

1976

## Seminar on Theological Education

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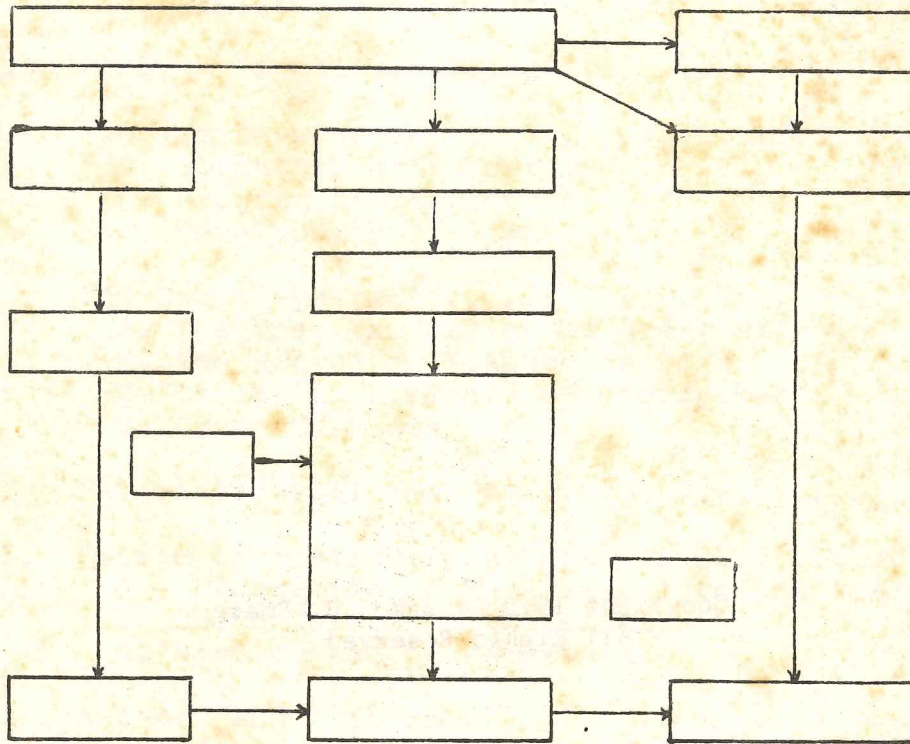
### Recommended Citation

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# SEMINAR ON THEOLOGICAL EDUCATION



*Analysis of the Components of Ministerial Training Programs*

Guatemala Center for Studies in Theological Education and Ministry

Occasional Paper No. 7

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

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## SEMINAR ON THEOLOGICAL EDUCATION

### For Directors and Staffs

The purpose of these studies is to examine the problems related to the development of leadership in the church and study ways of resolving and overcoming them. All communities have leaders and they all go through some process in order to function as such. In some communities it is age and competence acquired through experience that qualify people as able leaders; in others it may be heredity, wealth, charisma, academic degrees, and even, in some societies, physical manifestations such as epileptic fits. Two major issues are involved: the preparation of the leader, and his validation, or accreditation. In addition to studying the process through which he has passed, we must ask what roles or jobs have to be carried out in the exercise of that leadership. To find a rational solution for the overall problem, all these factors must be examined and a plan worked out that can achieve the desired objectives.

In order to do this we will begin by analyzing programs of theological education so that they can be adjusted to the context in which they are to be developed. A resumé of various topics is presented for this purpose. It will be necessary to examine the different parts or elements of a system of teaching along with the environment in which it functions. There are a series of processes involved in the selection, preparation and validation of leaders, but they frequently are not taken into account in planning.

After the resumé a series of studies focuses on the different aspects of theological education. The idea is not to impose norms or patterns from outside, but to focus attention in an orderly manner on separate aspects of the problem in its local context, so that the participants themselves can plan a program in which all the basic elements are in agreement with the need in their own particular situation. For this reason there are more questions than answers. Where there are answers, they are not given as the "correct" ones, but are suggestive so as to stimulate the examination of certain dimensions that possibly may have been forgotten or overlooked at the moment. For this reason the active participation of all present is needed to take advantage of the contribution of each one in the development of a plan of study and a plan that can be put into practice on the field.

## STUDY PLAN FOR SEMINAR

On finishing the seminar, the participants should be able to carry out the following activities in accord with the plans circulated in the preliminary material for the seminar.

1. Hold workshops for the purpose of:
  - (a) orienting a group or faculty with respect to the analysis of programs of theological education.
  - (b) guiding authors with respect to the design and production of instructional materials.
  - (c) preparing teachers and/or center leaders and other personnel who can carry out the program as planned.
2. Stimulate and guide the process of renewal and transformation in their own institution.

As these activities will be carried out following the completion of the seminar, each participant should anticipate the work that he will do by thinking through precisely what materials, methods and plan of activities he will be expected to carry out on his return. It implies that each one plan to accumulate ideas and materials and to systematize them for later use. One of the problems to be faced is how to communicate the fruit of ones study during the seminar to those with whom he works in such a way as to enlist their thinking and creativity, and to develop plans that will fit the context in which they work.

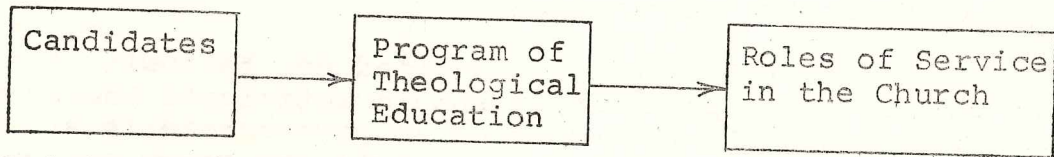
Due to the fact that the best results for any plan will come from the combined efforts and ideas of the group that must carry them out, and since people will carry out programs much more effectively if they themselves have had a part in their formulation, definitive plans should be worked out with the faculty or church group that will put the program into effect. For this reason the preliminary study materials sent to each participant were designed to be used within the group, not by the individual. Any plans or programs developed during the seminar should be considered as very tentative, as practices, and that final planning and program should come from the group. The seminar is a time for thinking and reflection about alternatives in theological education, some combination of which might serve the needs of any specific situation.

## WORKSHOP FOR LEADERS OF THEOLOGICAL EDUCATION

### I. Outline of the Process for Studying Theological Education

There are three points that must be included in any program of theological education. We will begin with the last one and move toward what is implied in the construction of a program.

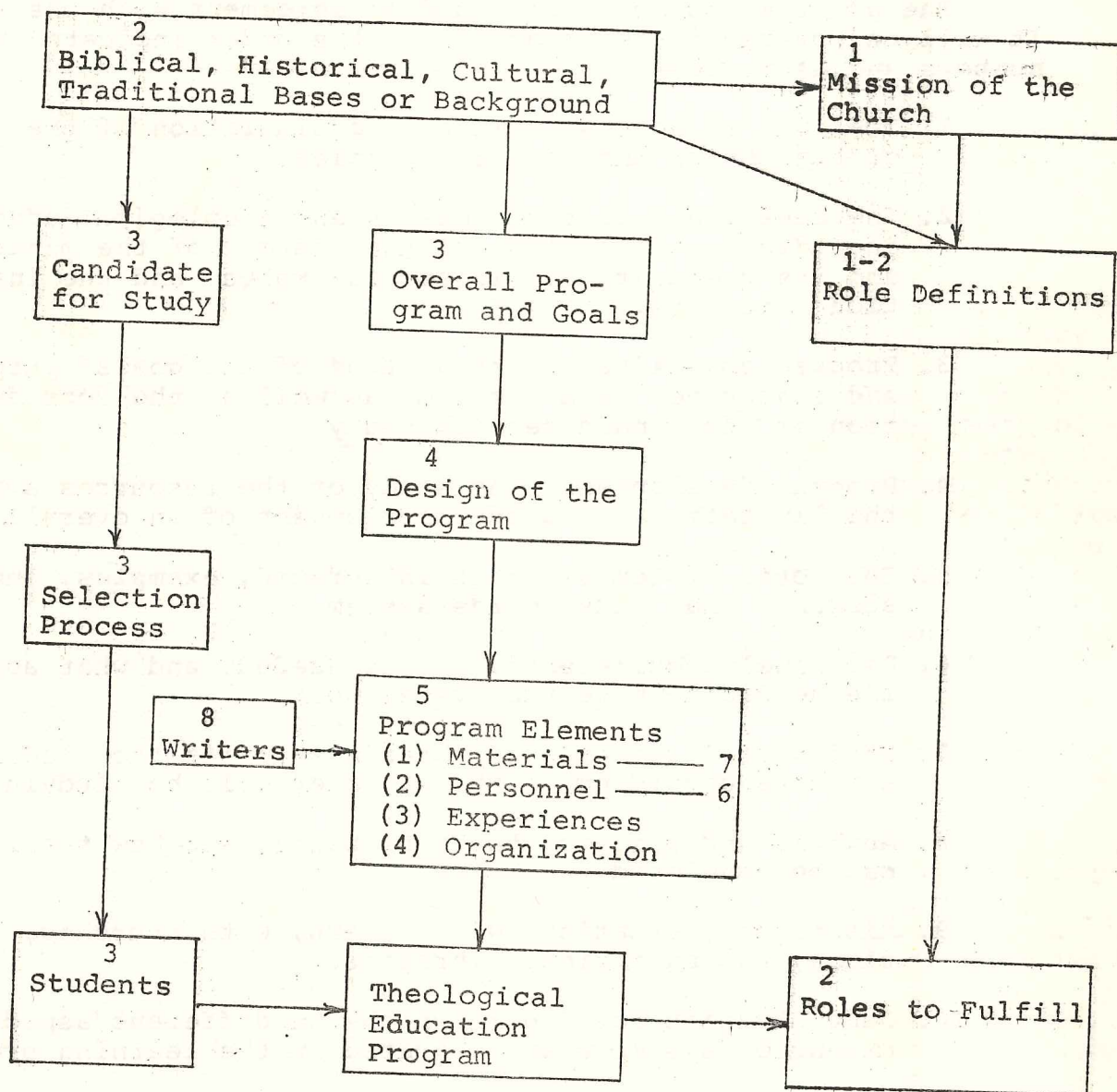
(1) The object is the development of persons who will further the work of the church. In order to be more specific, it can be defined in terms of the roles of those involved in the work of the Gospel. (2) There must be some process or program that prepares the candidates to play out or fulfill the roles, and (3) there must be people who go through the program, the candidates themselves.



### II. Origin of the Elements

- A. Where do these three elements come from? The candidates come from the church through some kind of selection process. The process and the people who appear to be selected are different in different denominations. At times the fact that there even is such a process has never been fully realized, but nevertheless it is carried out in some form or other. The process comes from traditional (historical), cultural, Biblical and theological bases.
- B. The theological program has four elements: (1) materials, (2) personnel, (3) educational experiences, and (4) organization (administration). Someone has to write the materials. Generally the teaching and administrative personnel work together to provide the experiences which the student has to have in order to learn. They also arrange some kind of structure or organization which coordinates all the other aspects, such as personnel, materials, experiences, and students, in order to carry out the program. Someone must design the overall process and integrate the elements into an effective program. The elements that form the program, the curriculum, for example, have their roots in the history of the church, in customs and local traditions, as well as their Biblical and theological bases.
- C. The roles that the graduates fulfill are defined by means of information from two sources: (1) the Biblical, theological and traditional roots that have defined the development of the ministry sometimes without much thought, and (2) the mission of the church today, which should serve to guide the way the ministry is carried on, what the appropriate roles are, and who should carry each part.

If we organize the elements mentioned in A, B, and C, the diagram would look like the following:



1, 2, 3, etc. indicate the number of the chapter in which the item is discussed  
 Chapter IX discusses global context, relations with others, institutions, churches, libraries, etc.  
 Chapter X contains a demonstration of the elements studied in a class.



### III. The Workshop Program

The program has been organized in agreement with the chart. It will be covered in ten chapters in the order indicated by the numbers and as follows:

1. Preliminary analysis, with a consideration of the mission of the church and leadership roles.
2. The background of the ministry and theological education, including a brief study of the history of the ministry and its preparation, ministerial roles, and the institutional results.
3. Program objectives, with a study of the goals, purposes and objectives of a program, as well as the consideration of the candidates for study.
4. Program development, the study of the resources available, the limitations, and the development of an overall plan.
5. The total system as it is integrated, examples, and the elements that make up the system.
6. Personnel requirements, who is needed, and what abilities are needed to make the system work.
7. Design of instructional materials to fit the needs of the students according to the way they will be studying.
8. Authors and writers, their problems, and how their talents can be developed.
9. Miscellany, relations with others, with churches, institutions, accreditation, libraries.
10. Demonstration session in which the different aspects of an extension system are integrated in the learning process.

## I. PRELIMINARY ANALYSIS

## A. The Problem of Leadership

In many parts of the world today, one finds that the educational system is a failure. Theological education is no exception. Books appear such as "Why Johnny Can't Read" which condemn those who alienate children from learning. Some people find the solution in "open" or "free" schools. Others share the criticism of Ivan Illich who suggests doing away with the whole educational system as we know it today. (1)

Programs of literacy and adult education have not transformed society in the under-developed nations as was expected, and many governments have begun efforts to try and find out why. In many countries people educated in the schools cannot find work which fits in with their preparation. Teachers are trained but many of them find their work in business. In contrast, in one country, one-third of those who are teaching do not have any preparation other than their own primary school training. To solve the problem schools have turned to experimental programs, the revision of the curriculum, or the addition of more courses. Some say that older schools were better and advocate a return to the methods used a hundred years ago. But in one sense many of these proposed changes are not more than a Band Aid approach to a serious problem.

These conditions are not limited to public education, but also affect the church. It is for this reason that many people have become interested in the system known as "Theological Education by Extension" or in other alternatives to the traditional type of preparation for church leaders. There is a feeling that the churches are sick, and that this is due in part to the failure of the ministry as well as of other leadership. A chaplain in the United States during the Second World War found that the majority of Christian soldiers were not capable of withstanding the temptations and pressures of military life. In spite of having gone to Sunday School and faithfully attended church services all their lives their faith was not sufficient in the pressure of life and death situations on the battlefield. Therefore this chaplain dedicated himself to change this situation, by trying to form a church that would guide its members toward a solid spiritual life capable of withstanding the winds of adversity. The result has been a small but living and active church meeting the needs of a wide variety of people in an innercity parish.

We do not find this dissatisfaction only among the military but on every side. Many graduates of theological institutions do not stay in the ministry and some do not even maintain their identities as Christians. Others have dedicated themselves solely to secular employment and many of the ministers prepared in the

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(1) Ivan Illich "Deschooling Society"

countries of the Third World have emigrated to the United States or Europe where their preparation fits in better and brings in higher salaries. Have they lost their vision? Were they uncertain of their goals when they entered a theological institution? Some would say that it is for lack of conviction, or of a real faith, and that therefore the conservative churches do not suffer these problems. But the same conditions prevail regardless of an individual's theology. That is not the problem. It is much deeper. If someone is sick, his illness must be diagnosed before he can be cured. Therefore we must know exactly what the symptoms of a sick church are if we are to find the cure. Besides knowing the symptoms of the illness, we must also know what a normal, healthy church is like. If we are not acquainted with normal life we could believe that what we now have is bad, when effectively it may be normal.

In order to examine this problem more carefully, answer the questions provided on the following chart. Take some time to do this assignment and compare your answers with those of your companions, so that your thinking can be broadened by their experiences. Make a list of the important points. Do not exclude those that seem to be trivial now, but may be important later.

I have observed the following points that reflect the weaknesses of the church:

Ideas of the group:

I have observed the following points that reflect the weaknesses of theological education:

Ideas of the group:

## The Ideal

In order to correct a situation that is clearly bad, it is not enough just to list the problems or complaints. It is also necessary to know what ought to be. What should the church be like? What should be the function of the seminaries and Bible institutes? Is it really the case that they have not done anything right? These institutions have achieved some of their goals and the people involved have had a vision of what they desired, ideals that they pursued. So in order to understand what has gone wrong, it is necessary to have a clear idea as to what should be, what the goals are, what is to be accomplished by the church or by some institution. In order to evaluate the programs of the past, one should compare the results with the ideals people were trying to accomplish, not just make a list of what appears to us today to be the failings of past efforts.

In order to define goals and ideals one must take certain things into account. Frequently the aims of education have been expressed in terms such as "educating the whole person" or "forming a mature and whole citizen", and the schools have been given the responsibility to bring this about. Nevertheless, frequently not even the teachers have been "mature and whole" citizens.

Christian education programs in the churches have had similar goals: vague, high sounding, and beyond reach. The teachers try to create characteristics such as tolerance, respect, love and discipline in a group of young people whose only interests consist in what their companions think of them. The students see the discrepancy between what the minister and teachers say and what they do. How does a Christian businessman operate? Does the young person or child learn from what the teacher does or from what he says? Can a few minutes of scolding in a sermon or Sunday School lesson compete with what he observes seven days of the week? Is it possible that these goals are beyond the reach of the "programs"?

At this point think about what theological education should produce and what the church should be. When each person has finished his own list, compare them with the list of your companions after noting your own observations.

What The Church Should Be

Ideas of the Group:

Your Idea:

Characteristics a Seminary Graduate Should Have

Your Ideas:

Ideas of the Group:

No doubt many of the answers are very general. To stimulate some thought, here are some suggestions. Should a seminary graduate be able to organize, raise funds, keep accounts, teach, drive a car, earn his own living? Should he be perceptive, honest, sensitive to the needs of others? Should he be able to begin new activities in the church and in the community? Should he fight for social justice, for the betterment of community health, for more jobs? What kind of people should there be to guide the church?

It would be good to revise your list and mark the points that you believe realistic, that could be accomplished through a program of education. Also mark in a different way those that you think a seminary aspirant should have before beginning to study.

Purpose: To Know or to Decide

Why are you interested in theological education by extension? Is your aim just to know about it? There are many ways of knowing. Schools teach people who will be artists or painters. But they also teach people who never will put a brush to canvas. The latter want to learn about the art; not how to do it, but how to appreciate it. What these two groups of people learn about painting is very different. For one it is not vital, it is a way of enlarging one's culture, one's knowledge of the world. For the other the details of style, technique, materials, kinds of pigments and brushes, etc. is vital. The artist must know the qualities of his materials in order to work within their limits and create his work.

But there are fields that the painter does not know nor that interest him; these are things that he can leave for others. For example, it is probable that he is not interested where the cotton came from that the canvas is made of, as long as it is of the right quality for his work. What he needs is the kind of information that is useful in regard to his work.

The kind of information that you need to know depends on the use you are going to make of it. The decisions that you have to make determine the kind of information that you have to gather. For example, how are you going to use the results of these studies about theological education? Do you want to know something in order to appreciate it, or to do something about it? What decisions will come from your studies? Based on your answer to this question, you should note what kind of information you need. To gather information takes time and money, and we have not got enough of either to use them just for amusement. Specifically, for what purpose are you studying?

- (1) Are you planning to begin a new program?
- (2) Are you going to justify an existing program?
- (3) Are you working toward local financial self-sufficiency?



- (4) Do you have to decide what kind and who the students will be that you should have, and how to get them?
- (5) Do you need to decide what kind of curriculum to follow?
- (6) Do you have the necessary faculty, or do you have to recruit and train them?
- (7) Do you have adequate teaching materials: books, photos, rooms, blackboards, lights.....?
- (8) Do you provide all the students need to have to learn: are these methods adequate?
- (9) Do the students have enough background to understand what you are going to teach them?

After answering these questions about decisions which you need to make (on the next page), add other questions of your own which fit your own needs and situation. In the second column put down the kind of information you will have to get together in order to arrive at each decision. Use extra paper if necessary.

Decisions I Need To Make:

Information Needed to Arrive at These  
Decisions

THE FIRST PART OF THE  
 BOOK IS DEVOTED TO  
 THE HISTORY OF THE  
 UNITED STATES FROM  
 1776 TO 1865  
 THE SECOND PART  
 IS DEVOTED TO  
 THE HISTORY OF THE  
 UNITED STATES FROM  
 1865 TO 1900  
 THE THIRD PART  
 IS DEVOTED TO  
 THE HISTORY OF THE  
 UNITED STATES FROM  
 1900 TO 1914

THE HISTORY OF THE UNITED STATES FROM 1776 TO 1914

## B. The Mission of the Church

In each discussion we need to cover ever-enlarging circles to understand the context in which theological education operates. This way we can take a great deal into account, some of which will prove to be of little importance as we look at them later and can be left to one side. There are other issues that we cannot ignore without prejudicing our work, but possibly we would not be aware of them unless we spread our net widely now.

We all know that theological education has as its aim the preparation of leaders for the church. Nevertheless, this definition is quite vague and covers a wide field. Lately there have been many books and articles written about the mission of the church, but usually they do not arrive at any clear and precise conclusions. But if we not have a clear and well-defined vision of the work and aim of the church and what it is to do, it will be impossible to plan or to prepare people to bring these plans about. What is the work of the gospel? What should church leaders be doing?

What does the Bible say in regard to the job of the church? It is difficult to interpret the Bible literally and the reason is obvious. The times when the Bible has spoken to us clearly, through sermons we have heard, Sunday School lessons, and our own experiences, have formed concepts in our minds that help to interpret the Word. But they also help to hide what the Bible says, when it is something we don't want to hear or to pay attention to. The historic traditions of our churches have developed special interpretations that we have accepted, sometimes without even being aware of them. And more important yet, we do not accurately know the surroundings and the circumstances of the Biblical writings and therefore it is possible that we give them a meaning very distinct from what they really have. Therefore we must realize that personal experience, tradition, and interpretation help form our idea of what the Bible says in regard to the mission of the church. We must study it well if we are to penetrate this curtain of interpretation so that the Bible itself speaks to us.

Is the mission of the church to "preach the gospel"? Jehovah's Witnesses say so and for them that work means to visit from house to house, sell their literature and attend their group meetings in order to memorize their sect's teachings. If we do this, will we have faithfully complied with the Biblical mandate? Is the aim of the church its own preservation? Is it to provide an identity for an individual? Is it to provide a group to which one can belong and thereby exclude others? Is it to transform society? Is it to create moral and decent people? Which are the specific activities that the church has to carry on in order to fulfill its destiny under the Lord?

Make a list of the aims of the church according to your understanding of what it means to fulfill its mission. In the

other column, make a list of the activities associated with each one of your aims. Again, compare your lists and make one which includes the ideas of the whole group.

Which of these activities need leaders? What kind of leaders are necessary for each activity and what kind of participation should they have? Possibly some of these activities belong to all the membership, while there are other ideas that could be carried out by specific people. In which activities is there a shortage of leaders, and what should these leaders do? The answer to these questions will help us understand the basis of theological education and how to prepare those who will be the leaders of the church. This second group of questions may be answered on the second chart. Use extra sheets of paper if necessary.

Goals of the Church	Activities to Accomplish This Aim	Ideas of the Group
1.		
2.		

Resumé of Activities	Kind of Leader Needed for Each	What Leader Should Do

## Leaders' Roles

Since the time of the apostles there have always been dominant individuals in the church. They have come to their positions and exercised their authority in many ways. The New Testament does not tell us that the Lord gave a model of a defined and detailed organization. The church arranged itself according to patterns which were familiar to its members. At the beginning the Jewish synagogue, which all the first believers had known since their childhood, served as a model. All the men participated and were governed by the older family men, and there was a teacher, the rabbi. Any of the older men could take part in the reading or the explanation of the Bible, the Old Testament. When the church grew it took in not only the Jewish community but also Greeks and Romans. Bit by bit the organization became modified. Paul named elders. For the period following the death of the first apostles information about the church is very scarce, but in the second century, for which there is historical data, the church appears with a very different organization. At that time it was organized according to a pattern familiar to the non-Jewish people, that of the imperial Roman government. This government had an emperor at the top, from whom all authority emanated, just the opposite of the Jewish synagogue. Conflicts for power and prestige were present from the beginning. Authority was not given on the basis of integrity and spiritual gifts only, but also on the basis of wealth (James 2:3), eloquence (Acts 18:24; I Cor. 1:12), and family relationships (Acts 15:36-39).

From these examples we can deduce that the primitive church was greatly influenced by the culture and society in which it lived. The ideas of leadership, of the form of organization, and the customs of the new converts had a great deal to do with modifying its shape. The members were, generally, unconscious of the situation. Do these kinds of factors influence your church today? In order to understand better how the influence of the surrounding culture affects the church and its customs it is necessary to be aware of the ways in which leadership operates in your community and compare this to what happens in the church. In order to answer the following questions, think of specific occasions in your church and community and of specific individuals who have positions of influence, tell how they got to those positions and how they exercise their authority.

For instance, in some societies the old men select younger ones to occupy responsible posts. Those younger men who prove themselves in time become the community elders. In other places a person who has wealth can control others in order to propel himself into positions of power. At times the individual must have certain personal qualifications such as special gifts (tongues, healing), impediments (lameness or blindness), epilepsy, or feel "called". Sometimes it is by vote, by military power, or by bribes and favors. The person may exercise power by direct order, by persuasion, by indirect influence through selected lieutenants, or by refusing to agree until all others come around to their point of view.



Positions of authority in your community:

Name the position:
How did the individual obtain the position:
How does he exercise authority:

Choose two people of influence in the church and try to apply the above mentioned categories. Note if there is much difference between the church and the community in general.

Position:	Position:
How obtained:	How obtained:
How authority exercised:	How authority exercised:

Leaders use authority in different ways. For example, in Acts 6, when the problem arose about the distribution of food, the leaders suggested a solution. They brought the church together, presented their suggestion, the brethren accepted it and it was done.

The apostles did not impose decisions on the church. There are cases in which leaders impose decisions, directly or indirectly. In some cases they try to get a concensus among heads of families or important people of the community before making a decision. At times they take advantage of legal sanctions or use military power. Elections and plebescites serve to discover feelings of the people. Businessmen use economic necessity or contracts in order to get their way. How should decisions be made in the church? How can it learn which way to make decisions?

In your community, what is the normal way to form decisions? How are authority and power used to implement these decisions? Make a list of two or three decisions that have been made in your community during the past year and explain how that decision was

arrived at. Also write down how it was carried out and the feeling of the people toward the decision.

After completing this chart take some decisions that were made in the church; in regard to discipline, the construction of a building, the calling of a pastor, or something similar, and write down how the decision was made. Note how it was done, who did it, and who carried it out.

After finishing both charts, compare the church examples with those of the community. Are they the same or different?

Community Decisions

Decision	How Arrived At	Who Did It	How Carried Out	Feelings of People

Church Decisions

Decision	How Arrived At	Who Did It	How Carried Out	Feelings of People
Decisions				

## II. THE BACKGROUND OF THE MINISTRY AND THEOLOGICAL EDUCATION

### A. Historical Resumé

What has been the historical process followed in the preparation of leaders for the pastoral ministry?

This is an important question to ask ourselves as we study the factors involved in theological education by extension. In order to answer it, we must make a historical study which will permit us to recognize the distinct periods the church has passed through in the matter of ministerial preparation, as well as in the preparation of church officials and other leaders. From the beginning the selection and training of church leadership has been a source of both controversy and of considerable thought. The church is a mirror of its leaders. The leaders are a product of the church.

Another important question to ask is whether the moments of greatest achievement of the church are due to the outstanding men who led it at critical times, or if these achievements depend on appropriate historical circumstances to bring them about. There are two possible solutions: if the church depends upon the presence of outstanding men, then what is needed is to offer them an adequate preparation. If on the other hand, men respond to the circumstances of the great moments, motivated by the Holy Spirit, then we need not worry about their preparation and training. Usually the church has responded to these two extremes of thought by corresponding extremes of action.

In order to see what forces actually operate in regard to theological education, and how they do so, it is necessary to understand the roots from which they come, as well as to consider the influences of the 20th century. Therefore we will review some aspects of history that should throw light on the sources of our traditions of ministerial training in the Christian church.

#### The Apostolic Period

The first meeting that took place between the apostles and the Jewish authorities after the Day of Pentecost gives us some understanding of preparation for the ministry in that historic moment. The Book of Acts tells us the following in Chapter 4:13: "Now when they saw the boldness of Peter and John, and perceived that they were uneducated, common men, they wondered; and they recognized that they had been with Jesus". It is evident that the reason for their wonder was because the first leaders of that apostolic group had provided a reason for such wonder, in that they had no credentials to do what they were doing. We need to ask if they really were "uneducated and common men" in the usual sense of that expression today. In those times every Jewish man received from five to eight years of study in the synagogue,

based chiefly on the Law and the Prophets with the Rabbi serving as the teacher. The young men were being prepared to participate in the religious life of the community, because they would eventually take part in the services of the synagogue, reading and commenting on the designated portion for the day, along with all of the older men. Therefore Jesus' disciples were not "uneducated" in the sense of being illiterate as many believe or interpret today. What they did not have, according to one commentator, were specialized Rabbinic studies.

The Book of Acts does tell us that the Jews realized "that they (the apostles) had been with Jesus". This was important because they recognized that they had received something that books did not give, an authoritative message and a confidence to speak and to act according to their faith. In company with Jesus they had learned in a practical and effective way. Above all, the presence of the risen Lord and the Holy Spirit guided them and influenced them in their boldness. It seems that what most caught the attention of the Sanhedrin was that these were laymen operating within the customary Jewish religious context. This emphasizes the fact that the word "common" meant they were laymen, not professionals.

No doubt the members of the Sanhedrin, when they saw the apostles acting with such success in their ministry, remembered the prophet Amos and others like him whose message had defied those robed in Jewish authority or vested with the empty power of the council.

Returning to the picture of the Lord and His ministry that was being repeated in the lives of the apostles, we need to remember that those who recognized Him during His ministry were not the wise, the theologians, nor the ecclesiastical bureaucracy, but simple people like Anna, Simon, the shepherds and the foreign Magi. When Peter and John were confronted by the Sanhedrin, it was a confrontation between authority and tradition on the one hand and the living and personal experience of the disciples on the other.

How would it be possible for the church to preserve the essentials of its inheritance with the newness of living experience? Is it possible to maintain the freshness of an experience with Jesus along with scholarship? Does scholarship always take one to the ivory tower so that there is a continual necessity for radical reform to break with organizations and fossilized traditions, and begin movements outside of the immobile structures? With the passing of time, will those who have assumed authority, tradition, and structures have to be displaced by others who are in fact dedicated to fulfilling the work of the ministry among the people?

After the first disciples, the Bible does not give us much information in regard to how other Christians were prepared, ex-

cept in the case of Paul and his helpers. We know that Paul was educated not only in the synagogue but also at the feet of Gamaliel in Jerusalem. Gamaliel was one of the most outstanding rabbis in all the history of Judaism, and it appears that Paul received a more complete education in the Old Testament than the other apostles. Due to his relationship with the community of Tarsus it appears he also knew Greek culture as well as having an accurate knowledge of the culture of Imperial Rome. Besides his personal experience on the road to Damascus, he was in contact with several of the apostles, which was useful in filling out his knowledge. His theology was the fruit of his experience and personal reflection. And like all rabbis, he had to learn a profession or a trade in order to support himself.

We know that Paul prepared co-workers in the places where he founded churches. In some of these places he stayed longer than others. Where he stayed as long as two years, he dedicated himself to teaching, visiting, discussing and preaching. Those who accompanied him therefore learned a great deal about the work of the church at first hand. They could dedicate themselves to taking care of churches he had founded earlier, or to other congregations of unknown origin. At any rate, the preparation was informal, dialogical, and integrated with experience.

In Acts and the Epistles we find a description of the ministry of the church which included constant evangelism, teaching, and visitation, the three most important activities. From what we know, the greater number of the apostles, preachers and evangelists supported themselves, although on occasion they received help toward housing and food from the brethren. Church services followed the pattern of the synagogue with the addition of "the breaking of the bread" according to I Cor. 11. Every man was expected to participate in the synagogue service, which indicates that at the beginning there was not much distinction between the brethren in the Christian community.

#### The Post-Apostolic Period

After the apostolic age there is a gap of several years in which not much is known about the worship, discipline or ministry of the church. Toward the end of the second century the scene is completely different. By that time the majority of the church members were Gentiles and not Jews. The pattern of government of the synagogue had changed to a form more similar to that of the Roman Empire. And by that time there were orders or grades of clergy that were markedly separate from laymen. Worship was more formal and bishops governed the church and had local pastors under their control.

The second and third centuries were times of persecution and theological conflict. Arguments between differing opinions made the preservation of the purity of apostolic teaching a necessity. To maintain this purity the issue of apostolic succession was

considered basic. Being in the line of apostolic succession was more important than having a fruitful ministry, in validating one's call. The guarantee of pure doctrine did not rest only on Scripture, but also on approved people. Therefore the bishop came to be considered as the repository of the teaching that had been given him by whoever ordained him. What each one had been taught was assumed to be what had been handed down to him in a direct line from the apostles. Since there was no formal teaching for the majority of priests, we can assume that this teaching was not only informal, but highly variable in quality and content.

The founding of catechetical schools, like that of Alexandria, also responded to the need for maintaining the purity of the faith. These schools were not to prepare ministers for the church but were for new converts. They became centers for advanced and creative thought and extensive literary activity. When sharp conflicts arose over the pagan philosophies that had infiltrated the church, the leaders of the catechetical schools dedicated themselves to the defense of the faith.

Many of the outstanding Christian thinkers had been prepared in philosophy and rhetoric in secular academies and not in the churches. After their conversion they used their training for the development of theology and the defense of the faith against its accusers.

Several well-known leaders of the first centuries followed this route. Clement of Alexandria studied various schools of philosophy, such as neo-Platonism, on his own account. On being converted to Christianity, he traveled from place to place to hear various teachers so that he could study the teachings of the apostles in depth. He was much attracted by Pantaenus, the first director of the School of Catequists at Alexandria, who was an investigator of philosophy and of apostolic teaching. Origen was of Christian parents and learned much of the Bible and also philosophy from his father. Later he dedicated himself to the teaching of rhetoric and Greek literature. Augustine and Jerome received a great deal of secular training before entering into the Christian ranks.

When Augustine became Bishop of Hippo, he gathered together upon occasion, many of the pastors of his diocese for the purpose of instruction. One writer affirms that from the time of the apostles to the time of Augustine in the fifth century, there had been no special institutions for the preparation of ministers or priests. Therefore this action by Augustine was unusual and normally the majority of rural priests did not receive anything more than a very short and informal kind of training. This continued in many of the churches during the entire Middle Ages and has continued even up to our times.

## The Middle Ages

The Middle Ages began with the renaissance of the schools that had fallen into decay in Greece and Rome. New institutions and movements were initiated that influenced later developments. In the year 425 Theodosius II renovated the University of Constantinople, for example, so that it dedicated more attention to the study of Christian authors. However, the study of the classical works of grammar, rhetoric, philosophy and law continued, and other universities followed suit through the years. Theology and ministerial preparation were not taught in these schools. On the contrary, the movement that insisted that ministerial preparation be changed came from another source.

After the second century the influence of neo-Platonism and gnosticism created a marked trend toward asceticism in the church. The hermits refused the luxury and worldliness of the majority of the population, and especially that found in the organized church. Latourette says (Lat. 1953: pp. 221-22): "At first it (monasticism) was primarily a lay movement, not within the hierarchical structure of the clergy. To some degree it was a rebellion of the individual against the organizational exclusiveness of the Catholic church, regimented as that was under the control of the bishops and clergy." Led by people such as Benedict of Nuria, who formed a "school for the service of the Lord", the monasteries became centers of intellectual development. Part of the discipline imposed was that of study, especially of the Scriptures. This daily study, together with meditation, prayer and manual labor created an atmosphere that promoted intellectual development. Although the monks at the beginning were laymen, their abnegation, holiness, and intellectual capacity recommended them as spiritual confidants, and it was not long before they were asked to serve as priests and ministers, to which they agreed and were ordained. Later, as this movement became widespread all over the Empire, a large number of priests took monastic vows. In this way this lay rebel movement shaped the ideal for the clergy in the Middle Ages. It was the monks in particular who filled the missionary ranks that carried Christianity to all the pagan tribes of the north and west of Europe.

In addition to the monasteries, there were a number of schools attached to the cathedrals which prepared children for secular posts more than anything else. Later these schools served as nuclei from which sprang up the universities. Libraries were built up by these schools, by the monasteries, and a few wealthy individuals. Such libraries attracted many to study, and since an ordinary book cost an equivalent of 150 to 200 dollars (U.S.A.) and a Bible close to 10,000 dollars, the libraries became very important. There were many more libraries than those of today, although their collections were smaller. The larger libraries had up to 100 books, but by 1300 A.D. the



Library of Canterbury, one of the largest, had some 5000 volumes. Much of the work of copying books was done in the monasteries and this allowed these centers to build up libraries.

During all this period of the Middle Ages there was a continual struggle to reform the clergy, not only concerning its moral life, but also in the intellectual aspect. Isidore, Bishop of Seville, presiding over the Fourth Council of Toledo in 633, tried to have laws approved that would require every young man who was a candidate for the priesthood to live together with the other candidates in a house near the cathedral in order to study and to be under discipline. Charlemagne published a series of decrees to require from the clergy the ability to read and write as well as being able to exercise their ecclesiastical functions. In his reign, reading schools were established for the priests which were supervised by the bishops. He sent the bishops to examine the priests and those who did not measure up were to be suspended. However, this was not generally carried out in actual practice. The general ignorance of the clergy had become common as far back as the third century.

This situation in the Catholic Church continued until after the Reformation. Apparently the secular clergy only learned the mass by memory, together with the other ceremonies. Some knew how to read the breviary and the missal, but they had little or no preparation beyond that. The posts of parochial priest and bishop received monetary allotments and other benefits, and this led to the selling of these posts to whoever paid the best price. One person could thus control the finances of several parishes while he paid a poor rector a pittance to do the actual work. All the outstanding thinkers we know from the Middle Ages were not from the parish, but had received their training as monks.

The medieval universities were founded on the basis of the monasteries or cathedral schools. Although some dated from the ninth century they did not receive official letters of authorization for general studies until the 12th or 13th centuries. The teachers, after their preparation under authorized professors, received a license from the cathedral authorities to teach, and formed a guild or a college. The university consisted of another guild of students who employed the professors. These students lived in lodgings near the Cathedral, and the professors came to these buildings to give their classes. In this way these places became the colleges and faculties of the universities of today, such as the Sorbonne in Paris.

The monastic orders founded houses for their students, in part to provide housing, but also for spiritual training and discipline. This discipline served to keep them protected from

the current heresies of the day. Most candidates for the ministry did not study theology since that was an advanced course. It took some 15 years to finish, and since the students began at the age of 14 or 15, a theologian did not graduate until he was 30 or 35 years old. For this reason, and because of the high cost of the studies, many of the clergy only studied canon law and no theology at all.

In the thriving commercial cities the authorities took the initiative to pay the professors, so that those faculties dedicated themselves to teaching business courses as well as classical studies and in this way the burgers controlled the universities.

During all this time the great majority of clergy received no specialized study at all. In contrast large numbers of monks were in a position to obtain a university education within the monastic system. The idea was that the monks should be well educated and as they had outstanding scholars among their ranks they could receive classes from them without charge.

After the 13th century came a period of decadence in the church, which undermined the foundations of the universities. The Renaissance, with its emphasis on man as supreme and on the renewed study of the classics of Greece and Rome, helped to lessen the interest and influence of the church and theology on the European scene. This period saw the suppression of the efforts toward reform of John Hus, Wycliffe, Savonarola, and others who were supported in great part by the lay preachers. We note again that the beginning of reform in the church came from the laymen and the lower clergy. There was opposition from the powerful of the secular world, the church, and even the universities. For this reason, when the Reformation of the 16th century began, one of its chief complaints was against the ignorance of the clergy.

### The Reformation

It is interesting that the person who began the Reformation was a well-trained priest and a professor in a university. The University of Wittenberg was founded during the Reformation and for this reason did not have a long tradition behind it and was considered of little importance. It had a small teaching staff and only the support of one prince, who respected Luther, to give it any authority. The great men of the world paid little attention to events in the outlying provinces.

The preparation of preachers was one of the basic reforms and the University served this purpose. Every believer needed to be able to read the Bible in order to know the will of God for himself. This gave a real impulse toward study. Melanchthon, a

layman, was the most important personage in the theological preparation of future Lutheran pastors. Calvin studied law. He was not ordained as a priest. It is probable, however, that the Presbytery of Geneva did ordain him, although there is no proof of this. At any rate he labored to overcome the ignorance of the ministry by means of an Academy that later became the University of Geneva. Calvin's commentaries were the teachings that he gave in the Church of St. Peter in Geneva as instruction for the believers. The Academy not only prepared pastors, but prepared men for other careers as well, thus the studies for the ministry were not isolated from secular studies.

### The Counter-Reformation

The Counter-Reformation of the Roman church had as one of its principal aims the reformation of clerical life, especially concentrating on the education of priests. Under the initiative of Archbishop Pole of England, the idea of a theological seminary was proposed, resulting in decisions made at the Council of Trent (1546-1563). It decreed that there be a seminary in every diocese to receive candidates for the priesthood who had to be at least 14 years of age and literate. A great deal of inertia hindered these plans from becoming reality with any rapidity. Not until 1612, 50 years after the ending of the Council, was a seminary begun in France, and then it was only in the form of retreats of a few weeks duration. The decree did not make study obligatory for ordination, and therefore education was still not considered necessary. An office established in the Vatican for the control of theological education did not succeed in controlling any institutions of such nature until 1915, a long time indeed to achieve that control.

During all these years the bishops and the orders, among the latter that of the Jesuits, arranged teaching according to their own way of thinking. The Jesuits, who took the lead during the Reformation, made education a means to gain power, although their ideal waited many years to achieve its objectives. Therefore they fought for a well prepared clergy. Because of their educational prowess, many Jesuits came to occupy positions of importance in the university faculties, began universities and seminaries, with the result that their order built itself into one of the most powerful in the Catholic church. The order's chief motive was to counteract the ideas and influence of the Reformation and their chief weapon was education.

The Jesuits were at the head of the Catholic missionary movements in the whole world, their missionary zeal taking them to Canada, the central part of North America, Paraguay, India (with Xavier), China, Japan, and other places. Even with all the efforts of the Council of Trent, the Jesuits and other orders, as well as

the initiative of interested bishops, it was impossible to reform the clergy as they wished. Vincent de Paul, one of those interested in providing an adequate preparation, became discouraged with the canons of the Council. His experience showed that one could not expect all those who entered seminary studies at the age of 14 to continue to the end of the course and become priests. This obliged him to recommend that they not be accepted as students until they were at least 22 years of age, and that preferably they be 30. According to him the seminaries did not produce results because of the lack of perseverance of these young students.

### The Modern Period

In the modern period, which for our purposes begins after the years of the Reformation, many new movements arose which were outside the traditional lines of the national churches. Many of these movements rejected the ministerial training provided in the universities. Even among those who had risen to high church posts, many had received their training at the side of a pastor in service. This practice was notable especially in England, Scotland and North America. Groups like the Quakers, Baptists, and Congregationalists in England were excluded from many institutions and had to train their own leaders for the ministry. In North America the colonists founded universities that served for the preparation of ministers but there never was a majority of pastors that were graduates of these centers. The rest read theology with some active pastor. The universities were dedicated to teaching future lawyers, teachers, etc., so that there was not much difference between laymen and pastors in regard to education. As we will see later, with the entrance of new waves of thought in the 18th century, the universities were rejected as institutions of theological preparation.

The movement identified with the name of Wesley began a new stage in ministerial preparation. Since large numbers of Anglican ministers did not take care of the needs of the people, Wesley was obliged to prepare leaders himself who would do so. Among the converts to the Wesleyan movement were many capable people who, however, lacked academic preparation. John Wesley, his brother Charles, and George Whitefield had an excellent background themselves, but their followers did not. Therefore Wesley dedicated himself to "organize classes", which he used as nuclei in the system. The leaders who became preachers lent themselves to a rigid discipline. They established a well-coordinated schedule. They assigned 8 hours of the day to sleep and eat, eight to study, pray and meditate, and eight to preach, visit and do social work. This regimen allowed many Wesleyan preachers to become better educated than the university graduates, and this preparation was gotten while active in the work, constantly

preaching and visiting. Wesley edited a collection of 50 works that had to be studied. He wrote some himself and others were from the best theological writers of the day. The itinerant preachers sold the books, but had to study them before selling in order to be able to explain their value to prospective buyers. By means of this profound and constant teaching, and the discipline that accompanied it, the Methodists became not only a great church, but developed a first class teaching and pastoral ministry.

Another 18th century development which influenced the thought of the times and put its stamp on theology was the movement known as The Enlightenment. Although it held some fundamental beliefs such as a transcendental god, it negated many others, and entered the churches in the form of deism and unitarianism. Many of the universities were swept by these currents and churches were divided. With the hope of arresting these influences, many denominations began theological seminaries, especially in North America. These institutions tried to preserve pure doctrine; some would say they tried to indoctrinate their students. The first seminary was begun by the Reformed church in 1784. By the year 1825 there were a good number scattered throughout the eastern United States, but in spite of these universities and seminaries, many pastors still received their education in some pastor's study. Charles Finney, the famous evangelistic preacher, and founder of a college, was educated in this way.

The proliferation of the small denominations speeded up the establishment of a great number of small colleges, which tried to maintain an education free from heresy. In England and Europe the traditions of the universities continued without as many changes.

The modern missionary movement, which took many missionaries to many parts of the world, was contemporary with the movement to establish seminaries. Those recruited had had seminary training and therefore carried with them the ideal of what all good ministers should have in the way of preparation. Of course there were no such institutions in the countries to which they went. William Carey founded the University of Serampore, and other institutions followed, but in many places the matter of institutions had to wait. Therefore most national workers received an informal preparation. To the missionary the ideal was that only a seminary or university education was adequate. The idea that the people in the new churches did not have the maturity to govern themselves and that therefore the missionary presence was indispensable influenced many. A few people were sent to Europe or to the United States to study, but on returning, if they were not employed by the missionary society, they could seldom find support for themselves on the level possible within the church. The study of missions has shown that this gave rise to a ministry

that had three levels: the missionaries on top, the institutional graduates (a small number headed for the administrative levels), and a large number of evangelists, workers, colporters, who carried the main load under extremely limited conditions. Of course the picture differs in respect to details in different parts of the world but in general it is the same everywhere. The interests of each mission for preparing its own workers or pastors forced each denomination to begin seminaries and Bible institutes, which led to the excessive number of inadequate institutions today.

The Protestant missionary movement developed in the last century brought to the mission countries an ideal that was focused on the person of the missionary. As the missionary movement slowly extended itself, ideals were implanted so that in our century the institutional concept is predominant in the minds of most people. To place the methodology of theological education by extension in historical context, we have to remember that the first Protestant seminary was not established until 1784. Many missionaries, trained in seminaries with well defined ideologies in regard to the ministry, have projected that ideal in other countries because it was what they had experienced just before going to other countries.

When the theological seminaries began to turn in other directions at the end of the 19th century, due to the influence of liberal theology, German criticism, and the social gospel, another educational movement began. Earlier some seminaries had accepted illiterate students without any academic requirements. By the end of the 19th century secondary education was required. So began the desire for academic recognition and seminaries began to give degrees which had not been done before.

Many churches refused seminary graduates because of their liberal theology. The revivals of Spurgeon, Moody and others began the movement to organize institutions known as Bible institutes and this movement too was extended to other countries. More recently these institutions, for the main part, have been converted into Bible colleges in order to grant diplomas recognized by the authorities as equivalent to those of the universities.

In recent years the norm of excellence for ministerial preparation has become a university degree in humanities and three years of theological study afterwards. One can see from the history of ministerial training that this illusion has no basis and that excellence in the ministry is not related to the number of years spent in academic study. It never has been the norm and only could be approximated in the United States after the Second World War when returning soldiers received generous government scholarships. Even with all the wealth of the United States, therefore, this level was barely achieved only after 1945. One asks how the church managed to survive the twenty centuries until now if that

norm were indispensable. To seek to impose this ideal over a world in its present economic condition is to mock the significance of the church and of its ministry. This ideal has been projected back into history so as to give the illusion that this norm has been the expectation for several hundred years.

### Conclusions

After a brief review such as this there are several conclusions that come to mind. The problem of an adequate concept of the ministry and its becoming a reality have been constantly present since the beginning of the church. The gap between the ideal and reality has been tremendous. During the greater part of church history the average minister has not had even a minimum concept of what his call is really about. Great efforts have been made to correct the situation, but generally with limited results. What has been accomplished in the way of reform has often been through movements outside the structures of the established organizations, and at times in complete conflict with them. Some of the outstanding examples are the monastic movement, the Reformation, the Wesleyan movement, and the founding of the Bible institutes. With the passage of time all of them have decayed and petrified so that in the long run they have become institutions not of reform and renewal but places to defend ecclesiastical positions. Sometimes the motivation has been to isolate the candidates from the world in order to indoctrinate them with particular brands of theology and protect them from the threats of real life. It has produced a ministry which has often been introverted, timid, and incapable of facing reality. Most of whatever vigor and value there are have come from other sources. The result has been a continual necessity to reform the institutions and the concept of the ministry since one can expect little from stagnant forms.

The imposition of an impossible ideal of ministry, in opposition to the real situation, in overseas churches has had negative results and consigned these churches of the Third World to always be second class citizens in the body of Christ. To require years of study in a system economically impossible to support implies that the North Atlantic pattern is the only acceptable one and condemns all the rest. All of this has been imposed by people who are ignorant of their own tradition of ministerial preparation. Great institutions with libraries of hundreds of thousands of books are not of prime importance when the students consult less than 500 during their studies. The cost of study per person per year in most seminaries (some 4,000 U.S. dollars) could buy for each student all the library that he needs for his whole life.

Combining the way in which the institution isolates the student from the world in which he has to work with the way in which the faculty cuts itself off from the church in order to be

autonomous, results in a prejudicial atmosphere for the ministry and the church. Today a radical evaluation of the institutions is needed, considerable reform, and possibly a new movement that will call the church again to its task and its ministers to lead a complete renewal.

When one considers the tendencies for the clergy to become absorbed in maintaining their rights and privileges, it is possible that any new movement to renew and reform the ministry might have to come from the laymen again. The question is, can the people in the institutions of theological education become alert to the situation and initiate the radical changes needed in many churches around the world?



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## B. Ministerial Roles

The concept of "role" in the sociological sense is very useful with respect to understanding the relationships we maintain with other people. The original analogy comes from the theater. Each actor plays a role, representing a certain kind of person, and as the drama progresses, he reveals his role by his interaction with other players. Naturally the actor is playing his role, creating the part that is appropriate to the character. Some sociologists would say that we all do the same; we play a role in our relationships with other people in our everyday life. A doctor acts like a doctor, a panhandler like a beggar, a father relates to his son as is expected of fathers, whether teaching or punishing him.

Roles serve to define who we are, what we do, and how we do it. Each person plays many roles during his life, some while he is growing, and others when he is an adult. Some roles are more or less permanent; others last only for a short time. Professional roles usually last a long time, such as a doctor who works at the profession for most of his adult life. A carpenter, a sailor, or a professor usually do the same. But, what about a club president, or a mayor, or a census taker? Some roles require training, such as the doctor, engineer, and carpenter, while others are learned while on the job. They are learned by watching others, as, for example, being a mother, a student, or a peon. People who play a role in a certain way help to define it, that is to say, by acting in a certain way on one occasion, other people expect the same behavior on following occasions. Roles, then, consist of the expectations that people maintain as to how another person should behave in a certain situation. Thus, a person who plays a role in a different way can change the expectations of others in regard as to how that role should be played. Therefore there is a mutual relationship or influence between the role, that is the expectation, and the actual behavior of the one playing it.

It should be noted that each person plays a variety of roles and that each role that is played is reciprocal to another, the roles complementing each other. Fathers are fathers only if they have sons. A worker works for someone, a wife has a husband. In this way, each role that one person takes has its reciprocal in the role another person takes in response to the first.

But, of what does a role consist? What does a person do while he is playing a role? In order to answer these questions we can do two things, observe, and ask questions. What would you say that a person has to do in order to fulfill the role of a carpenter? Make a list of various activities or characteristics that would show that a person is a carpenter. (Continue onto next page)

## Activities and Characteristics of a Carpenter's Role:

From this study we can identify certain aspects about a role. What goes to make up a role?

We have noted that a role is always played in relationship with another person. With whom, or with what other roles is a carpenter related? How does a carpenter respond to these roles? Use the chart on the next page.

Reciprocal Roles	Response of the Carpenter
1. _____	
2. _____	
3. _____	

Any role is identified by a series of activities and relationships with others, and the components of any role change from country to country, or from culture to culture. For example, in the rural areas of Guatemala the carpenter serves as a funeral director, since he is the one who makes the coffin, provides a frame to carry it, and thereby becomes an important personage in a funeral. In the cities the funeral directors are specialists, dedicating themselves only to that profession or role. In the United States one seldom finds a doctor or a school teacher as a politician, while in Latin America many doctors participate in politics and in Africa teachers often hold important political posts.

The combination of activities, knowledge and skills that a particular role requires are the result of a historical process in any culture. Why do African teachers become politicians? Probably because they usually were the best prepared, alert, and knowledgeable people in their society. The tradition of student political activity in Latin America has no doubt served to funnel medical students toward political participation, which they do not abandon upon graduation.

We do not know all the factors that serve to define the role of "evangelical minister" in the context of a particular country. What part has history had in the formation of the concept? A new role has to be defined in the context of the culture in which it appears. It probably was never created as something absolutely new. Usually parts of known roles are appropriated, certain new elements added, others altered, and one comes out with a new combination of expectations. Some of the elements of the ministerial role are imported, others are borrowed, and others invented. Let us study the matter by stages.

Let us consider the role of a "leader". On a separate sheet answer the following questions:

What is your idea of a leader?

Name two or three persons in your country or community that you consider leaders. How did these people become leaders?

What is the reciprocal role to that of a leader?

It is assumed that a leader influences others. How? By what means?

Does a leader have privileges others do not?

What is expected of a leader?

What is expected of his followers?

What is the difference between a good and a bad leader?

To try and clarify the problem even more, let us consider three kinds of leaders. In the charts provided write the characteristics of these people. Choose a person that you know and answer with that person in mind. On one sheet describe a political leader, on another a businessman, and on the third a religious leader (non-Protestant). After finishing these three, do the same with regard to a Protestant minister from your country. We will

see when we examine specific cases that the activities that make up a role are many. Some of the attributes are common among several kinds of leaders, while others are limited to only one kind. In the last column write indications of the similarities of the other leaders with ministers.

We notice that defining roles as we have done only partly describes an individual. Each one carries on other roles too, such as father, son, husband, client, friend, patient, boss, etc. It is possible there may be conflict between some of these roles. Carrying out the activities of one role may bring the individual into conflict with another. If the conflicts are extreme they can lead to a decision to abandon one role in order to fulfill the other. These conflicts are revealed when circumstances arise in which two distinct groups expect different responses at the same time. Each group expects the role to be fulfilled that corresponds to them, but since one person cannot fulfill the two at the same time he feels the tension and conflict within himself. At the very least it bothers him, but it can also create so much conflict that it can result in mental illness, quarrels and fights. For example, consider the case of the minister who is preaching, and his children begin to misbehave during the service. As a preacher, he should keep on preaching, but as a father it is expected that he control his children. Which should he do?

As Protestants we are used to thinking that our definition of a minister comes from the Bible. In effect, as we have seen, some activities of a pastor are like those of any community leader. It could be that they were incorporated into the minister's role by imitation, or simply because the work required it. At any rate, it is clear that the role of a minister comes from various sources: (1) the expectation of community leaders, (2) historical traditions of the particular church to which he belongs, and (3) the way the individual interprets the Bible.

Historically ministers have been trained by denominations or missions. The missionary himself provides an example of a role. He has been molded by means of a certain ecclesiastical tradition, and fulfills or tries to communicate the ideals of the church in which he works. Therefore Anglicans wear collars, Presbyterians name committees, Baptists dress as laymen, Methodists preach perfection, and the Pentecostals speak in tongues.

One thing usually ignored is that the missionary represents an idealized role which carries its own ecclesiastical tradition. The Spanish colonists laid out cities with a central plaza and rectangular blocks, using an ideal or a pattern. Researchers have hunted in Spain with no results for signs of that pattern. The towns of Spain grew in ancient times when the people constructed buildings and streets in accordance to the contours of the land

KIND OF LEADER: POLITICIAN

1. Activities	In Regard to Whom	Capabilities	Knowledge	How Learned	Similarities to Evangelical Minister

2. How did he get the job?

3. Whom does he influence?

4. What other profession or professions does he have?

5. Privileges:

6. Responsibilities:

KIND OF LEADER: BUSINESSMAN

1. Activities	In Regard to Whom	Capabilities	Knowledge	How Learned	Similarities to Evangelical Minister

2. How did he get the job?

3. Whom does he influence?

4. What other profession or professions does he have?

5. Privileges:

6. Responsibilities:



KIND OF LEADER: RELIGIOUS LEADER

1. Activities	In Regard to Whom	Capabilities	Knowledge	How Learned	Similarities to Evangelical Minister

2. How did he get the job?

3. Whom does he influence?

4. What other profession or professions does he have?

5. Privileges:

6. Responsibilities:

THE EVANGELICAL PASTOR

1. Activities	In Regard to Whom	When Practiced	Capabilities	Knowledge

2. How did he get the job?

3. Whom does he influence?

4. What other profession or professions does he have?

5. Privileges:

6. Responsibilities:

and not in accord with a prepared plan. Likewise, the missionaries have presented a concept of the ministry which has been purified of the contradictions that exist in their own countries, and therefore what they have presented has been an idealized and simplified ministerial pattern imported from England, Germany, or the United States of America.

The Bible does not clearly define the role of a minister, otherwise the many different denominations could not find support for their different ideals in its pages. The work of Paul was different from that of Peter or John. In addition, what the Bible tells of their activities are just occasional snatches, such as the voyages of Paul or the visit of Peter to Joppa. Also a great deal of current belief comes from interpretations based on assumptions or suppositions about the significance of Biblical terms or examples.

All this brings us to consider: what ought to be the role of a minister? It is probable that there will be important differences between any one of our ideas and what it should be. In addition to the ideal which each one has, we must study the Bible and our own theological understanding of the church in order to take into account aspects which we have not previously considered, or to become aware of what we have taken for granted without really thinking about it.

Now we must specify what we believe the role of a minister should include. In the space provided below make a list of the activities that you consider to be those of the minister's role. This is essentially a job description for your concept of the ministry, and will form the basis of a later stage in this study. Because of this, be as concrete and specific as you can in making the description.

## Institutional Results

Often the necessity to evaluate the work of the educational institutions presents itself. How to do it is the problem. Briefly one can check the examinations and grades of the graduates, and find out if they are satisfactory or not. Nevertheless that is very inexact, because one does not know if these grades represent only academic achievement or if they indicate success in one's career. Therefore one looks for some sign to show what is the major goal of the institution. In the case of theological institutions one can trace the careers of the graduates in order to see how they have worked out in the ministry.

Then the question arises: if an institution has many outstanding graduates in the churches, does that mean that the institution is a good one? It could be that the institution has had some influence, but we must recognize that someone who was graduated twenty years ago has experienced many other influences in his development as an individual and as a pastor. In addition one must recognize the importance of the person's personality along with the effects on his life of completely unexpected circumstances, such as losses of loved ones or other personal blows he may have suffered. All of these factors serve to form the actual situation of success or failure.

For this reason one must be very careful interpreting data regarding the situation of graduates even after five years, and a great deal more care must be used when it has been longer.

Nevertheless, the performance of the graduates should indicate something in regard to the effectiveness of an institution. If all of them take off in other directions and leave the church, something is wrong. On the other hand, if they all remain in the work and contribute to its progress, something apparently worthwhile has been done. It could be nothing more than having chosen to teach people who would have turned out well regardless of the quality of teaching.

Warned of the dangers, it is still worth the effort to find out where the graduates are. At least it indicates if we have prepared people who are helping in the work or not, whatever the reason. It tells us something about our selection of candidates and the effect of social and spiritual conditions on the graduates. If they group together in certain areas, or if they are inclined toward certain types of work, and leave other areas without attention, it shows something in regard to the entire process of selection, teaching, and location after graduation. Therefore, make a list of graduates by name, from your school or denominational program, indicating when they graduated, something of their history, time in the ministry, time in other jobs, etc. Use the following chart.



CHART OF GRADUATES FROM OTHER SCHOOLS

No.	Name	Year	Church Activities	Full-time	Part-time	Salaried or Volunteer

Resumé:	From your Institution	From other Institution	Without training
Full time as pastors in the denomination.....			
Full time as pastors in other denominations.....			
Full time in official church posts.			
Full time in church teaching posts.			
Part time in the denomination, paid.....			
Part time in other denomination, paid.....			
Part time in denomination, volunteer.....			
Part time in another denomination, volunteer.....			
Active church members.....			
Completely out of the church.....			
Unknown.....			

Comparison of Roles

Having studied the roles that are believed important for the development of the church numerically and spiritually, we still have not examined which important roles are not being fulfilled. We have studied the whereabouts of the graduates and those who are active in the work. Possibly there are large groups of people participating in some church activities, while others are notable for their scarcity. Is everything concentrated on preaching and Sunday School teaching? Are evangelization, pastoral counselling, responsible citizenship being taken care of? So as a final point in this section, it would be worthwhile to make a summary, although it be only an approximate guess, as to the distribution of people and how much time they dedicate to roles that are considered important for the church. You might compare this summary with what you consider to be the ideal ministry (See your job description of the ministry at the end of the section on Ministerial Roles) in order to see how closely they correspond. Make a summary on the following page.

Summary:





### III. PROGRAM OBJECTIVES

The session on ministerial roles concluded by defining the roles of a minister. The next problem is to convert these role definitions into an educational process that will prepare people to fulfill them. We realize that:

- (1) It is not possible to teach everything because of limitations of time, personnel, money, etc.
- (2) It is not possible to teach everything because there is a good deal that is not susceptible to direct teaching.
- (3) Much of a person's development is a process of years, and therefore seminary teaching should be preparatory to a life-long program of personal study.

On the next two pages are listed the aims or goals of several theological institutions. Each person will be assigned to make a critique of one of the purposes expressed in terms of the following:

- (1) What guidance they give toward curriculum formation.
- (2) The practicality of the aims in relation to the means available to the particular educational institution.
- (3) The possibility of knowing when or if they have been achieved.
- (4) If the aim is expressed in terms of what is presented to the student, or what he learns, or what he is expected to learn.
- (5) What purpose the expressed aims have. Were they made as an advertisement, for propaganda, an announcement, for the preparation of the curriculum, statutes, or some other reason.

After discussing the goals of these institutions, form groups of two or three persons to discuss and make goals for your own institutions. Do everything possible to develop aims that can be valuable according to the issues mentioned above.

It has been noted that goals generally offer little orientation in respect to creating a course of study. They do not relate to the job that the graduate has to accomplish, except in very general terms, taking it for granted that everybody knows what is meant by the term "minister". The study of roles helps focus the aims and guides in the formation of the curriculum. What needs to be done now is to combine the general aims of the institutions with the roles that the graduates will have to fulfill, and make up the objectives that will serve for the selection and elaboration of the courses to be provided.

There can be several levels of aims and objectives. More general aims and objectives can serve for the prospectus, the

## SAMPLES OF INSTITUTIONAL GOALS

## Seminary A.

"The purpose of \_\_\_\_\_ Seminary is to equip men and women as dedicated servants of Christ, who have a disciplined mind, who are versed in learning, and who are sensitive to the needs of the world. Rapidly changing movements and mores in modern society are imposing ever-increasing demands upon Christians in the practice of their ministry. The school aims to prepare students to think Biblically and theologically, and therefore invites into the student body those who are ready to give to God not only their hearts, but also their minds and wills."

## Institution B.

"The purpose of the school is to provide an adequate preparation for young women who feel the call of the Lord to serve Him."

## Institution C.

"The purpose of this school is inspired by the philosophy which says 'True education means more than the following of a set course of study. It means more than preparation for living. It includes one's whole being and all the period of the time given to man. It is the harmonious development of one's physical, mental and spiritual faculties. It prepares the students for the joy of serving in this world and for the better joy given for a wider service in the world to come'."

## Seminary D.

"The Seminary has as its purpose the achievement of a high level of academic excellence. The principal aim of the Seminary is to prepare young people for the Lord's service and the holy ministry."

## Seminary E.

"The purpose of \_\_\_\_\_ Seminary is to provide a BIBLICAL-THEOLOGICAL EDUCATION to evangelical Christians who have been separated by God for a special ministry, so that they become oriented toward fruitful labor. While its principal objective is the preparation of pastors, evangelists, Bible teachers, missionaries and other workers, it also will receive other leaders of the church to guide them in their particular ministries and in the knowledge of the Scriptures.

The Seminary proposes to prepare the whole man of God. He will be instructed academically so that he captures the

full breadth of his ministerial responsibility. Spiritual preparation will give him a foundation that will lead to a vital experience with Christ so that he be found prepared for all good work. His social and cultural experience will give him the basis for an understanding of himself, of his neighbor, and of his brother in Christ."

Seminary F.

"The fundamental purpose of this institution is to equip its students who possess a true calling with the ingredients that will provide them with spiritual resources with which to confront the alternatives of this sinful world. With our eyes set upon the Great Commission, and a Pentecostal emphasis in the experience of the Christian life, the administration will do all in its power to awaken in the candidates the conscious need of a consecrated, dedicated, servicial and sacrificial life."

Bible Institute G.

"To train young people to follow the work of the Gospel."

Bible Institute H.

"The purpose is to provide courses to prepare Christian workers for effective service, produce men and women dedicated to the infallibility of the Word, full of the Holy Spirit, living a holy life and who are preparing themselves and others for the coming of the Lord."

School I.

"The purpose of this institution is to promote the development of consistent Christian character, teach that manual work is honorable, promote good physical habits, and promote loyalty to the government."

Seminary J.

"Provide the church with pastors and special ministers of religion who are keenly aware, sensitive to and knowledgeable about local religious, ethical, social, economic, and moral problems and are able to use existing agencies well in their service of man."

School K.

"Provide an all-round education to backward peoples at cheap rates with special emphasis on Christian teaching."

School L.

"Develop moral, spiritual, and physical capacities of each individual, leading to effective participation in democratic society."

statutes of incorporation, and to define the identity of the school. The next level would be more detailed and can serve to delineate the general system and the overall content. As something will have to be taught to achieve these aims, the third level will be to integrate the content in units of course size in order to prepare exactly what is going to be taught. While the objectives become more and more specific, one must keep in view the overall aim. Otherwise it is easy to lose oneself working out the details of the courses and forget the purpose for having these particular courses, and in the end not arrive at your goal.

The goals and objectives of a program can be defined on various levels. For instance, the overall goals of the program might be used in the announcements, the constitution of an institution, and as the basis for working out the more detailed program. Then from these overall goals, intermediate levels of objectives can be made up, using questions such as: what must be done to accomplish this specific goal? One should work down in two or three intermediate steps until the specific courses of instruction are listed, and also the detailed contents of each course and the methods that can be used to accomplish these objectives.

The following is a sample of what a general goal could be.

General Goals (For program announcement, institutional regulations, etc.)

The purpose of the Advanced Theological Education Program is to provide a series of theological studies to prepare candidates for the Christian pastoral ministry. The courses are selected and oriented to provide (1) an understanding of the ministry and what it involves in Biblical, historical and contemporary settings, and (2) to stimulate the development of a personal discipline of study and action that can lead to continual growth and maturity in one's ministry.

On the following chart (page 53) write out the general goals or aims of your school or program.

Following this you will find a sample of the goals and objectives that could be formulated for the intermediate levels. Look over this sample and then on the chart provided work out your own objectives and goals for your program.

I. General Goals (For prospectus, bulletins, announcements, institutional regulations, constitution, etc.)

II. Subordinate Goals and Objectives

Kind of Activities to reach Objectives

- A. Background
1. Biblical (a) Overall study of the Bible in its historical setting
    - (b) Inductive study of certain passages
    - (c) Study of the original languages
    - (d) Exegesis of passages in original lang.
    - (e) Concept and practice of ministry in Biblical times
  2. Historical (a) etc.
  3. Contemporary (a) etc.
- B. Stimulate personal discipline
1. As studies proceed, move from relatively short to long term goals.
  2. Move from explicit to more general instructions
  3. Provide activities in course work requiring formation of disciplined work habits.
  4. Provide activities requiring continual interaction with people in and outside the church, and time for reflection on consequences of such interaction.
- Etc.

Readings in ancient history  
 Relate reading to Bible content

Arrange courses by levels with graduated requirements of assignments  
 Arrange courses to reflect this progression

Require activities and reports involving understanding of peoples' problems  
 Biblical teaching as related to these

III. Course Level Objectives

Kind of Activities to reach Objectives

Specific Courses: Problem  
 Problem: Should A.1.(e) be divided among other study areas, as units, or offered separately?  
 Decision: Offer it as a separate study  
 Course Name: "Concept and Practice of Ministry in Biblical Times"

Study of Biblical passages  
 Study of "priest" in anthrop. case studies  
 Study of two cultures  
 Observation, dialogue and report on a contact with local priest

I. Old Testament

A. Priest

B. Prophet  
 C. King  
 Etc.

II. Subordinate Goals and Objectives

Kind of Activities to reach Objectives





Examine each objective in order to judge if it will be possible to achieve by means of some type of teaching. If you cannot guarantee its success, ask yourself: is there something that could be done to achieve it? For example, it is impossible to guarantee that a particular student will have a devotional life that will stimulate and sustain him. At the same time, it is possible that certain activities, experience, and reflection may influence his spiritual life in order to attain the desired discipline. On the other hand it is possible that some important qualities may only appear in certain individuals and that the only way to have them appear in the graduates is to choose candidates who already possess them. In this case the key is not the instruction, but the process of selection, which is also part of the system of preparation.

Besides objectives that have to do with knowledge and abilities, there are others that are important for the development of a minister. They are affected by education, but are usually not taken into account. For example - humility. At times the study process serves to augment a pride that separates the graduate from the persons that he should serve in his ministry. Is it possible to design and carry out education so that it promotes humility rather than pride? Other valuable attributes for the active ministry are initiative and self-discipline. Since most of the pastor's time is not directly supervised by anyone else, he can learn to use his time well or waste it. How does one acquire such discipline and initiative?

In the space provided write down other characteristics or attributes that you think a Christian should demonstrate, and the means that could serve to produce them.

Characteristic	Way to Produce It

Go over your objectives again in order to add those that express these characteristics. It is possible that they may not be of the nature that can be taken into account in actual course divisions, but in other aspects of the total system of preparation, for instance, the way teaching is carried out.

## The Candidate

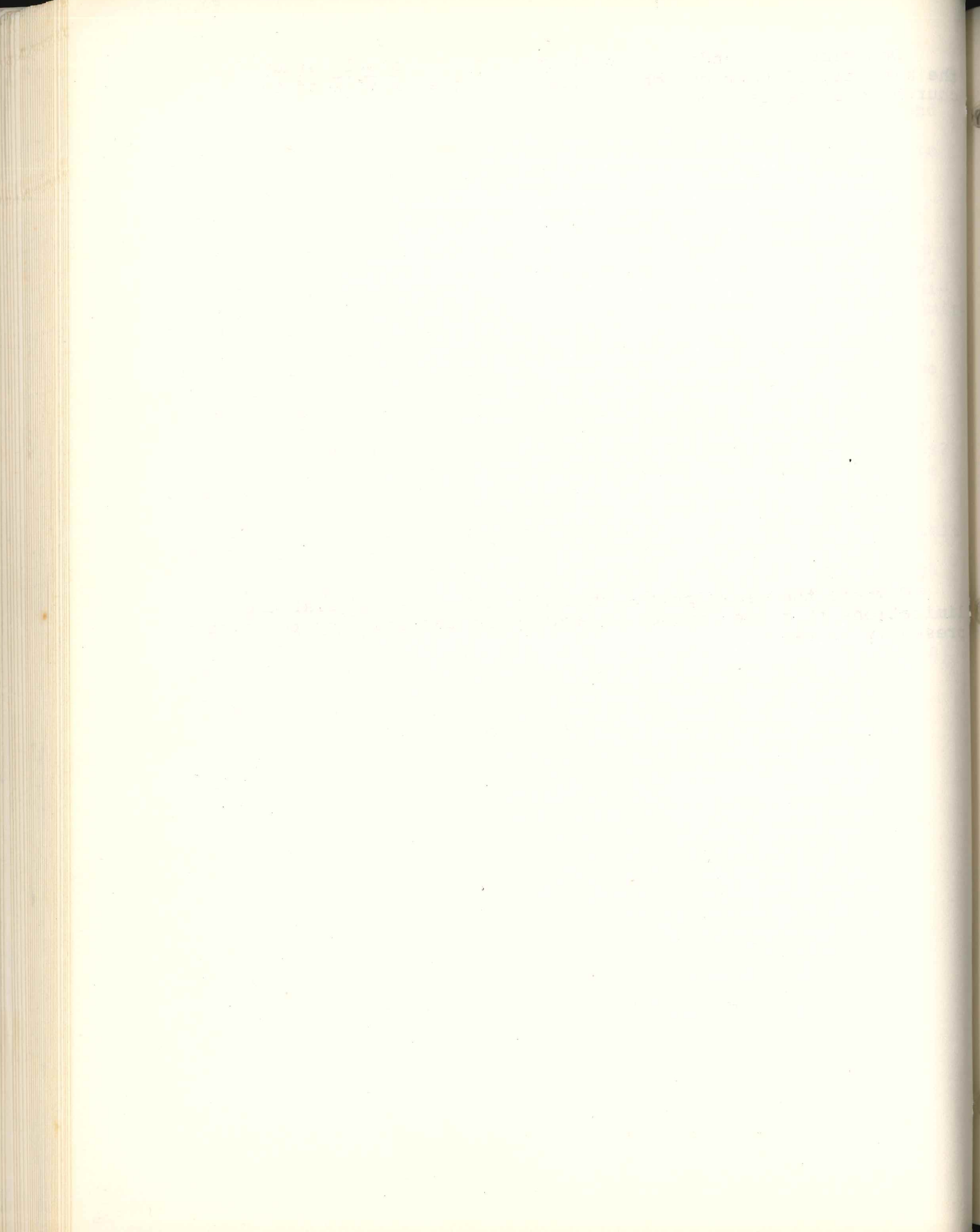
Every institution or organization receives people who intend to study. Sometimes a procedure is set up that must be followed in order to become a student. For example, it may be necessary to have the approval of certain ecclesiastical bodies, recommendations and documents. In other cases the initiative is entirely individual, and results from a personal interest and dedication. But whatever the process, the candidates do appear. What kind of persons appear at your school to study? What kind of background do they have in respect to language? What kind of previous study? What experiences in the church and in secular life? Are the candidates selected so that they all seem alike, or are candidates admitted of different classes and categories? Are there men and women, or only one sex? Are there young people, people of middle age, older people, or are certain limitations set on age? Do they come from the city or the country? Are they of high, middle, or low social class? Have they been Christians for years, or did they grow up in another religion? Are they married, single, celibate? Do they have ongoing economic, social, ecclesiastical commitments? Do they have to be free from secular contacts and ties? All these aspects and others influence the kind of studies to be given.

The design and organization of the studies will serve to limit the kind of people that participate. If people are married, they will have to be allowed to work, provided work, or be paid enough to live on. If they have other responsibilities one must provide the time and a way that these can be met or exclude them from studying. The kind of persons one wants to reach, and the limitations of time, money, and previous preparation affect the planning of studies and the kind of people that can be accepted.

Describe the people that are candidates for the present studies given in your program.

Describe the candidates that you consider should study for the ministry of your church in order that the mission of the church could be carried out.

Compare the descriptions that you have made and list the limitations that are imposed regarding who can study by the system presently in use.



#### IV. PROGRAM DEVELOPMENT

Objectives: Each participant will...

1. Identify the available resources for a program of theological education in his area.
2. Take account of the limitations that exist in the area where he works with respect to the creation of a program of theological education.
3. Produce a possible plan or plans for the realization of theological education in the area.

##### A. Inventory of Resources

When we set out to plan an educational program we almost always tend to remember and to build it on our own experience. When thinking of education, we think of buildings, class schedules, teachers, rows of desks, textbooks, a blackboard, etc. Turning to the resources for theological education, we could do the same. But it is worth breaking out of the traditional molds and considering the topic in a broader context.

Think, for example, of the extent and range of a child's learning from one to five years of age; that is, before entering school. Some educators have said that at this stage the child learns more, in a more effective way, and more rapidly than he does at any later period in his life. For instance, he is capable of learning well one, two, or three languages without a teacher, without classes, and without textbooks.

Take the example of the preparation of church workers in the Presbyterian congregations of Izabal (a rural area of Guatemala). They hardly know how to read; they have not attended primary school; they never studied in a Bible school, but they are leading congregations and these congregations are growing more than any of the other congregations in the denomination.

Of course these are special examples and not normative for theological education in all countries. But they should make us think about our concept of what constitutes available resources. Write down in the space provided the material and personnel resources, and also the programs and experiences that can be useful for the preparation of leaders in the region that you are studying. Can the Sunday School be used for theological education? Can radio programs be used? Is there some newspaper or magazine to stimulate the continuing education of leaders? Does the church have some way of animating, incorporating, and orienting new people for the work of the ministry? How have the present leaders been prepared? What means and new techniques can be used for theological education? Use this space and on the following page.

## B. Program Limitations

Before making plans, we should take into account the factors that limit our possibilities. Otherwise we run the risk of building castles in the air. The economic aspect, for example, can influence in various ways. It is useless to think of a big building and a big faculty if there are no funds to run this kind of institution. And if highly trained professional pastors imply high pastoral salaries and if there is no way to support them in the ministry, is it worthwhile trying to prepare this type of people? Reality has shown in some situations that the traditional seminaries can be counter-productive because they did not take this factor into account.

Sometimes theological education by extension has been started following certain precepts without taking into account the geographic aspect. It is said, for example, that the students should meet with the professor each week. But in some countries the possible students are four days or more away from the teachers. How do geography and the distribution of the possible students affect a program design?

Therefore it is important to pay attention to the limitations of the region that is to be served. Write down the factors that

will affect or limit the formation of your program of theological education. You can mention, besides the economic and geographic factors, items such as customs, ecclesiastical traditions, the situation of the possible students, their educational expectations, etc.

### C. Development Plan

Having studied the available resources and limitations in the region, you can now make some tentative plans for theological education. Perhaps the resources seem small and the limitations enormous, but these obstacles can also force us to take new and creative steps. Perhaps we may not have much experience or pretensions, but we can contribute something through this thinking process and by means of dialogue with other people.



Write down some steps that could be taken to provide a program of theological education in your region.

## V. THE TOTAL SYSTEM

Objectives: Each participant will...

1. Participate in drawing up two or more alternative plans for theological education for a specific situation.
2. Participate in a discussion of the plans elaborated by others.
3. Be able to enumerate the different basic elements of any system of theological education and suggest several ways of combining them for a given situation.

### A. Example: The Open University of Great Britain

1. General Goal: To extend university education to the public in general, especially to the working classes, and to mature people who have not had the opportunity to study in traditional universities.

2. Resources: Government backing, including funds; means of mass communication; experts in all fields of education; modern technology, such as programmed instruction, computers, etc. England has extensive means of communication and transport and a large number of highly qualified people in all fields of science and the arts.

3. Limitations: Potential students would have to study in their free time after taking care of their job and family obligations. They could attend classes in the evening or weekends, receive instruction by means of radio and television, printed and taped material, and could use their yearly vacation for study.

4. Program: After several years of preparation the following program began in 1971 which is planned to cover university education up to the doctoral level.

a. The basic courses are prepared as for correspondence: that is, with textbooks and manuals. The students complete weekly assignments and their work is mailed to centers where it is corrected, graded and then returned.

b. The institution also provides reference books and scientific apparatus for experiments.

c. Daily radio and television programs are presented throughout the country during appropriate hours to accompany and enrich the courses.

d. There are 300 well-equipped and well-distributed extension centers so that all students can have access to and take advantage of the equipment, libraries and the advisors. Special classes are also held in these centers.

e. Expert tutors in different fields visit the centers regularly to evaluate and help the students and give them additional orientation.

f. For each subject that the student takes during the year, he must spend one week of residence in a center prepared for that end and take advantage of a special program.

#### B. Example: The Region of Huánuco in Perú.

1. General Goal: To prepare elders and other leaders in all the congregations of the church for the ministries of evangelization, edification, administration, and pastoral care.

2. Resources: There is a Bible institute in the city of Huánuco with 3 teachers and 2 programs: one month in residence for any church member, and 9 months in residence for ministerial candidates. One of the professors has prepared several self-study manuals on some aspects of doctrine and the organization of the work.

3. Limitations: The congregations are widely separated, some in the high mountains, others in the tropics. Roads and other means of transport are very limited. Some students are three hours away from the Bible school, others three days. There are few travel funds for either students or professors. The only trained leaders at present are two pastors and two missionaries.

4. Program: You are to draw up two or three possible plans of work using the available resources and within the mentioned limitations.

11  
-2

-247  
180  
200  
-100  
1450

### C. The Basic Elements of the System

In the planning of any system of theological education it is necessary to analyze and integrate at least these five elements:

1. Personnel
2. Materials
3. Experiences
4. Organization
5. Finances

### D. Group Sessions

Form groups of three or four and consider a specific situation in each group. In the last discussion each participant analyzed the resources and limitations of one or two particular regions. Choose one of these situations and design two or three possible programs of theological education which would be possible to carry out. Each group can then inform the others of their plan or plans, indicating the way in which they integrated the basic elements.





## VI. PERSONNEL REQUIREMENTS

Almost every church group is constantly bewailing the lack of prepared personnel. Twenty years ago the same problem existed and apparently nothing has improved. Why? Ivan Illich suggests that the schools themselves have created the problem. A person is not "prepared" unless he has "been" prepared - which is what the schools do. Anybody who has not gone through school (and no country's schools are extensive enough to reach everyone) is automatically sentenced to the category of "uneducated". And those who have gone through the school system require a level of living that is impossible for a pastor of the "uneducated" congregation. Therefore the "educated" migrate to the cities, to offices, factories and businesses where they receive a salary which their preparation "deserves".

In many countries only a few urban churches have sufficient income to pay salaries that "educated" pastors require. These churches frequently feel that only the best educated ones are adequate for them. But at times it happens that even the churches with the most resources pay the minister at a level inferior to that which many students receive as scholarships, making it difficult for them to accept any pastoral calling, much less one of the rural parishes. And who or what is required to educate these people? Only persons with advanced degrees? But the people who have advanced degrees work in the universities or in commerce, for the churches' institutions do not have the money to pay them. Expatriates, such as missionaries, are paid from outside sources, and therefore can be assigned to institutions since they do not make a drain on the reserves. So there are no "prepared" personnel, year after year - and never will be.

How can we tell who are educated? In the first place, by their degrees. The granting of degrees and licensing comes from the practice of the Middle Ages of granting a license to teach to people who had spent sufficient time under the tutelage of a recognized professor. The license was granted by the professors' guild (the faculty or university of today) or by civil and ecclesiastical authorities. Since the purpose of a guild is to protect the interests of its members it is obvious why the doors are not opened except to selected persons, such as friends and relatives. Those licensed are the ones legally authorized to practice their profession. It has little to do with knowledge or ability to teach, but with the approval of the guild, and in reality this approval can be obtained without much knowledge, as everybody knows. The truly capable person is often excluded, not because he cannot meet the standards, but because he is not allowed to do so. From time to time, because of outstanding achievements that are impossible to hide or fail to recognize, the guild extends its approval to some people like Einstein or Land (the latter the inventor of the Polaroid camera) without making them go through the "program". But they are few, and their interests do not compete with those



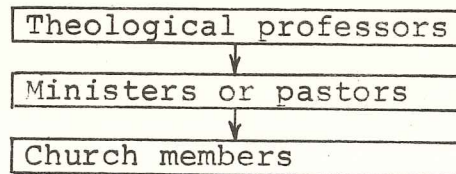
of the guild, and therefore there is no danger in recognizing them. So one must take into account that there may be considerable difference between the "approved" and the capable.

John Wesley ran into a similar problem -- where to find the leadership needed for the spiritual needs of his people. He could not go to other countries. The members of his churches were among the poorest and most uneducated. He built a system and discipline that succeeded in developing a capable ministry for the church and that served to widen and deepen the Christian life, so much so that the Methodist church and its worldwide branches are among the largest today. He had an advantage -- he never told his students that they were incapable.

Wesley organized a system that paid for itself, made up of people who earned between fifty and eighty cents (U.S.A.) a day for twelve to fifteen hours of work. At its beginning the organization had nothing to do with the training of ministers, but was for the mutual help of the believers and to take up the offerings. Since Wesley and those who made up the Methodists considered themselves for a long time as part of the Anglican church, their concern was not to begin another denomination, but to take care of the needs of those who were not being attended by the Anglican church. He began classes that met during the week for mutual help. There was a lack of leadership for these classes as well as for preachers and they tried to train local people to meet the need. Wesley himself was very disciplined and imposed that discipline on the other local workers. Wesley had been educated at Oxford University, and valued study. He organized a regimen of study, meditation, and activity that could do no less than create a dedicated, educated and capable leadership even without degrees. Wesley himself edited a series of fifty books for these societies and the preachers had to study and understand them.

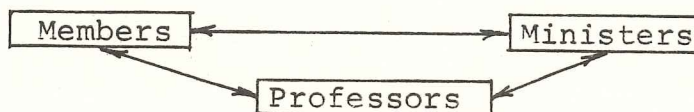
While there are differences between the present times and those of Wesley, and there are other different factors, there is much that is the same. He created an organization with all the important elements needed to meet the need of the people in his day. Can we adapt the resources that we have for the same purpose and succeed in supplying the need of our times? Are there elements in the church today that are capable of doing so? I believe so. We have not had a vision great enough to fill the need. The educational establishment has brainwashed us to the point that we think that only the experts or scholars are capable of ministering or teaching ministers, whereas the truth is that many of them are not able to minister effectively.

We usually divide people in the church into three categories, two of which we exclude as possible sources of teachers of theology. These three categories are:



And everything important, such as knowledge and wisdom, passes from the top to the bottom. Only unimportant things, like money, flow from the bottom toward the top. It creates a real problem when there are brethren with degrees and a breadth of knowledge within the congregation, if the pastor does not equal or surpass them. He loses his image as the mediator of all knowledge. And if there are pastors or church members who know more than the seminary professors? We had better not even think of that!

Maybe we should break the mold and see everybody on the same level, as complementary parts of the body of Christ, each one with help for the others, and each one with needs that can be met by others. Then the picture would change.



Now answer the following questions. Imagining a situation where there are no teachers, how would it be possible for a person to educate himself?

What difficulties would he run into that someone else who has studied previously could help him avoid?

What kind of help would be most useful?

What abilities should the person who helps him have? (Does he have to be a specialist, achieved by previous study, or can he be another person with the same purpose in mind and no other preparation?)

What kind of organization is needed to help those who wish to educate themselves?

What would you need in the way of personnel to organize such an educational system?

How could such people be trained or gathered together?

How much money would be needed to pay these people? Where would this money come from?

If what you want does not exist, can you invent something to reach your goals in a way that does not require resources that you do not have?

It is obvious that if the responsibility for learning rests on the one who wants to learn, and the system is considered as a help to supply what the student lacks, everything changes. If the system is for educating others, one approaches the problem from the point of view of providing everything. If it is to provide an interested student with what he lacks, one can begin with the minimum.

According to the system that you have drawn up, make a list of people, by name, that could fulfill each function that you plan, not only those who would be full-time, but also part-time and volunteers.

Job Description	Person's Name	Time Available	Cost

How would you orient these people in regard to their work, so they would know how to proceed?

How would you incorporate these people into the planning and design of the whole system of studies?

How would these people fit into the total organization of the church? (Would they, for example, be accepted as teachers, if not pastors?)

How much of the ...  
the ...

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## VII. DESIGN OF INSTRUCTIONAL MATERIAL

In regard to instructional materials the preacher of Ecclesiastes was right, not so much that all is "vanity and affliction" but that "there is nothing new under the sun". What is presented as new and up-to-date only serves to further spread and preserve what has always been done. How long have we had drama? Television and movies have captured it, preserved it, and diffused it to ever increasing numbers of people, but the drama is the same. One could say the same thing for almost all modern inventions.

What, then, are the available means of teaching today? We have books and other written and printed materials, such as posters, pictures, maps and photos. One can keep on writing on the blackboard, or photograph words and project them. One can say something to a group of people and record it on magnetic tape so that it can be heard in other places at other times. The teacher can duplicate assignments for his students by using carbon paper, an alcohol duplicator, a mimeograph, an offset or a Xerox. But someone has to make the first copy, or take the first picture. And in the long run, all the apparatus is useless until someone has produced something to present.

The ways of presentation are well known. The teacher and his student can enter into dialogue in a tutorial or within a group. On some occasions a lecture or a debate can serve as the means of communication. A drama, a simulated experience, games, or practice can serve as ways of focusing attention, transmitting information, or stimulating thought. But all these opportunities and methods come from the past. In that case, what is there truly new under the sun?

The only new thing consists of organizing, utilizing and combining the available resources in new ways. Not even these are really new. Programmed instruction has appeared as an innovation. Nevertheless even its proponents call attention to its similarity to the "Socratic method", of venerable antecedents. Programmed instruction is a useful and effective technique, but its elements are not so modern. As it was presented in its first years it was linked to modern methods by its use of teaching machines and its new vocabulary, with its references to experimental psychology, cybernetics, and communication theory. Psychologist B.F. Skinner's original idea of programmed teaching came from his experiments with pigeons and animals in the psychological laboratory. He observed that if a pigeon moved its head toward one side and was rewarded with something to eat, it was more likely to move the same way again. By reinforcing each part of a series of successive movements it was possible to teach the pigeon to perform complex activities, such as playing ping pong, in a very short time. From these experiments Skinner developed the idea of presenting small increments of information, then providing a question requiring the use of the information, and then feedback to show the correct answer, thus reinforcing the correct answer or correcting a wrong one. By using small steps that do not allow a student to make many



mistakes, he is directed toward the goal and the objective of the teaching. This first pattern has become well known. Later developments have modified several of the propositions and practices so that the present programs are seldom like Skinner's original.

With the enthusiasm of first success many teaching machines were made and a few programs developed. However, the initial wave of interest lessened considerably, chiefly because there were so many machines but with so few programs to use in them. Again the problem consisted in the elaboration of materials for the machines. These machines were of several kinds; some were simple and did not do more than the equivalent of turning the page of a book. The most complex used computers to process information.

Now, more than fifteen years later, there is still a great deal of activity in the field of programmed instruction and it is very useful, especially in certain kinds of teaching. Mathematics which has a logical and hierarchical structure lends itself to programming, for example. Well designed programs are very efficient in teaching, especially for people who have difficulty with reading and who learn slowly. But other kinds of subject matter are more difficult to program and the advantages are not as obvious. Nevertheless, even in these areas, programmed instruction does help learning.

Some have thought that theological education by extension depended so much on programmed instruction that without it, it would be impossible to work by extension. This is not so. Extension seminaries have used a great variety of materials, and even today there are very few programmed texts available. The reason programming has been tied to extension is because of the effort to find and use the best methods to help the student. Some of the observations that have resulted from the practice of designing programmed materials have been useful for extension. The necessity of really knowing the subject matter before writing the program is helpful, especially in the better understanding of how one should organize the presentation, the levels and conditions of learning, the discipline of writing objectives, and above all, the adaptation of the lessons to the needs of the students themselves. The effect of the discipline on the professors has been surprising. During a discussion and even with a book, it is easy to jump from one point to another without considering if there really are links between them or not. In a program, the student will be confused if he faces such gaps or jumps. Therefore the teacher has to think over again points that he has never considered before and possibly that he himself cannot resolve. Some have become amazed on coming to the realization that a talk of 55 minutes only has enough ideas to take up 15 minutes in programmed form, once the jokes and detours away from the central theme have been eliminated. All of this is helpful to the student who is trying to learn.

## A. Integration of Materials into the System

What are materials for? Think of a course that you yourself have studied, or that you teach. Make a list of the roles that teaching materials play.

Exactly how do you use written materials? As helps in a lecture? As preparation for a discussion? To present new ideas or information? As a base for research?

The experience of many is that the textbooks repeat what the professor gives in his lectures, with slight changes. The question then is - isn't one of them a waste of time? A book offers certain advantages over a lecture. It is difficult to turn the professor two pages back to catch something that one missed. One can spend time studying the illustrations, problems, photos, etc. in a book, while the discourse is gone once for all. How can the professor best use his time? Everything that he gives in his class can be written. Besides it is likely that he would be more careful presenting his ideas in writing than by means of a lecture. The books cost less than the time of the professor who repeats his lecture every year. It can include photos, diagrams, charts, etc. which increase the quality of the information available for study. If these written materials are so effective, why have professors?

There are several reasons. In the first place we teachers are here and we don't want to disappear. Also the tradition that one can learn only in a study center does not easily die away.

But far more important, there are things the professor or teacher can do that are difficult or impossible for books or tapes. For example, a good lecture can inspire and motivate in a way which is difficult for a book. Few people can really read well enough to get new ideas from books. And of more importance yet is the fact that the book cannot listen and respond. It cannot evaluate, nor can it change its direction in response to the students' problems. Although programmed instruction may try to guide the student by means of branching programs, it is difficult, and its capacity is quite limited.

Various activities can be carried out in teaching, some by direct personal contacts and others by means of books, films, or experiences. These serve to:

1. Provide information
2. Provide practice
3. Provide self-criticism and evaluation
4. Guide the student in his study

Several methods of communication can be combined in different forms to carry out these functions. For example, in Samoa there were not enough teachers to establish universal primary education. A television system was developed in which experts elaborated and presented the information to the classes. In the actual classrooms were teachers' aides who helped. At the end of each television presentation the aides supervised the practice, answered questions, and helped maintain the rhythm of the class. The work of the aides is not so much to directly teach as to guide and orient the students. They cooperate with those who produce the programs by correcting them, amplifying them where needed, and maintaining the contact between the students and the teachers. In time some of the aides become expert teachers. The materials, in this case, are prepared so that the basic information is transmitted through television. Textbooks, work sheets, practice and homework are distributed as written material, integrated with the television lessons.

An extension system combines the elements in different ways. What is written has served as the principal source of information. The teacher guides, helps in places where there are questions, stimulates and coordinates the discussion, and helps the student to arrive at his own conclusions and applications. The written materials, then, provide information, present questions in order to emphasize major points, and provide open questions about which to think, questions which have no categorical answers. Therefore, before designing materials, it is necessary to define exactly how they will serve in the learning process and elaborate them to fit the need.

## B. The Selection of Materials

There are at least three factors that control the selection of the kind of materials that need to be developed. First, the way in which they fit into the system; secondly, the factor of cost; and third, availability. We have already discussed the first. In regard to cost, number these materials (from 1 to 8) according to their relative cost in the two categories indicated, using 1 as the least expensive, and 8 as the most expensive.

	Cost per unit	Cost per student for 200 students
Television	_____	_____
Lectures	_____	_____
Correspondence lessons	_____	_____
Books	_____	_____
Mimeographed sheets	_____	_____
Slides	_____	_____
Cassettes	_____	_____
Discussion	_____	_____

What are the factors that must be taken into account to assign a value to each one? For example, a cassette does not cost much by itself, but will it be necessary to set up a network to distribute and return tapes? And when the recorder breaks down, who will fix it? One must take into account this kind of cost in the design of a system, and therefore of the materials that are to be used. Make a list of the costs that are involved in:

(1) A lecture by a teacher

(2) A book

### (3) Mimeographed materials

The other factor mentioned has to do with availability. Is the necessary equipment for sale? What is the economic condition of the country? What is the average standard of living of the participants? If books are used, they must be sold or loaned. If they are loaned, the problem of handing them out and of controlling their return is a difficult one. In some places where the work has been done by extension or correspondence, up to 30% of the books that have disappeared in the mails have reappeared for sale in second hand bookstores. If cassettes and tapes are going to be used for disseminating information, the mechanics of distribution can be the weak link in the system. If distances are great and transportation inadequate, this part of the system will have to be well planned. Is it more expensive to pay the travel of a teacher or to pay for printed or taped materials? Many details must be taken into account in designing a system and the availability of equipment and materials is a principal factor in any system of distribution. All of the factors mentioned influence the choice of the kind of materials that should be produced.

### C. Development of Materials

Once the kind of materials that are needed to make the system work are chosen, and the available means have been selected, one can turn to the development of these materials. The process is similar to the elaboration of programmed instruction, although other means are used. One must first define the objectives one wishes to achieve. What is the final goal of the study? Then one should know exactly the kind of student who will enter the program and what basic knowledge he has on which one can build. Knowing the point of departure and the final goal, the problem is then to design a series of studies that take the student from the first point to the last. This requires an analysis of the materials, and the formation of the series of steps that will guide the student toward the desired goal. Afterwards one must then produce the materials, and then test them with individuals, comparable to the students, since one does not yet know if what has been prepared will actually do the job. After testing the lessons, it is necessary to analyze the problems that were found along the way, and revise the materials so that they will work better the next time. This cycle of goals, norms for the beginning student, analysis of material, elaboration, testing and revision

can go on until the product is truly capable of bringing about the desired teaching and learning.

But who will do all this work? We don't have scholars who know enough to carry out this job. One can only ask, how do scholars become scholars? Effectively they become scholars by studying. And it is not indispensable that one go to study in some great center of learning. What is needed is the discipline, some books, and some initial orientation. But everything else is the work of the individual, and the person who works can transform himself into an expert in any field. The preparation of learning materials is one of the surest ways of becoming a scholar, especially if one has to test one's work before students, and if one re-confronts the problems that arose in understanding the material. Although one may never see his work published, in the process he will become an expert if he adheres to discipline.

It should be understood from the beginning that not every person can be successful in the writing and producing of materials. There are people who cannot perceive structures and who have difficulty in organizing materials. Others become nervous upon adhering to the discipline of preparing information, questions, and tests that carry the teaching forward in a systematic form. Others, because of having learned easily themselves, cannot adapt themselves to the needs of people who learn slowly, or who find it difficult to accept new ideas. Therefore, although many try to prepare materials, few are going to produce materials of high quality.

For these reasons it is suggested that in preparing authors, those interested should participate in short studies to learn the techniques, and then should develop something in order to test their capacity. Those who succeed in this practice period can keep on working in order to create what is needed for the program.

Assignment for the next lesson:

Select a textbook which covers a topic or course taught in a seminary or Bible institute that has been translated from another language. Read a portion of the book and write a critique of problems that arise from the book itself, or from the fact that it has been translated.



## VIII. AUTHORS AND WRITERS

## A. Problems with Current Books and Translated Materials

At the end of the previous chapter each person was given an assignment to write a commentary in regard to the use of translated texts and workbooks. We want to examine these in detail now. Review your commentary taking into account specific problems that present themselves because the content and questions have been produced in another culture. Focus your attention specifically on the reason for the difficulties, and what kind of adaptations need to be made so that these materials could be used in your church and in your context.

Observations:



The problems can be classified according to the following outline. Write down the problems that arise in each category.

1. Language

Vocabulary, idioms, etc.

Simple, learned, and technical styles

2. Topics

Orientation toward a certain culture

Interests and Emphases

3. Background knowledge

Academic level

Presupposed background knowledge of reader

4. Organization

Logical development in accord with thinking of reader

Presentation and understandable illustrations

## 5. Purpose of the material

How would it be possible to correct or overcome these problems?  
Make a point by point resumé according to the above list.

Another problem that arises has to do with books in general. Although they may be written in the same language, etc. as the student's, they may not be written for the purpose for which he wishes to use them, nor take into account his vocabulary. For example, if you are going to teach psychology to a theology student, your need is different than it would be if you were to teach psychology to a student who wants to be an experimental psychologist. A book written for the training of a professional will have different emphases than one written for the theology student. If the words used are unknown to the student, the book will be unintelligible. What are the problems that arise because of this difference of purpose or of the difference in the target population? How could these problems be overcome in order to take advantage of these already available books?

## B. Who Can Be Authors?

One problem is the scarcity of indigenous authors from each culture to write texts and teaching materials. To focus our thinking, answer the following questions:

What does one need to know in order to prepare a course?

How can one get this knowledge?

Who can get this knowledge?

Experience has taught us that there are people who can write effectively and people who cannot, and one does not know ahead of time who can and who cannot. Therefore it is better to find out by means of small projects, using available people, in order to discover those who are capable and have the psychological aptitude to finish the work. What are some of the factors that one should look for in a person to know if he would be capable of producing teaching materials? As possible important factors, one

could ask: does he have available time, patience, capacity to organize and plan? is he able to accept correction in order to revise his work? is he systematic? is he disciplined?

Based on this study, make a list of the names of people that you think could collaborate in a project of preparing materials for your program.

### C. Sources of Information for Authors

As has already been indicated, one of the major problems for possible authors is how and where to obtain the materials, books, periodicals, documents, etc. that are necessary for him to obtain the background and pertinent information needed in order to write. Generally one thinks of institutions with large libraries where one can find what is needed under one roof as the solution to the problem. A library does offer certain advantages, but at the same time presents some problems. We want to reflect on these two aspects in order to understand and plan how one can obtain the necessary information.

A library is a collection of books and other publications catalogued so that one can easily find what one wants. The available libraries in Latin America, Africa and Asia are few, especially large ones, or ones which have enough funds for a continual program of acquisitions. The library system was begun during the Middle Ages, when books were so expensive that individuals could not gather together more than a small number. Today, although books seem expensive, it is possible for one single person to have a personal library as large as those of the universities of medieval times. The larger libraries of today cover many categories of books, although those of the theological institutions are specialized, their collections being limited to theological books and related topics. It is quite possible that an author who wants to concentrate on a particular theme may find little help in a large library. There can be a large number of books all together, but a very limited selection on any one subject.

In addition, the cost and the ease of reproducing books and other documents has changed considerably in the last few years. Therefore, one must ask: is it more expensive to take the reader to the books, or the books to the reader? Can you estimate the cost of the books that might be necessary to write a course of study that interests you? Write down also an estimate of what it would cost for a person to go to a study center with a library and stay long enough to prepare a course of study.

How many books will there be in a general library about the special themes on which one wishes to concentrate to prepare a text?

Can you estimate what it costs to maintain a book in a library? What activities and costs are involved in keeping it there?

If the books and periodicals one needs appear only in another language, how would it be possible to obtain the information that they have?

Many churches have scholarships for individuals to study in some center. Is it more useful for them to go elsewhere to study, or would it be better to put the necessary books within their reach where they live? Which solution would be more expensive? Which would provide more time for study during the lifetime of the individual?

What sources of money to buy books and materials for the preparation of courses do you have?

There are ways of working that have not been utilized much in the educational programs of the church. For example, to prepare a translation of the Bible into an indigenous language, the specialists of the Wycliffe Translators form teams. One of the team is a specialist in linguistics and the languages of the Bible. He meets with one or more people who know the language of the area. After having made a basic study of the language, the culture, etc. of the area, the team begins to translate. The linguist can ex-

plain the significance or real meaning of the Bible passage to the one who is expert in his own language. The informant can then express the ideas as they should be in his own language.

There are also people who have formed similar teams to produce radio programs. For example, if one person gathers all the necessary background materials, including making the necessary translations, an expert in writing dramas or some other form of presentation, can study them in a short time and write the final work. Could there not be teams of people with different abilities collaborating to produce teaching materials of superior quality?

In the long run a person becomes an expert by studying and preparing himself to do a job. Can you draw up a plan to make someone into an expert to prepare materials for your program? Draw up a plan here, making it as definite and specific as possible.





## IX. MISCELLANY

## A. Contacts Outside the Institution or Program

Who will know of your work, which is possibly hidden in some corner of your country? Today what is told inside four walls can resound around the world. One believes that one's efforts are not known in other parts of the world, and that what one is doing does not have much significance; therefore one asks, why bother with others? Nevertheless the experience with extension has been that news travels rapidly and soon visitors from all parts of the world arrive to see what you are doing. For example, in 1969, some brethren participated in an extension program on the peninsula of Yucatan, Mexico. They worked devotedly, taking care of a large number of students. They did not think of possible future developments, and they did not even know if their graduates could be ordained in their denomination or not. Over the years the students finished their courses and began new churches, and eventually the first graduates received their diplomas from their denominational seminary. Several have now been ordained and are on the same level as any other pastor in their denomination, and their example has had a great deal of influence over the country. No doubt, in the future, many people will visit these people who have done so much to extend the kingdom, working hard and faithfully in their "forgotten corner" of Mexico. The same has happened in Guatemala, Honduras, and in other countries. Therefore, one should realize that he is exposed to constant contacts with people from other parts of the same country, from other countries, and at times representatives from anywhere in the world. We do not live in such isolation as we might think.

## 1. The Supporting Church

The great majority of institutions and programs of theological education belong to some church or denomination that controls and governs their activities. These churches offer the necessary support for the functioning of the studies, they provide the students themselves, and the graduates find their living within its ranks. In Chapters I and II it was apparent that a theological program's justification for being is to prepare people to fulfill the mission of the church. It has been noted that one of the major complaints of the churches and their members is that the institutions are isolated from them and from their goals. Church members have certain images of what an institution should be. On both sides, in the institutions as well as in the churches, there are ideas that have nothing to do with reality, but as each side is convinced of the correctness of its own ideals, any dialogue then reduces itself to a battle of words which do not encourage mutual understanding, much less the work. Both the church members and those who work in theological education programs should join together in order to better understand the overall situation and therefore work toward carrying out the task.

The type of problem that arises is the expectation among church members that the institution take the role of the father of the family toward the students. The administration and the faculty are then responsible for controlling the life and morals of the students. When issues such as relationships between couples or matters affecting the testimony of the students come up, then matters often become strained. To whom should the control and discipline of the moral life of the believer belong? The church may expect the institution to control and discipline the students, while the school may expect to refer these issues to the local congregations.

What relation has teaching to other aspects of life?

Should the institution take the place of the church in matters having to do with the growth of the student?

(On this point there will be a lot of variation according to the government and organization of each denomination, depending on whether the pastors are quite separated from the laymen, whether discipline is controlled by means of a central authority, or whether the authority is dispersed among many local congregations.) Do the leaders have a clear concept of the role of the church and of the role of theological education? Yes or No.

What is the concept of the role of the institution vs. the role of the church?

What opportunities exist so that the members of the churches can be informed about the aims and activities of theological institutions?

What activities have been scheduled so that the faculty have an intimate knowledge of the problems and concerns of the church members?

What efforts have been made to observe the effect of theological education upon the institution's own graduates?

What idea do the church members have of what a theological institution should or should not be?

What concept do the church members have in regard to what constitutes a "theological education"?

How could a more intimate relationship be created between the church and the institution or program so that there is better understanding between them?

## 2. Contacts with Other Denominations

In almost all countries there exist an enormous number of Christian denominations, each one wanting to outshine the others, and therefore having to emphasize its distinctive viewpoints to show people that there is a difference, and that this particular denomination is the best. A follower of Jesus is not known as a follower because of his love toward others, but because he is a member of a certain denomination, and is able to distinguish himself from others who call themselves Christians. How can people relate to others? There are people who want to move from one denomination to another, students who want to finish their studies in a different school than the one in which they began. How can these moves be made? What norms should be used to accredit a person who moves to another program or church? Write down your ideas regarding credentials and validation of one's studies.

Should there be different criteria for accrediting leaders from different parts of a country? (For example, among indigenous groups, among rural churches, among city congregations.)

What opportunities for contact are there between the graduates of your theological program and people from other countries?

How do the pastors and laymen feel when confronted with individuals from other areas at international meetings?

How should they feel, and how could this attitude be developed?

Is there knowledge that should be had in regard to other parts of the world which they do not receive in their studies?

### 3. Relations with Secular Systems

In every country the theological schools exist in the midst of an environment formed by secular educational systems, and expectations of what an education should be. How does the system of secular education affect or influence theological education?

Should theological degrees be integrated with the categories of the secular educational system, or should they follow an independent pattern?

#### B. Accreditation

The concept of accreditation has to do with the recognition of completed studies. For example, if a graduate of an institution is not recognized as such by the authorities of another school or by the national authorities, his school does not have any

credit, it is not accredited. As a preliminary question, what purpose does accreditation serve? Write some possible purposes.

In every country there are systems to authorize educational institutions. When a new school is going to open, it must fulfill certain requirements before it is authorized to function. What are the requirements which serve as criteria to judge if an institution is ready to function according to the laws of your country?

If a graduate of an authorized school presents his credentials, it is assumed that they should include information not only about his studies, but also some personal data. What data should be indicated, and what does the act of possessing these credentials imply?

In what sense can it be said that the criteria that serve to authorize or accredit institutions are reflected in the capacities and abilities of the graduates who possess those credentials?

Would there be another more realistic way to indicate that these criteria have been complied with?

One would generally think that the documents qualify the graduate on the basis of a course or courses of completed study. In some cases a transcript that indicates courses taken and the grades in each one indicates the content more fully. Are these forms adequate to give a more or less adequate knowledge of the ability and standing of the graduate? Why?

Thus we see that it is possible to communicate a great deal or only a little information by means of documents. There are various levels on which accreditation can operate; for example, there is the degree or the diploma that is a resumé of all one's studies. There is the transcript that contains a grade for each course studied. There could be several levels such as the general or specific objectives of each course. How could such a system be designed, or can you create another one?

At the end of this section it would be a good idea to make a broad evaluation of the use of accreditation systems, especially in regard to theological institutions or programs. For example, it may be taken for granted that work opportunities are tied to the educational system. This has created many evils, such as bribes, false documents, graduates who know nothing, and an exaggerated trend toward becoming educated through the school system. In many countries the excess of graduates who are out of work calls the whole educational establishment into question.



On the basis of the factors that you have studied and available books, what requirements do you consider there should be in regard to accreditation of theological schools?

### C. Libraries

In this manual there is a brief history of the education of ministers over the centuries of Christendom. It includes some comments about the beginning of libraries. It was noted that the great universities were founded in places where libraries existed, or, on the contrary, the university centers established libraries. So these two institutions lived in a continual and mutual relationship. But some of the factors that earlier encouraged and made necessary the forming of libraries in centers of study have changed over the years. For example, the books copied by hand cost more than a thousand dollars (U.S.A.) in our actual money. The books were of much larger size than those of today and were few in number. What are the factors that stimulated the forming of libraries during the Middle Ages?

Which of these factors have changed today?

What are the difficulties for libraries today? (Think of your own institution.)

For what should a library serve?

In the light of the goals and purposes that a library should fulfill, are there alternatives that could serve today, and that would be more useful or less expensive?

#### D. The Seminary Community and the Church

In this section we should discuss the importance of the development of the whole person, not only the academic side, but also in relation to the experience of each person in the community of believers.

Where and how should the character and life of the Christian leader be formed?

Where and how should the student experience the community of believers?

Suggest ways in which an extension seminary can plan experiences for the development of its students in these non-academic aspects.

## X. CENTER MEETING DEMONSTRATION

Objectives: Each participant will:

1. Identify the essential elements of the sessions or classes in an extension center.
2. Note the important functions of these sessions.
3. Analyze the role of the teacher and the role of the student in the center meeting.
4. Enumerate and discuss specific problems that arise in the class.
5. Draw up an evaluation sheet for the classes or periodic sessions in the centers.
6. Plan, carry out, and evaluate a model class.

## A. General Observations

At the beginning of this chapter we are going to think about the classes that we have recently observed. They may have been classes in traditional institutions, sessions of extension centers, or the program in which we have been involved. Write down your observations in regard to what you have noted about the interest and participation of the students, the information that was learned, the personal development of the participants, etc. You can divide your commentary into two parts: positive and negative characteristics.

## B. Essential Aspects of the Meetings

As you think over the class meetings, look for two or three of the essential elements that are basic to the learning process as it continues in the rhythm of classes and individual study. We assume that the class meets regularly, once a week, or every other week, and that the students continue their studies individually in the interval between the meetings. Their time is also limited, for they earn their living, and continue with their responsibilities at home, in the church, and in the community. What are the essential factors if good learning is to take place?

### C. Integration

A basic question about theological education is how to integrate the content of the courses with the practical experiences of life and the ministry. It is believed that extension programs have a special opportunity to relate these two elements, because the studies are carried on in the context of ordinary life by the leaders of the churches. But it is also noted that this integration is not automatic, and that some extension institutions have achieved more than others in this area. Suggest ways in which the meetings could be planned to achieve a better integration between content and practice in your own extension program.

#### D. Functions of the Sessions

The sessions or periodic classes in the centers can fill various needs or specific functions. The students arrive with doubts, new ideas and goals that have arisen from their studies, with problems and successes in their ministry, with questions, with personal problems such as illness or fatigue. The professor needs to adapt the time together to the students and to relate his studies to reality and to evaluate his program. Make a list of all the important functions at the center meetings which relate to the students' needs.

### E. The Role of the Teacher

Using the previous list as a guide, think about the role of the teacher in the meetings. Write down a list of items that can guide the teachers in their participation in the extension centers.



#### F. The Role of the Student

In the same way write down a list of items that can guide the students in their preparation for and participation in the extension centers.

## G. Problems

There are always problems that arise in extension centers, and some of them can greatly impede progress. For example, a student or a teacher may tend to monopolize the discussion until the rest are bored or become desperate and give up. The students may not prepare their homework before coming to class, or the discussion may wander away from the main topic, or may not cover the essential points of the lesson, etc. Note the problems that you have observed and then add your solutions to these problems.

#### H. Evaluation of the Meetings

All of us need help, and we all ought to evaluate our work in the centers. To facilitate this process we are going to prepare a guide or an evaluation sheet. The teachers can use this guide to plan and evaluate their own classes. And others, including the students, can use it to contribute to the evaluation. This sheet can be worked on first in small groups and the results then brought together and compared.

First, indicate the factors that should be evaluated, according to what we have analyzed previously. Then make up a series of questions for the evaluation of each one of these factors.



