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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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not bad in itself; our problems lie in the matrix of theological education-ordination-the sacraments-the ministry-salaries-the professional role. What should be the content of theological curricula if we do decide to subvert the existing structures of theological education and the ministry? We have avoided any discussion of content here, but it could be argued that the medium itself is the most significant message. Our task is to place the tools of theological reflection in the hands of the people of God so that they will be able to clear away the centuries of theological, ecclesiastical, and liturgical residue and begin to theologize, to build a much more vital, corporate ministry, to renew the Church from its roots, to move out in liberating mission to all people.

In this paper we have focused quite specifically upon one local situation, but our concern is for the worldwide Christian movement, which owes so much both positively and negatively to its Western heritage. The writer is obliged to point out particularly that the professional, academic model of the ministry is far more entrenched in his home country and in his own church than it has yet become in Guatemala. The United Presbyterian Church in the USA probably spends \$200 million of its annual income, to support pastors; it contributes \$ 7 million, just 1.5% of its income, for mission and service and ecumenical relations around the world.

Our purpose is not to criticize fellow ordained pastors either in [p. 289](#) Guatemala (or in the USA) or elsewhere. It is rather to call in question the basic structures of the ministry, which we have all accepted and propagated to some degree, and to recommend radical changes. Although we did not build these structures, we—both clergy and laity—are accomplices, and we are all stewards of the Church and its mission under God.

In recent years the churches have raised a prophetic cry for justice amidst the oppressive structures of our societies, and Christians are identifying themselves increasingly with liberation movements. Jose Miguez Bonino (*Doing Theology in a Revolutionary Situation*) and others have suggested that we may have to redefine the Church in terms of these missiological concerns and in terms of para-ecclesiastical or even non-religious groups committed to human liberation. Certainly the churches and their seminaries will have little credibility in today's ideological struggle if they continue to foster elitism and privilege within their own ranks. Theological education by extension opens up an avenue for the churches to transform their own structures, placing power and initiative in the hands of the whole people of God. This in turn may enable the churches to become a servant people, counter communities whose prophetic message is accompanied by living witness and liberating ministry.

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The Case for Non-Formal Education (II): Tee in Zaire—Mission or Movement?

by JAMES B. SAUER

IN THE fall of 1973, responding to a seminar led by Dr. Paul White, a group of Alliance missionaries working in Bas-Zaïre launched the first TEE programme in Zaïre for their church. Starting with three centres and 50 students, the TEE movement in Zaïre has grown in four years to encompass 13 of the 53 recognized Protestant churches in the country with 191 centres and 2,661 students. Today, extension students represent the largest single group in Zaïre involved in theological education and pastoral training, and all indices point to the continued expansion of these programmes for at least the next five years. If current growth projections continue, there will be over 3,000 students involved in ministerial training through this non-traditional approach to pastoral training by the end of 1978. At the end of this decade there will be more than 5,000 students.

THE EXPANSION OF NON-TRADITIONAL PROGRAMMES: WHY?

When one considers this growth factor in non-traditional approaches to pastoral formation, one is led to ask, why has TEE been so enthusiastically received in Zaïre? When one poses this question to leaders of the TEE movement five factors are consistently cited:

- the inadequacy of institutional programmes as vehicles of ministerial formation;
- the high cost of institutional programmes;
- the increasing need for lay training in ministry;
- the need for continuing education opportunities for pastors trained in institutional programmes and now at work in ministry; [p. 291](#)
- the need for literature in the field of leadership development and Christian nurture.

Obviously some of these factors have already been experienced by other programmes. Some of these factors touch only Zaïre's unique situation. But all of them are relevant to the training of ministers in the African context and, I suspect, elsewhere in the Third World.

1. The first factor is the inadequacy of institutional programmes as a means of pastoral training. In the Kasai region of Zaïre there are ten Protestant churches at work. These groups support six institutions of ministerial training on various levels ranging from university level to primary school level. The majority of the people live in rural areas in widely scattered villages, while the pastoral training schools are located in urban areas. Each school is equipped to train approximately 15 students in each year of study, but most schools have less than 35 students in all years. The majority of the students come from rural villages and few return to these villages after their training. Most of the institutional programmes are based on the Euro-American seminary model and demand three to four years of full-time study. Obviously such programmes do not touch the majority of the people and parishes, and the vast majority of the churches are left without adequate leadership. Furthermore, these students, except for rare evangelistic trips, normally do not contribute to or influence the on-going life of the churches during the period of training. If one considers the needs of new churches, preaching points, hospital and institutional chaplaincies, etc. one begins to grasp how woefully inadequate such traditional programmes are in training pastoral leadership for young growing churches.

TEE is in some measure responding to these wider needs, particularly of men already at work in ministry with little or no formal training. Few of the widely scattered rural congregations can ever afford to call a full-time pastor; they have traditionally depended on an evangelist called from the village to lead them in worship and prayer and religious instruction.

2. A second factor influencing the growth of TEE in Zaïre is the high cost of institutional programmes. A recent survey of institutional programmes in the Presbyterian Church

revealed that the average cost per graduate (four years of study) from the p.292 pastoral training school is US\$ 2,762.29. Additionally, in spite of consolidation, cost-cutting and other economy measures, the current inflation index doubles the cost every four years. When considering this cost-per-student figure, one must consider as well that the *per capita* income in Zaire is less than US\$ 100.00 per year. This has forced the overseas church to subsidize institutional programmes at the rate of \$ 2,481.66 per graduate. The Presbyterian extension programme, on the other hand, currently costs \$ 50.00 per student per year. If a student takes a maximum course load, he will take five years to finish the programme for a total cost per graduate of \$ 250.00 with full academic equivalence to the corresponding institutional programme. Furthermore extension students are normally employed and study part-time; they pay more than half of their training expenses, fees and book purchases and their churches or presbyteries pay another 25%. Thus self-support of the programme from local resources is a distinct possibility in the future, while this possibility scarcely exists for traditional, institutional programmes.

3. A third factor contributing to the growth of TEE in Zaire has been the demand of lay people for training. In Zaire, most Protestant communities have not developed extensive programmes of Christian education, leadership development, or other forms of lay training such as Sunday schools. TEE in Zaire is by and large a lay movement. Less than 20% of Presbyterian students intend to seek ordination after their studies. Furthermore, the Presbyterian programme has experienced a unique phenomenon in that several of the students in the programme have returned to their villages to set up 'training centres' in their home churches to share what they have learned. This 'extension of extension' has been one of the most immediate impacts of extension on the life of the Church.

4. A fourth factor contributing to the growth of TEE in Zaire is the need many of our pastors feel for continuing education. Until the present time, most pastors after leaving school have not continued their studies. This has not meant that these pastors have not wanted to study, but opportunities have been limited due to the cost, travel distances, and other factors. TEE provides a local context for continuing education that many pastors are quick to take advantage of. p.293

5. Finally, it has been noted that TEE is also supplying Christian literature in a context where the population is highly literate but sources of reading material are limited. Most programmes report that the demand for books exceeds the supply and the number of students enrolled in the programme. Often books are purchased and used in home study with no intention of enrolling for credit in an extension centre. As a result some programmes have started supplying books to missionary evangelists, the office of Christian education, and others to sell to interested persons. These sales themselves create a demand for more extension centres.

The factors influencing the growth of TEE in Zaire are multidimensional and touch the on-going life of the Church at many points. TEE is a growing edge in ministerial training, while institutional programmes seem to be in retreat or just 'holding their own'. Also TEE is developing in response to the needs of the Church. People are being trained in competent ministry, acquiring both skills and knowledge for ministry.

ORGANIZATION OF THE PROGRAMMES AND PROBLEMS

Among the 11 active programmes of TEE in Zaire there is great variety. This is both a strength and a weakness. It is a strength in that programmes operated at different academic levels tend to reach a large population. It is a weakness in that there is much confusion concerning academic standards and equivalence. Among the 11 programmes, four have university level training available; however, as yet there is no degree or diploma

offered. Five programmes are conducted on the secondary school level, ten on the junior high school level, and six on the primary school level. Most of the programmes are organized to follow the 'standard' TEE format of programmed texts and weekly seminar meetings. One major weakness in the development of TEE is that there is little experimentation in methodology or educational material. For example, only one programme attempts to operate centres on a basis other than the text/meeting format. Only four of the eleven programmes are trying to develop their own materials. Most use translations or adaptations of instructional materials produced outside the country, notably from East Africa. **P. 294**

The main thrust of TEE experimentation comes in integrating TEE into the churches' total theological training structure. Two communities, for example, use TEE as a selection process for their institutional programmes, with one of these going so far as to suppress the first year of study, requiring it to be done by extension. Another church has made TEE the only form of sub-university-level training available, and they have placed the bulk of their limited theological education fund into a university level institution.

There is still a great deal of confusion as to the place TEE occupies in the life of the Church. So far only one programme has considered the problem of ordination. Also the relationship of TEE programmes to existing institutional programmes is very unclear. This has created a climate of mistrust within the theological community, especially on the higher levels. One of the major problems faced by almost all of the programmes is a lack of goal definition. For example, eight programmes have not defined when a student has finished the programme; they operate on a course-by-course basis. The growth of TEE has been so rapid in most cases that there has been a tendency to work for the moment rather than for the future. TEE has a vision of ministerial training, but what is needed now is reflection by the Church at large and by the theological community of Zaire on how to translate this vision into planned goals to meet the needs of the Church.

While TEE does tend to demand less money from abroad for programme support than institutional programmes, most programmes have received less than 30% of their support from local resources. This is a grave situation. At a time when the Church should be discovering ways to lessen dependency on foreign dollars for ministerial formation, there is a tendency to continue the same 'dependency-support cycle' so evident in 'mission churches'. TEE could and should be supported from local resources. With the constantly changing political environment of Africa in general and Zaire in particular, lessened dependency should be a priority in the churches.

This tendency to follow old patterns, coupled with the fact that all programmes are at present directed by missionaries, raises grave questions about the future of TEE in Zaire. Only two programmes even have a schedule for nominating a national director. There is no training programme for TEE leaders, and while most programmes **p. 295** have nationals as teachers, there are two programmes that have only missionary teachers. This has led many to question how indigenous TEE is in Zaire. Some leaders in the theological community have boldly said that TEE is the last retreat of the missionaries and that in TEE the missionaries seek a last haven of control over theological education. Others have more bluntly said that TEE is a missionary programme.

This brings us to the theme of this article: Is TEE in Zaire really a movement or only a mission? If it is a movement, its force, vitality, and direction should come from the people it seeks to serve, and it should contribute to the on-going theological and ecclesiastical life of the church which it serves. If it is a mission, its direction will come from the outside and meet the goals of the expatriates at work in the local church.

We do not yet have the answer to this basic question. Hopefully, as national communication develops in the TEE movement, and as we begin to talk to the larger

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?

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