

EVANGELICAL REVIEW OF THEOLOGY

VOLUME 14 p. 1

Volume 14 • Number 1 • January 1990

Evangelical Review of Theology



WORLD EVANGELICAL FELLOWSHIP
Theological Commission p. 3

teaching? Think about formal and non-formal educational activities. Ask the Lord to give you greater vision for the school.

Then ask if these activities fit your assumptions about the future context of the church, school and country. (Do your answers to question five tie in with the way you answered question four?)

6. *What are desired future outcomes in the lives of your students?* What kind of graduate would you like to see in the future? What kind of knowledge, skills, and attitudes would you like to see in your students? Should they be better at preaching, personal evangelism, interpersonal relationships? Should your students be better at organizing the educational work of the church? Would you like more of them to be able to get into advanced academic programmes? Spend time dialoguing about future outcomes. Prayerfully dream about what you would like the Lord to do in the lives of students through your educational programme.

Step back and *evaluate* your God-given wisdom in planning for the future. Does it make sense that you will have better preachers without [p. 24](#) a change in the educational activities? If outcomes in the lives of students are what you hoped for, will that help the church in your particular context? Try to make connections between all the boxes, as one question impacts another.

A year later it would be ideal if you could meet again and discuss what actually happened in your school as a result of your planning.

7. Were you able to predict the assumptions about the context? Did you finish the new classrooms? Did more prospective students apply for admission?

8. Did you actually carry out desired educational activities? Did you add the courses you hoped to add? Did you assign additional practical assignments for your course? Were you able to use new teaching methods in the course you taught? Did you institute better supervision for the internship?

9. Were the actual outcomes in the students what you hoped for? Did students get the kinds of jobs they desired? Did you see indications of as much spiritual growth as you anticipated? Did the outcomes in students make a contribution to strengthening the church?

We need a proactive, visionary view of the *future*, a solid commitment to *evangelical* theology, and Spirit-led *educational* planning. Without all three aspects theological education could become sickly with dangerous results for the church. With them, we can be optimistic about the future of evangelical theological education. We dare not fail! We must pray and work so that the future will be all that it can be.

James E. Plueddemann is Chairman of the Department of Educational Ministries at Wheaton Graduate School, Wheaton, Illinois, USA. [p. 25](#)

Reflections on the Future of Theological Education by Extension

Richard Kenneth Hart

If I were to start this paper by trying to define what Theological Education by Extension (TEE) is, I am afraid we would soon be bogged down in an unwieldy analysis of the term. I would like to approach my topic in a different way. *First*, I will describe some of the present realities of TEE. I will leave you to fashion your own definition. *Second*, I will summarize what I believe to be the key ingredients for effective theological education. *Third*, I will point to the directions I believe TEE will be taking in the near future. *Fourth*, I will address four key areas in which we need to encourage one another.

There are numbers of realities that help us understand what TEE is. I would like to share six.

THE REALITIES OF TEE

Vision Driven. As we look at TEE programmes worldwide, it becomes clear that they are vision driven. Each of the original members of various TEE associations brought with them their dream of making quality theological education available to the constituency they represented. Presently, class participants—students and tutors—bring their own aspirations for improved service in local churches. Participating church fellowships and denominations have their hopes that TEE will provide in-service training for their members.

Extra-Seminary. TEE programmes are generally apart from the seminary and off-campus. Sometimes seminaries and TEE programmes maintain good communication between one another and sometimes not. TEE programmes are often created by people working in linkages with local churches. To them TEE is an appropriate alternative to the seminary or Bible college. TEE classes are sensitive to the circumstances of church and community life and to the current political environment. This closeness to the constituency contributes to the possibility of rapid corrective change.

Team Oriented. The division of labour leads to relationships like those on a soccer team where each player fills a role necessary to the team's success. In committees the representatives of the constituencies participating in the TEE programme work out the operating policies. Instructional materials are planned by several persons. Textbooks and tapes are produced using writers, adaptors, editors, field testers, p. 26 printers, and distributors. Seminar leaders and class participants, through their weekly encounters, feel yoked together in pursuing course objectives. The local committee provides logistical support for textbook production projects and for class offerings.

Teaching Materials. The success of a TEE programme is largely determined by the quality of the teaching materials. The textbooks and the tapes are the teachers. In them the authors move through the learning steps. In order to grasp the course serious home study is necessary. In developing each weekly seminar, the course writer's concern is to make this group time catalytic to a fuller, integrated understanding of the week's work.

Class Leaders. Each course is shaped by the local class leader or tutor, who functions like a 'player-coach'. For the student the class leader becomes an interpreter of the learning materials, and the one who affirms each in their learning struggle. The leader also helps to clarify inter-relationships in the lesson material that assist learners in making applications. They function as player-coaches because in addition to leading the TEE class, they are playing key roles in local church ministry. For the TEE programme the class leader performs a special function by providing feedback for revising teaching materials.

Adult Oriented. TEE programmes try to be oriented to adult learners. Application is seen to be immediate. Students can be likened to skilled workers who bring their tools into the workshop for sharpening. Student impact can be seen on this week's church calendar. Each meeting of each course is viewed as a learning-teaching exchange. The seminar session is like riding a bicycle built for two. Each rider is necessary and each adds to the other. The tutor is like the rider on the front. He provides guidance, perspective, and energy. The students are like the rear rider. Their participation adds momentum, balance and the change to make new discoveries together. Classes sometimes almost celebrate the sweat of mastering new concepts and skills. Together tutor and students dissect, analyse, synthesize and evaluate practical applications.

These are the major activities that I see when I look at TEE programmes. The major ingredient to the success of any theological education programme (TEE or campus based), however, is not these realities by themselves. The key is the tension in which complementary forces are held. Think of a tennis racquet. It has a frame and strings. In order for the racquet to be useable, the string must be woven [p. 27](#) through the holes of the frame and be held tightly in place. This tension is what makes the best string and the best frame the best racquet.

The TEE student seeks to maintain the right amount of tension between congregational responsibilities and other responsibilities. There is the question of *available* time for study and *sufficient* time for study. There is the functional balance to discover between self-directed and other-directed study. There is the tension between biblical principles being uncovered and personal applications being discovered. There is the tension between the Master's model of discipleship and local working models. For the TEE programme as a whole there is the tension between operating costs and available resources.

Each item in these complementary forces needs to be kept in optimum relationship to its partner in order for the TEE student to achieve appropriate objectives. Combining all of these into a whole, we see that there needs to be a tension that weaves all of the forces into a changing, flexible, harmonious balance. Adjustments are made not to eliminate the tension, but to accommodate to the individual's service in the church.

In light of these realities and the tension in which they must be kept, where do I think TEE is headed? I believe that there are two channels in which education as a whole tends to move. These categories are true for theological education in general and TEE in particular.

The first tendency is to the *cloning* of approaches, procedures, processes, and programmes that have been gauged successful in other related settings. Those who develop a clone seek to copy the forms of the original. The belief is that one ought to be able to do the same thing, in the same way, in a group that has the same objectives but is in a different setting. Inputs are restricted to those which seem to be characteristic of the original.

Former activities that started as innovations become unalterable traditions. Educational quality is determined by how well courses, administration, and classes conform to the original. We talk in TEE about our programmes being compatible to the Guatemala model or the obedience-oriented model.

The second tendency that channels our efforts is values-generated innovation. Curriculum is value driven. Writers and tutors are encouraged to discover the appropriate learning activities for accomplishing the particular task that is rooted to the values to which the programme has committed itself. Individualization of the learning process is encouraged. [p. 28](#)

Clarity of perception of fundamental values will free personnel to be innovative. The Asia Theological Association (ATA) *TEE Accreditation Manual* lists six values held in common by TEE educators. As Asian TEE programmes keep these values freshly before them, the path is open to appropriate innovation.

I suspect that all of our programmes tend to reflect some of both tendencies. As we move into the future, the latter tendency needs to become the primary force in TEE.

APPLYING INNOVATIONS

To what areas of TEE do we need to apply our innovations? I think there are four important focuses.

Programme Coordination. We need to let simplicity be our rule of thumb. Programme administration should fit into a briefcase. One colleague explained that with a minimum of software all student records, accounting, and correspondence could be located in a single laptop computer installed with a hard disk. Perhaps some programmers could be encouraged to develop 'shareware' for administering TEE programmes.

Another step to simplified administration is through clarification of aims and objectives. It is important that all involved in the operating of the TEE programme have a united commitment to targets and means. Periodically, it is important to work through the organization's understanding of its purposes in order to be satisfied that it is focusing its energies appropriately.

Every TEE programme has people available to it that can help it look at its objectives and picture how they might be stated in clearer terms. They function for the TEE organization like the focus knob on a slide projector. They sharpen the picture. This kind of specificity helps a programme to make the easy and tough decisions that keep in growing according to its plan.

We also need to be watching for the frequent birthing of new leaders. Policy boards and operating staffs need to be responsive to the desire of others to join with us in service. Opportunity and trust must be extended to newcomers. It is not necessary to have been with the organization since its inception in order to be a key leader!

Tutor Development. There needs to be a regular commissioning of new tutors. Some will have studied previously in the TEE programme, some will not have had prior experience. The question that needs to be asked is: 'Can this individual facilitate the study, discussion, practice and confidence building necessary to achieve the course objectives?'
p. 29

Requirements for tutors vary from programme to programme. Once tutor candidates have been selected, however, they need to be given a basic training experience to orient them to the responsibilities and challenges of tutoring. Some programmes use a 48-hour residential workshop to prepare tutor candidates for guiding seminars.

Efforts need to be made to enhance the basic skill that tutors develop from leading seminars. Information ought to be shared among TEE programmes that list sources and means for nourishing active tutors. Gathering tutors for inspirational conferences is seen by some to be a questionable use of limited financial resources, but it helps to reinforce the internal motivations and commitments of tutors. These conferences reaffirm the priority of continuing spiritual growth which we hope our tutors will foster with our students.

As the geographical expansion of TEE programmes increases, it becomes more difficult to stay in close contact with each tutor. Regular letters can narrow the distance gap and stimulate them to continuing excellence.

Instructional Materials Development. This will continue to be a major focus of time, resources and creativity. Teaching materials need to reflect quality relative to the available human, production and financial resources.

Computer applications for development of teaching texts and tapes ought to become more widespread. A way of helping one another might be to popularize a basic computer, printer, software and photocopier system that would provide TEE programmes with desk top publishing capacity in their languages of instruction. I think of the Fiat Company of Italy. They have produced a standard Fiat automobile that has become the basic vehicle for Italy, Poland, Egypt, Russia, and other places. It is a simple vehicle, affordable and fixable. It would be great if we could help foster a simple, affordable and fixable computer setup for book production in the future. We cannot allow the normal human tiredness of revision and retyping to keep us from providing our students with suitable materials.

Video production needs to become a supplement to our printed materials. We need to see skills demonstrated before our eyes. Watching taped segments of teaching, preaching, visiting, and witnessing helps one discern appropriate and inappropriate ministry styles. Where mechanical video is not possible, human play-acting ought to be encouraged. A Christian Education class in an Asian context may demonstrate family devotions by bringing in a church family to simulate for students their daily family worship time. Questions follow that clarify the values and activities being emphasized. [p. 30](#)

When the basic curriculum has been developed, attention to book production does not cease. Often during the development of the TEE programme's courses, participants discover the need to be focusing materials on a second target audience. But to conserve resources, the programme continues to concentrate on the main target. When the first priority materials have been written, personnel begin shifting some of their course writing energies towards the new target.

Often supplementary resources need to be developed to support the existing curriculum. Frequently this discovery is made when the programme's textbook committee and curriculum committee take a hard look at course objectives, educational philosophy, design of materials, and practical theology. Materials may be discarded, substantially re-written or slightly changed. The intent is to provide teaching materials that contribute to the learning, teaching, reflecting, and serving processes of our students.

Evaluation Services. More and more churches will attest to the value of the TEE programmes as TEE students fill the leadership roles of local churches and denominations. Many will be licensed, commissioned, and ordained for various forms of ministry.

When these local churches and denominationally certified ministers desire to pursue further studies, they will face the inevitable barriers of relatively closed secular and theological training institutions. These institutions will naturally ask, 'In what ways do the previous study and work experiences of these persons relate to our objectives and course offerings?' I believe that evaluation services developed by TEE associations will need to become interpreters to these institutions in order to explain the viable relationship of TEE curriculum and campus curriculum.

There will be the temptation to accept the requirements of existing accreditation bodies that were designed for campus-based education. I believe that this would be inappropriate initially and disastrous in the end.

We need to concern ourselves with preserving the values crucial to TEE educators. There are the items that need to be examined as we evaluate ourselves. This is what ATA has done in developing its scheme for accrediting TEE academic awards. Theirs is a values based approach. The values remain constant. The door is open to programme innovations that reflect commitment to underlying values. The appropriateness of educational processes and activities is judged internally by the TEE programme and its stake holders.

The external services of the ATA visitation team verifies that these kinds of assessment activities have been made and necessary adjustments begun. p. 31

TEE programmes will seek to show that their students have the dynamic equivalency of various academic and professional awards. They will demonstrate that their programme completers have the professional competencies necessary for reliable church ministry. When one relates only to a local church, these considerations are secondary. But when local churches are in associations which relate to other organizations, for the sake of meaningful communication, evaluation and accreditation services are valuable.

We need to ascertain carefully if the principle of integral student involvement in ministry is a continuing reality. We need to develop assessment instruments that students can use to help them determine ministry strengths and directions for growth.

The key to innovation in theological education is regular spiritual renewal. Each time renewal comes, it is as if everything takes on a new look. When God's guiding hand moves in times of renewal, every aspect of the TEE programme has a change in its hue.

Theological education is never static. It can be increasing in relevance to its target audience or in a state of diminishing relevance. The pursuit of God enables him to renew and refresh our perspectives.

Renewal does not produce perfect people or perfect programmes. But it will keep us centred on Christ, responsive to the Spirit's guidance, and obedient to the Father's will. May the future find us faithful servants.

Richard Hart, based in Amman, Jordan, is Coordinator for TEE Services for the International Council of Accrediting Agencies. p. 32

Theological Education in Europe

Helmuth Egelkraut

In order to perceive the real situation of Europe, one has to look at different parts of the continent, each by itself. For that purpose I divide Europe into three sections. Even so generalizations are unavoidable.

SECTION I: ROMAN CATHOLIC COUNTRIES IN THE WEST, AND GREECE

We are here mainly concerned with southern and western Europe. The Roman Catholic and the Greek Orthodox Church have the traditional academic system of theological education. Since World War II evangelical national communities have come into existence mainly through foreign missionary influence. At the same time Bible Institutes or schools have come into operation. They can be found in all traditionally Roman Catholic countries, and are small in size, operating on a relatively low academic level, underfinanced, and dependent on foreign staff. In France there exist two graduate theological schools of evangelical persuasion. In all cases adequate theological literature in national languages is lacking. The schools operate mostly on their own, hardly ever seeking the fellowship of the schools in central or northern Europe. The long term growth and development of the