional Programs of Study." His address is: 68 Begonia Road, Yau Yat Chuen, Kowloon, Hong Kong.)

## I. THE PROBLEM AND THE INITIAL REACTION

One of the incidents which, decades from now, may prove to have been a "watershed event" in the history of the Hong Kong Mission of the Lutheran Church - Missouri Synod, is the strike of seminary students in October, 1971. The immediate issue was student dissatisfaction with what they felt was an insufficient rate of increase in student aid.<sup>1</sup> The general antecedent issue or problem seemed to have been the complex web of relationships and attitudes of dependence which seem to become the by-product of heavily subsidized missions. The long-range problem for the future seemed to be the extent to which the church could simply assimilate almost totally subsidized students and, year after year, churn out entire classes of graduates who, based on projection of past performance, would remain on subsidy for some 20 years to come. The effect would be that the church, rather than moving toward self-support, would be caught in a vicious circle of greater and greater dependence on overseas subsidy.

A counter proposal was made to the striking students, to discuss the entire matter at a two-day retreat one month later, to be held at a "neutral" site rather than the seminary (where the very surroundings would load the dialogue atmosphere with student-professor relationships rather than encounter as equals). Worship was to be an essential part of the retreat; it was to end with a service of Holy Communion. A number of "ground rules" were agreed on, the crucial one being that the short-term solution should not aggravate the long-term solution.

The retreat -- actually an "encounter session" without any of the trimmings of politeness -- was itself an exhaustive experience. After two-thirds of the retreat had passed, no progress seemed to have been made -- the main problem being that, for the reasons given above, the short-term solution proposed aggravated the problem in the long run.<sup>2</sup>

During the last third of the retreat, a solution emerged.<sup>3</sup> The students asked if, somehow, the church or the seminary would help them in training themselves toward a

"subsidiary employment", at the same time, the sense of calling into the Holy Ministry was such that they did still want to finish their degree program and somehow serve as pastors. Without intending to do so, they had provided what was almost a "textbook definition" of what is usually known as a "worker-priest".

At that point, the only decision for the seminary was whether or not to expel them all, simply because they were planning on not abiding by the "full-time residential requirements" as we had them earlier. Their request to be allowed to attend seminary classes part-time was forwarded to the seminary's Board of Control,<sup>4</sup> which, similarly, could not use expulsion for so reasonable a request; even less was it in a position quickly to corral a new group of students just to be able to satisfy those in the church who thought that the seminary must of course have full-time students -- otherwise it can hardly be a seminary! The seminary Board of Control therefore accepted the situation as it had developed (aware that the student's solution had some real positive elements), and so reported this to the General Conference which, likewise, did not overrule it.

## II. SEQUENCE OF CHANGES WHICH BECAME NECESSARY

It is safe to say that, at the time of the retreat, the faculty probably never envisioned the domino-like sequence of changes which would be set in motion by that first decision to accept the student's proposal. Following are some of the major changes:

A. Acceleration of the New Program. The original plan was not to have any new classes of part-time students until September, 1973, to allow time for changing of syllabi, etc. However, without any publicity, highly qualified people kept inquiring whether the seminary could offer courses to part-time students in Fall, 1972. Since a half-time student would require 8 instead of 4 years to graduate, it was felt that delays should be avoided as much as possible: the decision was then made to start classes, but "in low gear", cautiously, without publicity. Of 22 students applying, 16 were accepted.<sup>5</sup> These included three principals, three deans, three teachers, one accountant, one nurse, one stenographer/typist, and one factory manager.

In most universities, transition from one existing program to a new program requires at least four years. (The existing classes must be allowed to finish their program according to the catalogue requirement stated at the time of their admission.) In the case of Concordia, however, the combination of (a) the request of existing students to change as soon as possible to part-time status and (b) the request of new applicants to be accepted as soon as possible, made for a rate of transition which the faculty originally had never envisioned.

B. Ratio of Class-time to Homework Hours. The new students had reason for putting a high price on their time. It made little sense to spend time travelling to classes if the teacher merely used the lecture method, or if his homework was negligible. If a teacher was known to be weak, the students could choose not to sign up, and the teacher would find himself with a scheduled course, but without students! This was a drastic change from the pattern of "required courses in required time frames" which gave the teacher a "captive" audience, regardless of how poorly he performed. The new arrangement forced the teachers totally to revise their syllabi, drastically reducing lecture time, increasing homework, and setting aside class-time for short, frequent tests, and, especially, for discussion of the homework.

C. Field Work Internship. Formerly, we had a 14-month full-time internship, plus part-time field work during the remaining three years; with self-employed students, this had to be changed by integration with the entire field work experience during all the years of the student at the seminary.

D. Student Requests for Tutorials. Some of the capable students submitted a number of requests which the seminary administration was not accustomed to entertain at all: would the seminary grant any --even part-- academic credit for courses taken at the Chinese University of Hong Kong and other colleges? For Workshops led? For assisting as team teachers in classes? For research and reading in theology done under the guidance of a tutor? For taking certain courses via examinations? For classes attended at other seminaries?

The initial response of the administration to such requests was negative. This response was based on the tradition of extreme caution which is characteristic of the Lutheran Church - Missouri Synod. At the same time, as long as we were in a process of transition, it was felt that this was perhaps the precise opportune time to research the whole gamut of implications raised by such requests. After about one year of research, a policy on transfer of credits and tutorial arrangements was drafted and approved by the seminary's Board of Control. We would have preferred to research the matter much more: but the preliminary findings were so overwhelmingly positive, that it was felt that we could proceed with a broad outline of categories, in the awareness that further amendments and improvements suggested by both the faculty and the Accreditation Commission would have to be incorporated. It was also understood that, at least until the Accreditation Commission discussed these changes, we would proceed slowly and cautiously.

E. Full-time Professors' Schedules. The above changes had caused a considerable change in the "shape" of the schedules of full-time professors. Where formerly a full-time professor had two to three courses (6-9 class hours) per week, now he might have from one to two courses (from 2-5 hours) per week. These classes now generally required more preparation, especially in devising of interesting and relevant homework and methods to evaluate that homework. The additional time was then planned to be for tutorial consultation with students who were interested in academic credits via "non-traditional ways."

F. Full-time Students' Schedules. There was concern in some quarters of the church that the above changes committed the seminary to a discriminating, almost hostile attitude against the very concept of "full-time students." As the program evolved, however, that concern was satisfied: for now either gifted students, or students temporarily unemployed, could take seminary courses on any degree of "full-timeness" they chose. They could take as many as available in the evening classes (Tuesday, Wednesday, Thursday), generally totalling up to 10 credits, and, in addition, by tutorial arrangements get up to seven more credits (the former full-time load for the student was an average of 17 class hours per week.) Up to this point, not one student has taken such a full load; but the option is still there.

### III. ILLUSTRATIONS OF TYPES OF "PIGGY-BACK" TUTORIALS

What follows is a listing of some examples of tutorial arrangements approved by our seminary's Board of Control. The ten categories listed are the same as those ten listed in Appendix I.

Category 1. "Theological courses at Shatin Lutheran Theological Seminary." This actually is not a "tutorial", but rather a straight "transfer of credit." Nevertheless, it is listed in this policy because most of the other categories do, to varying degrees, deal with what may functionally be described as transfer of academic credit. Thus far only one student was treated under this category. He attended one year at Shatin Lutheran Theological Seminary, and was granted full credit for that year. Some felt that such requests should, to be consistent, be treated in the same category as No. 2 below ("other seminaries of other denominations"), i.e., the syllabi, etc., should be examined and additional homework assigned for each course before credit was given.

Others felt that such a requirement would be an irritant and not be positive toward inter-Lutheran relations; the result was that the requirement of additional work was dropped.

Category 2. "Theological courses at other seminaries and theological schools." Some students who have taken third and fourth year courses at Chung Chi Seminary have applied for consideration of transfer credit. The present policy of the LCMS (Lutheran Church - Missouri Synod) makes such outright transfer of credits from seminaries of other denominations almost impossible. However, the students were told that if those syllabi could be produced and examined, and additional reading or research assigned by the tutor could be done, those original courses would be considered for "piggy-back" credit.

Category 3. "Special theology related courses offered by agencies in the community." Four students attended the ten-week (two hours per week) course "RSI" designed by the Ecumenical Institute and offered at Shum Oi Church. In addition, the four students met two times with the tutor, once at the beginning, and once at the end. For the last meeting each of them was required to present a paper evaluating the course from the Lutheran perspective. Special attention was to be given also to the methods used in that course. The tutor himself attended the course once when it was offered on an earlier occasion.

Under this category it is hoped to utilise more courses offered by highly qualified community agencies: Hong Kong Christian Service, Hong Kong Christian Industrial Committee, agencies dealing with the drug problem, or with youth leadership, etc. Certainly they would do at least as good a job as a "jack-of all-trades practical theology prof."

Category 4. "Non-theology courses taken at recognized post-secondary schools, if supplemented with a theologically oriented research relating to that same topic." One student, a B.A. graduate from New Asia College, proposed to have additional "piggy-back" readings related to eight courses which he took at New Asia -- courses dealing with the Arts and the Humanities. The "mini-contracts" are in the process of being worked out. The readings will not merely be "sandwich additions", the student will have to show, usually in a paper, how his "theology readings" relate to that specific course.

Category 5. "Special activities in our church workshops, drawing up, implementing, and evaluating new plans, etc." Two students did considerable work in (a) planning, (b) translating materials, (c) presenting and (d) leading discussions, in connection with three workshops: (a) on the religious hymn dance (b) on the inductive approach to catechetical instruction and (c) on the making and the use of church banners. One factor in determining the amount of credit of such experiences in the principle that one credit is to represent the approximate equivalent of about 33 hours of academic work. (Traditionally, this works out to about 11 class sessions, each with two hours of homework; however, there may be variations of this formula, from one extreme of, say, 33 hours of attendance in class in which no homework was given at all, to, say, two or three sessions totalling not much more than two or three hours, but with assurance that the equivalent of about 30 hours of "homework" was actually done.)

Category 6. "Tutorial teaching in a course sponsored by our seminary." In a number of instances some of the more gifted and interested students were asked by professors (usually Westerners) to assist in the teaching of a course. For that student, this usually involved considerably more intensive readings than for the rest of the class; he also had to participate in the formulation of the course objectives, the activities and assignments, and the methods of evaluation. To handle the "feed-back" the assistant had to be "on top" of his subject. The arrangement parallels that of the "graduate assistant" in USA universities, with one major difference: the advisor in charge

usually sits in on all classes and meets with the assistant much more frequently than his USA counterpart.

Category 7. "Teaching a course once taken at the seminary, but teaching it at a lower level, say, in a congregation or middle school." No one has yet availed himself of this avenue, though several are considering it. An example is the two-credit course on Church Growth (for which we also have taped lectures which the students may use). Several students are considering teaching the same course more in "layman's language" over a ten-week period in their home congregation. If the "students of that student" pass a reasonable test for that "layman's level", the "teaching student" may get his two-credit course to count for 3 credits. The need for clergy and even theological students to be able to "shift gears" from theological language to "layman's language" is crucial enough that the discipline provided by such an option needs no further defense.

Category 8. "Guided research." This category has not yet been used, though several students are considering it. One example is the group of three students who plan to combine readings on fellowship and community life (such as Bonhoeffer's Life Together) with a survey of dormitory life arrangements at six Hong Kong seminaries, in order to come up with a proposal including the following: recommendations for changes (including architectural changes) in the buildings and rooms of our present seminary dormitory; dormitory regulations; religious and community life, etc. A method must be followed, and the entire proposal, from start to finish, must have coherence.

Category 9. "Reading and testing, at times with a supplementary research paper." One student who missed two "required" courses, requested and was given the chance to take the course by testing. It was done over a three-month period, with two tests, one in mid-term and one at the end. Each test was independently drafted and corrected by two different professors. The feeling is that, if possible, additional research or reading would give more balance to any credit obtained in this way.

Category 10. "Courses taken earlier at the seminary under a different program." A number of teachers in the seminary's Teacher Education Program have completed the 24 credits required for that diploma; however, since the usual homework load in that Teacher Education Program is assumed to be one hour of homework for each hour of class, while in the B.Th. program it is two hours of homework for one hour of class, the maximum number of credits allowed for Teacher Education Program courses toward the B. Th. degree is 18 credits (rather than 24).

We have proceeded cautiously, slowly. Most of the above "mini-contracts" are still awaiting final faculty approval before official entry into the students' academic record.

## VI. GENERAL OBSERVATIONS

A. Dynamic and process of change. If the proposal for change had come either from the faculty or from the Board of Control, then it would -- deservedly -- not have had a chance. As it was, however -- a simple, reasonable request of students -- there was little anyone could do about it! This also quickly silenced any objection coming from those in the church who, seeing the long term discomfoting implications of the change, may have tried to suggest that this was surely a pet plan of some professor or Board of Control member imposed onto the seminary. It was nothing of the kind. It was a request from students, causing considerable inconvenience to faculty members who, from the selfish viewpoint of scheduling and work, would have preferred, by far, the "traditional" arrangement with a more "captive" student body.

The implication would seem to be that we should not overlook the possible role of seminary students in the process of the dynamic of change.

What is discomfoting, and almost frightening, however, is the realization of the extent to which, in the long run, the decision-making process will forever have to be altered. The Carnegie Commission on Non-traditional Study "warns" about this, not in the sense that it considers the trend negative, but in the sense that Boards of Governors, administrators, and faculty SHOULD BE FULLY AWARE OF THE ULTIMATE IMPLICATIONS FOR THE DECISION-MAKING PROCESS SET IN MOTION BY SUCH INITIAL STUDENT PARTICIPATION.<sup>6</sup> As said earlier, the faculty of our seminary never envisioned the extent to which "indirect student voting" (in the classes for which they signed up) would affect the decision-making process; and it is reasonable to expect that we are only at the beginning of this change in the process of decision-making. The point is not that students will usurp what is rightly the scope of other groups -- Board of Governors, faculty, administration--, it is merely to say that decisions cannot be made as unilaterally as in the past. The relationship between denominational seminaries and the sponsoring churches is complex enough; the intrusion of a "third party" of students could be just too much for the churches to accept. This subject merits close observation in the future.

It is possible that in some seminaries where students have had similar requests or frustrations, the problem was "solved" in that the student had to conform to the "form" (time frames, etc.) or leave -- and he usually left. He had the "freedom" to leave. The apparent contentment of students in such seminaries is not an automatic indication that these institutions necessarily have been more successful in dealing with students' concerns.

At the other extreme, there is the danger of letting students determine too much, to the point that quality is threatened. It is at this point that the Accreditation Commission can perform its unique function: insisting on quality, without being wooden, rigid as to form. The tendency for churches may be to deal with the problem from the viewpoint of the extent to which such students may ultimately threaten the jobs of other clergy, rather than from the concern of academic quality.

B. Extent of Preliminary Research Needed. One agonizing decision was whether or not we should delay implementation until full research into all non-traditional approaches had been made by the school, full detailed evaluation guidelines for every courses and program, etc. When, after one year of research, the decision was made to go ahead, it was partially in the awareness that some mistakes would still be made, but also the awareness that the Accreditation Commission would, in the first instance, be guidance-giving, rather than merely "fault-finding", and that our seminary would eagerly accept and implement such advice. We know it is also possible to rationalize indecision or fear under the alibi, "more research is still needed." At this point, it still seems to us that it was the right decision at the right time: however, that is not to say that some reasonable men may feel we should have waited less -- or more -- before introducing all the consequent changes.

C. The Ongoing Process of Transition. We are aware that what Concordia has done may be only a temporary stage within a process. It is possible that five or ten years from now the church will decide again to revert to a full-time traditional residential program. If and when it does so, we are confident that it will be much more something the local church really wants and is willing to support, rather than, as seemed to be the case of the former full-time traditional seminary program here, something rather imposed, largely by overseas missionaries, and essentially a carbon copy of seminaries of the church in the USA.

There are weaknesses that still need attention. Decrease in fellowship is one, though this concept itself needs some vacuum-cleaning.<sup>7</sup> One way of solving that may be by arranging more frequent one-day, or during the summer, one-week or even one-month live-ins at which worship and fellowship are stressed. A second need is the whole area of



instruments of evaluation for non-traditional experiences. A third one is the area of recruitment, in which, up to this point, we have done next to nothing.<sup>8</sup> Then, sometimes there were surprises, too. It was feared that the "extension" approach would weaken the student-teacher relationship; however, in our experience, the "tutorial arrangement" has forced teachers and students to look at each other in terms of their uniqueness rather than homogeneity, so that, in the present arrangement, several professors have commented that they have gotten to know the students better than under the former, full-time residential system. A second surprise was that the academic level of students now applying was, on the average, three years higher than those admitted formerly. A third surprise was the maturity and commitment of these people. They had jobs, families, children, responsibilities -- yet they wanted to study theology and serve in the church in a special way.

D. Conclusion. We have received much undeserved and sometimes wildly exaggerated praise for being a "pioneering seminary." Actually, the opposite is the case. If anything, the whole range of symptoms and causes of the institutional illness in our church (mainly, the fruits of excessive, long-term dependence) which brought on the strike is something which we would just as soon keep a secret. It is nothing to be proud of.

On the other hand, if the equivalent value of our present training program is questioned, we are ready to speak out rather boldly. We are less easily fooled now by what is assumed to be quality education in traditional programs. And, in a negative sort of way, we think we may even have something to be proud of: that is, the fact that at the time of the student strike, we at least did not try to "solve" it by unilateral authoritative decisions; we allowed the inductive process and these tense meetings to do their painful but creative work, even if we knew, in advance, that for us on the faculty it would mean change after discomfoting change. Our observation of Asian churches, with their emphasis on authority and seniority, leads us to suspect that in Concordia's "methodology of dealing with conflict," perhaps we do have something to boast about a little, after all.

More directly, we believe that when disagreeing faculty and students are genuinely repentant and accept each other as brothers, especially in the Holy Communion meal, God is bound to bless such deliberations with reconciliation and new visions shared by both young and old (Cf. Joel 2:28).

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<sup>1</sup>All the seven students in the B.D. program were getting about HK\$ 2,000 per year; those students fortunate enough to get scholarship assistance at the Chinese University of Hong Kong around this time, were getting about HK\$ 1,200.

<sup>2</sup>During the encounter sessions which followed the strike, the faculty was surprised by the apparent depth of the roots and the extent of acceptance of dependence as a "satisfactory" relationship. Some examples will suffice: (a) During the consultation immediately following the strike, an elected student leader defined the problem as he saw it. "It's simple: once the seminary has accepted us as students, the church has the obligation to take care of us during the seminary years, to provide us with a church after we graduate, and to subsidize that church for as long as it needs it." (The catalogue clearly stated that graduation from the seminary did not guarantee a call from a congregation.) (b) When leaders of the summer camp tried to recruit young people and college age students for that camp, this writer overheard several sarcastic remarks about how "normal people, even university students, have to work during summer; only if a young person got himself accepted into the seminary could he hope to get enough seminary student aid not to need to work during the summer." To the writer, this was disturbing because of what is reflected about the eventual image of the clergy. (c) The fact that part-time self-employed students in our programs of the seminary had to

pay tuition fees without the help of any student aid, caused some resentment among some of them, the net affect of which was a decided lowering of the image of the ministerial students. (d) Soon after the strike, the seminary dormitory students added that if their demands were not met, they would be forced, for economic reasons, to leave the dormitory as of November 1<sup>o</sup> and to live and eat with their families. The administration interpreted that this demand was based on the firm conviction that the overseas mission so desperately wanted seminary students and clergy that it would of course run after the students and beg them please to come back. The administration's answer then was: "Well, we can rent out that space for charges five times higher than what we are charging you." When November 1<sup>o</sup> came, nothing happened; the students apparently felt that staying in the dormitory was more economical.

The above examples -- which could be multiplied -- are listed here, not as an indictment of the students; rather, if anything, the indictment would have to be against those who had allowed that situation to develop -- and missionaries and faculty certainly had a major responsibility in that. The attempt at this point is to describe the problem, rather than to find whom to fault.

<sup>3</sup>Credit for the utilizing of the conflict towards creative ends should go to these three persons: (a) to Dr. Victor Hafner, Seminary President, for not "solving" the problem, as done too often before, by "simply covering up with additional subsidy," or for reacting in a disciplinary, legalistic manner; (b) To Principal John Chu, Dean of Students, for bearing the biggest brunt of the conflict, and (c) to Mr. Daniel Cheung, a student, who was himself a self-employed "worker-student", for his constructive attitude, always thinking of solutions, always "building bridges."

<sup>4</sup>In the matter of "help toward subsidiary employment", the seminary was not in a position to help financially. However, the seminary could recommend the students to agencies, including church schools, which usually accepted them in special training programs.

<sup>5</sup>Those rejected fell into three categories: (a) Some did not pass one of the two entrance examinations; (b) Some were not able to produce a satisfactory letter of recommendation from the pastor or congregation; and (c) some could not prove satisfactory "secular" employment -- meaning at a salary level which was at least comparable to that of a clergyman. The intent was to eliminate "higher income" or "security" as a possible primary motive toward becoming ministers.

The academic entrance requirement was a B.A. degree, the R.T. (Registered Teacher) Diploma, or its professional equivalent: the latter meant completion of professional training in some post-secondary professional training program.

<sup>6</sup>Commission on Non-traditional Study, Samuel Gould, Chairman, Diversity by Design (Joseey-Bass Publishers, San Francisco, 1973), pp. 54-55.

<sup>7</sup>The Carnegie Commission Study <sup>7</sup>says, "The idea of a cohort of students entering college together, proceeding systematically through four years, and then maintaining for the rest of its life an identity as a formal class still has great meaning in many four year colleges, particularly the older ones. There is no question that strong emotional ties to the institution are made even stronger thereby, as evidenced by the annual ritual of college class reunions." Then the study goes on to show how, from the academic viewpoint, the practice deserves to be punctured. From the Christian viewpoint, the concept applied to seminaries could be questioned further. Fellowship generated a common task of service -- such as the people with whom the student is doing field work in a parish -- is at least an important as the comraderie which parades in the name of "Koinonia."

<sup>8</sup>We have felt extremely sensitive to the obligation not to promise students or the church at large any more than what our program could ultimately deliver to them. The "Interim Statement on Non-traditional Study," approved by the Federation of Regional Accreditation and Non-traditional Study, is emphatic in warning non-traditional programs to be absolutely truthful in announcing no more than is actually offered. Two major preliminary studies were made in our church, one on the shapes, the strengths and weaknesses of "worker-priest arrangement," and the other on the extent to which our Lutheran Church - Missouri Synod in Hong Kong could actually absorb "worker-priest graduates." Final decision on the second one of these two is expected at the April, 1974 General Conference, after which time the seminary will be in a better position to distribute an accurate publicity and recruitment brochure.

## NEWS OF EXTENSION

### Chile

The Association of Seminaries and Theological Institutions (Southern Cone) held a Consultation on Extension Education in Santiago, Chile, August 13 - 16. About 40 people participated -- delegates of member institutions, representatives from other institutions in the region (Argentina, Uruguay, Paraguay, and Chile), and Chilean church leaders. Reports and evaluations of existing programs and materials were presented the first day. During the second day 3 topics were studied: a definition extension education, types of leaders to be formed, and relations between extension education and residential centers. The preparation of self-study materials was emphasized during the final 2 days. In preparation for the consultation a dossier of extension programs in the Southern Cone was circulated. Persons interested in receiving a copy of this dossier and a report of the consultation (in Spanish) may write to the Executive Secretary, Dr. José Míguez Bonino, Camacua 282, Buenos Aires 6, Argentina.

A workshop on programmed instruction was held in Santiago August 18 - 20 with the help of Terry Barratt and Ross Kinsler, who had been invited for the ASIT Consultation. Rev. Sergio Correa, Coordinator of ALISTE for Chile, organized the workshop.

### Peru

Rev. Thomas Huamanchumo, Methodist pastor and ALISTE specialist, organized a seminar on theological education by extension in Lima August 21 - 23 in the evenings. Some 25 people participated. It was noted that at least 8 denominations are carrying on or initiating extension programs in Peru: Methodists, Friends, Nazarenes, Iglesia Evangélica Peruana. Pilgrims, and 3 Baptist groups. Huamanchumo's address is: Apartado 806, Trujillo.

### Argentina

The Compendium of Pastoral Theology, Based on the Life of Jesus Christ (According to Mathew) is now complete in 6 volumes of 25 lessons each. (See the description in the previous number of this bulletin.) It is now being revised and published in English. Those interested in more information or who wish to request copies may write to Rev. Terry Barratt, Casilla 134, S.M. de Tucumán, Argentina. The first volumes are also being published in Spanish in Colombia, Peru, and Chile.

### Philippines

The Philippine Association for Theological Education by Extension announced a workshop on programmed instruction in Davao City October 13 - 18, 1975. The Annual Meeting of the Association will be held in Quezon City February 17 - 21, 1976 together with another similar workshop.

The Foursquare Bible College in the Philippines has an extension program with more than 200 students, and it is growing rapidly. Each student is expected to participate in 2 outreach stations (preaching points, evangelistic home Bible studies, etc.) each week, and the results have been phenomenal. For example, a group of students began work in a nearby town; it was organized as a church 6 months later; and within a year the attendance had grown to 125.

The extension program of the Lutheran Church in the Philippines now has 26 centers with 250 students. A recent survey indicates that the average age of the students is 35, and 64% are married. 41% have held several congregational positions, and 26% have preached previously.

In 1974 300 students completed at least one course in the extension program of the Philippine Baptist Mission. The program is expected to reach a potential of 500 to 800 students continuously year after year.

Persons interested in receiving regular news and articles about theological education by extension in the Philippines may subscribe to the PAFTEE Bulletin. Local rates ₱2.50. Foreign subscriptions: U.S. \$2.00, airmail postage included. Write to the Editor, P.O. Box 1594, Manila, Philippines.

### England

The Theological Education Fund has received a generous donation specifically designated for the development of theological education by extension and other alternative patterns in Latin America. Probable areas for assistance are:

1. Consultations, workshops, visits by specialists, etc.
2. Training national and regional specialists.
3. Assistance for the production of instructional materials.
4. Launching or strengthening extension programs.
5. Sharing between extension and residence programs.
6. Research into pedagogical, methodological, and curricular matters.
7. Publication of bulletins and other informative material.
8. Coordination within countries, regions, or even denominations.

In order to apply these funds effectively, the TEF is setting up a special Latin America Commission, to be made up of the Executive Secretaries of 4 major Latin America Associations (ALET, ALISTE, ASIT, ASTE) plus 2 TEF Committee members, 2 students, and the TEF Area Director for Latin America and the Caribbean, Rev. Aharon Sapsezian. Project requests may be sent to the association secretaries or directly to Sapsezian at this address: Theological Education Fund, 13 London Road, Bromley, Kent, BR1 1DE, England.

### Ecuador

The Latin American Association of Extension Theological Institutes and Seminaries announces the training of a third group of extension specialists in 1976. Nelson Castro, International Coordinator and President of the Association, is launching the plans and promotion of the project with the assistance of the other members of the Executive Committee, the National Coordinators, and the participants in this same project in 1974 and 1975. Persons, institutions, and churches who would like more information should contact Castro immediately: Apartado 404 A, Quito, Ecuador.

### U.S.A.

Because of growing demand, the School of World Mission at Fuller Theological Seminary

will offer from now on 2 special programs in Theological Education by Extension and in Programmed Instruction. Those who can attend for the full academic year (September to May) may obtain a Master's degree in Missiology. Those who can attend only for the Winter Quarter (January to March) may take courses specifically related to extension training. Coordinating these programs are Ralph D. Winter and Frederic L. Holland. For further information write to: Dean of the School of World Mission, 135 N. Oakland Avenue, Pasadena, California 91101.

### Costa Rica

Educación Teológica Nazarena is the name of the new bulletin published by the Commission for the Investigation and Coordination of Theological Education in Latin America and the West Indies in order to improve the communication of ideas, news, and developments which are taking place in Nazarene institutions throughout the region. Some of the goals are: To provide a forum for the discussion of educational principles, methods, and concepts; to present articles on the nature and preparation of the ministry; to encourage dialogue between the institutions and the churches; to promote cooperation and coordination among the educational programs; and to stimulate the use of extension methods. This bulletin may be requested (in Spanish) from the Director of the Commission, Howard Conrad, Apartado 3977, San José, Costa Rica.

### Guatemala

The Guatemala Center for Studies in Theological Education and Ministry is now functioning. As a first step circulars have been initiated at 5 different levels: the local institution (The Presbyterian Seminary) and its denomination, the local area, the national level, the region (Latin America), and the international level. A tentative list of 20 topics for occasional papers has been drawn up, and 3 of these papers are already available. Periodic meetings are beginning to take place at the first 2 levels, and field investigations are being initiated. In the near future more information will be presented in this bulletin, which is itself an integral part of the work of this center. During the first stage the Director of the Center will be F. Ross Kinsler, Apartado 1, Quezaltenango, Guatemala.

The bi-annual bulletin of the Bible Institute of the Church of God in Guatemala indicates that 30 to 35 students will receive their diplomas this year at the first combined graduation of the extension, residencial, and correspondence programs. In addition to these 3 programs the Church of God offers another series of book studies for church groups with local leaders and a 4-week vacation course for pastors and institute graduates. Director of the Bible Institute and of the entire education program is Rev. Francisco Son, also Coordinator of ALISTE for Guatemala. His address is: Apartado 102, Quezaltenango, Guatemala.

### Brazil

The Eduardo Lane Bible Institute has one of the largest extension programs in Brazil with 643 students in 52 centers over a wide geographical area. About 20% of these students are candidates for fulltime service. The program is divided into 3 stages: the Basic Course of 10 subjects, the Intermediate Course of 7 subjects, and the Advanced Course of 8 subjects. A diploma is awarded on completion of the 3 stages at either one of 2 academic levels. The staff has invested a great amount of time in the preparation of instructional materials for all these courses (in Portuguese). In 1974 a total of 6200 copies were sold for distribution in Portugal, Mozambique, Angola, Guinea Bissau, and other countries as well as Brazil. The address for the institute's headquarters and for ordering materials is: CEIBEL, Caixa Postal 12, Patrocinio, M.G. 38740, Brazil.

Using the open university system, the Baptist Theological Faculty of Sao Paulo has just

initiated a Masters program in the major fields of theological research. Within the area of religious education candidates may choose a specialization in theological education by extension. Students will attend classes on campus 2 weeks each semester and follow a program of individualized studies during the intervals, studying an average of 20 hours per week to complete the program in 2 and a half years. For further information write to: Faculdade Teológica Batista, Caixa Postal 30259, Sao Paulo 01000, Brazil.

EL SEMINARIO DE EXTENSION  
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