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'Survey of Recent Literature on Islam', *International Review of Mission*, LXVII, No. 265.

'Who are the Poor' and 'Responses', *Theological Forum of the Reformed Ecumenical Synod*, No. 1, Feb. 1978.

'The Great Commission of [Matthew 28](#): 18-20', *Reformed Theological Review*, Vol. 35, No. 3.

'A Glimpse of Christian Community Life in China', *Tenth*, Jan. 1977.

'TEE: Service or Subversion?', *Extension Seminary Quarterly Bulletin*, No. 4.

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'Theology for the People' and 'Para-Education: Isolation or Integration?' are printed with the permission of the authors. p. 161

theological and ecclesiastical community, we will find the answer. Until we do, the future of TEE in Zaire is tenuous.

TEE appears to be a force which is changing the life of the Church in Zaire. There is new activity in pastoral training and new activity in the churches because of this new approach. There are signs of lay renewal in a clergy-dominated church and a re-awakening of the congregation as a centre of religious life. Certainly these are positive forces coming out of a changing conception of ministerial formation. However the question constantly poses itself in Zaire's dynamic and changing environment: Is this force for change permanent?

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Dr. Sauer has been working as a theological educator in Zaire. p. 296

## **The Case for Non-Formal Education (III): Para-Education: Isolation or Integration?**

*by* JOHN R. PECK

ONE of the great problems attendant on Christians in the present Western world is that the framework of education in which they are brought up is becoming more and more dissociated from Biblical ways of looking at life. It is becoming a commonplace, for example, that the worldview which, since Descartes, has so accentuated the distinction between the world as the object of man's thought and man as the thinking subject, that people find it almost impossible to think about themselves as 'persons' whose body-soul-ness is a unity in the way that the Bible takes for granted. From further back in our cultural history come unconscious attitudes which sharply divide academic and manual work, which dissociate the specialist from the ordinary 'lay' individual. What C. S. Lewis calls the 'magnificent evolution myth' reunites man with the animals, but at the cost of his moral and spiritual identity. Such mental environments have at least two baleful effects: (i) they make the Gospel unconvincing because it is apparently alien to any ordinary framework of accepted thought, so that the evangelistic enterprise is constantly threatened by heresy, and (ii) they make the progress of education in the Christian fraught with intellectual problems which seem to have no solution which is not an escapist one.

### **TOWARDS A CHRISTIAN WORLDVIEW IN EDUCATION**

It is only comparatively recently that evangelicals have become aware that Scripture offers Christian insights which are a coherent worldview over against those within which our present education p. 297 is being conducted. Such a worldview is a framework within which it may be constructively criticised and against which it might be possible to develop a pattern of knowledge, scholarship and education distinctively Christian. It is no longer possible to say baldly that there is no such thing as 'Christian geography'. There is no such thing as a religious geography, to be sure. But undoubtedly a geography which presents the subject as being merely a matter of physical contours, imports, and exports, is different from one which presents it in terms of human living as it is modified by these

factors. And the intense personalism of the Gospel will, I think, tend to opt for the second as having better priorities than the first. And its attitude towards man's place in the world will resist any theory of the subject which suggests that either aspect was of little real importance in relation to the other.

The obvious answer to this would be the production of an alternative education. But the moment we try to apply the idea, difficulties become apparent. After all, at first sight it appears to have been tried already; have we not had denominational and religious schools? Certainly they have enabled people to be instructed in religious attitudes. But so often when such attitudes have been exposed to the educational process of the outside world at university level they have suffered heavily. They have appeared dogmatically irrational, and irrelevant to the evidence and phenomena with which the world's education is appearing to grapple. Basically, I think the problem has been that such schools have had a touch of what Rushdoony calls 'intellectual schizophrenia'. The religious instruction has been presented alongside educational programmes which were very little different from the world's, based, in an unconscious and uncriticised way, upon presuppositions and assumptions about the nature of life which were not truly Biblical and Christian. But the introduction of religious language no more Christianises an education than plastering my name all over my house proves that I designed it.

So the alternative must be, apparently, to produce a complete educational system based on a Christian worldview, articulated in a philosophy and implemented through a distinctive ideology. It is evident that at present we do not have anything like the expertise to attempt such a monumental task. It is only over the post-war [p. 298](#) decades that we have become aware of what's going on. We might certainly be able to take some cues from the story of the Free University of Amsterdam, but every people has to fashion its own education for its own life-patterns.

## **A MODEST PROPOSAL**

It is in this context that some of us are exploring the possibility of a bridging option—'para-education'. The aim is to offer instruction which will stand alongside a Christian's common education and enable him to react positively and discriminately with it. To the world at large the 'para' prefix will have connotations of irregularity: so be it. Time and eternity will tell. We do not want to stand aside and snipe at the present educational programmes from a superior distance. We expect to learn from them, and incorporate into our own molecular 'ring' (to use a chemical analogy) such elements as are there because we all share the same world made by God, and, however marred, we were all created in the same Image.

This line of thinking has resulted in a teaching venture centred in an old rambling building in the English village of Earl Soham, near Framlingham in Suffolk, which is developing a rather unusual kind of curriculum. For a start, it is planning for week-ends, one a month, linked with home assignments, rather than the conventional terms with weekday lectures and week-ends off. Then again, its staff qualifications are slightly unexpected. The head of the school has a degree in theology, and has also earned his living as a thatcher and screen-printer. Another on the staff has a degree in philosophy, and is a builder and bricklayer. This characteristic permeates the whole teaching body and is deliberate. The idea is to have a two-term 'year'—four week-ends one term, followed by five week-ends the second term, and then, if the way opens, to form another 'year' of more advanced teaching. The first term's curriculum gives an idea of how the programme is designed: six formal sessions to each week-end.

*Week-end 1:*

*Initial orientation:* Seminar on thinking and doing.

*Teaching period:* The nature of the Bible understood from the text itself. p. 299

*Teaching period:* Biblical doctrine of Creation: contrasted with other views of the world.

*Manual experience:* A period of 3–4 hours in which students get experience of some hitherto unsampled manual work in which skill and creativity are possible. But this is to be done with the inculcation of what are seen to be distinctively Christian attitudes towards materials, tools, and products.

*Teach-in:* Christian attitudes towards manual work.

*Worship* (Sunday morning): Teaching period—What is Worship? Followed by an act of worship in church with others in which the principles are explained and exemplified.

#### *Week-end 2:*

*Seminar:* Christian understanding of words and concepts.

*Teaching period:* The authority of Scripture, as conveyed in its own context.

*Teaching period:* Doctrine of man's creation.

*Manual experience*

*Applied subject (teach-in):* Man's commitments in society.

*Worship:* Teaching period—Use of symbolism in worship. Followed by worship service.

#### *Week-end 3:*

*Seminar:* Problems and nature of communication.

*Teaching period:* Issues of canonicity.

*Teaching period:* Man's task in the world.

*Manual experience*

*Applied subject (teach-in):* Industrial life.

*Worship:* Teaching period—Intellective content. Followed by worship service.

#### *Week-end 4:*

*Seminar:* Family relationships.

*Teaching period:* Interpretation and application of Scripture.

*Teaching period:* The Fall.

*Manual experience*

*Applied subject (teach-in):* Caring for children.

*Worship:* Teaching period—Learning to worship. Followed by worship service.

Subsequent terms are planned to develop the programme along similar lines. The teaching periods are intended to expound two modes of thought: one being a philosophy of a Christian worldview p. 300 as deducible from the language of Scripture together with the ideology that could be developed from it. The other would expound the major theological themes of the Christian faith. The manual experience sessions would move from periods in which students get a taste of different forms of craftsmanship to periods of instruction in a particular choice. The applied subject would embrace a wide field of concerns from spiritual counselling, social caring to political activity, economic theory, appreciation of the arts, and so on. The worship teaching is designed to develop along two parallel lines, offering methods of encouraging personal devotion and communicating what might be called practical liturgiology.

## **A RECONCILING PROCESS**

The curriculum itself announces that it can do little more than scratch the surface. The matter is complicated by the fact that there is an intention to search for radically Biblical ways of doing the actual education itself. There is for instance the ideal of a holistic education, in which belief, theory, application and practice are properly reconciled, not just in general principle, but in the actual thinking of the student. There is no great desire to jettison accepted ways of teaching, but there is the desire to harness those methods—and any others that show promise—to aims of reconciliation as well as information. Thus the starting seminar of each week-end is concerned with matters of which everybody has common, often quite unreflecting, experience, with the aim of including students to react to them reflectively in a specifically Biblical Christian way. By the same token, in the manual experience, there is the intention to inculcate deeply personal attitudes towards raw materials and tools and products. The book 'Zen and the Art of Motorcycle Maintenance' is a masterly presentation of a characteristically Buddhist version of this. The Christian version actually overcomes the antitheses implicit there, and is badly in need of exposition. This notion, that only in Christ, and therefore only in Christian education, a reconciling process takes place, has other dimensions too: between youth and age, between the layman and the specialist, between management and work-force. This lays special disciplines upon the teacher. Among **P. 301** other things this will force the syllabus to be broad in its scope. For it seems that if it is to be genuine 'para-education' it must exist side by side with the full extent of its counterpart in the world, even though it cannot yet hope to compare with it in depth and volume.

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## Book Reviews

### FAITH AND CHURCH

#### **The Book of Deuteronomy**

by P. C. CRAIGIE.

(Eerdmans/Hodder and Stoughton, 1977. Pp. 424, \$9.95/£5.75.)

Abstract of a review by G. J. WENHAM, *The Evangelical Quarterly*, October–December 1977 (Vol. XLIX, No. 4).

CRAIGIE's work on Deuteronomy, the second volume in the New International Commentary series edited by R. K. Harrison, combines erudition with readability, originality with conservatism. The Introduction outlines the historical background in the later 13th century B.C., and compares the form of Deuteronomy with those of Near East treaties; it is felt to be closer to Hittite treaties of the second millennium than to Assyrian ones of the first. Deuteronomy is not regarded as instrumental in Josiah's reformation, while examination of the background of the laws and Near East parallels confirm the absence of anything anachronistic to Moses' time. Moreover, the principal themes of Deuteronomy are exactly those which figure in [Exodus 15](#). The Hebrew text has its own translation