

THEOLOGICAL EDUCATION BY EXTENSION
IN ZAMBIA

P.O. Box 28026, Parklands, Kitwe. Head office: 15 Enos Chomba Rd, Kitwe

Supplementary Budget for July/December 1980

EXPENDITURE

Under ITEM ONE - PERSONNEL

Add: Clerical Assistant (full-time) 6 months only K600

Under ITEM TWO- OFFICE ACCOMODATION & MEETINGS

Add: Rent for Flat at 15 Enos Chomba Rd, Kitwe
(part of S.U. House) 7months June- December K1400

Total Extra Income
to be found

K2000

GRAND TOTAL OF INCOME TO BE FOUND FROM OTHER SOURCES
FOR CURRENT YEAR :

K5,400

David P. C. Curtis

(Revd) D.P.C. Curtis
Co-ordinator TEEZ Project

THEOLOGICAL EDUCATION BY EXTENSION
IN ZAMBIA

Approved Budget for 1980

EXPENDITURE

| <u>Item One</u> | <u>PERSONNEL</u> | <u>K</u> |
|---|--|---------------|
| Mr. C. King (full-time - 7 months) | 5,800 | |
| Rev. D. Curtis (20 per cent- part-time) | 2,000 | |
| Transport & Programme Costs, per person | 800 | |
| Secretary (Kitwe - part-time) | 550 | |
| | | <u>K9,150</u> |
| <u>Item Two</u> | <u>OFFICE ACCOMODATION & MEETINGS</u> | |
| Renting office/storage space (Mindolo) | 600 | |
| Shelves at Barma Road House Lusaka | 150 | |
| Project Committees (Transport) | 400 | |
| | | <u>K1,150</u> |
| <u>Item Three</u> | <u>PRODUCTION OF COURSES, PROGRAMME COSTS, TUTOR TRAINING ETC.</u> | |
| Tutors Training Courses: Accomodation & Transport | 2000 | |
| Course Materials (assuming 100 students doing Level One and Level Two Courses) | 1500 | |
| Office Expenses | 800 | |
| Depreciation on Office Equipment | 500 | |
| | | <u>K4,800</u> |

Total Projected Expenditure:

K15,100

INCOME

| <u>Item One</u> | <u>PERSONNEL</u> | |
|--|------------------------|---------------|
| Under this item, the largest proportion will come from the participating churches through salaries paid directly to the workers involved | 7,800 | |
| <u>Item Three</u> | <u>PRODUCTION ETC.</u> | |
| Grant from Rev. M. Galusha for Tutor Training | 1,200 | |
| <u>Item Two</u> | <u>OFFICE ETC.</u> | |
| Grants from U.C.Z. and C.ofC. (K600 each) | 1,200 | |
| Course Fees (assuming 100 students) | 1,500 | |
| | | <u>11,700</u> |

INCOME TO BE FOUND FROM OTHER SOURCES:

K3,400

THEOLOGICAL EDUCATION BY EXTENSION IN ZAMBIA

WORK PROJECTION : JULY 1980 - DECEMBER 1981.

Present Situation

Theological Education by Extension in Zambia is a joint project of the Anglican Church, the Churches of Christ and the United Church of Zambia.

The project offers courses on two levels:-

Level One : for lay leaders with little or no previous theological training.

Level Two : for leaders, ordained or lay, with some previous theological training.

The following courses are at present available from TEEZ:

Level One: IO1 Introduction to the Bible (& workbooks)

IO2 God and His People (2 workbooks out of 16)

I2I Jesus Christ and His People (12 workbooks)

Bemba BI29 Yesu ni Mifumu (13 workbooks)
BI38 Amakalata cine lubali ya ku macalichi yonse (10 weeks)
BI78 Ukulanda na Lesa (10 weeks)
BI35 Ukupalamika abantu kuli Yesu (10 weeks)

Teaching Level Two: 24I General Survey of Christian Doctrine (48 lessons)

36I Ethics (96 lectures)

276 Spirituality: walking closer with Jesus (48 lessons)

Staffing The following work projection for the next eighteen months assumes that TEEZ will have the services of two full-time members of staff and a part-time Co-ordinator of the project.

Lady: Mrs. [unclear] (i) Clerical Assistant : concerned with production of material, as well as typing correspondence and the clerical work involved in enrolment of study groups and supply of material to tutors and students.

Deputy: Mr. [unclear] (ii) Programme Organiser : concerned with course development, the training of tutors for Level One study groups, the training of Level Two students and the marking of examinations done by students at both levels.

Mr. [unclear] (iii) Co-ordinator : concerned with fund-raising, church relations and the supervision and planning of the other areas of work.

Areas of Work

The following projection deals with four areas of the work of TEEZ:-

- (a) Production of study material)
- (b) Course Development) all at Level One.
- (c) Training of Tutors)
- (d) Level Two training.

The projection is based on the assumption that the present three participating churches will continue to be involved in the project. Should any other churches, such as the Reformed Church in Zambia or the Roman Catholic Diocese of Ndola, join the project, the work projection might have to be considerably revised.

(a) Production of study material: the typing, printing and collation of workbooks and tutor's guides.

(i) Produce Tutor's Guides for Courses BI38, BI78 and BI85.

(ii) Produce Workbooks 3 to 16 of Course IO2.

(iii) Produce Workbooks 4 to 13 of Course BI29. - *Bemba Course, Catholic-wait*

(iv) Level up stocks of Courses IO1 and I2I.

(v) Produce the four workbooks of Course I76: Preaching.

(b) Course Development:

(i) Prepare Tutor's Guides for Courses BI38, BI78 and BI85. These are translations into Cibemba of Evangelical Programmed Texts prepared under the auspices of the Association of Evangelical of Africa and Madagascar (AEAM). They are offered by TEEZ, which also supplies a Local Tutor's Guide of ten lesson plans and a final examination for each of the courses.

(ii) Revise and edit Courses I01, I02, I21 and I76. These are courses prepared by the TEE College (Southern Africa). TEEZ adapts them for use in Zambia by revision of content and the addition of tests, practical assignments and discussion questions.

(iii) Rewrite training materials for Level One Local Tutors. TEEZ produced "Notes for TEEZ Tutors" for two training courses in February, 1980, and these notes need to be revised in the light of experience.

(iv) Co-ordinate the translation and writing of courses in Cibemba. Course BI29 was written by Father J-P. Belin W.F.; Courses BI38, BI78 and BI85 have been translated and published by the Churches of Christ, who are currently preparing other TEE texts in Cibemba. Mr. Kapika of the United Church of Zambia is translating Course I01 into Cibemba; the United Church of Zambia has included Courses BI01 and BI29 as options for its Lay Preacher studies.

(c) Training of Level One Tutors: TEEZ has already trained eighteen Level One Tutors for Copperbelt Province and five for Lusaka Province.

(i) Train Level One tutors for Kalomo, Livingstone and Sesheke Districts at a course in Livingstone in November 1980.

(ii) Train Level One tutors for Kasama and Northern Province at a course in Kasama in August 1981.

(iii) Train more Level One tutors for Copperbelt and Lusaka Provinces as required during 1981.

(d) Level Two Training: Seminars will be led by the Programme Organiser in Lusaka (For Lusaka Province) and Kitwe (For Copperbelt Province).

(i) Start Courses 24I, 276 and 36I.

(ii) Make available Courses 20I : Introduction to the Bible and 25I : The Early Church: A.D. 29-500.

Note on Zambianisation of Staff

It is hoped that when the Co-ordinator leaves Zambia in 1982 a Zambian will be appointed by one of the participating churches to assist the Programme Organiser.

C. J. King,
TEEZ Programme Organiser:
July, 1980.

30 Pictures in the Country

centralize the program

Kenya, SA - Nakuru

1.23 already hatched, larva, Copper belt
November 8, South Lake Warren

THEOLOGICAL EDUCATION BY EXTENSION IN ZAMBIA

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XXXXXX
XXXXXX

Rev. E. Mische
Gossner Mission
Handjerystr. 19/20
D-1000 Berlin 41
WEST GERMANY

P.O. Box 8026
Parklands
Kitwe
Zambia



25th June 1980

Dear Mr. Mische,

I am enclosing for your information copies of our budget for 1980 and the supplementary budget that we have had to make in the light of new developments in our Project.

The Anglican Church in Zambia has seconded a missionary full-time to TEEZ, and this man, who has several years experience in education and in Student Christian Movement activities in Zambia, Mr. Cecil King, has now started his full-time work with our Project several months earlier than anticipated.

I have been appointed Principal of the UCZ Theological College here at Mindolo, at least for one year. This means that I am finding it increasingly difficult to give time to the clerical and administrative work of TEEZ without full-time clerical assistance. We have completed two Local Tutor Training Courses this year and now there are about twenty-three Local Tutors who are beginning to organise what we now call "Level One" study groups, in Lusaka and on the Copperbelt.

We are hopeful that the Catholic Diocese of Ndola will begin to participate in TEEZ also, as their Bishop has expressed interest in full training for leaders who have had some form of basic training. This we call "Level Two" study groups.

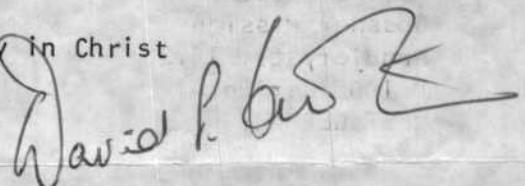
All this has meant that we are having to make an appeal to our friends who have expressed support and interest in our TEEZ project to help us cover the increased costs of the expanding work of the Project. The Programme Organiser and I feel that the opportunity to obtain a lease on a flat in the town centre (15 Enos Chomba Road - S.U. House) was a providential act, showing God's continued guidance of the Project. Having such a centre will enable us to expand the work still further. Employing a full-time clerical assistant will relieve me of some of the burden of work I now have to carry with my new responsibilities in our Theological College.

(continued.....)

If Gossner Mission is able to help us in any way in covering our immediate needs for outside assistance, this would be greatly appreciated. We realise that expenditure for this year has already been decided, and shall of course fully understand if you are unable to assist us at this time.

Thanking Gossner Mission once again for the help and encouragement given in the past.

Yours sincerely in Christ



(Revd) D.P.C. Curtis
Co-ordinator TEEZ Project

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Item Three PRODUCTION ETC.

| | |
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THEOLOGICAL EDUCATION BY EXTENSION IN ZAMBIA

P.O. BOX 8026 PARKLANDS KITWE - Republic of ZAMBIA

NEWSLETTER

Number 1

May 1980

Eingegangen

13. Mai 1980

This is the first issue of a quarterly Newsletter designed to tell you about the latest ideas and activities of the Theological Education by Extension in Zambia project (T.E.E.Z.). We hope that you will tell us what you to hear about through this "T.E.E.Z. News."

NEWS

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NEWS

In February, 1980, T.E.E.Z. ran its first two courses for training tutors to use Level One material. The courses were held in Lusaka, at the Anglican Cathedral, and Ndola, at Fatima Retreat House; each lasted for five days.

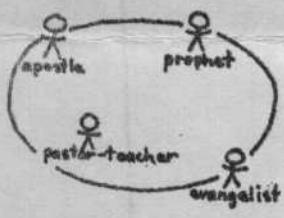
On these courses tutors were introduced to the history and methods of TEEZ and the particular history and aims of the TEEZ project. They studied part of Course 121: "Jesus and his people" and participated as students and leaders in groups discussing this Course.

Tutors discussed and planned how to train Christians for their different ministries in the churches and how to recruit and run TEEZ groups. They studied in particular the problems involved in leading TEEZ group discussion and marking tests in TEEZ Level 1 courses.

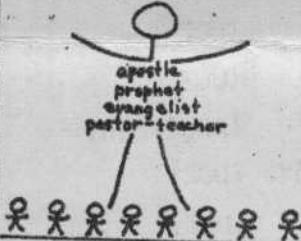
Most course sessions were conducted as group discussions, and participants left the courses with plenty of printed material for further study and use in their work as TEEZ tutors.

We found this diagram in 'Whole Earth' newsletter. It explains how extension methods help to equip Christian leaders for their ministry:

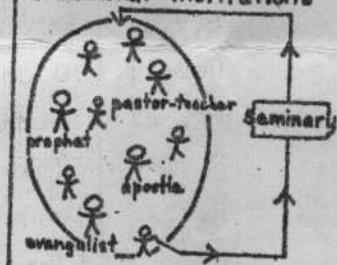
Ephesians 4:11



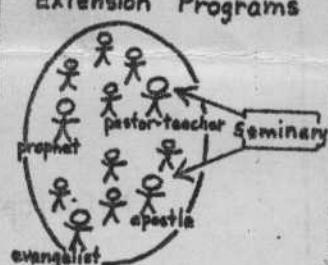
Contemporary Practice



Traditional Institutions



Extension Programs



One reason for the change to extension is theological. We find that traditional training patterns reinforce the false dichotomy between clergy and laity, and we are seeking to revive the concept of ministry in Ephesians 4:11-16, which is collegiate and corporate. To send off unproven and inexperienced young men to Bible Institute or seminary and then

send them back as pastors to run the local parishes is more likely to stifle than to stimulate local leadership and general participation in ministry. By extension we can encourage and train local leaders as they develop their gifts and are selected by the normal processes of congregational life.

The same basic concern can be expressed sociologically. Leaders are not "produced" by institutions: they develop through experience in the community. Pastors and other church leaders require more than academic knowledge and credentials: they need a sense of calling, gifts,

leadership ability, identification with the people, acceptability to the people. Thus extension educators go out to find leaders rather than "make" them. We provide these natural leaders with tools that will make their ministry more effective.

The best use of TEEZ courses in the churches is in training Christians for the various ministries they have in the church. These ministries they have in the church include Sunday school teaching, lay preaching, supplementary priesthood, eldership, local ministry, stewardship, congregational-councillorship. However, TEEZ course workbooks are not written for the training of any one ministry, and so Local Tutors must, as the group meetings, add to the material in the workbooks by giving group member assignments. These assignments should be :-

- (I) Practical
- (II) apply the teaching of the TEEZ workbook that has just been studied and discussed.
- (III) be helpful in training the student to do better the ministry he has in his church

It is suggested that, as tutors prepare for a group meeting, they work out in advance questions on the content of the workbook, questions on how the content applies in our lives today, and also assignments to be done by members in their daily lives and assignments for their particular church work in the coming fortnight.

continued.....Page Three

The TEEZ project committee has now accredited 23 people as TEEZ Level I Course Tutors following their successful completion of training:-

| | | |
|----------------|-------------------|--------------------|
| Chililabombwe: | Rev.P.K. Lombe. | (UCZ) |
| Chingola : | Rev.D. Nicol. | (UCZ) |
| | Rev.F.N. Sikazwe. | (UCZ) |
| Kafue | Rev.T. Thomas | (UCZ) |
| Kalulushi : | Fr.C. H. Shaba | (Anglican) |
| Kitwe | Mr.D. Chisunka | (Brethren) |
| | Fr.M. Kapata | (Anglican) |
| | Mr.J. Mwansa | (Church of Christ) |
| | Rev.A.G. Sichinga | (UCZ) |
| Livingstone : | Mr. J. Hamugande | (Church of Christ) |
| Luanshya | Mr.I .C. Banda | (UCZ) |
| | Fr.M. Bullock | (Anglican) |
| | Rev.J. Antonio | (UCZ) |
| Lusaka | Rev.E. Milandu | (UCZ) |
| | Fr. L. Mwenda | (Anglican) |
| | Rev.A. Slatwiinda | (UCZ) |
| | Rev.J. Mwansa | (UCZ) |
| | Fr .J.K Njamu | (Anglican) |
| Mufulira | Rev.S.S. Sichalwe | (UCZ) |
| | Fr.J.M. Dimas | (Anglican) |
| | Rev. P. Hoyle | (UCZ) |
| | Rev.N.S. Mutambo | (UCZ) |

In the table set out below, you will see how we developed the ideas in just one lesson of one workbook of Course 121, so that we could give our group members assignments to do before the next group meeting. Using this pattern of thinking about the lessons in our courses, Local Tutors can make up their own assignments together with their group members as a way of study and application of what the group is learning:

| THEME | CONTENT | SUPPLEMENTARY QUESTIONS ON CONTENT | RELATED QUESTIONS FROM MODERN LIFE | LIFE-BASED ASSIGNMENTS | CHURCH-BASED ASSIGNMENTS |
|--|---|---|---|---|--|
| Jesus the Galilean Course 121 Workbook 3 Lesson 2 | Galilee a mixture of cultures on a great trade road -- Comparison of Judaeans & Galileans -- Sea of Galilee - Life in lakeside towns. -- | How were the cultures mixed? -- What jobs did they do? -- How did the people live? -- What kind of trade? | How are the cultures mixed in Zambia? -- How is the economy & trade so different in Zambia? -- Rich/Poor -- Trade routes in Zambia & effects on Christianity -- Effect of geography on Zambian Christianity | See where goods in shops come from. -- Make a list of things in your life which are: a) European b) Zambian c) Both -- Take from newspapers things about trade of Zambia -- Increase salary of your house-servant. | Find out places people come from. -- List the things in congregation & church life which are: a) European b) Zambian c) both -- Prepare sermon (Give text on Galilee) |

COURSES-----COURSES-----COURSES-----COURSES-----

TEEZ is now offering three courses in Cibemba as well as English courses. The three Cibemba courses are all at Level I. The first, "Yesu ni Mfumu" (B 129) has the same pattern as the TEEZ English courses, but the other two, "Ukulanda na Lesa" (B 178) and "Amakalata Cinelubali" (B 138), are different. They are based on the TEE texts published by Evangel Press in Kenya. The whole course is contained in one book and contains fifty lessons; one lesson is to be studied each day, five days a week, for ten weeks. To supplement the books for these two Cibemba courses, TEEZ is going to provide a Tutor's Guide, suggesting questions for discussion, activities and assignments for the weekly group meetings. The fee per student for each of these two Cibemba courses, "Ukulanda na Lesa" (B 178) and "Amakalata Cinelubali" (B 138) is K4.00; the fee per student for "Yesu ni Mfumu" is K10.00.

TEE

Wilhelm Fugmann

Fichtenstraße 9
8806 Neuendettelsau

25. September 1979.

Herrn Pastor M i s c h e
Gossner Mission
Handjerystrasse 19-20
1 B e r l i n 41.

Lieber Bruder Mische !

Eingegangen

28. SEP. 1979

Erledigt

Anbei erhalten Sie einen Abzug des Teiles meines Afrika Berichtes für das Missionswerk Bayern, der von den theologischen Fernkrusen berichtet wie sie vor allem in Oldonya Sambo bei Arusha durchgeführt werden. Sie erhalten dadurch einen groben Überblick über das was in Oldonyo Sambu geschieht. Ich bin immer noch der Ansicht, daß das Lehrmaterial das in Tansania erarbeitet wurde fast wörtlich in Sambia verwendet werden könnte, denn die Hintergründe sind soziologisch und missionsgeschichtlich fast dieselben. Eine gründliche Einführung erhalten Sie in dieses inzwischen weitweit bei den jungen Kirchen eingeführte System durch das Buch von Ralph D. Winter: "Theological Education by Extension". Zu bekommen ist dieses Buch bei

Fuller Theological Seminary
School of World Mission
135 North Oakland Avenue
P a s a d e n a / California 91101
U.S.A.

Diesem international berühmten Seminar ist ein kleiner Verlag angeschlossen dessen Name mir im Moment nicht gegenwärtig ist. Wenn Sie aber an die obige Adresse schreiben werden sie das Buch zugesandt bekommen. Es kostet etwa um \$ 5.- herum.

Freundliche Grüße
Ihr

W. Fugmann

Please let me know if you would like to order the book - Theological Education by Extension, by R. D. Winter. If not being available, please forward the order to the address where I can buy it.

- 2 -
Oldonyo Sambu:

Heute am Himmelfahrtstag - 8. Mai - war ich in Oldonyo Sambu dem Konferenzzentrum der Arusha-Synode. Hier ist das Zentrum der Arbeit von Barbara Kniest, mit Unterrichtsräumen, einem sehr schönen Garten, der unter ihrer Leitung für die kirchliche Frauenarbeit angelegt wurde, sowie Viehweide und Schweineställe. Hier wohnt Schwester Liddy Dörr, die von hier aus mit ihrem Clinomobil - 20 Jahre alt und noch immer gut erhalten - die Masaisteppe befährt.

In Oldonyo Sambu finden alle kirchlichen Konferenzen, religionspädagogische Seminare, Sitzungen des Kirchenrates, Versammlungen des YMCA und des Nationalen Christenrates statt. Wichtiger aber als all dies, ist, daß Oldonyo Sambu das Zentrum für Theologische Fernkurse geworden ist.

In klarer Voraussicht, daß das zentrale Problem der Kirche in Tanzania die Pastorennot ist, hat man seitens der Arusha-Synode einen neuen weitblickenden Weg beschritten. Den Anstoß dazu gab der amerikanische Pastor Stanley Benson, der während eines Urlaubsjahres das Fuller Theological Seminar in Pasadena besuchte und dort mit den Ideen des amerikanischen Missionstheologen Ralph Winter vertraut wurde.

Winter, der als Missionar in Guatemala tätig war und nicht genügend theologisch geschultes Personal für seine evangelistische Arbeit sowohl, als auch für die zukünftige Gemeindebildung zur Verfügung hatte, begann damit interessierte Männer in Fernkursen auszubilden. Die Aufnahmebedingungen waren einfach. Jeder Interessent mußte lesen und schreiben können und aktiv für die Verbreitung des Evangeliums tätig gewesen sein, sei es hauptamtlich oder nebenamtlich.

Winter sagte sich, daß bei Männern, die sich bisher schon in ihrer Umgebung als Salz und Licht empfanden die erste Voraussetzung, nämlich die Motivation vorhanden sein muß. Damit aber wäre die größte Hürde übersprungen. Es ist das Verdienst Bensons, die Bedeutung dieses neuen Weges für die afrikanische Situation erkannt und seine Synode dazu gebracht zu haben diesen Weg zu beschreiten.

Die Erfahrungen in der Evang.-Luth. Kirche von Tanzania haben gezeigt, daß Männer die auf der hohen theologischen Schule in Makumira ausgebildet werden folgende Ziele anstreben:

Entweder a) einen theologischen Grad möglichst mit nachfolgender Sonderausbildung in Europa oder USA
oder b) eine Stelle mit einer guten Pfründe in ihrer Heimatgemeinde, möglichst mit Auto.

Die jahrelange theologische Ausbildung in Makumira, fern von der Basis, bedeutet ferner, daß diese jungen Männer sich in ihren sozialen Ansprüchen weit von denen entfernt haben, denen sie dienen sollen. Genügt ihnen dann nachher entweder die soziale Stellung oder der Gehalt nicht, dann wandern sie ab in andere Berufe ein Faktum das in Makumira schon heute bemerkbar ist. Schon heute sind bis zu 60 % aller Pfarrstellen mit sogenannten Synodalevangelisten besetzt, die meistens sofern sie sich bewähren, nach einigen Jahren Praxis und einem Kurzkurs ordinier werden.

Die Arusha-Synode ist den ganzen Weg gegangen indem sie gar nicht erst auf Nach-

- 8 -

schub von Makumira wartet, höchstens für besondere Aufgaben in Städten oder auf übergemeindlicher Basis.

Welches sind nun die Aufnahmebedingungen für Oldonyo Sambu?

- 1.) Jeder Fernkursstudent muß im aktiven Gemeindedienst stehen, entweder als Evangelist oder in anderer Weise.
- 2.) Daß er Lesen und Schreiben kann versteht sich von selbst.
- 3.) Er bekommt durch die Teilnahme an diesem Kurs kein Anrecht auf Anstellung oder Gehalt. Sein Titel in Kisuheli ist "Diener der Gemeinde".

Das Bildungsziel wurde mir folgendermaßen beschrieben:
Es sollen Hirten, Diakone und Pfarrer für kleinere Landgemeinden ausgebildet werden, die bereit sind auf der Stelle, auf der sie sich jetzt schon befinden, weiterzuarbeiten, und die vor allem bereit sind, sich mit ihrer Gemeinde zu identifizieren.

Wie geht nun die ganze Sache vor sich?

In einem kurzen Vorbereitungskurs werden sie erst einmal mit der Methode des Fernkurses vertraut gemacht. Jeder erhält dann die vorbereitete Hausaufgabe. Es handelt sich dabei um vervielfältigte Darstellungen des betreffenden theologischen Wissensgebietes.

Zugleich müssen sie bestimmte biblische Geschichten lesen und mit ihren eigenen Worten niederschreiben. Daneben sind gezielte Fragen in einem eigenen, dafür beigelegten, Fragebogen zu beantworten.

Der gegenwärtige Kurs besteht aus 41 Teilnehmern, 35 Lutheranern und 6 von der katholischen Kirche entsandten Studenten. Da sowohl aus arbeitsmethodischen als auch aus geographischen Gründen nicht alle Teilnehmer monatlich oder vierzehntägig zusammengeholt werden können hat man sie in Gruppen von 6 - 10 Studenten aufgeteilt, die an irgend einem zentralen Ort je nach Bedarf alle 14 Tage oder alle Monate für einen Tag zusammenkommen und dort mit Pastor Dean Petersen und Pastor Kimiri die Ergebnisse der vorhergehenden Periode besprechen, sich gegenseitig korrigieren und dadurch das Gelernte vertiefen.

Dean Petersen berichtet über diese Zusammenkünfte:

"Wir haben sie immer wieder in den einzelnen seelsorgerlichen Gesprächen, die wir monatlich haben auf die Thematik hin angesprochen, etwa im Sinne: Wie könnt ihr dieses oder jenes Thema in eurer Gemeinde oder Umgebung verwenden und wir finden, daß wir hier Theologie in einem unmittelbaren Bezug zum Leben lehren dürfen. Fast jeder Student kann hier sofort einen thematischen Beitrag aus seiner Gemeindepraxis beitragen. Das ist ungeheuer anregend.

Wir erleben auch noch etwas anderes. Es ist eine ständige Auslese und Selbstprüfung sowohl für uns als auch für die Studenten. Diese Männer studieren Theologie auf dem Boden ihrer Gemeinde und mit ihrer Gemeinde zusammen, denn was in einer Woche gelernt wird, daran hat auch die Gemeinde Anteil. Sie werden stark gefordert und brauchen durchschnittlich 2 - 3 Stunden am Tag um ihre Aufgaben zu machen.

- 9 -
Eine Umfrage hat ergeben, daß fast keiner von ihnen während des Tages dazu kommt sich seinem Studium zu widmen. Petersen erzählte, daß er kürzlich einen fragte, wieviele Stunden er pro Woche geben muß. Er sagte ihm: "Jeden Tag eine Religionsstunde, dann noch 5 Stunden Taufunterricht pro Woche und am Sonntag zweimal predigen." Peterson fragte ihn dann noch: "Und wieviel Religionsstunden hält dein Pfarrer?" Die Antwort war: "Als ich krank war half er mir und hielt 2 Stunden!"

Die Fernkurse dauern 5 Monate und danach werden alle Teilnehmer für 4 Wochen zu einem Blockkurs in Oldonya Sambu zusammengeholt. In diesen 4 Wochen wird das in den vergangenen Monaten erlernte noch einmal wiederholt und vertieft.

Wie sieht der Lehrplan aus?

1. Jahr: Das erste Jahr steht im Zeichen der biblischen Theologie. Glaubensaus sagen haben den Vorzug vor einer historisch kritischen Untersuchung. Einzelne Bücher werden durchgenommen und ihr Inhalt besprochen, dargestellt und erklärt.

2. Jahr: Eine Gruppe wird von Pastor Petersen geleitet und eine andere von Pastor Kimi.

2. Jahr: Im zweiten Jahr wird, auf der biblischen Theologie aufbauend, die historische Theologie durchgenommen. Hier wird ganz bewußt, abgesehen von der Reformationsgeschichte, die europäische Kirchengeschichte kurz geschaltet. Wesentlich ist für diese Männer, die christliche Frühgeschichte, die Auseinandersetzungen mit dem Judentum, die für die Afrikaner besonders nötig und wichtig ist, dann neben der Reformationsgeschichte vor allem die afrikanische Kirchengeschichte.

3. Jahr: Im dritten Jahr geht es um die systematische Theologie. Sie muß immer unter einer bestimmten Thematik gesehen und gelehrt werden. Zum Beispiel Gott/Ahnen - Opfer Jesu/ heidnische Opfer - Heil/Heilung im afrikanischen Sinn - Ahnenverehrung/christliches Begräbnis - Mittlerschaft Jesu/ Mittlerschaft der Ahnen.

Die Themen sind für diese Männer von einer ungeheuren Brisanz, denn sie stoßen täglich an sie in ihrer gerändlichen Praxis.

Während meiner Anwesenheit in Oldonyo Sambu war der Aprilkurs fast zu Ende aber ich hatte Gelegenheit einen ganzen Nachmittag mit den Männern zu diskutieren. Es würde den Rahmen dieser Darstellung sprengen wenn ich darüber jetzt berichten würde. Ich möchte nur einige Fragen, die sie mir gestellt haben anführen.

"Was sind eure Motive, daß ihr Europäer und helft?", oder "Was versteht ihr unter Partnerschaft?" oder "Braucht ihr uns wirklich?" (nur verständlich aus meiner Antwort auf die vorherige Frage), oder "Wenn ihr uns Geld schickt sagt ihr uns dann wofür wir es verwenden müssen?" oder "Wenn du persönlich zu entscheiden hättest und nicht unsere Kirche wie würdest du das Geld verwenden?" Meine Antwort darauf: "Damit das Evangelium Füsse und Hände bekommt." Daraufhin großer Beifall von der ganzen Gruppe.

9.4.1979

Herrn
Klaus Jürgen Jähn
Vielohweg 126 e
2000 Hamburg 61

Sehr geehrter Herr Jähn!

Im Auftrage von Herrn Mische übersende ich Ihnen beiliegende Fotokopien
über TEE.

Mit freundlichen Grüßen
im Auftrag

P.

Joint Churches Planning and Co-ordinating Committee for Theological Education by Extension held at the UCZ Ministerial Training College, Mindolo Kitwe on 10th and 11th January 1979

Welcome was given by the Principal of the Ministerial Training College, Revd. Joel Chisanga, and he led the meeting in an opening prayer.

Each person then introduced himself/herself to the meeting:
Present:

Rev. S.S. Kapongo (UCZ Moderator, Lusaka Presbytery) Rev. J. Chisanga (Principal MTC, Convenor), Revd. Dr. T.L. Tucker (Tutor, MTC), Rev. C.W. Musgrave (UCZ Minister, Lusaka), Rev. C. Schmidt (Gossner Mission, Assoc. Minister UCZ), Revd. J-P Belin (White Father), Mrs. Rosemary Maoulanga (Member, Anglican Training Team), Revd. N. Beddow (Member, Anglican Training Team), Fr. Denys Whitehead (Member, Anglican Training Team), Revd. J. Dimas (member, Anglican Training Team), Rev. A. Slorach (Tutor, MTC), Mr. Chester Woodhall (Churches of Christ) Miss Jane Terry (Churches of Christ), Mr. S. Chisebwe (Churches of Christ), Mr. John Mwansa (Churches of Christ), Revd. D. Curtis (Tutor, MTC).

Apologies:

The apologies of Bishop Mabula of the Anglican Church of Zambia and Revd. D. Nicol of the UCZ were received by the meeting.

Appointment of Chairman

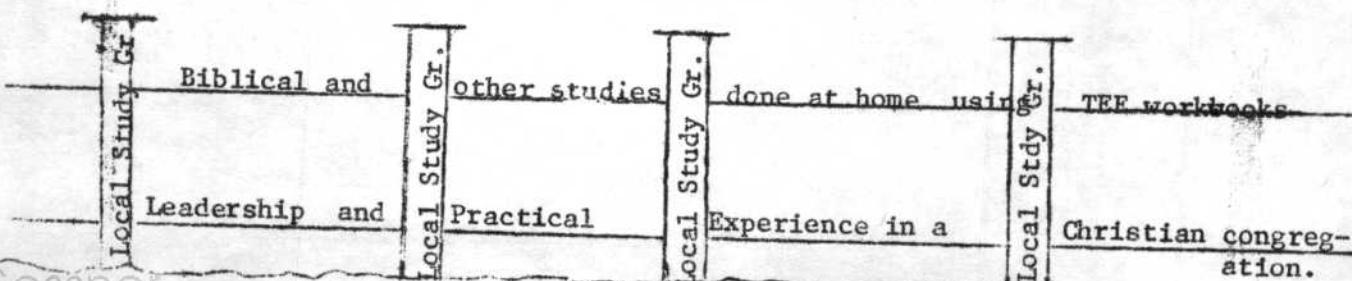
It was agreed that, since this was primarily a joint Anglican/UCZ meeting, The Principal of MTC and a member of the Anglican team should take the chair at alternate sessions.

Opening Remarks on TEE and the UCZ initiative

The Revd. D. Curtis of the UCZ briefly described that the letters "T.E.E" stand for "Theological Education by Extension".

This method of Christian education and training began in Guatemala in the early 1960's. The Presbyterian Church in Guatemala was expanding its membership more rapidly than any traditional pattern of ministerial or Lay training could cope with; the small seminary they had there could only produce a small number of full-time ministers each year, and the finances of the Church and rapid growth of the number of Christians, made it necessary to train and equip for Christian leadership many more people in a way that enabled the trainees to study "in depth" and at the same time do so in their local places of residence.

The TEE method used the Theological tutors of the Seminary to visit groups of students in their own local areas on a regular basis, and prepare and distribute "self-teaching" books that the students studied between the regular group meetings. From the beginning it was a method of training LEADERS who were having to actually do the work of Christian teaching and preaching and pastoral counselling while they studied. A diagram to describe how the method works is given below:



The diagram represents a "two-barred fence" in which the fence posts are the Local study group meetings and the two wires are, Biblical and other studies done at home using the TEE workbooks, and the experiences of actual practical Christian work. The Local study sessions are intended, not primarily as lectures, but as times when under the guidance of the tutor, a group of leaders draws together Biblical and other studies and practical experience and lets each bring light upon the other.

This first experiment in Guatemala was very successful, and other parts of the world have seen, in the past two decades, the advent of a number of TEE schemes, especially in countries where there is a rapid growth of the Christian Church.

Here in Zambia, various schemes are being used, and Revd. Curtis went on to describe how, in 1977, with the financial support of the Gossner Mission and the United Church of Canada, and the approval of the UCZ Ministerial Training College staff, he had obtained and reproduced TEE teaching materials that were published originally by the Theological Education by Extension College (Southern Africa). This College is sponsored by a large number of Churches in South Africa, including Catholic, Anglican, Reformed, Methodist and the African Independent Churches. The materials are written by qualified theological teachers, are non-sectarian, and easily reproduced by means of duplicating. Several local study groups have been set up, on the Copperbelt and in Lusaka, and the Copperbelt Local Ministers of the UCZ have undergone one of the courses. Revd. Curtis said that it had been his hope from the beginning that a joint Churches TEE programme might be set up, to act as a service agency, offering TEE education and training to the Churches in Zambia who want it.

Statement by Anglican Church Representative

A prepared statement by Fr. N. Beddoe had been circulated previous to the meeting, and Fr. Beddoe explained that the needs of the Anglican Church of Zambia are:

- a) the training of supplementary priests
- b) refresher courses and in-service training for clergy and catechists

To achieve these aims, the Anglicans are very interested in using the Diploma Courses provided by the TEE College (Southern Africa).

It was also felt from the Anglican side that such Diploma courses need to be recognised by the T.E.E.C. and the qualifications given at the end might be universally accepted throughout Central and Southern Africa. Fr. Beddoe stressed that affiliation with the TEE College (Southern Africa) would be of great benefit to any shared programme. Initially the Diploma might be used for post-ordination training, but there might be the possibility for using it in future in the full-time training of priests.

Statement by Gossner Mission

Rev. C. Schmidt from Sinazene (an Associate Minister of the UCZ) spoke for the Gossner Service Team and explained to the meeting that Gossner Mission is not a separate church, but worked on development programmes and was associated with the UCZ in its work.

Gossner has already made grants towards the cost of the TEE work already undertaken by Revd. D. Curtis within the UCZ, and more grants for specific capital projects might be forthcoming, especially since it is hoped to set up an inter-church organisation and Gossner is especially interested in ecumenical ventures.

Once the programme is set up, concrete proposals for TEE could be put to Gossner Mission for specific support.

Continued.....3/

Statement by Fr. J-P Belin

Father Belin, who has written the 'Ukulondolola' series of New Testament commentaries, spoke to the meeting about the books he has written and the TEE Course that he is preparing. It had been at the request of Revd. D. Curtis that he had begun a series of three courses under the general heading of "Christ is the Lord", and the first workbook of the first course was shown to the meeting in its manuscript form. The books are to be written entirely in CiBemba, and will be used experimentally at first prior to evaluation and final editing. Revd. D. Curtis, as the organiser of the UCZ programme of TEE studies, had agreed to produce copies of this material and have it tried and tested on the Copperbelt..

Statement by the representative of the Churches of Christ

Mr. Chester Woodhall of the C of C in Kitwe explained that there were about 40 leaders undertaking training by TEE in the Kitwe congregations of the Church of Christ.

The Churches of Christ are affiliated to the Evangelical Fellowship of Zambia and are a member of the TEE committee of the EFZ. They would like to participate in TEE on a shared basis in order to obtain more teaching materials and share in study groups to be set up by any jointly run TEE programme that this meeting might establish.

It was noted that the Churches of Christ are using materials from East Africa, some translated into ciBemba and some in English, in addition to the materials that have been produced by Revd. D. Curtis.

Message from Mindolo Ecumenical Foundation

Although the Director was not able to be present in person, he sent a message via Fr. Denys Whitehead to say that MEF personnel might be able to assist in the setting up of a TEE programme by offering to write, edit or adapt teaching materials as required.

THE SETTING UP OF A SHARED PROGRAMME FOR T.E.E.

The following recommendations were worked out by the Committee in its second and third session and are to be taken back by representatives, to the respective governing bodies of participating churches:

Recommendation 1.

That the NAME of the shared TEE programme be, "Theological Education by Extension in Zambia" (T.E.E.Z.)

Recommendation 2

That the TWO MAJOR AIMS of Theological Education by Extension in Zambia be as follows:

- 2.1 To provide training for organised local groups of church leaders using TEE materials which have been evaluated and accepted by TEEZ through its Project Committee
- 2.2 To provide courses leading to Awards, Certificates and Diplomas as offered by the Theological Education by Extension College(Southern Africa)

Recommendation 3

That there should be a PROJECT COMMITTEE to organise the work of T.E.E.Z., consisting of 3 representatives from each fully participating church

3.1 The representatives on the Project Committee should each serve for a minimum of two years.

3.2 A "fully participating church" shall be taken to mean a church which, by its financial and other support has shown a genuine interest in and commitment to Theological Education by Extension in Zambia.

3.3 The Project Committee will be responsible for the management of the entire project including the preparation of budgets, financial administration and nomination of Executive Officers, and will report to the governing bodies of the respective participating Churches.

3.4 The Project Committee should proceed on the basis of a consensus of opinion among its members. However, if there is an issue which must be taken to the vote, then there should be one vote for each fully participating church.

3.5 In the initial stages, the quorum of the Project Committee should be one member from each fully participating church.

3.6 The Project Committee should meet not less than twice every year.

3.7 The Project Committee shall appoint a Committee Chairman, a Treasurer, and a Minute Secretary who shall not be one of the Project Officers as defined in Recommendation 4.

Recommendation 4

That there should be the following PROJECT EXECUTIVE OFFICERS:

4.1 A PROJECT CO-ORDINATOR who will:

- a) be the chief executive officer responsible to the Project Committee for the day-to-day running of T.E.E.Z.
- b) liaise with the T.E.E.C. (Southern Africa)
- c) where necessary, be responsible for seeking financial support for T.E.E.Z.
- d) act as Convenor of the Project Committee
- e) be responsible for correspondence with participating churches.

4.2 A CURRICULUM ORGANISER who will:

- a) be responsible for the production of TEE materials as directed by the Project Committee.
- b) be responsible for setting up course evaluation procedures.
- c) be responsible for curriculum development.

continued.....5/

4.3 A TRAINING PROGRAMME ORGANISER who will:

- a) be responsible for the general supervision of all organised local study groups and courses.
- b) be responsible for organising examinations within the Project.
- c) be responsible for training Local Tutors.
- d) be responsible for liaison with Regional Organisers.
- e) be responsible for implementing the admissions policy of the Project Committee.

4.4 These three Project Executive Officers shall be in attendance at all meetings of the Project Committee.

Recommendation 5

That the Project Committee approach the governing bodies of supporting churches for the authority to seek funds and practical support for the setting up and running of T.E.E.Z.

Recommendation 6

That Course fees be charged to all students with T.E.E.Z.

6.1 That students studying through T.E.E.Z. be charged an economic price for each course, and that course fees be payable in advance

6.2 That TEEZ will not offer subsidies to students but sponsoring churches may do so.

Recommendation 7

That the CURRICULUM of T.E.E.Z. be established according to the following principles:

7.1 Consisting of Courses from TEEC(Southern Africa) as they become available, evaluated and accepted by the Project Committee.

7.2 Consisting also of other Courses, evaluated and accepted by the Project Committee, as they are available and according to the needs of the people who are studying through T.E.E.Z.

Recommendation 8

That students in the T.E.E.Z. programme shall be:

a) proven church leaders

and b) have been approved by appropriate church courts and authorities.

It is anticipated that "appropriate church courts and authorities" will differ in each participating church and the Project Committee will consult each church to establish the appropriate procedures in each case.

Recommendation 9

That the Project Committee shall lay down, and from time to time review the ACADEMIC REQUIREMENTS for admission to Courses.

OTHER MAJOR RECOMMENDATIONS

Recommendation 9

The Committee recommends that initially, Revd. David Curtis should be Project Co-ordinator and Curriculum Organiser, and that Revd. N. Beddow be the Training Programme Organiser.

Recommendation 10

The Committee recommends that each fully participating church be asked to make an initial advance to T.E.E.Z., through its Project Co-ordinator, of K600.00, to get the Project under way.

On Thursday 11th January 1979, the Committee re-convened at 09.00hrs and considered the draft of the Minutes of the previous Sessions' business and they were adopted as amended.

Distribution of Copies of the Minutes and Recommendations

| | |
|---------------------------|---------------------|
| United Church of Zambia | 25 copies, |
| Anglican Church of Zambia | 25 copies |
| Churches of Christ | 20 copies |
| Gossner Mission | 5 copies |
| Catholic Secretariat | 10 copies |
| Catholic Bishops | 1 copy to each of 8 |
| Christian Council of Z. | 3 copies |
| MINDOLO Ecumenical Found. | 3 copies |

Follow-up to this meeting

It was agreed that, if no action has been taken by the governing bodies of the respective churches by July 1st 1979, in respect of the recommendations made above, then Principal Revd. J. Chisengais asked to convene this meeting again to consider progress.

Thanks

The Principal of MTC thanked all the participants for coming to the meeting and making it such an interesting and useful occasion

The Anglican representatives expressed their warm thanks to the Principal and the Ministerial Training College for their hospitality.

The meeting was closed with prayer.

Sitzung des Planungs- und Koordinierungsausschusses
der Kirchen zur Theologischen ~~Weiterbildung~~^{an} ~~vorort~~ in Mindolo
/Kitwe am 10./11. Januar 1079 im Theologischen College

Der Leiter des Theol. College, J. Chisanga, hieß die An-
senden willkommen und eröffnete die Tagung mit einem
Gebet.

Jede(r) Anwesende stellte sich selbst vor:.....

(Entschuldigungen:....)

Wahl des Vorsitzenden: Da die Tagung hauptsächlich von ~~der UCZ~~
~~zwischen~~ und der Anglikanischen Kirche getragen wurde,
einigte man sich darauf, daß der Leiter des Theol. ~~College~~
und ein Mitglied der Anglikanischen Gruppe alternierend
den Vorsitz führen sollten.

Programm der Theologische Ausbildung vor Ort
Einleitende Bemerkungen zum Thema und die Initiative
der UCZ (Vereinigte Kirchen Lander)

TEE =
Theological Education
by Extension
(Pf. Curtis erklärte kurz, daß die Abkürzung T.E.E.
für Theological Education by Extension (= theologische
Ausbildung vor Ort Weiterbildung) stehen.)

Diese Methode ~~geht-aus~~ wurde Anfang der 60er Jahre in
Guatemala eingeführt. Die Presbyterianische Kirche Guate-
malas nahm so schnell zu, daß man mit keinem der traditionellen
Ausbildungsprogramme für Theologen oder Laien
den Anforderungen gerecht werden konnte. Das kleine
Seminar konnte jährlich nur eine geringe Anzahl Pfarrer
ausbilden. Die finanzielle Lage der Kirche und das
rasche Anwachsen der Zahl der Christen ~~verstärkten~~
machten es erforderlich, daß sehr viel mehr Menschen direkt
an ihrem Wohnort gründlich ~~ausgebildet~~ für
leitende Aufgaben in der Kirche ausgebildet wurden.

Nach der TEE-Methode besuchten die Tuteure des Theol.
Seminars regelmäßig Gruppen von Studenten in ihren
Wohngebieten und verteilten selbstverfaßte Bücher zum
Selbststudium, die diese zwischen den Besuchen durcharbei-
ten. Von Anfang an war es eine Methode zur Ausbildung
von Gemeindeleitern, die bereits während ihrer Ausbildung

Donnerstag, 26.1.1978

In einem Gottesdienst wird der bisherige Direktor der Gossner Mission, Pastor Martin Seeberg, verabschiedet. Der stellvertretende Vorsitzende des Kuratoriums dankt ihm im Namen des Kuratoriums für die 15 Jahre seines Dienstes bei der Gossner Mission.

A 1 / Anschliessend wird der neue Direktor, Pastor Siegwart Kriebel, von Landessup.i.R. Peters in sein Amt eingeführt. OKR Dr. Runge verliest die Bestallungsurkunde. Bei der Einführung wirken Pastor Seeberg und der Vorsitzende des Kuratoriums der Gossner Mission in der DDR, Pfr. Orphal, als Assistenten mit. Die Ansprache von Pastor Kriebel ist als Anlage beigefügt.

Im Anschluss an den Gottesdienst findet ein Empfang statt, an dem auch die Kollegen des Berliner Missionswerkes und andere geladene Gäste teilnehmen. U.a. sprechen Bruno Schottstädt, der Direktor der Gossner Mission in der DDR, und der ehemalige Direktor der Gossner Mission Berlin, Kirchenrat Dr. Christian Berg, Gruss Karte.

Freitag, 27.1.1978

Die Andacht wird von Pfarrer Dzubba gehalten.

TOP 1 Allgemeine Berichterstattung

INDIEN

Pastor Seeberg berichtet:

- a) Die Freundschaftsreise mit 16 Teilnehmern befindet sich augenblicklich in Nepal und wird am 30.1. in Ranchi erwartet.
- b) Ausser gelegentlichen Briefen von Dr. Singh erhielt die Gossner Mission keine offiziellen Briefe von der GELC.
- c) Herr Jai Lakra, Köln, hatte vor seinem Indien-Besuch im Dezember 1977 P. Seeberg angerufen und ihn um die "Genehmigung" gebeten, die verschiedenen Parteien der GELC zu Gesprächen gemeinsam einzuladen. P. Seeberg hat ihm erklärt, dass er dazu keine Genehmigung von ihm einzuholen brauche. - Inzwischen sind von anderer Seite Nachrichten über diese Gesprächsversuche eingetroffen.

P. Weissinger berichtet:

- d) Der LWS hat einen grösseren Betrag zur Finanzierung verschiedener Projekte im Gebiet der GELC bei "Brot für die Welt" über den LWF beantragt. Dieser Antrag wurde zurückgestellt und der LWS um präzisere Angaben gebeten.

P. Borutta berichtet:

- e) Herr Jai Lakra hat ihm telefonisch von seinen Versuchen, die indischen Brüder zum gemeinsamen Gespräch zu bewegen, berichtet. Ein Ergebnis ist nicht bekannt. - Herr Lakra hat alle entscheidenden Leute der GELC getroffen, bis auf Dr. Paul Singh.
- f) Pastor Borutta bittet darum, dass der Brief, der vom Kuratorium an die GELC geschickt wurde, allen Kuratoren zur Kenntnisnahme zugeschickt wird.
- g) Pastor Borutta berichtet von den Schwierigkeiten des Gossner Colleges in Ranchi. Er bittet darum, dass "die in Mainz frei werdenden 300.000,-- DM" zum Bau des Gossner Colleges nach Indien überwiesen werden.

A 2 / Der Direktor wird gebeten, einen Brief an die GELC zu schreiben und darauf hinzuweisen, dass die Finanzierung eines Neubaus für das Gossner College durch andere Organisationen (z.B. EZE) möglich erscheint. Ein entsprechender Antrag mit den nötigen Unterlagen (Bauplan, Kalkulation etc.) soll eingereicht werden.

mit Verkündigung, Predigt und Seelsorge ~~und~~ betrachteten.

(Diagramm)

Das Diagramm zeigt einen Zaun mit zwei Querbalken. ^{drähten}
Die Zaunpfosten stellen die Studiengruppen in den Dörfern dar und die zwei Querdrähte die Bibel- und sonstigen Studien, die die Teilnehmer zu Hause durchführen, sowie die Erfahrungen aus der täglichen Arbeit in der christlichen Gemeinde. Die Studiengruppen vor Ort sollen weniger Vorlesungen sein als vielmehr Gelegenheiten für die Gemeinleiter, unter der Anleitung eines Tutors Bibel- und sonstige Studien und praktische Erfahrungen miteinander zu vergleichen und das eine jeweils im Lichte des anderen zu sehen.

Dieses erste Experiment in Guatemala war sehr erfolgreich und in den vergangenen zwei Jahrzehnten sind in anderen Teilen der Welt eine ganze Reihe von TEE-Modellen erarbeitet worden, besonders in Ländern, in denen die christlichen Gemeinden schnell wachsen.

Hier in Sambia wird nach verschiedenen Modellen gearbeitet, und Pf. Curtis bewhrte, wie er 1977 mit der

finanziellen Unterstützung der Gossner Mission und der Vereinigten Kirche von Kanada und mit der Zusatimmung des Lehrkörpers des Theol. College TEE-Material erhalten und vervielfältigt hatte, das ursprünglich von dem TEE-College von Süd-Afrika erarbeitet worden war. Dieses College wird von vielen Kirchen Südafrikas unterstützt, u.a. der katholischen, anglikanischen, reformierten, methodistischen und den Unabhängigen Afrikanischen Kirchen. Das Material wird von qualifizierten theologischen Lehrern geschrieben, ist nicht sektiererisch und läßt sich leicht vervielfältigen. Im Kupfergürtel und in Lusaka sind verschiedene Ausbildungsgruppen gebildet worden, und die Pfarrer der UCZ im Kupfergürtel haben einen dieser Kurse mitgemacht. Pf. Curtis betonte, es sei von Anfang an seine Hoffnung gewesen, daß ein TEE-Programm für alle Kirchen begonnen werde.

Protokoll

der Sitzung des Kuratoriums der Gossner Mission am 26./27.Januar 1978 in Berlin

Anwesend vom Kuratorium

mit Stimmrecht

Herr Landessup.i.R. Peters, Celle (Vorsitz),
Herr P.Borutta, Nürnberg,
Herr P.Gohlke, Lübbecke,
Herr Prof.Dr.Grothaus, Flensburg,
Herr Dipl.-Ing.Hertel, Stuttgart,
Herr P.Dr.Hess, Rödinghausen,
Herr OKR Dr.Kratz, Darmstadt,
Herr Dr.Löffler, Hamburg,
Herr OKR Dr.Runge, Berlin
Herr P. Schmelter, Lemgo,
Frau Dr.Seeber, Berlin,
Herr P. Dr.Smid, Leer-Logabirum,
Herr Vögeli, Genf,
Herr Dr.Wagner, Neuendettelsau,
Herr P. Weissinger, Bad Vilbel,

Stellvertr.

o.Stimmrecht

Frau P. Borns-Scharf, Eschborn/Taunus,
Herr P. Dröge, Bielefeld,
Herr P. Dzubba, Berlin,
Herr Schäfer, Stammheim,
Herr Sup. Wesner, Bad Salzuflen,

Mitarbeiter

Frau Friederici, Berlin,
Herr P. Kriebel, Berlin,
Herr P. Seeberg, Berlin,

Gäste

Herr Dr. Dejung, Rotterdam,
Frau Furthmüller, Stammheim,
Herr P.Hollm, Berlin,
Herr P. Sonn, Berlin

Tagesordnung

| | |
|-------|--|
| TOP 1 | Aktuelle Berichterstattung |
| TOP 2 | Nepal-Ausschuss |
| TOP 3 | Sondersitzung des Kuratoriums |
| TOP 4 | Ergebnis des Gesprächs mit den Landeskirchen |
| TOP 5 | Ergebnis des Gesprächs mit der EKHN |
| TOP 6 | Personalia |
| TOP 7 | Finanzen |
| TOP 8 | Verschiedenes |

werden könnte, von dem alle Kirchen Gebrauch machen könnten, ~~die es brauchten~~.

Äußerung des Vertreters des Anglikanischen Kirche

Eine Stellungnahme von Fr. N. Beddow war vor der Sitzung verbreitet worden, und Fr. N. Beddow erklärte, daß die anglikanische Kirche in Zambia brauche:

- a) die Ausbildung zusätzlicher Priester
- b) weiterführende Kurse und Vor-Ort-Training für Priester ~~und~~ und Katecheten.

Im Hinblick auf diese Ziele sind die Anglikaner sehr interessiert an den Diplom-Kursen des TEE-College (Südafrika).

Die anglikanische Seite betonte auch die Notwendigkeit, daß solche Diplom-Kurse vom TEE-College ^(Südafrika) anerkannt werden müßten, ~~und~~ ^{damit erreichten} ~~und~~ ^{uniblau} die Qualifikationen in ganz Zentral- und Südafrika anerkannt werden müßten. Fr. Beddow betonte, daß eine Verbindung mit dem TEE-College in Südafrika von großem Vorteil für alle gemeinsamen Programme sein würde. Anfangs könnte das Diplom für die Weiterbildung nach der Ordination dienen, aber es könnte in Zukunft auch direkt zur Priesterausbildung benutzt werden.

Stellungnahme der Gossner Mission

Pf. C. Schmidt aus Sinazese (ein freier Mitarbeiter der UCZ) sprach für das Gossner Service Team und erklärte der Versammlung, daß die Gossner Mission nicht eine Kirche für sich sei, sondern in Entwicklungsprogrammen arbeite und darin mit der UCZ zusammenarbeite. Die Gossner Mission hat bereits Zuschüsse zu der TEE-Arbeit von Pf. Curtis innerhalb der UCZ gegeben, und weitere Zuschüsse für besondere Projekte seien möglich, besonders seit die Hoffnung auf eine inter-kirchliche Organisation des Programms besteht, da die G.M. besonders an ökumenischen Vorhaben interessiert sei. Sobald das Programm formuliert ~~ist~~, könnten konkrete Vorschläge der G.M. vorgelegt werden mit der Bitte um Unterstützung vorgelegt werden.

4. Ein Planer für das Gwembetal

Die Notwendigkeit einer Analyse der Möglichkeiten im Gwembetal und die Ausarbeitung der Ideen von den Talbewohnern und den Teammitgliedern ist offenbar.

Nebenbei könnte dieser Planer die anfallende Projektverwaltung beaufsichtigen. Berufliche Qualifikation: Handwerklicher Beruf, Studium der Soziologie und der Psychologie.

Unerlässlich für ihn (sie) ist das Erlernen der Tongasprache.

Der letzte Punkt gilt nicht nur für den Planer, sondern eigentlich für alle Mitarbeiter in Zambia. Wir müssen uns der Bedeutung des gegenseitigen Verständlichmachens (ohne den evtl. störenden Dritten) bewusst sein.

5. Das Gwembe-Süd-Entwicklungskomitee

Um die Gwembetalbewohner noch stärker als bisher in die Arbeit des G.S.D.P. einzubeziehen, sollte dem Gwembe-Süd-Entwicklungskomitee wieder mehr Funktionsfähigkeit gegeben werden. (Bedürfnisse artikulieren). Das Komitee sollte folgendermassen besetzt sein:

1/3 Dorfälteste,

1/3 Regierungsbeamte (D.S.Chief, Officer von Choma, Councillors)

1/3 Mitglieder des G.S.D.P.

Dieses Komitee könnte entscheidend mitwirken bei der Aufstellung einer Entwicklungsstrategie für das Tal. Die oben genannte Besetzung des Komitees sollte ein Vorbeiplanen an den Bedürfnissen der lokalen Bevölkerung verhindern.

6. Teamsituation

Wir beide befürworten nach wie vor die Arbeit in einem Team. Es ist noch immer die idealste, wenn auch nicht unbedingt die einfachste Form der Zusammenarbeit. Uns allen fehlt es an einer gewissen Reife! Die Annahme, dass durch die Neubesetzung des Teams oder das Auswechseln einiger Mitarbeiter nur noch die Team-Sonne scheinen würde, ist falsch. Überall da, wo Menschen aufeinandertreffen, sich begegnen, kommt es zu Spannungen. Dies sind ganz natürliche und fruchtbare Spannungen. Durch die Verschiedenartigkeit der Temperamente können sie zu einer Bereicherung des Teams führen.

Solange Jesus die Hauptrolle in unserem Leben spielt und wir das Wort Gottes nicht nur auf der Zunge, sondern im Herzen tragen, sollte alles nicht so traurig sein.

Stellungnahme von Fr..J.P.Bellin

~~888888888888~~ ~~Vater~~ Bellin, der die ~~U~~kulondolola Reihe der Kommentare zum NT geschrieben hat, sprach über die Bücher, die er verfaßt hat und den TEE-Kurs, den er vorbereitet. Auf Veranlassung von Pf. D.Curtis hatte er eine Reihe von 3 Kursen ~~wurde~~ ~~und~~ ~~dem~~ allgemeinen Thema "Christ ist der Herr" begonnen, und das erste ~~A~~beitsbuch des ersten Kurses wurde der Versammlung als Manuscript vorgelegt. Die Bücher sollen ganz in CiBemba geschrieben ~~wurde~~ und versuchsweise verwendet werden, bevor sie überarbeitet und veröffentlicht werden. Pf. Curtis als ~~der~~~~x~~Organisator des UCZ-Programmes hatte zugestimmt, Kopien dieses Material herstellen ~~und~~ im Kupfergürtel verwenden und testen zu lassen.

Stellungnahme der Kirchen Christi

Mr. Ch. Woodhall von der Kirche Christi in Kitwe berichtete, daß ca. 40 Gemeindeleiter in ~~dem~~ Kitwe am TEE-Training teilnehmen.

Die Kirchen Christi sind der Evangelical Fellowship of Zambia angeschlossen und gehören ~~der~~ ~~TEE-~~Ausschuß ~~einem~~ gemeinsamen ~~an~~ TEE-Programmmitarbeiten, um an mehr Unterrichtsmaterialien heranzukommen und sich Ausbildungsgruppen anschließen, die als Ergebnis dieser Sitzung innerhalb eines gemeinsamen TEE-Programmes zustandekommen. Es wurde festgestellt, daß die K.Christi Materialien aus Ost-Afrika benutzen ~~in~~ in Übersetzung in CiBemba oder Englisch, zusätzlich zu den ~~unterlagen~~ von Pf. Curtis.

Botschaft der Ökumenischen Stiftung Mindolo

Obwohl der Direktor nicht persönlich anwesen ~~sein~~ konnte, sandte er durch Fr. Whitehead eine Botschaft, in der er mitteilte, daß ~~das~~ ^{die Mitarbeiter} Personal der M!E.F. bei der Ausarbeitung eines TEE-Programmes behiflich sein würden. Er bot an, daß Unterrichtsmaterial geschrieben, ~~ediert~~ herausgegeben oder bearbeitet werden könnte.

2. Die Auswahl der Mitarbeiter für Zambia

Die Gossner Mission und das Kuratorium sollten nicht den Fehler begehen und irgendjemanden aussenden, nur um eine Planstelle zu besetzen. Ich bitte Sie, weder Zeit noch Mühe zu scheuen bei der Auswahl eines jeden neuen Mitarbeiters. Ein Mensch an einem falschen Platz kann viel mehr zerstören als zwei andere wieder aufbauen können.

Vorschlag: Statt eines dreistündigen Vorstellungsgesprächs - eine bis zwei Wochen Mitarbeit in der Gossner Mission in Berlin.

3. Intensive fortlaufende Diskussion der Zambia-Arbeit in Berlin.
Verhältnis Team-Missionsleitung-Kuratoren.

Wichtig für unsere Arbeit ist die Unterstützung, Beratung und Kritik von Seiten Berlins. Diese Aufgabe wurde in den letzten Jahren von Herrn Kriebel hervorragend wahrgenommen. Herzlichen Dank an Sie, Herr Kriebel!

Es wäre wünschenswert, wenn auch das Kuratorium noch mehr Anteilnahme an der Arbeit in Zambia nehmen würde.

Da man aber nicht mitreden kann, wenn man die Basis nicht kennt, in diesem Fall den Ort des Geschehens und die Menschen, die die Hauptrolle spielen, würde ich allen Kuratoren eine dreiwöchige Informationskur im Gwembetal verschreiben.

Spass beiseite!

Hiermit möchte ich nur noch einmal betonen, wie wichtig der Besuch von Kuratoren in Zambia für unsere Arbeit sein könnte.

Allerdings ist es für die Teammitglieder sehr schwer, den richtigen Weg zu finden, wenn alles immer nur in Frage gestellt wird und es nie zu einer Entscheidung kommt. Die Entscheidung muss meistens das einzelne Teammitglied fällen. Das ist eine zusätzlich grosse Verantwortung und Belastung. Ein bisschen mehr Rückendeckung von Seiten der Missionsleitung, ja, ein bisschen mehr von dem, was die Gossner Mission eigentlich in Zambia will, ein bisschen mehr von dem Ziel, dass wir verfolgen, möchten wir in Zambia spüren.

Bitte, missverstehen Sie diese Bitte nicht. Wir möchten keine anordnende Missionsleitung, sondern suchen noch mehr als bisher das Gespräch mit allen Beteiligten, um so etwas wie einen roten Faden, an den man sich halten kann, auszuarbeiten.

Beispiel:

Ein alter Mitarbeiter geht, ein neuer kommt. Wie sieht es mit der Kontinuität des angefangenen Programms aus?

Neue Ideen sind wichtig, aber es darf nicht ein jeder eine andere Entwicklungsstrategie verfolgen. Gemeinsame Ziele sind vonnöten.

Ist inzwischen ein neuer Zambia-Ausschuss gegründet worden?

Stellungnahme

Plan für ein gemeinsames TEE Programm

Die folgenden Empfehlungen wurden vom Ausschuß in seiner 2. und 3. Sitzung gegeben und sollen von den Vertretern der einzelnen Kirchen dieses Vorgelegt werden:

Empfehlung Nr. 1: Der Name des Programms soll sein:

"Theological Education by Extension in Zambia" (TEEZ.)

Empfehlung Nr. 2.: die beiden Hauptziele von TEEZ sollen sein:

2.1. bestimmte Gruppen von Gemeindeleitern vor Ort mit Hilfe von TEE-Material auszubilden, das von TEEZ durch seinen Projekt-Ausschuß ~~ausgewertet~~ ^{geprüft} und angenommen worden ist

2.2. Kurse anzubieten zur Erlangung von ^{Qualifikation} ~~verschiedenen~~ ^(Abschluß) Zeugnissen und Diplomen ~~wie~~ in Anlehnung an das TEE-College (Süd-Afrika)

Empfehlung Nr. 3

Ein Projekt-Ausschuß soll gebildet werden, dem jeweils 3 Vertreter jeder beteiligten Kirche angehören sollen

3.1. jeder Vertreter sollte mindestens zwei Jahre mitarbeiten

3.2. als ^{Vertreter} beteiligte Kirche soll jede Kirche gelten, die durch finanzielle und andere Unterstützung ein echtes Interesse und Engagement für TEE bewiesen hat.

3.3. Der Projektausschuß soll für das gesamte Projekt verantwortlich sein einschließlich der Erstellung der Haushalte, der Verwaltung der Finanzen und der Ernennung des Vorstandes (?) und soll den Leitungsgremien der vertretenen Kirchen Rechenschaft ablegen.

3.4. Grundlage der Beschlüsse des Projekt-Ausschusses sollte die Übereinstimmung der Meinung der Mitglieder sein. Sollte durch Abstimmung entschieden werden müssen, soll jede Kirche eine Stimme haben.

TOP 6 Personalia

a) Mainz

Der Direktor erklärt noch einmal die geplante Arbeitsstruktur des Arbeitszentrums Mainz der Gossner Mission. Das Kuratorium wird einen Arbeitsausschuss einsetzen, der die Arbeit dieses Zentrums begleiten soll.

Die enge Zusammengehörigkeit der Arbeitszentren Mainz und Berlin der Gossner Mission wurde noch einmal deutlich unterstrichen. Dr. Karl Heinz Dejung stellt sich als Bewerber für die Mitarbeit im Arbeitszentrum Mainz dem Kuratorium vor.

Beschluss:

Das Kuratorium beschliesst einstimmig, Herrn Pastor Dr. Dejung für zunächst sechs Jahre als theologischen Mitarbeiter in das Arbeitszentrum Mainz der Gossner Mission zu berufen.

b) Berlin

a) Beschluss:

Das Kuratorium beschliesst, den Dienstsitz von Frau Friederici mit Wirkung vom 1.3.1978 von Berlin nach Mainz (Arbeitszentrum der Gossner Mission) zu verlegen.

b) Der Direktor berichtet dem Kuratorium vom Interesse der Pfarrerin Marianne Puder, z.Zt. Nepal, und des Pfarrers Ulrich Sonn, z.Zt. Berlin, die Stelle des Asien- und Gemeindedienst-Referenten bei der Gossner Mission in Berlin zu übernehmen.

Eine ausführliche Diskussion über die Arbeitsplatzbeschreibung dieses zweiten Mitarbeiters im Arbeitszentrum Berlin schliesst sich an. Pfarrer Ulrich Sonn stellt sich dem Kuratorium vor. Seine Anstellung wird einstimmig - bei drei Enthaltungen - abgelehnt.

Die Stelle eines Asien- und Gemeindedienst-Referenten soll ausgeschrieben werden. Dieser sollte ein Theologe sein.

Dr. Runge und der Direktor werden gebeten, eine entsprechende Übergangslösung, evtl. durch vorübergehende Einstellung eines Hilfspredigers, zu suchen.

c) Kuratorium

Die Kuratoren werden gebeten, bis Ende März Namensvorschläge für die frei gewordenen Stellen von vier stellvertretenden Kuratoren mit den notwendigen Angaben zur Person der Geschäftsstelle in Berlin schriftlich einzureichen.

d) Verwaltungsausschuss

Für die Wiederbesetzung der beiden vakanten Plätze im Verwaltungsausschuss erwartet das Kuratorium einen Vorschlag von seiten der EKHN, sowie Vorschläge von den Kuratoren.

TOP 7 Finanzen

a) Mainz

Das Kuratorium beschliesst, dass das Arbeitszentrum Mainz der Gossner Mission nach den Ansätzen des Haushaltplanes 1977 arbeiten soll. Der Haushaltspunkt 1978 soll im April vorgelegt werden.

b) Sperrungen 1978

Die zu erwartenden geschätzten Mindereinnahmen für das Jahr 1978 wurden erläutert. Die vorgeschlagenen Sperrungen wurden einstimmig angenommen.

3.5. Am Anfang sollte ~~das~~ das Quorum des ProjektAusschusses aus einem Mitglied für jede teilnehmende Kirche sein. bestehen

3.6. Der Projektausschuß sollte mindestens zweimal jährlich zusammentreten.

3.6. Der P.A.. wählt einen Vorsitzenden, einen Schatzmister, und einen Sekretär, der nicht einer der unter 4) ~~Vorstandsglieder~~ ^{mit} ~~deutsch~~ empfohlenen Personen sein sollen.

Empfehlung Nr.. 4

Folgende 4 Aufgabenbereiche sollen eingeteilt werden:

4.1. Der Projekt-Koordinator soll (Project coordinator) soll

a) der Hauptverantwortliche sein und dem Projektausschuß gegenüber Rechenschaft ablegen über die laufende Arbeit;

b) die Kontaktperson zum TEEC (Südafrika) sein;

c) wenn nötig, Finanzierungsmöglichkeiten für TEE ausfindig machen;

d) den Projektausschuß einberufen;

e) die Korrespondenz mit den ~~teilnehmenden~~ ^{teilnehmenden} Kirchen führen.

4.2. Der ~~Lektor~~ ^{Lehrplan beauftragte} (Curriculum organiser) soll

a) für die Herstellung von Lehrmaterial nach Anweisung des Ausschusses verantwortlich sein

b) die Auswertung von Kursen organisieren;

c) verantwortlich sein für die Entwicklung der Lehrpläne.

4.3. der Ausbildungsbeauftragte soll (Training Programme beauftragten organiser) soll

a) alle Lehrgänge ~~kontrollieren~~ ^{beaufsichtigen};

b) innerhalb des Projekts Prüfungen ansetzen;

c) die Ausbildung von ~~Lehrern~~ ^{Auszubildenden} vor Ort übernehmen; Kontakt halten zu den Verantwortlichen den einzelnen

Regionen;

e) nach den Zulassungsrichtlinien des Projekt- ausschusses handeln. erläutern

Es wird beschlossen, dass der Indienausschuss möglichst bald tagen soll. Herr Lakra sollte dazu eingeladen und um Bericht über seine Bemühungen in Indien gebeten werden. (Termin: 28.2.78 in Hannover)

NEPAL

Frau Friederici berichtet:

- a) Melody Koch berichtet froh von ihrer Arbeit;
- b) Schwester Ellen Muxfeldt befindet sich auf der Rückreise und wird Anfang Februar in Berlin erwartet;
- c) Frau Martha Mukhia, die 1976 hier in Deutschland war, ist an einer Tbc-Meningitis schwer erkrankt und liegt gelähmt im Shanta-Bhawan-Krankenhaus. Um Fürbitte wird gebeten.

ZAMBIA

Pastor Kriebel berichtet:

- a) Dr. Obermaier reist im Februar zu einer Konsultation ins Gwembetal;
- b) das Ehepaar Janssen ist verhindert, an der Kuratoriumssitzung teilzunehmen und persönlich Bericht zu geben.

Das Kuratorium bittet, dass der Bericht des Ehepaars Janssen dem Protokoll der Kuratoriumssitzung beigelegt wird.

Die Ehepaare Janssen und Schmidt sollen zur nächsten Kuratoriumssitzung im April in Mainz eingeladen werden.

MAINZ

Frau Friederici berichtet:

Im Augenblick wird im Arbeitszentrum Mainz keine inhaltliche Arbeit von der Gossner Mission durchgeführt.

A 3 /

TOP 2

Nepalausschuss

- a) Das Protokoll des Nepalausschusses wird zur Kenntnis genommen.
- b) Frau Else Furthmüller, Lehrerin, stellt sich dem Kuratorium vor. Ihre Einstellung zur Entsendung nach Nepal war am Vortag vom Verwaltungsausschuss beschlossen worden.

TOP 3

Sondersitzung des Kuratoriums

Das Kuratorium beschließt, dass vom 17. bis 19.1.1979 eine Klausur in Mainz durchgeführt werden soll. Zu dieser Klausur sollen Vertreter der Landeskirchenämter und der befreundeten Missionswerke und -gesellschaften eingeladen werden.

Auf der Klausurtagung sollen das Selbstverständnis der Gossner Mission in Bezug auf die verschiedenen Arbeitsfelder und das Zusammenwirken der Dienststellen in Berlin und Mainz erörtert werden.

Ein Entwurf für die Tagesordnung soll dem Kuratorium bei der nächsten Sitzung zur Diskussion vorgelegt werden.

TOP 4

Ergebnis des Gesprächs mit den Landeskirchen

Der Direktor berichtet von dem Gespräch mit den verschiedenen Vertretern der Landeskirchenämter, das in Hannover stattgefunden hat.

Das Kuratorium erklärt sich damit einverstanden, dass in Zukunft den Landeskirchenämtern alle Protokolle von Kuratoriumssitzungen zur Kenntnisnahme zugeschickt werden.

TOP 5

Ergebnis des Gesprächs mit Vertretern der EKHN

Das Protokoll der Sitzung der Gossner Mission mit Vertretern der EKHN und der von der Evangelischen Kirche in Hessen und Nassau vorgelegte Entwurf einer Vereinbarung wurden zur Kenntnis genommen. - Der Vereinbarungsentwurf wurde diskutiert. Eine Änderung des § 5 dieses Entwurfs wurde vorgeschlagen. Der neue Text heisst:

" § 5 - Das Kuratorium stellt fest, dass die Evangelische Kirche in Hessen und Nassau für die Geltungsdauer dieser Vereinbarung berechtigt ist, ein Mitglied und seinen Vertreter in das Kuratorium der Gossner Mission zu entsenden."

4.4. Diese drei Hauptverantwortlichen sollen an allen Sitzungen des Projektausschusses teilnehmen.

Empfehlung Nr. 5

Der Projektausschuß soll von den Leitungen der teilnehmenden Kirchen die Ermächtigung einholen, um finanzielle und praktische Unterstützung für TEE zu werben.

Empfehlung Nr. 6

Alle Teilnehmer an dem Kurs sollen Gebühren bezahlen.

- 6.1. TEEZ-Teilnehmer sollen eine niedrige Gebühr für jeden Kurs zahlen, die im Voraus fällig wird.
- 6.2. TEEZ wird keine Stipendien geben, aber die beteiligten Kirchen können dies tun.

Empfehlung Nr. 7

Der Lehrplan von TEEZ soll nach folgenden Kriterien erstellt werden:

- 7.1. die Kurse von TEEC (Südafrika) sollen, in dem Maße, in dem sie verfügbar sind, nach ~~Auswertung~~ ^{Prüfung} durch den Projektausschuß verwendet werden.
- 7.2. Andere Kurse sollen ebenfalls verwendet werden, soweit sie verfügbar und vom K.P.A. auf ihre Verwendbarkeit geprüft und angenommen worden sind, und soweit sie den Bedürfnissen der Teilnehmer an TEEZ entsprechen.

Empfehlung Nr. 8

An TEEZ dürfen teilnehmen:

- 8.1. a) bewährte Gemeindeleiter
b) und Bewerber, die von bestimmten einschlägigen kirchlichen Institutionen vorgeschlagen werden
Es wird davon ausgegangen, daß "einschlägige kirchliche Institutionen" von Kirche zu Kirche andere sind und der P.A. wird mit jeder beteiligten Kirche das Auswahlverfahren festlegen.

Donnerstag, 26.1.1978

In einem Gottesdienst wird der bisherige Direktor der Gossner Mission, Pastor Martin Seeberg, verabschiedet. Der stellvertretende Vorsitzende des Kuratoriums dankt ihm im Namen des Kuratoriums für die 15 Jahre seines Dienstes bei der Gossner Mission.

Anschiessend wird der neue Direktor, Pastor Siegwart Kriebel, von Landessup.i.R. Peters in sein Amt eingeführt. OKR Dr. Runge verliest die Bestallungsurkunde. Bei der Einführung wirken Pastor Seeberg und der Vorsitzende des Kuratoriums der Gossner Mission in der DDR, Pfr. Orphal, als Assistenten mit. Die Ansprache von Pastor Kriebel ist als Anlage beigefügt.

A 1 / Im Anschluss an den Gottesdienst findet ein Empfang statt, an dem auch die Kollegen des Berliner Missionswerkes und andere geladene Gäste teilnehmen. U.a. sprechen Bruno Schottstädt, der Direktor der Gossner Mission in der DDR, und der ehemalige Direktor der Gossner Mission Berlin, Kirchenrat Dr. Christian Berg, Grus.

Freitag, 27.1.1978

Die Andacht wird von Pfarrer Dzubba gehalten.

TOP 1 Allgemeine Berichterstattung

INDIEN

Pastor Seeberg berichtet:

- a) Die Freundschaftsreise mit 16 Teilnehmern befindet sich augenblicklich in Nepal und wird am 30.1. in Ranchi erwartet.
- b) Ausser gelegentlichen Briefen von Dr. Singh erhielt die Gossner Mission keine offiziellen Briefe von der GELC.
- c) Herr Jai Lakra, Köln, hatte vor seinem Indien-Besuch im Dezember 1977 P. Seeberg angerufen und ihn um die "Genehmigung" gebeten, die verschiedenen Parteien der GELC zu Gesprächen gemeinsam einzuladen. P. Seeberg hat ihm erklärt, dass er dazu keine Genehmigung von ihm einzuholen brauche. - Inzwischen sind von anderer Seite Nachrichten über diese Gesprächsversuche eingetroffen.

P. Weissinger berichtet:

- d) Der LWS hat einen grösseren Betrag zur Finanzierung verschiedener Projekte im Gebiet der GELC bei "Brot für die Welt" über den LWF beantragt. Dieser Antrag wurde zurückgestellt und der LWS um präzisere Angaben gebeten.

P. Borutta berichtet:

- e) Herr Jai Lakra hat ihm telefonisch von seinen Versuchen, die indischen Brüder zum gemeinsamen Gespräch zu bewegen, berichtet. Ein Ergebnis ist nicht bekannt. - Herr Lakra hat alle entscheidenden Leute der GELC getroffen, bis auf Dr. Paul Singh.
- f) Pastor Borutta bittet darum, dass der Brief, der vom Kuratorium an die GELC geschickt wurde, allen Kuratoren zur Kenntnisnahme zugeschickt wird.
- g) Pastor Borutta berichtet von den Schwierigkeiten des Gossner Colleges in Ranchi. Er bittet darum, dass "die in Mainz frei werdenden 300.000,-- DM" zum Bau des Gossner Colleges nach Indien überwiesen werden.

A 2 / Der Direktor wird gebeten, einen Brief an die GELC zu schreiben und darauf hinzuweisen, dass die Finanzierung eines Neubaus für das Gossner College durch andere Organisationen (z.B. EZE) möglich erscheint. Ein entsprechender Antrag mit den nötigen Unterlagen (Bauplan, Kalkulation etc.) soll eingereicht werden.

Empfehlung Nr. /§ 9

Der P.A. soll die akademischen Voraussetzungen für die Zulassung zu den Kursen festlegen und von Zeit zu Zeit überprüfen.

Andere wichtigere Empfehlungen:

Empfehlung N. 10:

Der P.A. empfiehlt, daß zunächst Pf. D.Curtis Geschäftsführer und Lehrplanbeauftragter sein soll, und daß Pf. N.Beddon verantwortlich für das Ausbildungsprogramm wird.

Empfehlung 11:

Der P.A. empfiehlt, daß jede bereiligte Kirche gebeten werden soll, einen ersten Beitrag von K. 600 einzuzahlen, um das Programm anlaufen lassen zu können.

Am Donnerstag, 11.Jan. 1979 trat berif der Ausschuß erneut die Anwesenden ein. Das Protokoll der vorausgegangenen Sitzungen wurde geprüft und mit ^{Anderungen} Verbesse rungen angenommen .

Verteilung der Protokolle und Empfehlungen:

| | |
|-----------------------------------|------------------|
| UCZ | 25 |
| Anglikanische Kirche | 25 |
| Kirchen Christi | 20 |
| Gossner Mission | 5 |
| Katholisches Sekretariat | 10 |
| KATH! Bischöfe | 8 (1 pro person) |
| Nationaler Christenrat von Zambia | 3 |
| Mindolo Ökum. Stiftung | 3 |

Es wurde allgemein beschlossen daß Principal Rev. J.Chisengais zur nächsten Sitzung einberufen soll, falls nicht bis zum ~~1979~~ 1.7.1979 die Leitung der beteiligten Kirchen hinsichtlich der oben genannten Empfehlungen aktiv geworden sind.

Dank

Der Direktor von Mindolo Ökum. Stiftung dankte allen Anwesenden für ihr Kommen, die Zusammenkunft sei interessant und nützlich gewesen.

die Vertreter der anglikanischen Kirche

Protokoll

der Sitzung des Kuratoriums der Gossner Mission am 26./27.Januar 1978 in Berlin

Anwesend vom Kuratorium

mit Stimmrecht

Herr Landessup.i.R. Peters, Celle (Vorsitz),
Herr P.Borutta, Nürnberg,
Herr P.Gohlke, Lübbecke,
Herr Prof.Dr.Grothaus, Flensburg,
Herr Dipl.-Ing.Hertel, Stuttgart,
Herr P.Dr.Hess, Rödinghausen,
Herr OKR Dr.Kratz, Darmstadt,
Herr Dr.Löffler, Hamburg,
Herr OKR Dr.Runge, Berlin
Herr P. Schmelter, Lemgo,
Frau Dr.Seeber, Berlin,
Herr P. Dr.Smid, Leer-Logabirum,
Herr Vögeli, Genf,
Herr Dr.Wagner, Neuendettelsau,
Herr P. Weissinger, Bad Vilbel,

Stellvertr.

o.Stimmrecht

Frau P. Borns-Scharf, Eschborn/Taunus,
Herr P. Dröge, Bielefeld,
Herr P. Dzubba, Berlin,
Herr Schäfer, Stammheim,
Herr Sup. Wesner, Bad Salzuflen,

Mitarbeiter

Frau Friederici, Berlin,
Herr P. Kriebel, Berlin,
Herr P. Seeberg, Berlin,

Gäste

Herr Dr. Dejung, Rotterdam,
Frau Furthmüller, Stammheim,
Herr P.Hollm, Berlin,
Herr P. Sonn, Berlin

Tagesordnung

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| TOP 1 | Aktuelle Berichterstattung |
| TOP 2 | Nepal-Ausschuss |
| TOP 3 | Sondersitzung des Kuratoriums |
| TOP 4 | Ergebnis des Gesprächs mit den Landeskirchen |
| TOP 5 | Ergebnis des Gesprächs mit der EKHN |
| TOP 6 | Personalia |
| TOP 7 | Finanzen |
| TOP 8 | Verschiedenes |

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Protokoll

der Sitzung des Kuratoriums der Gossner Mission am 26./27.Januar 1978 in Berlin

Anwesend vom Kuratorium

mit Stimmrecht

Herr Landessup.i.R. Peters, Celle (Vorsitz),
Herr P.Borutta, Nürnberg,
Herr P.Gohlke, Lübbecke,
Herr Prof.Dr.Grothaus, Flensburg,
Herr Dipl.-Ing.Hertel, Stuttgart,
Herr P.Dr.Hess, Rödinghausen,
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[Signature]

SELF RELIANCE AND GLOBAL PARTNERSHIP FOR MISSION IN ASIA

by REV. JOSE B. FULIGA

Can a church be completely self reliant? Should a church, especially those in Asia, launch itself into global partnership for mission? Let us tackle the first question.

In the history of the church and in its mission enterprise, I have not found a church that has become completely self reliant. It can not and should not because it is not a monument to which we give chronic ovation. Rather, the church is a movement on a mission. The church is the kleros - the people of God called to a mission - God's clergy to the world. As such the church should not forget that its reliance should be on God. Its sufficiency comes from God. The church must never forget that its commitment is to the Gospel and the thrust of its mission is to proclaim that Gospel. When it loses its commitment and its sense of mission, then that church is on its way to becoming an artifact of history. I have my fear that the "self reliant" main-line churches of the West with all their wealth and resources are slowly becoming fossilized.

If the church can not, therefore, be self reliant, should it then be dependent especially on wealthier churches? Before we attempt to answer this question, we should clearly define what we mean by self reliance. I think we have uncritically accepted the Western World's definition of self reliance and that's why we have talked of self reliance for years and have never attained it. What do I mean by this? I think that when the churches in Asia speak of self reliance, they mean becoming like the churches in the West. This means having sufficient funds to have a well paid clergy; concrete structures in church buildings, headquarters, schools and seminaries; a highly qualified clergy; a seminary trained pastor for every congregation; a theological curriculum that will have no problem with accreditation and can match the kind that can be found in the West; an impressive theological library and office for every pastor, etc. If this is what we mean by self reliance, and I have my suspicion that this is what we are dreaming of, then self reliance for our churches will continue to remain a dream. But if by self reliance we mean the utilization of God-given resources, given and found in our own churches, then we can move towards the realization of becoming self reliant and carry on with God's blessings our mission as churches.

But why do we need to talk of self reliance in the first place? We are forced by circumstances to do so. The churches in Asia have been

established and are supported by churches in the West. Some Asian churches have been a hundred years old and many coming close to that but are still financially and manpower-wise subsidized by the churches from the West. Both the church in the West and those in Asia are beginning to realize that this arrangement can not forever continue. The Western churches have gradually reduced their financial assistance to the Asian churches. This may have been due to the fact that the subsidy request has gone up beyond the capability of the Western churches. This may have also been due to disenchantment because of attitude and policies toward one another. Whatever be the reasons, the fact remains that the churches in Asia cannot continue replying for money and manpower from the churches in the West. The men that the West supplies, lately have not been able to stay longer in the mission fields and so we often find the receiving church shifting its manpower because of fraternal workers' termination of service. In our experience in the Lutheran Church in the Philippines we have found that the inequality between American missionaries and Filipino pastors has, unintentionally, encouraged to develop a concept of hierarchy in the ministerial office among our people. The rich (by Philippine standard) and well-equipped American missionary is, to most of our congregations, the first class type of worker whether he is ever effective or not. The people feel a kind of a raised social status to have an American missionary as their pastor. Furthermore, the American missionary family's offerings raises the congregational funds to the extent that it is able to afford things which would have been otherwise luxuries. So we find congregations served by American missionaries having enough Bibles, hymnals, catechisms, tracts, even a projector and mimeo machine. Thus, if a congregation has a choice between an American missionary and a Filipino pastor, if it has no financial obligation towards either of them, will choose the American missionary. If the congregation is not able to secure an American missionary, it would be willing to settle for what it considers a second class type of worker - the seminary trained ordained Filipino pastor. What is pathetic is that if a congregation is not able to secure either type of worker, it won't try to get anyone at all. Our congregations are very slow in recognizing the validity of the ministry of local leaders who have not had formal theological training. Often we find the mission of the church, its ministry of Word and Sacraments come to an end because there is no seminary trained worker. How many mission opportunities have been bypassed because there is no available seminary trained worker? This is the tragedy of our continued dependence and copying of a Western style and shape of theological orientation. I think Dr. Ross Kinsler has aptly described the situation of our church and the many churches in Asia when he wrote:

"When the pastor is away, a visiting clergyman is required not only to preach but to lead the entire service of worship. The members, even though in thousands of congregations they consist of highly educated people and mature Christians, are never permitted to baptise or celebrate the Lord's Supper. And if a small

congregation cannot support a professional pastor, it must be closed or yoked to a larger parish."

And again he writes:

"...One of the great errors of the modern missionary movement is that it failed to recognize the legitimacy and the priority of indigenous leadership, i.e. local leaders who could take over readily the responsibilities of all the ministerial functions within their congregations without passing through the lengthy, costly, deculturizing training process imposed by Western tradition. This basic fallacy is endemic now throughout the world among the older churches and to a lesser degree among the younger churches. In many denominations it is almost unheard of for a congregation to develop its own ministry with leaders from among its own members; they all hire trained specialists, seminary graduates, outsiders.

Many, if not most, of the Christian congregations in Asia are small and poor. They can not afford to pay a professional church worker. They will never grow to such a size and economic level that can make them able to hire a professional pastor even after the year 2000. The churches of Asia have reached a crisis point in their history. What shall we do as their leaders?

Our theological seminaries are not able to recruit a sufficient number of men to study to become professional church workers. Our churches have grown to such a size that we have three or more times congregations than pastors. Or, if they have not grown that much, the opportunities for doing mission have at least been great in many areas in many newly-built satellite towns and cities. These tremendous growth and mission opportunities have made the style of our pastoral ministry quite different from the Western's shepherd-parish style of pastoral ministry. While the circumstances have forced a change in the style of pastoral ministry so that our seminary trained workers have to take care of two or more congregations plus a host of other functions within the structure of the church, our theological curriculum has remained Western oriented - still training our pastors to be shepherds of one congregation. Unwittingly, we have encouraged congregations to be clergy dependent. Moreover, our theological curriculum has not been geared to the needs of the culture and situation. Our pastors have learned theologies but not the skill of doing theology. They are not theologians. They have become simply funnels of theologies. They are taught to use tools (lexicons, Word Dictionaries, Commentaries, etc.) which they can not afford to acquire. And we as leaders and theologians of the churches have continued to perpetuate the heresy that the seminary trained parish pastor is the only valid model of ministry that we find in Scriptures and only on such workers have been reposed the variety of charisma.

All of the above-mentioned problems, I believe, can be summarized into three needs:

1. The need to be self reliant in financial resources.
2. The need to be self reliant in manpower.
3. The need to restructure our theological education programme to provide a new facet of theological emphases.

I do not presume to be able to teach anyone how he can attain sufficient financial resources. I am like that one man who humbly said, "I am already a rich man. The only thing I lack is money". But perhaps what I can counsel you with is the easiest alternative plan which can be capsuled in one statement: When you do not have enough, spend less and then try to earn more. I think this is a simple formula for financial self reliance. How do we achieve this? How do we spend less?

Many of our church buildings in Asia have been built beyond the economic and social status level of the people using them. Why is this? It is so because there is an unwritten theological dogma on how a church building should look like. It is like the picture on how Jesus should look like. If Jesus were to come in a different colour and shape, we would not be able to recognise him. The same thing with what our image of how the church should be, no matter how impractical, irrelevant and costly it would be. The church must look like a church! Moreover, there is a proud spirit of competition among the churches as if the shape, size and beauty of the church building is a factor in drawing people to Christ. Also, there is a heresy that has long been sustained that the church building must be used only for "spiritual" affairs or activities. And so we condemn a secular, godly activity as being not religious and therefore should not be allowed in church buildings. So we use the church buildings only on Sundays and only for a few hours for purely "religious" activities. I propose that churches should make it a policy to build church buildings in accordance with the economic level of its people and that we maximize the use of such buildings and especially of the lands that the church owns or uses.

Another way for a church to spend less is to have non-paid deacons or worker priests. This type of worker is not a full-time church worker. He has another job from which he supports himself and his family. He takes care of the pastoral responsibilities of a single congregation. A congregation should have more than one deacon. He should be a mature and committed Christian. Three of our largest congregations in Metro Manila do not have a seminary trained pastor. The pastoral tasks are carried on by deacons. We have many other congregations in the Lutheran Church in the Philippines which are under the charge of deacons. I will discuss more about this later. What I would like to emphasize here is the fact that 'salaries' is the biggest item in church budgets and our churches can not afford to have paid workers in every congregation.

The governmental structure of the church organization should be simplified so that we lessen the bureaucratic redtape and the number of workers involved. We should also find ways to lessen the number of meetings, committees and other forms of organization within the church because these consume much time, money and effort.

I am sure there are many items in your church budget which could be trimmed or used for a much better purpose. However, the church should not only find ways of how to spend less. It should also find ways of how to earn more. The church should have a master plan on stewardship. This is the last programme the church seems to undertake. Even in the congregational level this is the last item a pastor talks about to members and especially to prospective members. I think we have over-emphasized quantity in membership rather than discipleship. We have made church membership a very cheap programme of the church. We have even spoiled members and prospective members by providing them with so many things for free - a free use of the church building, a free pastor, free religious materials and sometimes even subsidize some of their church programmes. Our people must be made to support their own pastor. This is a Scriptural teaching which must be taught our people. The church is not a club of privileges without responsibilities. One missionary I know would not confirm a person unless that person pledges to take up some kind of responsibility in the church and pledges to make a regular financial contribution. He also would not start any programme without the initiative and participation of the members.

Whether we like it or not, the church is a business enterprise. It must therefore make wise use of the financial gifts it has received. It must employ the best business acumen it can muster to be able to make wise investments of its money. Some churches in Asia are already making wise use of their lands and buildings. They rent these out and make profits. Some allow business corporations to build several storey buildings on church properties. The church earns some money plus a free use of one storey of the building. However, the church should not completely rely on profits from investments. This will kill the spirituality and sense of responsibility of the church members. To support the church is part of the worship of praise of God's own people.

Tithing should be encouraged but it should be coupled with proper stewardship education. Tithing can be done in monetary form or as was done in Old Testament times - in kind. The tithing in kind is much more appropriate in rural areas. We have one congregation which supports its pastor partly in monetary form and partly in kind. The 7th Day Adventists and the Iglesia ni Cristo - the latter a church native to the Philippines-are able to maintain a variety of church programmes - hospitals, schools, etc. from their income through tithing although many of their members in the Philippines come from low income groups.

Another type of financial self reliance which I found quite unique is

the communal life of the members of an indigenous Philippine religious sect known as the Rizal Endeavor Incorporated. The organization leases a farm and the family members are assigned to till a section of the land. The income of each portion that a family tills belongs to the family. However, a big section of the leased farm is reserved for the organization. The members of the community by rotation donate one day a week to till the communal plot. A similar project is being proposed by one congregation of our church. This congregation is situated in a rural area and is a poor congregation. It is not a big congregation which can fully support a pastor. The congregation is planning to call a deacon to whom they plan to give an honorarium. They are requesting a loan to buy a ricefield. They will rotate in donating labour to till the land. Part of the income will go to pay for the loan and the other part to support the deacon and his work among them.

Actually a church can have all the money it needs and still not be self reliant in carrying on its mission and ministry. Much more important than money is the need for the church to be self reliant in manpower. I believe this is the area where all our churches can become self reliant. If there is any significant contribution my church and I can share in this conference, it is in the particular programme we have initially implemented. Let me give you a background on why we have come to initiate such a programme. Ten to fifteen years ago the Lutheran Church in the Philippines did not have very many congregations. In fact every congregation could have its own seminary trained, ordained pastor. Moreover, it was easier to get American missionaries from the U.S. We could in fact spare two or more ordained pastors to start new work in a new area. We had two or more young people entering the seminary every year. Then about ten years ago the number of American missionaries coming to the Philippines became less and those who came could not stay longer. Last year we lost five American missionaries and received none. This year we have three terminating missionaries and three incoming ones. By the time these three workers are ready to work - after orientation and language study - we may probably lose another three fraternal workers. Furthermore, the American missionaries we have got would rather work in special ministries than in parish ministry. What is amazing is that instead of our church becoming stagnant, many new mission congregations have been opened by the laymen. Today we have about 170 organized congregations and mission congregations. But we have only 34 ordained clergy two or whom are assigned for Muslim work. This is a ratio of about 5-6 congregations per ordained pastor. And the laymen still continue to open new mission congregations. We won't have any new graduate from our seminary till the middle of 1979 when possibly two will be added into the roster of ordained clergy. But by this time possibly two Filipino pastors will be on study leave and another two American missionaries terminating with a very slim chance of getting replacements. Circumstances have made it impossible for our seminary trained ordained pastors to serve all congregations

under their charge on a regular basis and to perform their ministry efficiently. Very few of our congregations can afford to support their own pastor even after the year 2000. With the present economic level of our people it would take 200 to 300 members to support a pastor. We have very few congregations of that size. And even if we have congregations of such size which could afford to support pastors, we don't have enough pastors so that each congregation can have one. There was and still is a need to be self reliant in manpower. How can we have enough pastors?

I would like now to give you a chronology of the initial thrust we took to find a solution and the continuing study and restructuring we are undertaking to solve our manpower problem.

Ten or more years ago, very few laymen could perform any ministry within the church sanctuary. That was the domain of the seminary trained ordained worker. Even Bible classes and catechism classes were mostly taught by the clergy. However, as the church grew the clergy workers have been finding it quite difficult to carry on all the responsibilities as the number of classes and congregations grew. Forced by circumstances the clergy decided to use the laymen in minor roles - Bible and catechism classes, assisting the clergy in distributing the elements in the Lord's Supper and occasional preaching. Soon more and more responsibilities were turned over to the laymen who were now known as lay leaders. Institutes and workshops were conducted for these lay leaders. But with still 5 to 6 congregations, the ordained pastor can not serve them on a regular basis and if a visit is made to a congregation once a month to administer the sacraments, there would still be one or two congregations which would not be served in a month, congregations which may have services but no celebration of the sacraments. The problem which we then faced was how our congregations can benefit from the regular celebration of Holy Communion especially since the practice of frequent communion became in vogue. Five years ago we tried to remedy this in convention by allowing ordained deacons to perform the pastoral task in the congregations. Among the lay leaders - those who were already carrying on the responsibility of preaching and teaching - the congregations select one or two whom they recommend to the district officials. These lay leaders are then examined by the district officials as to their moral and theological qualification and then are ordained into particular congregations as pastors. Although ordained, they are not considered clergy. They can perform almost all of the pastoral duties except those required by the government from recognized clergy. They are not paid but may have some kind of honorarium from the congregations. A congregation may have one or more deacons. A deacon, however, is under the supervision of an ordained, seminary trained pastor. This means that the pastor may be supervising six to ten deacons. In addition he would be training other church workers - lay leaders, evangelists, etc. To this date we have over 100 lay leaders, about a hundred being

trained to be lay leaders and over a hundred potential lay leaders. All of these workers are volunteer workers. None of them is paid. However, a congregation may decide to call a deacon to be a full-time pastor and be paid by the congregation. So far no congregation has taken this step. We still need to set up a procedure of how congregations can call their own pastor-deacon. At least one or two congregations are making the study before calling deacons to be their pastors. I must admit that some clergy in our church do not support this practice possibly due to the fear that this may make them jobless. They fear that deacons who have less theological education, and in many areas, even very much less secular education, may be willing to serve as full-time pastors with a lower salary scale and thus tempting congregations to call deacons rather than seminary graduates. In the Metro Manila area, for example, three of our oldest and largest congregations are under the charge of non-paid deacons. I must admit that some of our deacons have been much more pastoral, have a sense of servanthood than some of our seminary graduates. Almost all of the deacons are older and mature men while a good number of our clergy are young men. In a culture where age commands authority, it is not surprising that deacons are much more respected than some of the clergy. Gradually the congregations are beginning to accept the office of deacons. The church, however, still needs to study the office of deacons further and provide a detailed and specific job description for deacons and a process of call for the congregations. Some fear that the office of deacons is creating a different level of ministry. The church should begin to recognize differences in ministry but not levels of ministry.

Since we are now encouraging congregations to call deacons to be their pastors, what happens to seminary graduates? Two years after we have approved the office of deacons, LCP passed its Master Plan. We decided to free the seminary trained pastor from much of the congregational responsibilities and give these to lay workers. This was envisioned so that the seminary trained worker "devote more time and effort to reaching out to other areas and opening new stations". At the same time the seminary graduate workers are to be "equipped to be missionaries, supervisors, and teachers of volunteer workers in more than one congregation". In fact our Master Plan said this will be the role of seminary graduated pastors by the year 2000. Already almost all of our pastors, if not all, have taken up this role. We also decided to establish a Theological Education via Extension programme with the aim of providing theological education for all our lay workers. "The primary aim of TEE will be to produce graduates equal to seminary graduated pastors, and secondarily, a theologically strong laity."

Before I discuss what we are doing in our theological education programme and in our TEE; what type of restructuring and theological emphases are being developed, it is perhaps worthwhile to answer whether the role we have given to seminary graduated pastors and the

development of deacons have any basis including Biblical basis.

The image of a pastor is one who is a shepherd of one flock and who in some ways is in an intimate and close relationship with his people. In the West such an arrangement is becoming less and less workable. This is especially true in bigger congregations. So such congregations hire other types of workers - an assistant or associate pastor, a director of Christian education, a director of music and workshop, etc. in addition to having a core of volunteer workers. Even with all this assistance, we find the ordained pastor overloaded with responsibilities.

Furthermore, in the history of the church, there never has been a sufficient number of pastors. Even the churches which have missionaries in many parts of the world are able to send missionaries at the expense of some of their own congregations which need them. How many Lutheran congregations in the U.S., Sweden, Norway, Denmark, and Germany are without a pastor? Can we as receiving churches continue to allow these countries to lack pastors so that we may have some of their workers? What will happen to some of our congregations which are manned by foreign workers if political circumstances force them to go home? We must force these issues to our congregations before it becomes too late.

The false dichotomy between clergy and laity is one of our inherited, traditional heresies. In fact what we continue to perpetuate is the Old Testament concept of a separate order of priesthood. In the New Testament all Christians are priests. A thorough study of the New Testament will show that the priesthood of all believers is indeed Scriptural. It is unfortunate that we who are heirs of this Reformation dogma have not really put this into practice. It is a doctrine we preach but have never really believed.

The ministry which I find relevant to our situation and which we are gradually developing in LCP is the Pauline-developed type of ministry. What is this style of ministry? We find in Paul the missionary-trainer-supervisor type of ministry. Paul was a seminary graduate who established many churches but never became a pastor of any one of them. He could not, because he was in constant missionary journeys planting churches. So what did he do? He trained others to become local pastors. This training was done in many ways. Some were on a sort of apprenticeship, i.e. going with Paul in various places: some of them were trained when Paul visited them; some got their theological education through letters. I think Paul's letters to Timothy and Titus are the earliest textbooks on how to become an efficient congregational pastor. The Pauline style of ministry had produced local pastors like Timothy, Titus, Priscilla and Aquila, Barnabas, Silas, and others. Who for example are the people whom he greets in the end of his letters to Rome, Corinth, Ephesus, Colossae, to Timothy, to Titus and Philemon? Are these not the workers whom Paul trained to carry on the ministry

in their own areas? The missionary-trainer-supervisor type of church worker we find in Paul. We find that there were lay workers who served as pastors. Paul himself picked some of the more qualified ones and sent them out as missionaries to various churches. Thus we find men like Tychicus, Titus, Zenas, Apollos, etc. being sent as church workers. Dr. Ross Kinsler writes, "The Apostle Paul apparently had no difficulty discovering and training leaders in each congregation in the space of a few days or weeks or at the most months, and this was a major factor in the rapid expansion of the early church". C. Peter Wagner (Church/Mission Tensions Today; Moody Press, Chicago, 1972, pp. 44-45) states the fact in quoting Eusebius that in the year 100-150 the church had a variety of workers including many who had Paul's style of ministry. Eusebius called these the apostles or preaching evangelists.

If what I have described above can be fully developed by all the churches, I believe we can not only become self reliant in manpower but even send some missionaries abroad. What has LCP done and is doing to achieve this? We in LCP feel the need to restructure our theological education programme and provide a new concept and emphasis of ministry. Our theological education via extension was begun about five years ago. The director of the programme with the help of others pastors produced some theological courses in programmed instruction model. The printed materials were sold at minimal cost to those who enrolled in the programme. The seminary trained pastors taught these to the lay leaders. Of course, long before we had a TEE programme going, we had lay training institutes in our various districts. With TEE we inaugurated a new style of lay training. At the outset of the programme we had so many enrollees and also so many dropouts. The various districts with the director of TEE reviewed and evaluated the whole TEE programme. We found several defects. We found that the pastors have not been selective as far as enrollees were concerned. We decided that TEE is not for all members but for lay leaders only. Some found that a number of pastors are not qualified to teach so some districts are beginning to think of having two week intensive training institutes during the summers using TEE materials. We found that we are not able to get many pastors interested in writing and preparing TEE materials. In fact no Filipino pastor is interested or feels qualified to write such courses. Some of the course materials were translated into the dialect of the district or region. To this date we have about five or six course materials ready. We have used these materials not only in TEE but also in the residence seminary.

We are now in the process of reviewing, evaluating and restructuring our theological education programme. At the head of our theological education programme would be a director. Then there will be two deans - the dean of the resident seminary programme and the dean of the theological education extension programme. Job descriptions for these three offices are being prepared. We are also now in the process of compiling a list of lay leaders, learners and potential lay leaders. The job of the seminary trained pastor is to identify, select and train

these workers. Some pastors may not be qualified to train and so the training programme may be worked out with other trainers. There will also be seminars or workshops on how to teach courses and how to train lay leaders. The dean of the theological education via extension programme will conduct institutes for trainers. The TEE may also in co-ordination with the various districts hold lay training institutes. These may be held in the district or in the seminary itself when feasible. The resident programme, i.e. the seminary programme may cram a course into a two to three week period and invite qualified lay leaders to take a course together with the resident seminarians. Actually we have already done this and in this coming school year we probably would do more of this type of theological education. This will free faculty members during those times of the year when they have to attend meetings. Some districts are thinking of setting up study centres where they can hold these institutes for lay leaders. The purpose of the TEE programme is to produce local pastors or deacons who may be non-paid, part-time workers or be called into full-time work.

Our resident seminary program is discouraging the entrance of young and immature people who have had no actual experience in church work. We found out that our dropouts have been more than 50% and those who graduate have problems being trainer-supervisors because they are young and have had no experience in church work. So our plan is to select from among the lay leaders the most qualified ones and encourage them to enter the seminary. This way the seminary would be able to recruit mature and experienced workers. These men have taken some courses via TEE, workshops, seminars, institutes and even some via the resident seminary programme. Possibly all of these will be an equivalent of one solid year of full-time in-residence theological training. Hopefully because they have had at least two years of practical experience as lay leaders or deacons, they would not need an internship or vicarage year. This will also help us lessen the cost of theological training which is one of the most expensive items in the church budget and which, most often, becomes the last programme of the church to become self-supporting. With mature men like these who have had experience in church work, the church would have natural leaders. These leaders will also enrich the theological education programme of the church. They would help maximize the use of our theological education programme and provide the inputs needed by the faculty to enable them to relate relevantly to the needs of the church. These seminary graduates will then be trainer-supervisors. In this sense the seminary will not be producing pastors but missionaries and bishops under whose charge are several congregations and many types of lay workers. This way the seminary graduate will probably be the only one who will be a full-time paid worker and with several congregations supporting him, we can then afford to have full-time workers. In our theological education scheme the TEE will be producing the local pastors whom we call deacons or pastors while the resident seminary programme will produce the trainer-supervisors.

With these shifts into a new style of ministry and the restructuring of our theological education programme, there is a need to provide a new theological curriculum and a new facet of theological emphasis.

The curriculum patterns and objectives of almost all of the theological seminaries in Asia are transplants from the West. The methods of doing theology is Western and the theology itself is geared against heresies in the West. The students have to learn not only the answers to the heresies but also the heresies themselves. What is pathetic is the fact that they don't know what to do with indigenous heresies - animism, evil spirits, population explosion, revolution, martial law, peasant problems, social justice, fair distribution of wealth, hierarchical structure of family, animal sacrifices, pagan rites, poverty, ecology, social values, etc. The problem is aggravated by the fact that international organizations have encouraged Asians or at least have not discouraged them, from studying Western theologies. And so we find Asians and Africans studying Bultmann, Karl Barth, Heidegger, Tillich, etc. While they are relevant to their own times and cultures, they are not so relevant and functional in many Asian and African cultures.

[The theological curriculum must be geared to the needs of the culture and situation. For quite sometime now the theological education programme of our church has recognized this need. We decided to fill our library not only with theological books but with materials in the areas of culture, economics, psychology, philosophy, education, etc. With the assistance of LWF we were able to build up our Filipiniana section - books on the Philippines. We in the faculty have adopted the three-cycle method of teaching. We require our students first to be knowledgeable of the culture. [For example if we are studying about God, we ask them to research on the cultural concept of God. Then we go to the second cycle of comparing the cultural concept with the Biblical and creedal image of God. The third cycle is systematization - here we arrive at a theology.] We hope to find other ways to improve this method. Through continuous dialogue with our pastors and other workers in the field, the faculty are able to find out their needs. We are also providing our pastors with a programme for continuing education. Some of them are availing themselves of this by taking courses in nearby colleges and universities. The faculty recommends the courses for their pre-seminary years and for their continuing education which will help them to become better trainer-supervisors. The faculty is able to do this because they were given the responsibility of approving the courses and providing the scholarship assistance. We also plan to make the seminarians do field work while in the seminary, i.e. assign them to various congregations within reasonable travel distance from the seminary. Two of the districts which are very far from the seminary are setting up district study centres so that instead of the students coming to the seminary, the faculty member(s) will go to the district study centre and provide them with theological education. We are also experimenting on teaching courses on a block time system, i.e. we teach one course

for every two to three weeks. This way the rest of the faculty members can be free to go to various districts and teach and also be free to attend meetings. We arrange it in such a way that those who have meetings in a certain month will not be teaching any course.

We have not arrived at a point of having come up with a truly relevant curriculum. Some facets of our theology need to be deemphasized and others reemphasized. We need to deemphasize the hierarchical structure of the church organization, the concept of a paid ministry, etc., and to emphasize evangelism, stewardship, the new style of ministry, the priesthood of all believers, etc. This kind of education is needed not only by the church workers but by the congregations as well. We hope to have a theological curriculum for the different types of workers in the church.

I propose that the churches in Asia and Africa adopt a mini-Pauline style of ministry for its seminary trained pastors and encourage the development of other types of workers. Is it possible for LWF to sponsor a conference to be participated only by deacons, evangelists and lay leaders with no seminary trained pastor participating? Perhaps we will get some ideas and proposals about mission work which are different from those conceived of by pastors and theologians. The LWF Scholarship and Exchange programme must stress to the prospective recipient the need to produce something relevant for Asia.

It is only when the church has reached a certain degree of independence and self reliance that it should seriously take up the task of partnership in mission. Notice that I have taken out the word "global" when I mention partnership for mission in Asia. I did this deliberately because I believe that at this stage of growth of the churches in Asia we can already have regional partnership among Asian churches to carry on the mission in Asia. We should not wait for the rest of the globe to perform the very mission we ought to be doing in Asia. Such an attitude creates a kind of colonial mentality that stifles our sense of responsibility. Furthermore, I believe partnership between unequals creates some difficult problems. Already there are problems between mission boards and mission churches; between mother churches and daughter churches. Partnership among regional churches is ideal because we get to know our geographical neighbours and I believe there is a cultural affinity among Asian churches. The economic status of the churches in the region and their workers are not too distant. Culture and language-wise, it would be easier for southeast Asians to learn each other's culture and language. The Indonesians and the Filipinos, for example, I think can learn each other's language in six months time, something a European or an American may take years to learn or never at all. This affinity in culture and language helps the worker stay in a given area longer and we would have less problems of furlough and termination. Because the economic status of the workers is not too far distant from the people, the church faces less of a scandal

and hindrance in proclaiming the message. I find it scandalous that the missionaries' allowance for the education of their children is much higher than the pay of the native bishop. The first to be affected by this scandal are the native church workers and they too forget the sense of servanthood and sacrifice. Partnership can also be exercised by supplying each other's need for manpower not just in the area of church work but also in other tasks. The Lutheran Church in the Philippines, for example, had in the past supplied nurses and a doctor to a sister church in Nigeria. We hope that during summer vacations in your theological seminaries while our own seminary is having classes, you can spare us some of your faculty members for an intensive, crash course of about three weeks. If there are any personnel available from July to March, please let us know. This way we can begin some cooperation. And why not expand the Asian Lutheran News so that it becomes a regional magazine that shall provide not only news but other items like types of programmes other churches have; how they carry on with evangelism, stewardship, etc. In short it becomes a resource material for the various ministries of the church.

To this date most of the partnership has been between stateside or European churches and churches in Asia and the flow of assistance has been from them to us. While in some sense this is understandable, it should nevertheless never remain a one way traffic. There is a kind of partnership and ministry we can render to the First World churches. Already there are a good number of Third World workers who are serving in the U.S. and in Europe. We can assist the U.S. and European churches in starting mission work in new areas. New insights in ministry and mission should be shared with them. This has already happened in the concept of the theology of liberation. Theological thoughts must also flow from East to West. There has been too much of a flow from one direction. There are theological insights and praxis which we have and which if shared with the West could enrich their churches.

I believe there should be a flexible definition of partnership. We can get bogged down trying to define this term. What we should do is start the practice of partnership and through experience come up with a definition. Through the practice of partnership we get to know each other and carry on the mission the Lord has given us.

I hope that this paper has given you some new insights, provoked you to some thinking and planning and has helped you to know better what our church is doing.

- 1) TEE ist die Initiative auf der neu missionsreichen Bevölkerung der jK
- 2) Es will lokale Nachfrage an den ausgebildet, die die Form der Pädagog. und Lehren.
Pädagog., Unterricht, Sekundärverwalt., Leibzorge
- 3) Es wird in einer Mülheimer Entwicklung
- 4) Es übernimmt nicht einfach europäische Methoden
- 5) Programm, an dem wir lernen können:
- 6) Es entwickelt neue Methoden und neue Form der Lehren.
- 7) Es hat es Ziel die Mülheimer als selbstständig und unabhängige Menschen zu erziehen und zu verarbeiten, die unterschiedliche Denkweisen auf die gesamte Theologie zu überwinden.

THEOLOGICAL EDUCATION BY EXTENSION
IN ZAMBIA

Budget Proposals for the years 1980 and 1981

| <u>Item One</u> | <u>EXPENDITURE</u> | (excluding) BUDGET |
|---|---|--------------------|
| <u>Personnel</u> | one-third of the time of each of the following: | |
| 00.000 | Fr. N. Beddow (Anglican) | |
| 00.000 | Revd. D. Curtis (UCZ) | |
| 00.000 | Mrs. R. Mapulanga (Anglican) | say, K7300.00 |
| 00.000 | One other UCZ person | |
| 00.000 | (this includes K300 per month housing where applicable) | |
| | transport and programme costs @ K400 per person | say, K1600.00 |
| | These would be provided by the churches within Zambia and would make up the majority of the UCZ and Anglican contribution to TEEZ | |
| | <u>Secretarial help</u> | |
| 00.000 | part-time secretary (Kitwe) | say, 550.00 |
| 00.000 | ** "volunteer" cum secretary shared between C/belt & Lusaka | say, 3000.00 |
| <u>Item Two</u> | | |
| <u>Office Accommodation</u> | | |
| <u>and Meetings</u> | | |
| 00.000 | Renting office/storage space at Mindolo | say, 240.00 |
| | - use of Anglican Training Centre, Lusaka, | ? |
| | when built. | |
| 00.000 | Purchase another Uniport building for storage? | 1000.00 |
| 00.000 | Shelves to be erected in Beddow house, Lusaka | 150.00 |
| | Project Committee Meetings(Transport) | 400.00 |
| <u>Item Three</u> | | |
| <u>Production of Course Materials, Tutors Training etc.</u> | | |
| | Tutors Training Courses 4 courses of 4 days each with 15 participants per course (in 1980) Accommodation and transport | 2000.00 |
| | Course Materials: assuming 100 people doing Award and Certificate Courses | 1500.00 |

C/FWD

K17,740.00

EXPENDITURE (continued)

B/FWD K17,740.00
Office Expenses say, 800.00
Depreciation of building and equipment say, 500.00
TOTAL PROJECTED EXPENDITURE K19,040.00

L-N-G-O-M-E

Item One

Personnel Under this item the largest proportion would be coming from the participating churches through salaries paid direct to workers.

(cont'd) UCZ and ACZ say. 8900.00

Item Three

Under this item, Rev. M. Galusha has indicated that he would be willing to make a contribution towards the cost of training Tutors

Also under this item, we can estimate income from Course fees from students and sponsors say. 2000.00

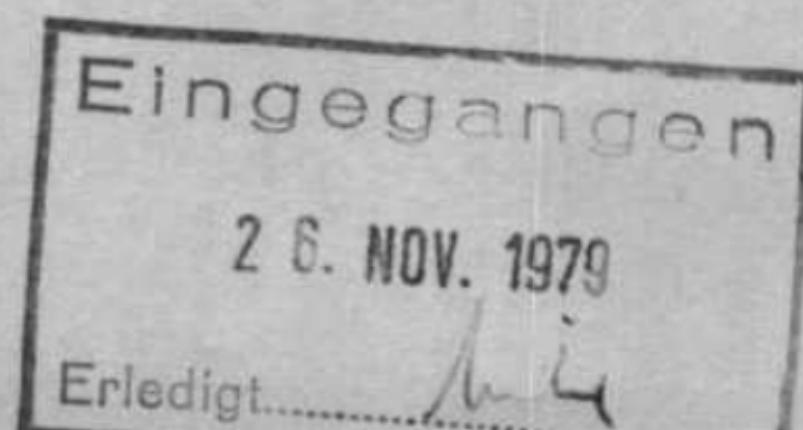
TOTAL INCOME THAT WE
CAN EXPECT AT THE
MOMENT K11,500.00

INCOME TO BE OBTAINED FROM OTHER
SOURCES AND DONORS

K7640.00

THEOLOGICAL EDUCATION BY EXTENSION
IN ZAMBIA

With the compliments of the TEE-Z Project Coordinator



P.O. Box 8026
Parklands
Kitwe
ZAMBIA

REPORT
ON A TOUR OF THEOLOGICAL EDUCATION BY
EXTENSION PROGRAMMES OF CENTRAL AND
SOUTHERN AFRICA - June/July 1979

by

Revds David Curtis and Nicholas Beddoe
of Theological Education by
Extension in Zambia.

Report on a tour of TEE Programmes of Southern and Central Africa by
Revds. D. Curtis and N. Beddoe on behalf of the T.E.E. in Zambia
Project.

INTRODUCTORY REMARKS

This tour, in which we visited Malawi, South Africa and Botswana (and, unintentionally, we also visited Swaziland) was made possible by a grant received a Trust Fund administered by FEED THE MINDS in England. On behalf of TEE in Zambia, we would like to express our gratitude to FTM and to Rev. Jim Sutton for this generous gift which made this whole tour possible.

Theological Education by Extension is not a new idea really, although it is only in recent years that the letters TEE have come into discussions among Lay Trainers and theological educators here in Zambia. It is not the scope or purpose of this report to give a full account of the history of the TEE movement throughout the world, and it is left to those in that history to read some of the informative and by now quite voluminous literature that has emerged on TEE in the past two decades. However, it seems appropriate to mention one recent book on TEE which has considerable bearing upon the work we are trying to do in Zambia; I refer to "The Extension Movement in Theological Education" by F. Ross Kinsler (William Carey Library, 1978), and particularly to refer to the section headed, "Dialogue on Alternatives -- Southern Africa, II General Impressions and Basic Concerns" (Pg. 177ff).

Ross Kinsler visited Southern Africa in 1975 and did a tour of various Countries (not including Zambia, alas) and then produced a report which is given in full in this book and at the end report gives his recommendations and comments on the situation vis-a-vis theological education in Southern Africa. He begins his comments by saying:

"Probably the greatest overall concern that comes to my mind as I reflect on my brief visit to Southern Africa is the fundamental conformism about theological education in the light of the vast unmet leadership needs of the churches and the tremendous new possibilities of meeting these needs. There are notable exceptions, but there is much interest in new patterns of training, but there doesn't seem to be a grand vision or a driving sense of mission either in the seminaries or in the churches."

A debatable point of course, but we have seen on our tour that, in certain countries at any rate, there has been a quickening of development of alternative forms of theological education and this has been a most encouraging experience. All we would like now is to witness that same 'quickening' happening here in Zambia.

One of the cardinal mistakes being made today in discussions about Theological Education by Extension is that instead of seeing TEE as a way of opening up a dialogue on alternative methods of theological education, it is being treated as if it were a "cheap" self-contained package; a kind of second-rate theological college for those who can't afford to build their own. We saw in Malawi, where the Church of Central Africa Presbyterian is building a new theological college for approximately K600,000 and in South Africa, where a new Federal Seminary is being planned at a cost not yet known, that residential training of candidates for full-time ministry/priesthood is by no means a thing of the past. Serious questions arise as to how these new institutions will fit in with the needs and resources of

of the churches and the emerging patterns of ministry. It is significant that one of the students at the CCAP College at Zomba is already earning more in allowances at college than he will do when he is eventually ordained.

The CCAP are building their college within a few kilometers of a very large and beautiful Roman Catholic seminary, and both these institutions have been strategically placed to be near the University of Malawi (Chancellor College), where a Diploma of Religious Studies is offered which caters for theological students. The Diploma syllabus, daunting in its length and academic standards will suit a Roman Catholic Seminary student with no family responsibilities and six years of concentrated academic study offered to him, but the older, married ministerial students of the CCAP may well find this kind of study very heavy going indeed.

What is being worked out at Zomba is the same pattern as that being followed by the majority of churches of Southern Africa; i.e. extracting an elite from society and then training that elite, and a small elite it is too, to be scholars and theologians. Such a method of "extraction" involves a "vast" expenditure of money (e.g. in Zambia theological education costs approx K2500 per student per year), but will it, in Kinsler's terms, meet the "vast unmet leadership needs of the churches"? That remains to be seen.

What programmes like TEE in Malawi (TEEM) can do in this situation is initiate and continue a dialogue about alternative forms of theological education in which no method is seen as exclusive of others; TEE programmes and Theological Training' Institutions experimenting together with different models of theological education, using more effectively the resources, the educators and the institutions and buildings from which they operate, "to prepare all God's people for the work of ministry" (Ephesians 4:12). Such an integrated approach will avoid a growing sense of "You in your small corner and I in mine" which can permeate even the most enlightened organisations, with Colleges, groups and TEE programmes working in isolation from each other.

IMPRESSIONS GAINED ON THE TOUR

A. MALAWI

We arrived in Blantyre on June 20th, and were met by Revd. Charles Scott who is the Director of TEE in Malawi (Address: T.E.E.M. P.O. Box 721, Blantyre, Malawi). TEEM is based at the Blantyre Mission, which is well-placed in the city of Blantyre itself. TEEM has five rooms for offices, together with a reception area and printing room. The building has been leased to TEEM by the CCAP who own the Mission. There seems to be plenty of space for TEEM to do its work at present. In addition, there are a number of TEEM staff houses also leased from the CCAP, within the Mission complex.

Staff There are six full-time staff working for TEEM, together with two part-time workers who are helping with course production. Of the full-time staff, two (Revd. Charles Scott, Director, and Mr. M. McNicoll, Course Editor) are expatriate personnel working with a single tour expectation. The rest of the personnel are Malawians; Rev. S. Faiti Phiri is Course Administrator and a minister of CCAP on secondment, and Revd. J. Liomba is a Course Tutor and is an Anglican priest.

TEEM had only been in operation a few months when we visited and therefore it is still in its initial stages. We were most impressed by the investment in personnel and buildings which the churches in Malawi have now made in TEE, and this indicates how seriously they are looking into TEE.

Study Materials One of the greatest assets TEEM has is the Course Editor, Mr. M. McNicoll who comes to TEEM with experience in education technology and preparation of "distance teaching texts", having worked with the Open University, which operates entirely by extension, based in Britain before coming out to Malawi. This kind of knowledge and experience is vitally important in any TEE programme and those of us who come to TEE with pastoral, or theological college teaching experience, need to realise at the outset that in this field of extension course writing and editing, we are definitely amateurs in need of professional guidance and help.

Mr. McNicoll has adapted course material from the TEE College in Johannesburg; sometimes this adaptation has been to reduce its size, and sometimes on the grounds of improved educational technique. All materials have been compiled into workbooks which contain one month's home study work (It is notable that the TEE College itself is putting more lectures into a workbook in more recently completed Award level courses also). Two of the Award Courses have been made less attractive and more cramped by trying to compress the material into a smaller number of pages, but this has solely been due to lack of finance to buy more paper.

At the time we visited TEEM (June 1979), Two Award Level courses and 5 Certificate level courses were being offered by TEEM.

Student Enrolment & group organisation TEEM initially began enrolment of students by a nationwide advertising campaign inviting people to write for more information about TEE. There were a thousand initial enquiries, of whom 250 formally applied filling in the registration form sent to all enquirers. Finally, after a process of further selection 84 students paid their entry fees and course fees and registered to do TEE courses. The students represent six churches and are evenly split between three levels of academic ability (Award, Certificate and Diploma). The CCAP had by far the largest number of registrations (64) and the Anglican Church was second largest (6).

The local study groups are mixed-ability groups where students working at different levels meet together with the TEEM tutor. This is possible while the number of students is comparatively small, but already the Course Tutors are finding it necessary to meet the Certificate students separately from the Award students, and it is likely that in future students working at different levels will have to be organised in separate groups.

Methods of using TEE materials TEEM have taken Course 101 and 121 from the TEE College and have adapted them; the pattern in each lesson is as follows:

- a) Study
- b) Question
- c) check progress
- d) Review

In each workbook, which is one month's work, there is a self-test and a discussion guide.

In addition, TEEM gives a monthly assignment to each student based on the work he has done during the previous month. In these assignments, various methods of testing are employed:

- 1. blank-filling, multiple choice, short answer, essay answer

(One criticism of the TEEC materials is that they do not offer sufficient variety of forms of testing.)

These monthly assignments are done at home by the student, and when completed, are marked by the local tutor, who reports on the assignment work to TEEM offices on an assignment form. The Local tutor also keeps records of students' work and record cards and report forms have been especially devised for this purpose.

TEEM feels strongly that close monitoring of the courses and students' performance will make it possible to revise the courses to make them more suitable for Malawi.

Proposal Following our discussions with TEEM Director and staff it was felt that TEEZ and TEEM might hold a joint course-writing workshop either in Malawi or in Zambia. It is the common concern of us all that there is very little material for TEE being written and published in either of our countries and full-time course writing is a luxury that neither organisation can contemplate at the moment. However, under the expert guidance of Mr. McNicoll, a workshop could be held that would at least lay the groundwork of some course material.

B. JOHANNESBURG

We arrived on June 23rd and were met by the Director of the TEE College (Southern Africa), Revd. Louis Peters O.P. (Address TEE College, P.O. Box 23923 Joubert Park, Johannesburg, R.S.A.) Louis Peters has worked in South Africa for 10 years or so, first as a Seminary Professor and then writing correspondence lessons. For the past three years, he has worked as the Director of the TEE College of which he is the founder. The present size and scope of the TEE College are in no small measure due to the dynamic enthusiasm of Louis Peters.

A full programme had been worked out for us and great efforts were made to ensure that we visited local study groups at the various academic levels in the Johannesburg area, as well as to familiarize us with the College and its administration. We were also given the opportunity of attending a Course-writers class, and we were able to see the production process at first hand.

Having corresponded with Louis Peters since 1976, it was very useful to meet him and see the College and its work for ourselves. With a full-time staff of 20 people, and a suite of offices taking up the whole of one floor of an office block in Braamfontein, an inner suburb of Johannesburg, the College immediately strikes one as being what must certainly be the largest TEE programme in Africa.

The TEE College now has more than 1000 students enrolled in its three academic levels, Award, Certificate and Diploma. Registration is done twice a year, in January and July, and students have to begin courses at those times.

The College has only been operating with full-time course writers for six months, but this fact is already helping to speed up production of courses. At Award Level, two courses were complete when we were in Johannesburg (101 and 121) and two more (102 and 176) are nearly complete. Two other Award courses (141 & 112) have a fair number of workbooks completed. The goal is to have 25 courses complete at Award Level. At Certificate Level, the following courses are complete: 201, 202, 222/223, 241, 251, 271 and 276. Others are very near completion.

Vernacular work and Independent Churches We spent some time with the Independent Churches Liason Officer, who is a full-time member of TEE College staff; his name is Rev. Paul Makhubu, a Baptist Minister on secondment to TEE College. Paul Makhubu is also Language Consultant and is responsible for obtaining translators who are translating the TEE courses into the major vernacular languages of South Africa. Two of the Award level courses are already available in vernacular and more translations will be ready by the beginning of next year.

Paul Makhubu lives in Soweto and is in constant contact with leaders of Independent churches in Soweto and we felt that his is a most important task within the TEE College. Under the laws of South Africa, only whites may attend local study groups meeting in white areas, and most of the groups we visited were attended by white middle-class Christians. We were taken to one TEE local study group in Soweto, but only two students attended and it was a very "high powered" academic lecture. There is a real need to establish TEE in Soweto if it is not to be seen by blacks as just another "white institution". Paul Makhubu makes it clear that this is not easy because there have been two previous such Christian training programmes which have let the people down by taking registration fees and then "disappearing" along with the "teachers".

There's no question that leaders of Independent Churches in South Africa are asking for TEE, and we were privileged to meet one bishop of a large Independent Church when he visited the offices of the TEE College. He had come in frequently to find out when his first Course in Zulu (Z101 Introduction to the Bible) would be ready for him to start studying. Unfortunately, for various reasons, after two years of waiting, it was still not ready.

We are slightly worried that the courses may be just a little too much directed towards the educated elite rather than towards those with high intelligence but little formal education, who nevertheless are already exercising leadership roles in the church. Such people should be a prime target for TEE as they are very often the most anxious to deepen their understanding of the faith they proclaim. Whether or not our fear is justified will only become apparent after we ourselves have made more extensive use of the material.

There are great divides within South African society of course, and we could not help but feel anger and frustration about the system of "apartheid" which creates and perpetuates these divisions. The TEE College does in its own way bridge some of these divides; it is sponsored and supported by all major Church groups (except the Dutch Reformed Church and certain Pentecostal and "Evangelical" churches) and its teaching and administrative staff is multi-racial. It is impossible for any conscientious Christian organisation in South Africa today to remain aloof from the tensions and injustices of that society, but TEE is offering a service to the Churches which, if used to its full effect is bound to influence the power and effectiveness of Christian witness in South Africa. It is able to do this without at the same time being "political" in a way that might bring it under government suspicion.

Local Study Groups In all, five local study group meetings in and around Johannesburg co-incided with the week of our visit, and between the two of us, we attended them all. The groups we visited were all doing Certificate and Diploma work; the standard of discussion was very high, and tutors showed evidence that they had been carefully selected and trained to do the work. With the exception of one group, where the tutor is also a full-time Course writer for the College, the local tutors were all volunteers. At one group I attended the tutor was a Primary School Headmaster, and at another she was an RE teacher.

At one of the group meetings, members were asked in turn why they were doing TEE studies; the most common answer given seems to have been that the person's bishop (Anglican) had made taking TEE courses a requirement for lay ministry (Lay Readership) training. Others replied to the effect that they were improving their Bible knowledge.

At the group meetings, we found there was a great deal of concentration on the issue of "covering the material", either to make sure that people had done their "homework", or by reviewing the material covered at length, with group members presenting papers to the class on selected aspects of the material that had been studied. There seemed to be very little time to get into "life issues" or matters relating the academic study to church leadership or Christian living. When a discussion on Elijah was attempted (Course 202) it began with questions like, "How does God work in our lives" and "How does God remove worry?", neither of which seemed penetrating enough to really "break the Word" to the group. In a Certificate level group one might have expected group interaction at a deeper level but it is easier to theorize from outside the situation than it is to run a good TEE local study group.

Local Study Groups have just recently gained a full-time Co-ordinator whose frequent contacts with Tutors and groups is going to make a big impact upon the effectiveness of the TEE College's work. With such large numbers of students registered and groups being organised, it is increasingly evident that good communication between College administration and local study groups must be maintained.

Course Writing & Editing The TEE College now has 4 full-time Course writers on the staff who also are responsible for Course Editing. In addition there are 10 part-time Course writers. Having full-time Course-writers and editors is bound to increase production and improve technical standards of editing and writing.

We recalled that, in Malawi, TEEM told us that they had had some objections to the doctrinal content of one of the Doctrine courses from the TEE College, and that there seemed to be a Catholic bias in the material. On the other hand, in the case of the Award Course on Doctrine which uses the Apostles Creed as the basis, a systematic study of the Creed forces the student to reflect upon certain doctrines which Protestants tend to ignore (e.g. "born of the Virgin Mary"). In each case, there is an account of the Protestant view set side-by-side with the Catholic view.

Then again, the denominational background of the Course-writer is bound to influence his writing, just as the background of the Local Tutor will influence how he interprets and selects material for further discussion and study.

In passing, having looked at Course 176 (on Preaching), we find that it might have a Methodist bias, since it is based on two famous books by the late W.E. Sangster, a Methodist!

It was most interesting being able to sit in on a class run by the Director for Course writers and editors, and it became clear that TEEC is very self-critical about its materials, both as to content and as to quality of presentation. All courses pass through the hands of several editors who check content, vocabulary and all aspects of the Course before it is published.

Purchase of materials Earlier this year, the Gossner Mission, out of their initial grant to TEE-Z, agreed to send DM2,400 to the TEE College in Johannesburg to await our visit. With this money we were able to pur-

chase the following Certificate and Diploma Courses:

10 copies Course 361 Fundamental Ethics (Diploma)
30 copies Course 241 Doctrine (Certificate)
30 copies Course 276 Spirituality (Certificate)

We also purchased some stationery for the TEE-Z office. All this material has since been sent up to Zambia by rail.

C. BOTSWANA

We arrived in Botswana, at Gaberone, on 29th June and spent some time with Rev. Dick Sales who works full-time with the Botswana Theological Training Programme (B.T.T.P. P.O. Box 318, Gaberone, Botswana). Unfortunately, the Director of B.T.T.P. was out of the country during the short period of our stay in Gaberone, but Dick Sales with his long association with B.T.T.P. and his commitment to the TEE method of training was able to acquaint us with the work of the B.T.T.P.

The Programme has just moved into new offices in the centre of Gaberone which will be a tremendous asset to its work. BTTP started out completely independently of other TEE Programmes in Central and Southern Africa. It was founded in 1974 by five participating denominations and it is aimed at providing lay training for those wishing to help their churches as skilled laymen, and also is aimed at providing training leading to ordination for those denominations.

There is a five-year "O" programme preparing for ordination, and a two-year "L" programme prepared in Setswana for those wishing to improve their leadership skills in the churches.

By far the largest number of students with the BTTP come from the Congregational Church of Botswana, and the character of the programme reflects a "Congregationalist" style of ministry. The "O" Programme is divided into years, with each year dealing with a different aspect of Ministry: Year 1 Basic Course; Year 2 Preaching; Year 3 Teaching; Year 4 Administration & Accounting; Year 5 Pastoral Emphasis. A most interesting aspect of the Programme is that Practical Skills learning goes on side-by-side with Biblical and academic disciplines. For example, after studying a unit on New Testament, the student may be asked as an assignment, to prepare a sermon on a text from the passage studied in the lesson. Relating life and leadership issues to academic learning is a most attractive way of doing theological training. However, we add a word of caution about the BTTP's approach. BTTP has, as already mentioned, a Congregationalist concept of ministry at its base, ie a view of ministry as functional, rather than essential. What this adds up to is that the BTTP trains people to function effectively as ministers, teachers or pastors, but neglects perhaps the Anglican and Roman Catholic concept of Priesthood and priest as "scholar and gentleman". To be truly ecumenical, the BTTP must take account of the various views of ministry incorporated in all the participating churches.

We were told that the Anglican Diocese of Botswana had just gone ahead and ordained a man who has not yet finished his studies with the BTTP, and this action supports the contention of the previous paragraph that, where priesthood is an integral part of the Church's sacramental life, then the need for recognised priests outstrips the concern for well-functioning priests. This action by the Diocese does also reveal that the BTTP and the Church need to be more flexible in their relationship with each other. The BTTP needs to tailor its programme to suit the needs of the participants as well as maintain its own standards. This can only be done where there is full and free communication between the TEE programme and Church hierarchies.

On the other hand, we are aware from our own experience

of training ordinands how dangerous it is for a church to ordain a man simply because there is "a need" rather than because he is genuinely called and properly equipped for the work. Churches should beware of trying to take short-cuts with TEE schemes they themselves have instituted as this only serves to bring the scheme and their own ministry into disrepute.

Another comment about the BTTP is that it might be possible to create in Gaberone, a small residential hostel alongside the new BTTP offices, so that small residential courses can be run in conjunction with the BTTP courses. This seems to be particularly needed when a denomination wishes to teach its own trainees some particular "denominational emphasis". By creating such a facility, the BTTP would be moving some way towards meeting a major criticism of its programme, and at the same time perhaps manage to head-off attempts by others to create costly denominational seminaries. We feel that residential study can serve as an extremely valuable addition to the basic TEE pattern, which at present uses mainly home study, tutorials and service in the church and community.

Local Study Group We were taken to a village where a study group was led by one of the full-time tutors of the BTTP. The Group was very much a shared discussion as opposed to a "lecture". The medium was mostly English, but the tutor was not afraid to use vernacular to assist mutual comprehension. The BTTP policy has been to obtain and stock sets of textbooks for courses which are within the range of the students' pocket and understanding; Barclays Commentaries are much used, and some of the TEF Study Guides (SPCK), as well as other titles all stocked at the BTTP offices - a very necessary requirement in a country with few bookshops. Students were encouraged to bring the textbook to the meeting of the local study group, and were referred to it in the course of the meeting, and were also encouraged to ask questions about the content of the textbook, in this case Barclay's Commentary on St. John's Gospel.

Botswana is a very large country, with a very small population scattered around parts of it. The urban centres are small and far apart. The BTTP has a full-time worker at Francistown whom we were not able to meet, as well as workers in other centres, who run their own regional programmes under the BTTP. The very nature of Botswana's geography makes the problems in communication and regular contact with students quite unlike those of the other countries we visited, and the very success and growth of the B.T.T.P. is itself a remarkable achievement and one from which Zambia has much to learn.

Other TEE Programmes

Because of our delayed return to Zambia, we were able to see one or two other TEE programmes and talk to the people involved. In Francistown, Botswana, we were taken to meet a Mennonite missionary who is working alone among Independent Church leaders in and around Francistown; doing TEE in a very simple way among "grass-roots" leaders of many different, small Independent Churches many of whose roots lie in South Africa. He showed us some of his test-papers, and told us of the regular meetings he has with leaders and how they study the Bible together. Many of the leaders are very enthusiastic about getting more Bible knowledge, and there is a desire for some kind of doctrinal "orthodoxy", which is held in common by many of the groups. We agreed that no large-scale TEE programme could help in such a situation, but nevertheless we recognised that this was TEE of a vital kind, going on alongside the BTTP and not in opposition to it.

In Swaziland, we met the full-time Regional Organiser of the TEE College based there; this is the trend now with the expansion of the TEE College - Regional Directors have been appointed in Zimbabwe, in Swaziland and in the Cape. There was not time to visit a local study group in Swaziland, since we were only there for twenty-four hours, but we did find that the TEE College materials are being used there with increasing effectiveness.

CONCLUSIONS

i) Recruitment of Students All the three major TEE programmes about which we have reported, began their programme with national advertising campaigns to recruit students to study by TEE. How do we plan to proceed in Zambia?

Problems would arise for us if we attempted a nationwide advertising campaign:

- a) we would need an administrative organisation to cope with the response to the advertising.
- b) we could not restrict TEE-Z's work to certain parts of the country (e.g. to the line-of-rail)
- c) more stocks of materials would be needed to be able to start 100 to 200 students off (the kind of number of students who might be expected to register in Zambia?)

There are other ways of recruitment of students:

- i) invite individual clergy to organise Award groups in their own congregations.
- ii) depend upon word-of-mouth advertising.
- iii) select specific people and invite them to do the courses.
- iv) get TEE Courses listed as options in the syllabus Lay Preachers Training, or Supplementary Priests/Local Ministers Training

ii) Administration We are reaching a crisis point in terms of space in which to operate TEE-Z production and administration. Our visit to other Programmes has shown that elsewhere churches have been willing to invest much more money and even buildings to advance TEE work. The metal building given to us by the Gossner Mission is just not large enough for our present needs, let alone future requirements.

What shall we do in Zambia?

- a) Buy another metal building;
- b) attempt to rent office space in Kitwe;
- c) wait for the Anglicans to build their training centre in Lusaka
- d) ask the UCZ to build TEE facilities into their College in Kitwe.

These are not really conclusions of course, but questions for the TEE-Z Project Committee to answer..

Further, there is the issue of how we are to use the Certificate and Diploma materials which have been imported from Johannesburg.

iii) Finance We need to prepare a budget for TEEZ and submit it to donor agencies through the proper channels. If we accept the recommendation of the meeting with the Director of TEEC, we channel requests through

him, but the donor agencies need quite specific requests.

iv) Staff. At some point, TEE-Z is going to have to establish a complement of full-time staff. When shall this be? Where shall they live? (This depends of course upon where TEE-Z has its HQ). There can be no campaign of recruitment of students until we have a staff to run the programme. The experience of the TEE Programmes in South Africa and Botswana was that they started with one or two committed people and then gradually expanded as better premises were found. As in Malawi, it is vital that some of this staff at least, should be Zambian right from the beginning, rather than relying upon expatriate staff..

Finally, we hope that this report has conveyed a little of the excitement and great incentive that this tour has evoked in us. It has helped us to see the way forward more clearly than before and shown us how important it is that we learn from the experience of others in setting up our TEE programme.

Revd. D. Curtis
Project Co-ordinator TEE-Z

Rev. N. Beddoe
Training Programme Organiser TEE-Z

October 1979. Kitwe, Zambia.

Appendix A

Meeting held between the Director of the T.E.E. College (Southern Africa), Fr. Louis Peters, and representatives of T.E.E. in Zambia, Revd. David Curtis and Revd. Nicholas Beddow on Wednesday 27th June 1979

Arising from the discussion, the following recommendations were made:

1. Recommendation for an Association of T.E.E. Programmes of Southern and Central Africa

- A. We would like to see a joint association set up to co-ordinate T.E.E. in Central and Southern Africa. This association would be responsible for the mutual recognition of the various Programmes at present being developed. It would also be the final authority supervising the giving of Diplomas, Certificates and Awards. Until
- B. Until this association comes into existence, T.E.E. in Zambia requests that T.E.E.C. (Southern Africa) should act as external examiner for its programme.
- C. We suggest that a meeting should be arranged through the W.C.C. Programme on Theological Education, in order to set up this Association.

2. Recommendation on the joint development of course material and co-ordination of fund raising.

Father Peters pointed out that at present when we buy course materials we are only paying the production cost. We do not contribute towards the cost of course writing and development.

He also pointed out that donor agencies had been suggesting to him that there should be one common appeal for programmes linked to the TEE College.

We therefore recommend that in order to enable us to bear our share of the costs of course writing and development, TEE in Zambia should take part in such a joint appeal for funds, and TEE-Z will submit its own particular requirements for financial assistance from outside Zambia through this appeal.

3. Recommendation for mutual accreditation of Diploma Course

We are led to understand that the Diploma Courses awarded by the T.E.E. College (Southern Africa) are recognised by the Joint Board for the Diploma in Theology, Southern Africa, whose participant members are:

Church of the Province of South Africa, Lutheran and Moravian Churches in Southern Africa, Methodist Church of South Africa, United Congregational Church of Southern Africa, Presbyterian Church of South Africa, Presbyterian Church in Africa, Tsonga Presbyterian Church and Bantu Presbyterian Church.

We would like to ask the Association of Theological Institutions of Eastern Africa (ATIEA) to consider the recognition of this Diploma as well.

Eingedangen

11. SEP. 1979

THEOLOGICAL EDUCATION BY EXTENSION IN ZAMBIA

Minutes of a Meeting of the TEEZ Project Committee members held at the UCZ Ministerial Training College, Mindolo Kitwe on Friday August 17th 1979.

Present: Bishop Joseph Mabula, Mrs. R. Mapulanga (Anglican Training Team), Training Programme Organiser, TEEZ Fr. N. Beddow and Project Co-ordinator, TEEZ Rev. D. Curtis (Convenor)

Apologies: The Principal, Ministerial Training College was unavoidably unable to be present owing to a family funeral.

Mr. I. Banda (UCZ rep) and Fr. A. Nicol (Anglican) had both sent their apologies before the meeting. Rev. S. Kapongo (UCZ) also sent apologies.

The meeting opened with a prayer led by Bishop Joseph Mabula.

1. Report on Southern Africa tour

Rev. D. Curtis read his draft report on the tour of Southern Africa from which he and Fr. N. Beddow had returned on 11th July 1979.

The report was received by the Committee, and it was noted that it is to be revised and partly re-written before being distributed.

2. Recommendations from Meeting of Director of TEEC and Beddow and Curtis in Johannesburg.

The recommendations were noted and discussed at some length (Copy attached to these Minutes).

It was agreed that Recommendation 2 on the subject of TEEZ presenting its appeals for overseas funds together with the appeal of the TEEC, be referred to the respective decision-making bodies of participating churches for further discussion.

It was agreed that Recommendation 3 be taken to the forthcoming meeting of the Association of Theological Institutions of Eastern Africa by the Project Co-ordinator who would be attending the Association's annual meeting early in September.

Recommendation 1 was accepted as it stands.

3. Future operation of TEEZ

It was noted that the existing accommodation for TEEZ production and administration is now inadequate and the following proposals are to be taken by members to their respective churches for consideration:

- a) that the Anglican Church, as part of its planned training centre to be built in Lusaka, include a provision for TEEZ work with space for storage of materials and administration of the programme, to act as a regional TEEZ centre.
- b) that the United Church of Zambia be approached for permission to build offices and printing room in conjunction with its building programme at Mindolo, and that TEEZ immediately launch an appeal for overseas funds to proceed with building there.

There was some concern that the Co-ordinator should have an Assistant so that the work of TEEZ may go forward more effectively:

- c) The Committee recommends to the Bishop's meeting of the Anglican church, that Mrs. Rosemary Mapulanga be seconded as Deputy Co-ordinator of TEEZ to work with Rev. D. Curtis.

d) The Committee recommends that, of the K600 already made available for TEEZ by the Zambia Anglican Council, K300 be transferred to TEEZ Kitwe for use in connection with Mrs. Mapulanga's work.

4. Finance

It was agreed that a current bank account be established called, "Theological Education by Extension in Zambia", at Standard Bank Limited, Industrial Branch Kitwe and that there be four signatories for cheques, with any two able to sign:

Rev. J. Chisanga, Rev. D. Curtis, Mrs. R. Mapulanga and Rev. A. Nicol.

5. Local Tutor Training Courses

It was agreed that two courses be held in November 1979 and the following are the provisional dates:

| | |
|-----------------------|---------------------------------------|
| 5th to 8th November | Kitwe (Mindolo Ecumenical Foundation) |
| 19th to 22nd November | Lusaka |

It was agreed that the Co-ordinator should write to MEF for assistance in running the course there.

6. Next meeting of Project Committee

The next meeting of the Project Committee will be on October 5th 1979 at the UCZ Ministerial Training College, Mindolo.

The meeting closed with prayer.

MEETING HELD BETWEEN THE DIRECTOR OF THE THEOLOGICAL EDUCATION BY EXTENSION COLLEGE (SOUTHERN AFRICA)? FR.L. PETERS O.P. AND REPRESENTATIVES OF THEOLOGICAL EDUCATION BY EXTENSION IN ZAMBIA; REV.D. CURTIS AND REV. N. BEDDOW ON WEDNESDAY, 27TH JUNE, 1979.

Arising from the discussion, the following points were raised:-

1. RECOMMENDATION FOR AN ASSOCIATION OF THE T.E.E. PROGRAMMES IN SOUTHERN AND CENTRAL AFRICA.

- a. We would like to see a joint association set up to co-ordinate T.E.E. in Southern and Central Africa. This association would be responsible for the mutual recognition of the various programmes at present being developed. It would also be the final authority supervising the giving of Diplomas, Certificates and Awards.
- b. Until this association comes into being, T.E.E. in Zambia requests that the T.E.E.C. (Southern Africa) should act as external examiner for its programme.
- c. We suggest that a meeting should be arranged through the P.T.E. in order to set up this association.

2. RECOMMENDATION ON THE JOINT DEVELOPMENT OF COURSE MATERIAL AND CO-ORDINATION OF FUND RAISING.

Father Peters pointed out that at present when we buy course materials we are paying only the production cost. We do not contribute towards the cost of course writing and development.

He also pointed out that donor agencies had been suggesting to him that there should be one common appeal for programmes linked to the T.E.E.C. (Southern Africa).

We therefore recommend that in order to enable us to bear our share of the costs of course writing and development, T.E.E. in Zambia should take part in such a joint appeal, and we will submit our own particular requirements for financial assistance from outside Zambia through this appeal.

3. RECOMMENDATION FOR MUTUAL ACCREDITATION OF DIPLOMA COURSE

We are led to understand that the Diploma courses awarded by the T.E.E.C. (Southern Africa) are recognised by the Joint Board for the Diploma in Theology, Southern Africa, whose participant members are:-

Church of the province of South Africa
 Lutheran and Moravian Churches in southern Africa
 Methodist Church of South Africa
 United Congregational Church of Southern Africa
 Presbyterian Church of South Africa
 Presbyterian Church in Africa
 Tsonga Presbyterian Church
 Bantu Presbyterian Church

We would like to ask the Association of Theological Institutions of Eastern Africa to consider the recognition of this Diploma as well.

THEOLOGICAL EDUCATION BY EXTENSION IN ZAMBIA

P.O. Box 8026
Parklands
Kitwe
Zambia



Mr. H.M. Fischer
Gossner Service Team
P.O. Box 4
Sinazese
via CHOMA

29th August 1979

Dear Herr Fischer,

Re: Gossner Grant to TEEZ

Thank you for your prompt reply to my letter of 31st July.

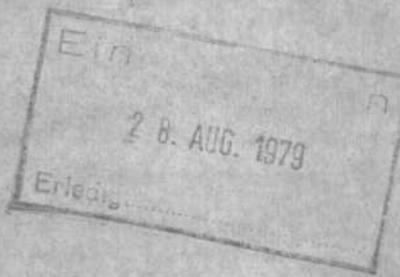
We should be very grateful if the balance remaining of the DM10,000 could be paid to TEEZ in Zambian kwacha at the above address. Please make the cheque payable to "Theological Education by Extension in Zambia".

Thanking you once again for your generous help.

Yours sincerely,

(Revd) D. Curtis
Project Co-ordinator
TEEZ

cc E. Mische, Gossner Mission, Berlin.✓



Gossner Service Team
P.O.Box 4
Sinazeze
18.8.79

Rev. D.P.C. Curtis
Theological Education by Extension
P.O.Box 8026
Parklands
Kitwe
ZAMBIA

Dear Mr. Curtis,

We have received a copy of the letter written to you by Mr. Mische, Berlin. I am concerned that this matter is solved quickly. There are basically two possibilities. If you want this money in foreign currency you have to inform the Gossner Mission, Berlin, about it, as the money is kept there. If you want the money in Zambia you could let us know and I will ask the money from Berlin through our account. Upon arrival we can transfer it to you.

Hoping that there will be no further delay for your money, I remain

yours sincerely

H.M. Fischer

cc/ Gossner Mission, Berlin

GWEMBE RURAL COUNCIL

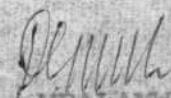
TRUE EXTRACT COPY OF MINUTE C. 23/79 OF THE ORDINARY COUNCIL
MEETING HELD ON 28TH JUNE, 1979

MINUTE 23/79: THE EXTENSION OF SERVICES TO GWEMBE CENTRAL BY
GOSSNER SERVICE TEAM CURRENTLY WORKING IN IN
GWEMBE SOUTH

The Council considered the motion brought up by Councillor P.H. Chisangano about the extension of services to Gwembe Central currently being carried out in Gwembe South, by Gossner Service Team, after a lengthy discussion it was

RESOLVED

That the Gossner Service Team currently working in Gwembe South should extend their services not only to Gwembe Central but also to Gwembe North and that their management be contacted as a matter of urgency for the extension of these services, of course, depending on their financial ability to do so.


D. G. MBALAWESHI
for/SECRETARY
GWEMBE RURAL COUNCIL.

You see!



Rev. D.P.C. Curtis
Theological Education by Extension
in Zambia
P.O. Box 8026
Parklands
Kitwe

ZAMBIA

August 8, 1979

Dear Mr. Curtis,

Thank you very much for your letter dated July 3, 1979. We are glad to hear that our support has been of great help for the setting up of TEE - Programme in your country, which will surely become a profound educational project for the Christians and congregations in Zambia.

In regard to your question it is to say that the new leader of the Gossner Service Team in the Gwembe Valley is Hans-Martin Fischer. Rev. Klaus Jähn is the successor of Clem Schmidt as the theologian in the Team, who is supposed to arrive with his family in Zambia this month. I am sure that the Gossner Service Team will respond to your request satisfactorily.

Needless to say that we are very much interested in your work and its progress in the future, and we want to ask you to keep us informed about it.

I hope the next time I visit Zambia there will be an opportunity to meet with you personally.

God's blessing for your work

sincerely yours,

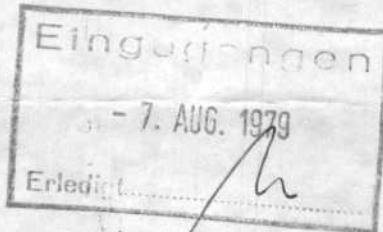
Gossner Mission

E. Mische

cc/ Gossner Service Team
Peter Weiss, Lusaka

THEOLOGICAL EDUCATION BY EXTENSION IN ZAMBIA

Rev. E. Mische
Gossner Mission
Handjerystr. 19/20
D-1000 Berlin 41
WEST GERMANY



P.O. Box 8026
Parklands
Kitwe
Zambia

31st July 1979

Dear Mr. Mische,

Re: Gossner Grant to TEE Zambia

As you will know, this year, our TEEZ project has been greatly helped and encouraged by the assistance of Gossner Mission.

I'm glad to be able to report that the Training Programme Organiser and I have had a very successful and useful tour of TEE programmes of Central and Southern Africa. When we were at the TEE College in Johannesburg, we were able to draw on the DM 2,400 which you had sent there for us to use. With that money we purchased a considerable amount of teaching materials relating to the Certificate and Diploma levels of the TEE College programme. These materials are going to be sent up to us in Zambia by rail, and we expect them to arrive at any time now. A full report of our tour is being written and I will make sure that you get a copy of it.

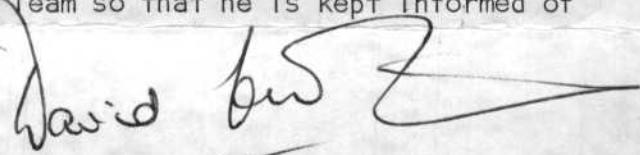
I'm also glad to say that our production programme for the Award Level materials is still under way, and we hope to have one or two more courses available by the end of this year. The IBM typewriter which you donated to us is in constant use.

In his letter dated 18th March 1979, Clem Schmidt of the Gossner Service team in Sinazene, listed three amounts totalling DM10,000 which he told me that Gossner had generously agreed to give to TEEZ. Items a. and b. have now been received by us. Of item c., DM5,850, he says:

"out of DM5850, Gossner Service Team would keep back the amount it has advanced to TEEZ, namely K1,500 and would make the balance available to TEEZ at any time."

We would be very glad to receive this balance of money which remains under item c., and since I am not sure whom I should contact at Sinazene now that Clem Schmidt has left, I'm writing to you to ask for your help in putting this matter in hand. I will send a copy of this letter to the Director of the Service Team so that he is kept informed of our correspondence.

Yours sincerely,


(Rev'd) D.P.C. Curtis
Project Co-ordinator TEEZ

Joint Churches Planning and Co-ordinating Committee for Theological Education by Extension held at the UCZ Ministerial Training College, Mindolo, Kitwe on 10th and 11th January 1979

Extracts from Minutes:

Welcome was given by the Principal of the Ministerial Training College, Rev. Joel Chisanga, and he led the meeting in an opening prayer.

Present: Rev. S.S. Kapongo (UCZ Moderator, Lusaka Presbytery), Rev. J. Chisanga (Principal MTU, Convener), Rev. Dr. T.L. Tucker (Tutor MTC), Rev. C.W. Musgrave (UCZ Minister, Lusaka), Rev. C. Schmidt (Gossner Mission, Assoc. Minister UCZ), Rev. J-P Belin (White Father), Mrs. Rosemary Maoulanga (Member, Anglican Training Team), Rev. N. Beddow (Member, Anglican Training Team), Fr. Denys Whitehead (Member, Anglican Training Team), Rev. J. Dimas (Member, Anglican Training Team), Rev. A. Slorach (Tutor, MTC), Mr. Chester Woodhall (Churches of Christ), Miss Jane Terry (Churches of Christ), Mr. S. Chisebwe (Churches of Christ), Mr. John Mwansa (Churches of Christ), Rev. D. Curtis (Tutor, MTC)

Apologies: The apologies of Bishop Mabula of the Anglican Church of Zambia and Rev. D. Nicol of the UCZ were received by the meeting.

Appointment of Chairman: It was agreed that, since this was primarily a joint Anglican/UCZ meeting, the Principal of MTC and a member of the Anglican team should take the chair at alternate sessions.

The following participants made introductory presentations to the meeting as a basis for further discussion:

Rev. D.P.C. Curtis - United Church of Zambia,
Fr. N. Beddow - Anglican Church of Zambia,
Rev. C. Schmidt - Gossner Service Team,
Fr. J-P Belin - White Father,
Mr. Chester Woodhall - Churches of Christ,
Fr. Denys Whitehead - Mindolo Ecumenical Foundation.

The following recommendations were worked out by the Committee in its second and third sessions and are to be taken back by representatives, to the respective governing bodies of participating churches:

Recommendation 1: That the name of the shared TEE programme be "Theological Education by Extension in Zambia" (TEEZ).

Recommendation 2: That the two major aims of Theological Education by Extension in Zambia be as follows:

- 2.1 To provide training for organised local groups of church leaders using TEE materials which have been evaluated and accepted by TEEZ through its Project Committee.
- 2.2 To provide courses leading to awards, certificates and diplomas as offered by the Theological Education by Extension College (Southern Africa).

Recommendation 3: That there should be a Project Committee to organise the work of TEEZ consisting of three representatives from each fully participating church.

3.1 The representatives on the Project Committee should each serve for a minimum of two years.

3.2 A "fully participating church" shall be taken to mean a church which, by its financial and other support has shown a genuine interest in and commitment to Theological Education by Extension in Zambia. 19

3.3 The Project Committee will be responsible for the management of the entire project including the preparation of budgets, financial administration and nomination of Executive Officers, and will report to the governing bodies of the respective participating Churches.

3.4 The Project Committee should proceed on the basis of a consensus of opinion among its members. However, if there is an issue which must be taken to the vote, then there should be one vote for each fully participating church.

3.5 In the initial stages, the quorum of the Project Committee should be one member from each fully participating church.

3.6 The Project Committee should meet not less than twice every year.

3.7 The Project Committee shall appoint a Committee Chairman, a Treasurer and a Minute Secretary who shall not be one of the Project Officers as defined in Recommendation 4.

Recommendation 4: That there should be the following Project Executive Officers:

4.1 A Project Co-ordinator who will:

- a) be the chief executive officer responsible to the Project Committee for the day-to-day running of TEEZ;
- b) liaise with the TEEC (Southern Africa);
- c) where necessary, be responsible for seeking financial support for TEEZ;
- d) act as Convener of the Project Committee;
- e) be responsible for correspondence with participating churches.

4.2 A Curriculum Organiser who will:

- a) be responsible for the production of TEE materials as directed by the Project Committee;
- b) be responsible for setting up course evaluation procedures;
- c) be responsible for curriculum development.

4.3 A Training Programme Organiser who will:

- a) be responsible for the general supervision of all organised local study groups and courses;
- b) be responsible for organising examinations within the Project;
- c) be responsible for training Local Tutors;
- d) be responsible for liaison with Regional Organisers;
- e) be responsible for implementing the admissions policy of the Project Committee.

4.4 These three Project Executive Officers shall be in attendance at all meetings of the Project Committee.

Recommendation 5: That the Project Committee approach the governing bodies of supporting churches for the authority to seek funds and practical support for the setting up and running of TEEZ.

Recommendation 6: That Course fees be charged to all students with TEEZ.

6.1 That students studying through TEEZ be charged an economic price for each course, and that course fees be payable in advance.

6.2 That TEEZ will not offer subsidies to students but sponsoring churches may do so.

Recommendation 7: That the curriculum of TEEZ be established according to the following principles:

7.1 Consisting of Courses from TEEC (Southern Africa) as they become available, evaluated and accepted by the Project Committee.

7.2 Consisting also of other Courses, evaluated and accepted by the Project Committee, as they are available and according to the needs of the people who are studying through TEEZ.

Recommendation 8: That students in the TEEZ programme shall be:

- a) proven church leaders, and
- b) have been approved by appropriate church courts and authorities.

It is anticipated that "appropriate church courts and authorities" will differ in each participating church and the Project Committee will consult each church to establish the appropriate procedures in each case.

Recommendation 9: That the Project Committee shall lay down, and from time to time review the academic requirements for admission to Courses.

Recommendation 10: The Committee recommends that initially, Rev. David Curtis should be Project Co-ordinator and Curriculum Organiser, and that Rev. N. Beddow be the Training Programme Organiser.

Recommendation 11: The Committee recommends that each fully participating church be asked to make an initial advance to TEEZ, through its Project Co-ordinator, of K600.00 to get the Project under way.

THEOLOGICAL EDUCATION BY EXTENSION
IN ZAMBIA

(under the direction of the United Church of Zambia)

P.O. Box 8026
Parklands
Kitwe
Zambia

19th December 1978

Gossner Mission
Rev. Erhard Mische
Handjerystsse 19-20
Berlin 41



Dear Herr Mische,

I am writing to tell you that the Duplicating machine arrived here safe and sound on Saturday 17th December, brought up from Lusaka by my good friend and colleague Revd. Clarence Musgrave.

It took Mr. Musgrave about eight hours to clear the machine through customs, and because your letter only arrived yesterday he was unable to get exemption from duty for it. The duty and purchase tax and storage charges and other costs for getting the machine came to a total of K78.50, and I have gladly paid this to him as a re-imbursement, out of TEEZ funds.

It might be possible (though unlikely) to get a rebate of the duty and sales tax on the machine, but I think it not worth all the effort that would entail.

Altogether, the machine has been hard-won...but is worth all the effort I assure you. With this machine I can now operate the production of these teaching materials at the fastest possible rate.

Once again, thank you for your generous support of this programme. I'm glad to tell you that a meeting has been arranged for 10th/11th January here at Mindolo which will co-ordinate and plan for the future of this TEE programme, in which at least three churches will be represented. We hope to have two courses fully prepared by early next year, with two or three more in course of preparation.

Yours sincerely,

(Revd) D.P.C. Curtis

cc J. Savage London
cc GST. Sinazeze.

December 1, 1978

Rev. D.P.C. Curtis
Theological Education
by Extension in Zambia
P.O.Box 8026
Parklands

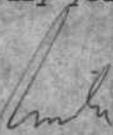
Kitwe

Zambia

Dear Mr. Curtis,

we have the pleasure to inform you that the hand operated duplicator Gestetner 300, Serial No. 22 A 9722, price ₩ 150.--, is a free gift of Gossner Missic.. in which funds from Zambia are not involved, it shall exclusively be used for non-profit-making, church purposes and in this case for the work of producing Christian Education Literature and lay training materials for Theological Education by Extension in Zambia. The above mentioned price of ₩ 150.-- fully was borne by Gossner Mission in Berlin.

Hoping you will receive the duplicator in due time, I remain,
very truly yours,


Erhard Mische, Rev.

cc: GST, Sinazeze

5 Manor View
London N.3,
U.K.

26th Nov. 78

Dear Herr Fischer,
Thank you so much
for your generous cheque. Because
of your generosity my church hopes
to send money for paper, ink etc.
to David Curtis.

I am sorry that I omitted details.
The machine was a GESTETNER 300
hand-operated duplicator. The serial
number of the machine was 22A9722.
Its second-hand value is about £150.

Yours sincerely,

John Savage.

Mr. John Savage
5 Manor View
Finchley

November 21, 1978

London N3 2ST

Great Britain

Dear Mr. Savage,

thank you very much for your letter of November 17th. We are glad to hear that the duplicator is already on the way to Zambia, so Mr. Curtis will hopefully get the machine soon. According to the request of Mr. Curtis concerning the certificate for the machine purchase in order to avoid paying duty on it - which is very high in Zambia - we need some details about the duplicator you unfortunately did not mention as there are the name of the manufacturer and the model number. Please do mail us these information as soon as possible.

Gossner Mission will cover all expenditures. Enclosed you receive a cheque amounting to \$ 212.-.

Yours sincerely,

Erhard Mische

Enclosure

Cheque amounting to \$ 212.-

cc: Rev.Curtis, Kitwe/Zambia
Rendantur

5 Manor View
LONDON
N.3 2ST

17th November 1978

Dear Rev. Mische,

Thankyou for the copy of the letter that you sent to Rev. Curtis. I am sorry that there has been so much delay over this. I hope that you will be glad to hear that a duplicator is now on the way to Zambia.

£212 The total cost of the operation is ~~£212~~ which has been paid by our Finchley Methodist Church. We were able to get a reconditioned duplicator at the very good price of £80. The insurance and freight were a further £132. Crating was done free of charge by Gestetner as a gift.

I realise that this is slightly more than you expected to pay and so if you feel that it is too much our Church Treasurer has said that our Church will contribute up to 50% of the total cost.

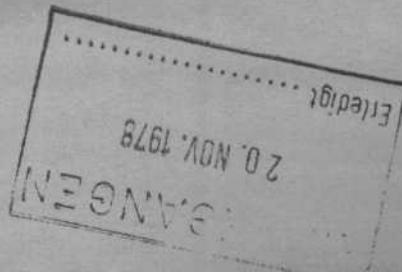
As to the certificate for Zambia I think you need only mention the £80 for the cost of the machine.

Thankyou for all you are doing to help David Curtis who is a life-long personal friend of mine. I look forward to receiving your cheque made out to Finchley Methodist Church.

Yours sincerely,


John Savage

Rev Erhard Mische
Gossner Mission



Germany

1000 BERLIN 41 (Friedenau)

Hans-Jerzystrasse 19/20

Gossner Mission

Rev. E. Mische



POST CARD
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BY AIR MAIL

OR SENT BY ORDINARY MAIL
IF IT DOES NOT MAY BE SURCHARGED
NOT CONTAIN ANY ENCLOSURE;
AN AIR LETTER SHOULD

U.K.

LONDON NW 2ST

Hinchley

5 Manor View

John Street

SENDER'S NAME AND ADDRESS (PLEASE SHOW YOUR POSTCODE)

TO OPEN SLIT HERE

Rev.D.P.C.Curtis
Theological Education
by Extension in Zambia
P.O. Box 8026
Parklands

November 9, 1978

Kitwe

Zambia

Dear Mr. Curtis,

we received your letter of October 5th asking for a certificate concerning the duplicator. Mr. Savage from London informed us that after having finalised the purchase he will inform us about the exact costs for the equipment. After having received this information from Mr. Savage we immediately will mail the certificate you need for the tax free import to Zambia.

We informed Mr. Savage in London by copy of this letter.

With kind regards,
sincerely yours,

Erhard Mische, Rev.

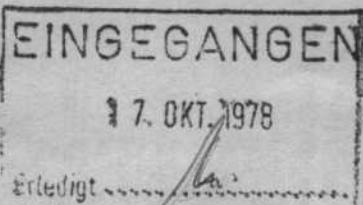
cc: Mr. John Savage,
5 Manor View, Finchley,
London N.3 2 ST

THEOLOGICAL EDUCATION BY EXTENSION IN ZAMBIA
(under the direction of
the United Church of Zambia)

P.O. Box 8026
Parklands
Kitwe
Zambia

October 5th 1978

Herr S. Kriebel
Director, Gossner Mission
Mandjerystr. 19/20
D-1000 BERLIN 41



Dear Herr Kriebel,

I was glad to hear from Mr. John Savage, that you quickly responded to my letter, and have authorized the Finehley Methodist Church London, to act as my agents in obtaining this duplicator.

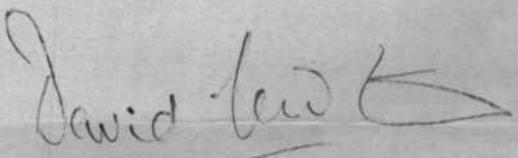
I have now discovered that, if I am to avoid paying a large amount of duty on this machine when importing it into Zambia, I must obtain the permission of the Ministry of Finance for Exemption from Customs Duty. To get this Exemption, I must obtain a letter from the donor of the machine to the effect that it is a free gift, involving no use of funds within Zambia, and that it will be using exclusively for non-profit-making, church purposes, in this case the work of producing Christian Education literature and Lay Training materials for a Theological Education by Extension Programme.

By copy of this letter, I am also informing John Savage so that he can make sure that the name of the organisation consigning the machine is Gossner Mission, and so that he can inform you of the make, model number and price of the machine, for you to mention in the letter.

You should send the letter to me at the above address.

Thanking you for all your help and encouragement in this matter.

Yours sincerely,


(Rev'd) D.P.C. Curtis

5 Manor View,
Finchley,
London N.3 2ST
U.K.



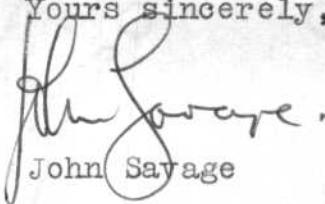
22.9.78

Dear Herr Kriebel,

Thank you for your letter of September 11th. in which you agree to send the money for the duplicator for Rev. Curtis to me in London.

There have been several developments concerning the duplicator and we hope to have the matter finalised in the next few weeks. May I ask for you to be patient until I am able to get in touch with you again?

Yours sincerely,


John Savage

Herr S. Kriebel
Goesner Mission

September 11, 1978

Mr. John Savage,
5, Manor View,
Finchley,
London N3 2 ST
Great Britain

Dear Sir,

Rev. Curtis has informed me to send the money for a duplicator for the TEE programme of the United Church of Zambia to your address. For us that will be alright. We are now waiting for the exact amount.

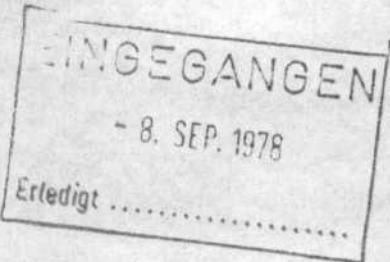
Yours sincerely,

lk

Siegwart Kriebel

THEOLOGICAL EDUCATION BY EXTENSION
IN ZAMBIA

Herr S. Kriebel, Director,
Gossner Mission,
Handjerystr. 19/20
D-1000 BERLIN 41



P.O. Box 8026
Parklands
Kitwe
Zambia

5th Sep. 1978

Dear Herr Kriebel,

First let me apologize for writing to you in English, but my German is non-existent.

I received a letter from Revd. Clem G. Schmidt in Zambia, in which he told me that the Gossner Mission has kindly offered some funds to purchase office equipment for TEEZ. As I expect Clem Schmidt told you, I have been trying to purchase a duplicator here in UK whilst I have been on holiday, but I have failed to get hold of the kind that I need. I had hope to purchase a good second-hand machine here and send it back to Zambia by air-freight on my airline ticket. I already have the promise of the electric duplicator which I purchased in Luanshya in exchange for a good hand-operated one if I supply the Luanshya congregation with it.

Clem suggested that I should contact you to ask whether I might receive some of Gossner's grant here in UK to purchase the duplicating machine. Unfortunately, I cannot at the moment quote a price at all. However, my home church, the Finchley Methodist Church in North London, has offered to act as my agent in this matter and have suggested that I leave the matter of purchase and dispatch of the machine in their hands. Would you be able to send the money to Finchley Methodist Church, if they find out the costs involved? I don't think that it will add up to more than £150, but I can't be sure of that.

The contact person here in Finchley is now, Mr. John Savage, 5, Manor View, Finchley London N3 2ST, and I am leaving for Zambia on Thursday. Perhaps you would be kind enough to contact him to tell him if this proposed arrangement is acceptable to you, and send a copy of the letter to me here in Zambia.

I would like to say how much I appreciate the support and encouragement that the Gossner Mission has given to me in this TEE venture. When support from other sources has been slow in forthcoming, it has been Gossner which has, through the sympathetic understanding of Clem Schmidt, given me the encouragement to go on.

Yours sincerely,

(Revd) D.P.C. Curtis

Specifications of duplicator

Gestetner, Model (104?) a recent hand-operated machine.

cc J. Savage, C. Schmidt.

Theological Education by Extension:
What Have We Learned?

The Rev. Warner W. Luoma
Division for World Mission and
Ecumenism
Lutheran Church in America
231 Madison Avenue
New York, NY 10016
June 1980

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INTRODUCTION

The material presented in this document is directed at discussing the subject of Theological Education by Extension (TEE). The ideas, principles, elements and cases are based mainly upon the writer's experience in North Sumatra helping to develop a TEE program sponsored by three churches: the Christian Church of Indonesia (HKI), the Simalungun Protestant Christian Church (GKPS), and--recently--the Indonesian Protestant Christian Church (GKPI). This work has been going on since 1972. In addition the writer has had the opportunity to spend six months studying TEE projects in Mexico and Central America. This study has made it possible to examine non-residential education programs in different settings. Added to this are conversations with people involved in such work in several parts of Asia and Africa as well as contacts with the World Council of Churches' Program for Theological Education and the Lutheran World Federation's Department of Studies.

The thesis of this document is that in order to adequately prepare people for ministry we need to begin broadening our concepts and ideas of both preparation and ministry and one way to do this is by learning from TEE efforts that have been carried out in the past twenty years and are still being developed.

As the Church has established itself throughout the world in the midst of many races, tribes and nations we have been presented with the opportunity to look at questions of preparation for ministry from many new angles. It is very significant that the Church can no longer by any stretch of the imagination be considered as merely or even primarily a North American or European faith. If this is so, it also clearly means that a person does not have

to become culturally "western" as a precondition to salvation, nor do Christian communities in the Third World have to slavishly copy western forms and structures in order to be true to the Gospel. In fact, the sisters and brothers from other cultures, by their experiences and insights, can probably teach the so-called older churches a thing or two about relationships between followers of Christ and their culture, and teach some valuable lessons which could help in the examination of underlying assumptions about the sacredness of European and North American forms and structures in such matters as preparation for ministry.

In this material I am not trying to present magical answers to people who are concerned with the question of preparation for ministry. Rather it would be better to look on what is contained here as a record of some things I have learned over the past eight years that I have been privileged to work in Indonesia. Included in this learning experience has been my contact with many people in other parts of the world dealing with concerns similar to those which have motivated our work in North Sumatra.

Since TEE is my field and where I have had my main learning experiences I naturally look at preparation for ministry primarily from that angle. Thus this presentation will be weighted in that direction, but it does not mean that other perspectives are less valuable or important. Among other things, I have learned that the issues and concerns facing those of us who work in TEE are also matters faced by all who are involved in preparation for ministry. For this reason I will make it clear at the outset that I don't see TEE as a replacement for traditional programs of theological education such as residential seminaries. TEE

is not the solution to all problems facing the Church in preparing people for ministry, nor are TEE and residential approaches mutually exclusive. In addition it should be stated at the beginning that I do not understand TEE to be one, unchanging, universally applicable and perfectly packaged program to train people for ministry that will take the same forms and use the same materials in all places. It has become apparent to me that TEE is a collection of approaches to the issue of preparation for ministry having some common elements which can be expressed in various ways and which can contribute to the life of the Church in different settings.

Another item which should be clarified at the start is that most of the ideas and tools used in TEE are not necessarily new. Even the concept of extension has been around for a long time as is evident by the agricultural extension movement in North America which has flowered since the 19th century. Use of self-instructional materials certainly did not originate with TEE nor did the concept of "programmed instruction"--particularly if we understand programmed in the sense of organized, goal oriented teaching starting at the growing edge of the student's world and leading him or her to broader and deeper understandings. Any good residential seminary course is also programmed in this sense of the word. And TEE has definitely not invented the idea that preparation for ministry can be done outside the walls of a residential school. Until about 200 years ago, non-residential training was the primary method of preparation for ministry. In North Sumatra, a semi-residential type of training is still the practice to prepare some types of congregational ministry. This included

even ordained pastoral ministry until recent years.

I would sincerely hope that instead of placing TEE in opposition to residential programs, a sharing of experiences and a working together can be the theme of the day as we seek to prepare people for ministry. I say this because what I have learned has led me to the conclusion that those of us involved in preparation for ministry face common problems and that we can learn from each other. In this day of what we call interdependence it is especially important that those of us from the West pay close attention to what we can learn from our brothers and sisters of the third world. The basic patterns for both ministry and preparation for ministry come from the West. In the Third World, because these models and concepts are placed outside of their original cultural framework, their shortcomings are perhaps more obvious than they would be in their own setting. This can help Western churches as they seek to improve their own efforts at preparation for ministry by delineating possible problem areas. For example, the suppositions concerning professionalism and the need for professional schooling are so strong in western society that it is difficult to see inadequacies in the assumed necessity for professional, full-time ministry as the norm for ministry. Yet Third World churches--while seeking to this norm--have been discovering that ministry can be carried on without achieving it. And even the concept of professional--which in the West is often modeled in terms of the medical profession--is being challenged in the Third World by the revolution currently taking place in medical care where professionally trained doctors are no longer being viewed by some at the apex of a medical care triangle but

as one of its sides and where it is recognized that primary health care can be carried on well by people without professional training.

In the material which follows I will deal with three main subjects. The first is an attempt to clarify some of the basic principles and elements which underly Theological Education by Extension programs. The second will be a presentation of seven TEE models as they have been developed in different places. The closing section will present some important issues which confront all endeavours of preparation for ministry to which the TEE experience can perhaps contribute some helpful ideas as we re-think and re-do our efforts of preparation for ministry to continue to faithfully serve the needs of the Church and our Lord's call in this day.

I. BASICS OF THEOLOGICAL EDUCATION BY EXTENSION

A) The "Who?" of Ministry

To fully grasp TEE and its contribution to our understanding of the questions surrounding the matter of preparation for ministry, I feel it to be of the utmost importance to look first at the basic question struggled with by people involved in TEE at its beginning. TEE did not start by developing something new in educational technology. Rather it took a new look at an old question. This starting point was to ask "Who should be given opportunities to be trained theologically to assume roles of leadership in ministry in congregations?" This came about in the first case for practical reasons.

In the early 1960's at the Evangelical Presbyterian Seminary in Guatemala, teachers were becoming aware of a problem. The Seminary, which had been in existence for some time and which was apparently providing a good level of education by usual standards, was not really serving well the congregations of the church. Too few of the graduates went on to serve in the church and most of the congregations were served by people who had had little or no opportunity to receive formal preparation to upgrade their skills to minister. It appeared that the existing program of preparation for ministry--in this case the ordained ministry--was designed in such a way that only a handful of candidates could be accepted from the potential number of people who should be engaged in theological education. This selection was not being made solely on grounds of competence and ability to learn and serve, rather it was being made for the most part based primarily on other factors. When a close look was taken, it was seen that most of those who

should be included in a theological education program were not able to participate either because they could not afford to leave their families and jobs to enter a four year or more residential program or they lacked the necessary formal academic background. About the only ones who could be considered were younger people who were single and had no commitment to families or jobs and who had access to financial resources which would afford them the chance to attend adequate formal schooling to qualify. It seemed that these unwritten criteria played much too large a role in comparison with such items as ability to learn, serve and lead.

This raised serious questions. On the one hand these young people who were able to "pay" the economic price because of lack of family and work commitment, and access to financial support from outside their own resources, had little real experience or opportunity to demonstrate their leadership capabilities, whereas those who had demonstrated them were generally unable to sharpen their theological skills in the then existing program of theological education because they could not "pay" in terms of uprooting their families, leaving their means of livelihood or obtaining the necessary schooling prerequisites. [The established program also seemed to have the tendency to remove young students from their roots in the rural culture from which most of them came.] Upon graduation many were unable or unwilling to return to serve in their communities. Yet people who were actually serving in those congregations were unable to take advantage of the program. [In addition, by removing people from their communities, the education they were receiving was somewhat isolated from the cultural, social and economic realities of those communities.] Theology tended to

be taught in a vacuum, presented in packets and concepts developed in European or North American settings and not necessarily related to the actual situation in Guatemala. On the other hand, those who were daily involved in wrestling with God's Word in a concrete setting were given little opportunity to reflect and dialogue on the deep implications of the Gospel for the life of individuals and communities in their culture.

Problems such as these led the people at the Seminary to ask whether or not their institution, as it existed, adequately served the church because it obviously eliminated too many people in its selection process and for the wrong reasons in most cases. How could an effort be made to change the real criteria for selection of candidates to reflect more the needs of the congregations and the abilities of the candidates and less the needs and limitations of the traditional residential program at the Seminary?

Thus it was the question of whom should be included in theological education that led to the development by the Presbyterian Church in Guatemala of the program that came to be called TEE.

In a different way, this was the question that was faced in North Sumatra at the beginning of the development of what also came to be called a TEE program. When I was invited by the Christian Church of Indonesia (HKI) to come and work with them in 1972, it was because they felt that they had a problem. In a rapidly changing society brought about by technology and its impact, they felt that their congregational leaders needed assistance in learning how to minister in a new situation. Few of their pastors or congregational lay leaders had had a residential, formal education. Each pastor served an average of 10 congregations and much of the

local ministry was dependent upon lay leaders such as elders. The pastors were committed and functioned well in the traditional setting but were having difficulties adapting to the new situations and problems. The local leaders had had little or no preparation for the work they were doing, yet these people were the backbone of the ministry in the church. In 1966, the HKI had begun to send students to the Theological Faculty at Nommensen University in Pematang Siantar, North Sumatra, but it was apparent that this would do nothing for the moment to help those who were already serving the church. Thus the leadership of the HKI felt the need to give further training to the people who were already serving the church in a changing time as ministers both lay and ordained. How could the HKI develop a program of upgrading ministry that would allow mature, married people who were already in full- or part-time ministerial work to participate? Again the basic question was that of whom should be given the opportunity to be prepared to serve more fully as ministers--in this case, those who were already in positions of leadership. Once that decision had been made, then an effort was initiated to design a program which would permit those people to be eligible to become candidates for further training.

In the past several years I have been asked to do some consulting with the Burma Council of Churches (BCC) concerning their new TEE program. Though the situation is different from that in either Guatemala or Indonesia, the basic question again appears to be that of whom should be receiving preparation for ministry. Many lay people, particularly those who have had training at the secondary or university level, had expressed their desire for more preparation for ministry so they could better serve in their local

congregations, some of which were very remote and isolated. It was decided by the BCC that these people ought to be able to have the opportunity to receive further education to prepare them to do what they felt called to.

I could give other examples here, but I feel that these three instances are representative of what I have observed in other places. Decisions were made concerning whom should be receiving preparation for ministry. Following this decision, then attention was directed toward the way of developing a program of preparation which would allow people in the chosen target population to enter.

Before I go on I would like to just touch on a few issues raised by this emphasis on determining whom should be eligible for training and then developing a program to make this education available to them.

In the first place, it seems that when thinking about preparation for ministry and the determination of those whom should be prepared, people involved in TEE did not limit themselves to concentrating solely upon ordained pastoral ministry. In many cases the education being offered by TEE is not directed at preparing people for ordination. Yet TEE seems to consider itself as doing more than adult or Christian education. The tendency in the programs I have seen, even where the students are not seeking ordination, is to train people who are to be actively involved in the enabling of the ministry of the whole congregation. They are seen to be those who will be involved in the upbuilding of the Body of Christ in that they will be developing adult education, Christian education, pastoral care and other programs that will prepare all members of a congregation to assume an active part in the total

ministry of the whole congregation.

This has led into another important issue and which in many ways is even prior to the question of whom, namely "what is ministry?" I will touch upon this in the third section of this document. The old understanding of an ordained ministry which deals with sermon and sacrament vis a vis the ministry of the lay people in their vocations while not of necessity being incorrect does at the least seem inadequately delineated and explained in the light of needs of the Church in this day. As we begin to deal with preparation for ministry we are forced to look at it in the light of the ministry of the Body of Christ and the need to understand how that is best served and prepared. What are the different kinds of functions that need to be carried out to develop a total ministry? Who is to do what kinds of ministerial tasks? How does the ministry of congregational leaders relate to the ministry of others in the congregation? As we seek to discover the who we must always be relating it to the what of ministry and use our experience to sharpen our understanding.

In the third place, the emphasis on the who of ministry, and regarding this question as being of the primary importance, has led to identifying people who are already leaders in their communities as some of those who should be involved in programs of preparation for ministry. This has raised the issue of how people are prepared for leadership. Do we really train leaders in our theological education programs or do leaders develop in the context of a given cultural setting and theological education is then offered to them to broaden their understandings and abilities to serve the Word in their community? This question is also an important one as we con-

sider whom should be prepared for ministry.

Finally, the emphasis on the question of whom, gives us the potential of involving the local congregations more directly in the process of preparation for ministry. Instead of selection decisions being made only by people in church headquarters or seminaries, the people who are to be served by graduates of theological education programs have the possibility of a larger role in stating what kinds of ministry and ministers they feel they need.

In summary, the basic principle in TEE is to address and give priority to the question of whom should be given opportunities to be prepared for ministry?

B) Putting the Parts Together

Having made the basic decision concerning whom should have the opportunity to become students the problem then becomes one of finding ways to design an educational program or network which would make it possible for people from the proposed target population to participate in the educational offerings. The initial TEE program as it was developed in Guatemala as well as those which were begun in other places seem to have several basic elements. These elements can be shaped in varying ways, but are present if an effort is properly to be considered TEE.

B.1) Place and time

The first element in a TEE program owes itself to the fact that the establishment of criteria for acceptance into a theological education program which seeks to eliminate unwritten criteria such as that which states that a student be able to enter a residential program for significant periods of time necessitates developing a program which will be non-residential in nature. It is assumed that

the potential students will not be able to leave behind their families and responsibilities because they can not afford to do so. Therefore, a program must be designed which permits students to remain in their home communities during the bulk of their studies.

This means that the educational program will have to be decentralized, i.e. brought to the student. To accomplish this, TEE programs bring together students and teachers in local or regional centers on a regular basis.

In general, the setting up of centers has several factors which need to be considered. The first is to find locations which are easily reached by students and teachers. If weekly sessions are planned, it will be best, where possible, if the student can reach the center and return home in the same day. Thus the designers of the program will have to look into locally available transportation systems and schedules. It is also helpful if the person or persons assigned as teachers will be able to travel to and from the center without the need for overnight stays if it can be avoided. Sometimes neither of these suggestions can be carried out, but they ought to be the objectives.:

The timing of sessions at a center ought to be based on the needs and convenience of the students. What are the best times for them? For example, in North Sumatra we have found that if a center is to be established in a market town, the day of the weekly market is a good time since people can come together and do two things on one trip. Part of the day is given to marketing and part is given to the course session. In city centers, such as in Guatemala City, courses are generally held at night since most

of the students work during the day.

Having determined where and when a center should be operating, consideration needs to be given to the actual place to be used. Instead of constructing facilities just for the course center, it is best to utilize existing classroom space. This space can be located in such places as a church building, a home, a schoolroom, etc. Even the shade of a tree can work if it isn't raining. In North Sumatra use has been made of such places as the home of a pastor, a room in a church educational center, a hall in a center housing a community development program and a church sanctuary. Once a location has been determined and permission has been obtained to use it, it is advisable to have some local person appointed to be responsible for seeing that everything is ready before the students and teachers arrive for the class.

This also means, in the fourth place, that thought needs to be given to the availability of equipment which will be needed such as blackboards, chalk, writing areas, etc. Needs for research tools such as books should be examined and met.

It is important at this point to reiterate that the main concern here is to design a program that will allow students to enter without having to leave their own communities for long periods of time so their responsibilities to family and work are not disrupted.

In a typical program it may be assumed that a location will take the form of one, constant place, with courses being held weekly at the same time and in the same facility for the duration of the course. Nonetheless, there are many variations in shaping the above factors. In North Sumatra, our group is currently

training by extension methods a team which will develop a TEE program in the Protestant Christian Church of Nias (BNKP). Nias is an island 90 miles west of Sumatra in the Indian Ocean. It is not possible for either students or teachers to gather once a week, so an effort has been made to set up the course in a slightly different manner. The teachers and students come together once a month for a three day session. The meetings are held in the main village on the island using the facilities of a BNKP training center. The sessions are held on Tuesday, Wednesday and Thursday of the first week of each month. The instructors fly over from Sumatra either Monday or Tuesday morning. The students mostly arrive Tuesday morning, but two or three have to come Monday evening because of the distances to be traveled, mostly by foot. Because of this dormitory and meal facilities have to be provided.

The TEE program of the Arusha Synod of the Evangelical Lutheran Church in Tanzania--in addition to regular meetings in regional sub-centers--holds three and a half week sessions twice a year when all the students in the program for congregational ministers gather for concentrated courses related to their study program.

The Latin American Biblical Seminary in San Jose, Costa Rica has developed a university level study program called Prodiadis (Diversified Program at a Distance). Students in this program are scattered through Mexico, Central and South America and Hispanic communities in the United States. Because of distances involved and the scattered nature of the student body different ways to establish centers where students and teachers can meet on a face to

face basis had to be developed. For example they have been developing a network of adjunct professors and tutors who can work with the students and help to evaluate and guide their studies and projects in the places they are carried out. The Seminary is also developing relationships with other theological education institutions which may be used by students to obtain library resources, help in research, advice, intensive courses and, in addition, are places where the student may take exams. Students are also organized into groups of two, three or more individuals who meet at least once a month.

The importance of designing a program which is brought to the students and allows him or her to interact with other students and teachers permits the student to obtain much deeper educational experiences than would be possible if the student were isolated. A program which pays adequate attention to allowing students to stay in their community but also gives them this dynamic of relating to others in their studies will mean an extension of theological education in at least three dimensions. The first type of extension is the obvious one of geographic extension. The educational program is made available to people close to their homes and work. Secondly, it means an extension in time in that courses are scheduled to be convenient to the time available to the student. But thirdly, preparation for ministry is extended socially because it is made possible for people in different positions in society with different schooling backgrounds to take advantage of programs to help them sharpen their skills as they serve in their communities and congregations. Instead of offering theological education opportunities only to people who have completed a certain western, middle-

class type of educational track which qualifies them to enter a Seminary--and generally only to those of this group who are still single and have fewer responsibilities to family and community--such opportunities are offered to people with a greater variety of backgrounds.

In conclusion, after a decision has been made to include in theological education programs those who cannot leave family and community nor who may not have the proper schooling, careful thought must be given to the ways in which the program will be brought to the student. This will take into consideration such things as location of centers where students can meet with each other and with teachers, scheduling of these sessions, facilities where they can be held and equipment and resources that will be needed.

B.2) Study materials

A second element of TEE was developed with the realization that since less time would be spent by students with teachers than in a residential program, some way had to be devised for the students to study and learn on their own. For this the people in Guatemala began to develop self-instructional types of materials for home studies. The most well known type is programmed texts, though there are other types of materials which can be used to guide a student's studies.

The process of developing materials begins by an analysis of the goals of the educational program. To do this it is well to think in terms of the roles and tasks of ministry that will be expected from the students who complete the program and the setting in which they live and work. For example, will they be

expected to be communicators? What kinds of things should they know and be able to do in this role? What types of experience will be useful in learning? When we begin to determine in detail what kinds of ministry the prospective students will be expected to carry out then we can begin to try to organize study materials that will be helpful to guide and promote learning.

There are many ways of establishing such goals and it is important that a wide group of people be involved in the process. First, we might ask people actually carrying out the ministry what they do, how they do it, what problems they face, what knowledge and skills have been useful for them etc. If there are already programs for preparing people for this ministry, we can look at curriculums and materials already being used and talk to people already leading this educational process. We should talk to people who will be served by the ministry and discover their expectations and needs. Discussions with church leaders are important in order to receive their guidance on how the particular ministry or ministries we are concerned about fit into their understanding of the ministry of the whole church. A careful and thought out study of the socio-cultural environment is important as well. From such research a statement can then be made concerning the goals the program to prepare ministry in the particular case will have. Only when this kind of a statement is developed should the actual organizing and preparation of materials begin.

Since the students of the TEE type program will not have nearly as much contact with teachers as in a residential program it should be remembered that any materials used will have to be designed in such a way that a student can receive sufficient

guidance from them to be able to study and learn. There are many ways of doing this and I will refer to some.

TEE has often been identified with a certain type of material, namely the programmed text. Although such texts are used widely it is important to note that not all TEE programs use them extensively and many do not use them at all. Programmed texts have been strongly identified with behavior modification techniques and have thus come under much criticism in some quarters as not helping students to learn but rather imposing others ideas upon them in a rather effective way. (I discuss this point further in the third section which concerns issues, pages 53-57.) Nevertheless this is one type of material which has been used.

Workbooks and study guides are other types. These resources direct the student's use of other materials such as books, articles, etc.

Some places use tape cassettes to present information and guide the studies. Others have made good use of the case study method where the student is asked to deal with actual problem situations and is helped by the suggestions of resource material to discover knowledge and skills necessary to deal with the case. This can also be done by directing the student toward actual problems. In all this there is the need to develop auxiliary resource materials such as access to libraries.

The basic thrust behind any use of materials in a TEE program is to get the student interacting with the material and with the environment in which the ministry is to be carried out. Instead of being a merely passive recipient of knowledge, it is important that the student actively participate in the learning process. The

materials should be prepared with this in mind.

Since we need such material it is also apparent that we need people who are able to write and/or organize it. This is a very important need in a TEE program and in my experience it is the key factor in the success or failure of a program, so much attention should be paid to preparing people who can do this task.

Since we have a need for writers and organizers it is important that we choose people who have time to do this work. The people who are asked should be offered opportunities to learn how to do it. Since teacher contact will be limited, it is not enough just to write a lecture to be read since the opportunity of feedback which exists in a classroom is not present to the same degree. It is not enough just to assign a book to be read since the student probably won't have much time to talk out questions he or she might have with the professor. It is not enough just to assign a field study assignment since the student may have many questions about what is to be done and not much time to consult the teacher. Materials will have to be prepared in such a way that a student is led step by step toward a specific goal, group of goals, or through a process of open goals developed as the student progresses. Content in the material must be presented and organized in such a way that the writer use what is important to the process of achieving such goals. It should be presented in such a way that the student has room to be critical and disagree with what the writer may say and be able to have a channel for expressing such critiques. People who will be asked to prepare materials should be given guidance and help to do this task in such a way the student will find adequate assistance in the learning process

in which he or she is an active participant.

All of this implies that in most cases there will be a need for some sort of a plan to train writers and possibly to consider finding a resource person who can guide the training and the actual work.

People who are asked to write may be teachers in residential programs, actually doing the types of ministry which are the object of the program, or people who are trained especially for writing. The only specific recommendation that I would make concerning qualifications for such people is that it is best if most if not all of them are part of the cultural group in which the ministry being carried out. I say this from personal experience and from conversations I have had with people from such places as India, Tanzania, Mexico, Guatemala, Costa Rica and Argentina. The reason for this is that guided instruction should develop along the patterns of logic and way of looking at the world that are held in common by people of the culture if it is to be most effective. If someone from outside the culture--such as a missionary--is asked to prepare materials it should be done only where such a person has had extensive experience with the culture and can receive much guidance and assistance from coworkers who are from the culture where the work is to be done.

Sometimes there are materials already available. This is particularly true in areas which have a common language and where self study materials have already been developed. Such resources must be examined in terms of the goals previously established and the cultural suitability. Revisions often are necessary before

the material can be utilized. If material from a different language and culture are considered, extensive re-writing must be done in the translation process so both the language and the culture are translated. This later process can take as much time an energy as preparing material from scratch.

As material is developed an important part of the process is to try it out and evaluate it in terms of whether or not it helps the student achieve the intended goals. This is very important since the student will not be in frequent contact with teachers or others who might provide guidance in the learning process. This is a particularly important consideration if we wish to maintain high standards for those who take part in the program. If we have clearly defined our goals, does the material actually help the student achieve them? Material ought to be evaluated and revised in the process of preparation as well as after it has gone into use. One way of doing this is to check it first with people who are from the prospective target population. Seek their comments and questions. Then do field tests. For instance a pre-test can be given, then a group may be asked to use the materials and then a post-test may be carried out to determine just how helpful the material has been in guiding the student. Such testing forms the basis for necessary revision. Also as a course is held over the years it is always important to watch to see if it is still relevant.

Another item those entrusted with preparation of materials must be cognizant of is the educational backgrounds of the students. Are the students people who have had only an elementary school experience or are the university graduates? Are they part of a

society which values reading? Any material which is used in a TEE program must be carefully aimed at the students abilities and past experiences.

When material is ready, thought must be given to methods of reproduction. Will it be stenciled or printed? Will it use audio-visual packets? How should it be divided up and distributed? Should the students be asked to pay for the material and if so how much?

The element of self-instructional materials is very important if the program of preparation for ministry is to be extended academically. Because of reduced classroom time the student needs ways in which to learn new concepts, get ideas, reflect upon them and to expand his or her worldview by interacting with the ideas and experiences of others represented in the materials. Academic standards can be maintained because the material is designed to help the student achieve definite goals which have been stated beforehand. Although it is obvious that the goals for students studying at an elementary level will not necessarily be the same as those at a university level--nor will the content be the same--the important thing is to maintain academic excellance at the levels the studies are done at. No TEE program ought to settle for second rate education and people working in TEE should strive to offer education of high standards at different levels.

B.3) The teacher

A third element in a TEE program is the recognition of the need to appoint teachers who will have face to face contact with the students. People in TEE universally seem to hold that this

kind of relationship is essential in the learning process. This is an element which would distinguish a TEE program from a correspondence course. Even though contact between students and their teachers is limited compared to the residential program, it is deemed necessary.

The role of the teacher is somewhat different than that of the classroom instructor or lecturer. It is important to recognize this because the tendency--when people are asked to "teach" in a TEE program-- is to assume the role that is common in most classrooms, i.e. a teacher who talks to students who listen. People who are asked to teach in TEE must be helped to learn a new role.

Before meeting with the teacher, students will have already prepared themselves in terms of knowledge and experience by their participation in studies guided by the self-instructional materials they are using. Students ^{who} have gathered to be with a teacher have little or no need for more lecture or cognitive input--except for those participating in a short course that is part of the TEE experience and even then it should not predominate as the only approach used. They have already studied a body of materials and perhaps are involved in critiquing the knowledge and ideas presented or are attempting to try it out in a real life situation to discover its implications. The role of the teacher in TEE will more closely resemble that of a seminar leader who is helping the students share what they are learning and seeking to draw from them deeper understanding of what they are learning and doing.

In a real sense the teacher in TEE is an enabler who guides and assists the students on their road of learning. Because of the teacher's greater knowledge or deeper experience in certain

matters, it is assumed that he or she will be able to help the students as one who has been on some parts of that road before.

But even more important is for the teacher to understand that he or she is also a learner in the process. The teacher who relates to the students will be confronted with questions and problems which have not been deeply considered before and thus will be able to learn some things from the students as well as learn with them as they all seek to understand and act in concrete situations. TEE courses will provide an opportunity for the teacher to test out his or her ideas, theories, assumptions, and understandings of how knowledge relates to reality. The teacher in the TEE program should expect to learn from the students as well as to help the student learn from the teacher's knowledge and experience.

A teacher must know what the goals of the course are and how to evaluate the student's progress. He or she must know whom the students are and where they come from as well as their backgrounds in education and experience. He or she must know what the content of the course material is as well as the learning experiences that are a part of it, and should always be thinking of ways to suggest ideas and projects that can broaden the scope of the course as the students progress. The teacher must know what is expected in terms of making resource material available, time that should be spent in traveling to and from sessions as well as time spent preparing for sessions and evaluating students' work.

The teacher also has an important part to play in expanding the world view of the student. One criticism of TEE has been that students are much too isolated and limited to a parochial

outlook on the world. The teacher and his or her presence can open the door to contexts and situations that are new for the students and can help the students achieve a more comprehensive view of the world they live in.

This element--as the others--requires careful thought and consideration. Attention needs to be paid to whom the teachers will be. Can people involved in residential programs fill this role if time permits? Can local pastors and other leaders who have had a broad educational and experiential background be utilized? What kinds of preparation can be offered to those who are asked to be teachers? What kind of pay and expense money will they need to do their work and receive some financial reward from it? How can their work be evaluated and how can they continue to grow in what they are doing. How can the teacher participate in the design and revision of the course? All these and other questions need to be examined fully so that the TEE program will be adequate at this important point.

B.4) Practical application

A fourth element of a TEE program follows logically from all that has been said above. The students, because they remain active in their communities and because they are reflecting upon and learning new ideas and facts, will want to relate them to their actual situation. In other words, the studies are not done in a vacuum but are carried out in the midst of the life of a concrete community of people. Thus the student has the opportunity to act upon what is being studied, to relate it to actual problems and projects, to evaluate concepts, to modify them and, most

importantly, to form ideas that belong to the student and not just to a textbook. Thus, in addition to materials and teachers, much thought should be given to discovering what the actual situation of the student is and designing problems or cases--related to the course goals--which will bring the student into a situation where there is a marriage between the theory and the practice, i.e. a *praxis* of action and reflection.

This element of practical application means a further extension of theological education. It is extended culturally because it motivates the student to actively reflect upon the learning process in the context of a culture and to act in a concrete setting. Theology can be dealt with very contexturally.

We have found in our experience in North Sumatra that teaching the Bible really comes to life when we ask students to deal with problems of their culture in light of what they are studying in Scriptures. What does the Bible have to say to their culture and their traditional understandings of family and clan relationships and responsibilities, particularly as they relate to questions of honor given to the spirits of the ancestors and obedience to the customary law these ancestors have established as binding upon their descendants? The TEE program of the Arusha Synod of the Evangelical Lutheran in Tanzania, as another example, has attempted to reshape the approach to systematic theology by beginning with the way African understandings would shape relationships and what is important religiously. Taking this as the starting point, the students--whose culture is being taken seriously in the process--then go on to relate this to the Biblical/historical faith which has been previously studied. What will the Christian faith look

like given this context? This approach has lead to lively and deep discussions which have proved very helpful for the students and the teachers.

To facilitate practical application, cultural studies and social analysis should be carried out--students and prospective students should be included--to discover problem roots, basic worldviews, attitudes toward the world, recognition of what is happening in the society, etc., all of which can help to clarify possible key issues. In addition to helping set educational goals, such research will provide us with all sorts of material for serious study. Studies which will assist the student to deal with the real living issues of the community and enrich his or her ministry.

The fact that TEE is potentially able to be set in such concrete practical situations means that the concept of ministry and preparation for it can be broadened from a concentration on a western model of a fulltime, professional and salaried ministry. The possibility of developing multifaceted ministry based upon the understandings of different cultures and based upon the gifts of many individuals is a potential outcome of the practical application in a concrete ^{setting} in which preparation for ministry occurs in TEE. It is a potential worth cultivating.

C) Summary

To best understand Theological Education by Extension, the flexibility of these basic elements needs to be comprehended as well as the opportunities this flexibility presents us as we seek to broaden our efforts in preparation for ministry. TEE should not be seen as a simple dismantling, reassembling and imposing--albeit

at a greater range--of the parts of the traditional package of theological curriculum and concepts. That is not to say that this cannot be done, for it has, but if it is, the practitioners of such a program are missing a real opportunity to contextualize theological education and involve students in a conscientizing and liberating educational process.

In the next section I will present some example of various models of TEE and their differences in description of whom the students will be, the objectives of the program, materials used, organization of courses and meetings, utilization of teachers and practical experiences for students.

In summary, it is to be stressed that the initial step is to determine whom will be given opportunities to be prepared for ministry in the Church and then--or simultaneously--a careful study of what the designated ministry means in terms of roles and tasks and its relationship to the ministry of the people of God. Following that the work of designing the organizational framework, developing materials, preparing teachers and pinpointing practical experiences and projects can be done.

II. SOME TEE MODELS

A) Guatemala

Seminario Evangelico Presbiteriano
Apartado 3
San Felipe, Reu.
Guatemala

As the parent and grandparent of many TEE programs throughout the world which credit the model created by the Evangelical Presbyterian Seminary in Guatemala as their source of inspiration, it is well that this model is presented first. This is partly to see what TEE looked like as it began and partly to supply us with a basis to show the contrasting types of TEE programs as they were developed in other places. In fact the Guatemala experiment is best seen as an inspiration and as an effort which helped begin the process clarifying elements needed in TEE. It should not be seen as a model whose shape and goals must be taken as absolutes.

The context in which this program developed was that of a Central American church of Presbyterian background which had been operating a Seminary for training pastors since 1937. In addition to the Seminary, a few pastors had been trained in Bible Institutes and a larger number in programs operated by the rural presbyteries for that purpose. The later program involved reading a series of assigned books, taking a test on them and receiving a call from a congregation. The city churches were supplied chiefly by graduates of the Seminary while most of the rural congregations were served by graduates of the presbytery programs. The problem--which is presented on pages 6 to 8 above--centered around the fact that many of the rural churches were without a pastor and were being served on a part time basis by pastors of other churches or missionaries. Neither of the two main programs of the Presbyterian Church of

Guatemala seemed adequate to fulfill the need. Graduates of the Seminary had been relatively few over the years and fewer still were serving the church, particularly in rural areas. Of fifty two graduates between 1937 and 1960 only 15 still served the church and only 6 were full time pastors. Those who had stayed were generally in urban churches and were among the best pastors, but the rural areas were not being served well enough. Graduates of presbytery programs were closer to the life of the rural churches and active in them. Unfortunately they were lacking in a sound theological foundation and were often frustrated in their work. Many had left the Presbyterian ministry, often under the influence of other groups which had entered Guatemala to do evangelism and start new church groups. Attempts had been made to upgrade them through short term institutes but nothing had been done on a long term systematic basis to help them increase their theological knowledge and skills of ministry.

This need for ordained pastors became the center of the Seminary's concerns. It was felt that it was important to permit people who were already involved in ministry in the rural Church to enter the Seminary and that the Seminary should be moved to a rural area so the prospective students would not be removed from their socio-economic and cultural roots. This move to a rural site in the midst of four of the six presbyteries did not work out as hoped since the candidates who were expected to enter still could not come to the Seminary even in its new location. Most of those in the targeted population were married and had jobs and the Seminary could not afford to subsidize them and their families while they studied. To reach these people the decision was made

to decentralize the seminary program by taking the courses to the prospective students.

Having made this decision an effort was begun to find a way to do this. It was decided to offer programs at three levels, i.e., diploma, bachillerato and licenciatura. The reason for this was to permit persons with different levels of schooling in their background to enter at the appropriate level. Curriculum was based upon the established Seminary program. Some of the courses were prepared in the programmed text mode so the student would have guidance in studies. Most of this material preparation was done by foreign fraternal workers serving with the Presbyterians in Guatemala. The bulk of courses were based upon reading books with the assistance of study guides. Centers, which were established in different areas, were equipped with small libraries and access was provided to the central library at the Seminary. The teachers were the full and part time professors at the Seminary. In recent years tutors have been drawn from local church leaders who have completed satisfactorily course work and have shown capability in certain academic areas. These voluntary teachers who number 16 serve in their own areas and complement the work of three full-time, 2 half-time and six part time teachers. Discussion is the format when the students gather and revolves around matters not understood from the material and application to problems faced by the students.

This program has graduated over 113 people, 68 of whom have been ordained, 36 who are paid church workers, and 12 in unpaid lay ministries. Of the ordained, 51 are serving in the Presbyterian Church in Guatemala and three in related denominations in other countries. Fourteen are pastors in other denominations. Since

the beginning of the TEE program the Presbyterian Church has grown from 200 congregations organized in 65 churches to 500 congregations formed into 112 churches. In 1960 there were 30 pastors and in 1979 there were almost 80. Many feel that the TEE program was an important factor in this church growth since it helped to provide competent leaders to serve in the new churches as they were planted. In fact this aspect of TEE has drawn much attention in some quarters as it relates to the problem of preparing ministry in new congregations

Although the three levels of study have remained part of the program, the main operation has been at the first two levels. The Seminary is currently operating a residential program with nine students. This compares with 400 students in the TEE program in 1978.

In discussions with members of the faculty in 1980, they indicated to me that one of their concerns was the need to revise curriculum and course materials based upon their years of experience. They felt that this would be difficult because of a lack of people trained to write new materials.

An interesting spin-off of this program occurred due to the needs of the Mam Presbytery of the Presbyterian Church. This presbytery which serves one of the Mayan Indian tribes felt that the program of the Seminary was too high for its needs and the backgrounds of potential leaders in the Mam Presbytery. They developed a certificate level program under the sponsorship of the Seminary which oversees the program standards and examination of candidates. This program is using materials from the SEAN (Study by Extension for All Nations) effort of the Seminario por Extension Anglicano now located in Viña del Mar, Chile. SEAN produces materials using

the programmed format with many illustrations and using Spanish as the language. A difficulty in this case is that many of the Mam students do not handle Spanish well. Nonetheless, nineteen students have graduated and become licensed preachers and twenty others are currently in this TEE program.

In both programs the students meet weekly with teachers and pay registration fees for each course they take.

When the initial curriculum was developed, the courses were based on the previous Seminary curriculum with the addition of material to teach ^{use of} tools necessary for self-study. Experience soon demonstrated the value of the social and cultural involvements of the students to learning. To utilize this potential, courses were developed concerning people and society as well as communications. Such courses as psychology, ethics, and sociology were conducted by guiding the students to use the world around them as part of their studies.

B) Costa Rica

Seminario Biblico Latinoamericano
Programa Diversificado a Distancia
(PRODIADIS)
Apartado 901
San José
Costa Rica

A very interesting program has been developed by the faculty at the Seminario Biblico Latinoamericano in San José, Costa Rica. This program is called the Diversified Program at a Distance (PRODIADIS). Though the experiment started by the Seminario Evangelico Presbiteriano was one of the sources of inspiration and ideas to PRODIADIS, its context was somewhat different as was its definition of whom the student body should be. The SBL was founded in 1923 and over the years developed its program to the point where its degrees of Bachelor of Theology and Licenciate (Masters) in Theology

are recognized by the universities of Costa Rica. The Seminary has long served to provide university level education for students from all over Latin America and from many different denominations.

This multi-national and multi-denominational context from which it has drawn its students is one in which much poverty exists and where the economy will just not support the kind of opportunities needed for many people to have the financial support to have a three or four year period of residency in a full time residential program leading to a university degree. The growing social consciousness of the Church in Latin America has felt, nonetheless, that there is a need for people who are competently and highly trained who can serve the society and the Church.

In looking at other non-residential programs of theological education it was observed that while TEE in theory has sought to bring adequate preparation for ministry to all levels of society, the actual fact was that existing programs generally served the needs of people primarily at elementary and secondary levels of education. The faculty at SBL felt that perhaps it was time to attempt to develop a non-residential type of program using what had been learned from TEE in order to offer opportunities to people who had the educational background that would permit them to enter a university program. In most cases entrance into such a full time study program as was normally offered was beyond the reach of these potential students due to financial reasons and/or other causes such as family and job responsibilities. Some of the potential students were already pastors and were seeking to obtain an advanced degree which they felt would help them in their ordained ministry. Others were lay people who already were in business, professions or

or technical work and who were serving the Church in pastoral and other ministries. Some of these had completed only high school while others had had several years of higher education. Since the Church in Latin America has a difficult time supporting people in full time ministries, such people already had ways of supporting themselves. Some of the lay people were seeking ordination yet wished to continue supporting themselves from non-Church sources. Others wished to continue the ministry they were already doing but with more adequate preparation. Still others wanted to raise their theological understandings to sharpen their witness in their secularized and changing society without becoming full or part time church workers. The SBL felt it was important to use their school's resources to serve such people.

Having decided the whom of the potential target population, SBL then set about to discover how they could develop a theological education program which would be accessible for these people and still maintain university level standards. Due to the large geographic area being served and the great variety in the actual socio-economic situations of the potential students, it was apparent that a very flexible study program would have to be designed which would still meet the desired standards.

In developing the program it was also realized that a student may never have the opportunity to meet a professor of the SBL. Still it was felt that some face to face contact was necessary to maintain standards. The two problems of curriculum flexibility and student-teacher relationship have been a focal point of the PRODIADIS effort along with the production of adequate study materials.

First, a very flexible curriculum was designed. The PRODIADIS people refer to it as an open curriculum. It delineates four basic study areas. These are:

1. Instrumental-which helps the student develop the necessary study skills and techniques which will be needed to carry on independent study.
2. Formative-which has to do with personal development in a person's spiritual life and relationship to the Lord and others.
3. Informative-which has to do with learning basic facts, knowledge and skills.
4. Vocational-which has to do with developing practical experience and skills in relation to ones vocation in the real world.

The courses are formed into what are called modules. Students are required to take for the Bachelor of Theology degree six modules in the first area, six in the second, twelve in the third and eight in the fourth. The actual modules which would be chosen by a student are determined by the student in consultation with the faculty at SBL. The student would shape the curriculum according to his or her interests and felt needs based upon the context in which the student was or would be serving. It was felt that the normal time to complete a full Bachelor's program would be 60 months.

To prepare materials, members of the faculty were asked to develop modules in areas related to their expertise and in relation to the goals established. The modules included basic information, suggested and required readings, an anthology of necessary reading selections which may not be available to the student, assignments given in the form of case studies or required monographs and suggestions for the student to analyze problems faced in his or her setting which were related to the module in order to suggest

solutions and to evaluate them. Written assignments are submitted to the professor who then evaluates the student's work. Programmed texts are not used.

SBL has employed a person to advise development and evaluation of the study materials so they are educationally sound. In addition students are motivated to seek out local resources for obtaining books and journals such as libraries and book stores.

Because of the great distances between students and teachers, it has been difficult to establish a network enabling the students to meet on a regular basis with each other or with a professor from SBL. Instead a system of adjunct professors, related institutions and student groups is being formed. For instance, if there is a person in an area with qualifications in certain academic fields, this person can be asked to be an adjunct professor to guide the students in that region. An effort is being made to develop relationships with other theological education institutions which are willing to provide professorial guidance following SBL standards as well as offer short courses for PRODIADIS students. Students in close proximity to each other are being organized in groups of two, three or more individuals who will meet at least once a month to share with each other what they are learning and respond to each other's ideas and experiences.

One element of the curriculum places emphasis on practical studies and the student has a large voice in shaping such efforts in accordance with local needs and problems under the direction of the concerned professor.

In general the relationship between students and professors in residence at SBL is by correspondence. Occasionally, as the

professors may visit an area on other business, opportunities to meet with students in the region are planned. Students are also encouraged to consider going to San José for summer courses or a semester in residence if that is feasible.

The faculty members, as they evaluate monographs, projects and case studies prepared by their students as part of their academic requirements, are satisfied that the work being done is truly up to university standards. They feel the students tend to be highly motivated and, because of their situations, are able to relate their studies to concrete situations.

PRODIADIS is not seen as a replacement for the residential program of university level theological education but as a non-residential supplement offering a high level education in theology to those who are not able to enter a residential program or for reasons of their own would rather not do so.

C) Mexico

Comite Coordinador de Seminarios
Luteranos por Extension en Hispanoamerica
Apartado Postal 20-416
Mexico 20, D.F.

This program--called CO-EXTENSION--is related to Lutheran Churches in eight Latin American countries and has its headquarters at the Augsburg Seminary in Mexico City. CO-EXTENSION combines features of both the Presbyterian TEE effort in Guatemala and PRODIADIS in Costa Rica, but has a few features of its own.

The socio-economic settings are similar to both and like PRODIADIS, the CO-EXTENSION program is aimed at serving churches located in several different countries. Like the Guatemalan program it tends to serve mainly one denominational family though exceptions occur in the student bodies of both. Also like Guatemala,

it tends at present to serve more people at a elementary and secondary level than at the university level, though this last level is being developed. Use is made of programmed texts, but other types of study materials are also utilized.

The program was developed in response to a need of Lutheran Churches in several Latin American countries who felt they required an effort that was long term and systematic to prepare lay ministers and, in a few instances, pastors to serve the churches. Those who became the focus of the CO-EXTENSION effort were people who were already active in different ways in the ministry of their denomination but who felt the necessity of upgrading their theological knowledge and skills as they served in congregations. These were people who could not afford to go to Mexico City for a residential program. Due to the varying backgrounds in education of the prospective students it was necessary to develop a multi-level program.

The new feature in this program as compared to the two previous models is that each Lutheran Church operates its own TEE program in its own territory. Each church sets final definitions as to whom the students shall be, what educational levels are adequate for them, and whether or not graduates may be ordained to pastoral ministry or are to be assigned to lay ministries. To carry this out each church has organized a national TEE committee. The function of CO-EXTENSION is primarily one of helping to develop a common curriculum, preparing and organizing materials, providing for occasional short courses in the different countries, and maintaining academic standards for the students studies. As of 1980, CO-EXTENSION did not grant recognized degrees.

The national TEE committee of each participating church designs its own organization in terms of structures and centers and, with the assistance of CO-EXTENSION, selects and prepares teachers. This cooperative program has been established because it is felt that no single one of the participating churches would on its own be able to financially afford the production of materials and training which go into a TEE program but, working together--particularly in the area of curriculum design and writing of material--they can share resources in such a way as to develop a program of high standards.

Another feature of the CO-EXTENSION program which is unlike the previous two is that it is not based in a degree granting Seminary. Though it has close ties to the Augsburg Seminary, it is a separate organization.

D) Indonesia

Theological Education by Extension of
the HKI, GKPS, and GKPI
Box 33
Pematang Siantar, North Sumatra
Indonesia

This TEE program is much different from the first two models described above. For one thing it is not related to a Theological College, Seminary or University Faculty. For another thing it does not grant degrees. It is probably more like an in-service training effort than a seminary program. It is different from the third model in that it is not multi-national in scope but works in one area of a large country and the TEE organization in North Sumatra is set up in such a way that it is directly responsible to the three supporting churches and is directly responsible for setting up structures and training teachers to serve in the centers.

The program has its roots in a problem facing the Christian

Church in Indonesia (HKI). I have presented this problem on pages 8 and 9 of this paper. This concern that was being dealt with by the HKI leadership was assisted toward a solution by a workshop held by the Indonesian Ecumenical Institute (IOI) of the Indonesian Council of Churches on the subject of TEE in 1972. Ideas and concepts presented in this workshop helped the HKI get a handle on their problem. In addition, in 1973 the IOI requested the HKI to arrange the holding of a series of consultations for people and churches interested in TEE in North Sumatra. From these consultations--to which six churches and one theological faculty sent representatives--the Simalungun Protestant Christian Church (GKPS), in early 1974, agreed to join the HKI in developing a program to upgrade the abilities and knowledge of its church leadership, lay and ordained.

The primary objective of the program was to provide educational opportunities on a regular and systematic basis for its lay leaders--preacher-teachers who served as the local congregational leader as assistant to the pastor who served ten such congregations on the average--as well as elders--of whom there were several in each congregation. Less than ten percent of these lay people had had what the two denominations considered was an adequate educational experience for their ministries. This lack was becoming more serious due to the rapidly changing situation in which these people were serving.

But the immediate problem that was then faced upon determining the primary objective was that of developing a program to reach 800 preacher-teachers and 3500 elders. This was made more difficult by the fact that there were no materials and no teachers, only

an idea and an objective.

Because of this it was decided to develop a program in several stages. The first stage would offer courses to the 85 pastors of the two churches in a TEE program with two over-all objectives. The first would be to help pastors upgrade their ministries and the second would be to prepare them to be teachers in TEE courses for the preacher-teachers. This second matter was already part of the pastor's job description. The second stage, involving courses for preacher-teachers, would have similar objectives but they would be prepared to lead courses to upgrade the ministries of the elders whose training was already the preacher-teacher's responsibility.

To develop this program it was necessary to first train a core group of Indonesians from the two churches who would take over the task of writing materials and leading courses--both on a part time basis--in the pastor directed stage of the program. These people would use their writing abilities to prepare course material in subsequent stages. As this team learned how to do their task--which required four years for the first group--they also began to work with the pastors to determine what kinds of course objectives were important for the pastors to increase their ability to minister and to be able to lead courses for the preacher-teachers. The initial team of writers began a two and a half year course program for the pastors of the HKI and GKPS in 1978 based upon a curriculum established in dialogue with the pastors and using materials that they themselves wrote. More writers are currently being trained--two to three years are needed now since the group has learned how to do this aspect more efficiently--as plans are made to begin courses in 1981 for preacher-teachers.

In 1979 the Indonesian Protestant Christian Church (GKPI) was admitted to full-membership in the program and is currently preparing to start courses for its pastors toward the end of 1980.

For the future it is planned to continue to prepare core courses for use in the three participating churches and eventually to add to them courses which are considered necessary for lay ministers in the individual churches but might not be needed by all.

Courses for pastors are conducted on a one day a month basis at four centers in North Sumatra. Pastors study materials and readings supplied them and relate them to local problems and concerns. This work is then shared at the monthly sessions where the students gather for four one hour seminars with a team of teachers from the TEE program core group.

Research was conducted by using the methodology outlined by Paulo Freire in his book, Pedagogy of the Oppressed, to determine the way the pastors understood their world and how they responded to it. In the process some of the underlying problems and contradictions of the society the pastors served were identified and clarified. These contradictions were used as the basis for designing practical experiences and actions which would help the student engage with significant cultural concerns as a part of the learning. The same kind of preparation is being made for the future courses for preacher-teachers.

When these courses begin, it is expected that the regular weekly or twice a month meeting of the pastor and the preacher-teachers in each parish will provide the time for TEE course discussion and guidance as well as evaluation.

Though courses are written by members of the core group, guidance is sought in each instance as the course is prepared from theological professors, church leaders, and lay people with good qualifications and experience. This advise is used to shape course content and design of educational experiences. Though programmed texts are currently the basic written material being used, utilization of projects to use knowledge introduced in the material to deal with actual problems is an important part of the program.

E) Burma

Burma Council of Churches
TEE Committee
P.O. Box 1400
Rangoon
Burma

In Burma we have a different set of circumstances again and a different way of organizing the program and preparing materials. In 1966, in accordance with the wishes of the government of the Socialist Republic of the Union of Burma, all expatriates were asked to leave the country, including foreign missionaries. The only exceptions were embassy personnel and foreigners contracted to work with departments of the government. The churches of Burma were forced to become totally reliant upon nationals overnight. Fortunately, the churches had the resources of a number of Bible Institutes and Seminaries to continue the work of preparing pastors and other local church leaders. On pages 9 and 10 of this report has been described the need for training people that have not normally been served by these existing institutions. These lay leaders who had already completed secondary or university level studies and were working in rural areas, were seeking ways in which to improve their theological understandings as they served in their local congregations while they remained in their employ-- often in government jobs. In general, the potential students for

this program do not seem interested in attaining to full time or ordained service in the church but are hoping to develop other ways of ministering.

To develop the TEE program, the Burma Council of Churches (BCC) TEE Committee, after much discussion and some consultations with others--including two people from the TEE program of the North Sumatra churches reported in the previous part--decided to use as its basic model of non-residential education the pattern of the Rangoon University Correspondence Program. This program has been modified at some points based upon experiences of other TEE programs, but the model has remained basically unchanged.

In the University Correspondence Program, courses are prepared by professors. They write lessons based upon lectures, supply these with study questions, reading assignments and other course work. The students, when they have completed a certain number of lessons, will send material they have prepared to a tutor at the University for evaluation and comment. This is returned to the students. Tutorial sessions are held twice a year.

The BCC TEE Comm. decided to set up more frequent meetings for students in a given area and to appoint and prepare a local person who has adequate credentials to lead the student meetings in sub-centers two or four times a month. At these sessions, students and their leader will discuss and share problems and ideas related to the course and the center leader will collect written assignments for forwarding to a tutor who will evaluate them and send the results back to the sub-center leader for distribution to the students. These tutors will be professors from the several Theological schools in Rangoon--and eventually, Mandalay--

who agree to help in the TEE program. In addition, tutorials of several days in length will be held twice a year at which time the tutor will visit the ^{sub}centers to spend time with the students whose work he or she has been guiding.

To develop curriculum and materials, the TEE Comm. sought the advice of seminary professors, church leaders, and congregational leaders as well as that of the people interested in the proposed TEE effort. From this a curriculum of two levels--one for three years and one for five years--has been devised. Some professors and some people with the BCC have agreed to write the materials which will initially be in Burmese. Programmed texts will not be used, but written materials will follow the model of the University program.

Because of lack of experience and the need to test the materials, the TEE Comm. has decided to begin by testing material in stenciled form in three sub-centers which can be conveniently reached from Rangoon. Upon completion of this test period, materials will be revised and further centers will be established throughout Burma. New sub-center leaders will be trained and it is hope that the program can operate out of at least two major centers, one in Rangoon and one in Mandalay. Tutors from Mandalay can more easily serve areas not accessible to Rangoon. The total program will remain under the coordination and direction of the BCC as a service to its member churches. This program will grant some sort of recognition for those who complete its course requirements but ~~it~~ is yet to be determined what this will be.

This program is interesting in that while it uses as resources theological schools in the country it is primarily a program of

a Council of Churches and appears to be aimed at developing a new type of ministry to serve the Church. It will be valuable to see how this effort progresses and what contribution it can make to understandings of ministry.

F) Tanzania

Arusha Synod TEE Program
Evangelical Lutheran Church in Tanzania
c/o P.O. Box 1396
Arusha
Tanzania

The context which led to the development of this TEE program contained three important factors. First was the existence of a multi-level ministry in the church. This was a given fact and not the result of an extension program. In many ways this type of multi-level team ministry seems to fit well with the Tanzanian way of doing things. The problem was that at many levels in this ministry, people involved were not receiving adequate educational opportunities. Second was the pattern of church growth. A congregation is comprised of a number of preaching points. Ministry at these places is generally carried on by local lay leaders. In its mission these congregations with their preaching points reach out to places outside their boundaries and new preaching points are formed. Eventually when enough of these preaching points have been established a new congregation is formed. This growth requires the need to constantly be training local leadership from among the people in the new locales. A third factor is government policy which calls for the formation of ujamaah or socialist villages which are self sufficient and where the people can rely upon each other and their own resources. The intent is to develop communities which are as self reliant as possible, matters of religion included. The church in Tanzania is being faced with

studying ways to provide the training necessary to prepare for local village ministry which can meet the requirements of this policy.

The Synod is continuing its residential program to train ordained pastors at its Makumira Seminary. The TEE program is aimed mainly at other members of the ministerial team in the congregations, both to upgrade people who are serving and to contribute to the preparation of new ministers.

There are two types of TEE programs in the Synod. The first kind is a three year course of study for congregational ministers. The student prepares by use of study materials and meets weekly in sub-centers with other students and a teacher. Two sessions a year of three and one half weeks length are held in addition where the total group of students comes together for intensive course work. The second kind of program is for people not employed by the congregations. Since these students have other job responsibilities they gather for one or two days once a month in subcenters and do not attend the intensive sessions since they are unable to get away from their responsibilities.

Programmed texts are not used, but the methodology is adapted in that material is divided into workable units each of which has clear objectives. Students are given tasks to do upon completion of the unit to demonstrate that they have comprehended its content and have achieved the objectives. Some of the questions involve the task of relating the unit to the actual situation in which the student is living and working.

In the subcenter meetings the role of the teacher is that of seminar leader or discussion guide, though short supplementary

presentations may be made if felt to be necessary. The two intensive sessions follow the more traditional model of lecture followed by discussion, but group work still receives emphasis.

Materials are prepared in Swahili and the curriculum follows the following pattern: first year-biblical; second year-historical; and third year-Christian theology in an African environment. An effort has been made to develop and shape the courses based upon insights of the African traditional worldview.

G) South Africa

TEE College
Johannesburg
South Africa

Another important variation of TEE is a program developed with guidance from the Association of Southern African Theological Institutions (ASATI) and the National Committee on Theological Education (NCTE). The first organization was founded in 1962 as an attempt to begin to find ways for theological schools in the southern part of the African continent to work together in a number of areas. NCTE was begun in 1972 with close ties to ASATI--the Executive Committee of ASATI is part of NCTE. NCTE is formed of delegates from all the churches served by ASATI related institutions and was given the task of planning for theological education needs in the future in cooperation in cooperation with ASATI. The context in which its task was to be carried out has some important factors. First of all is the oppressive government of South Africa which has been harrassing and interfering in theological institutions for some time. It was imperative that thought be given to alternative or supplemental ways of preparing ministers if traditional avenues were closed by government action. Secondly was the existence of many African Independent Churches which were growing and which had

traditionally been unrelated to the other denominations. ASATI had been developing ties for some time and had become aware of the great need to offer education for leaders of these Independent Churches. Thirdly the government Homelands Policy is arbitrarily dividing up the church organizations. It is necessary that the churches train leadership that can depend upon its own resources to make decisions and implement them. In addition, ministry would have to be made more self-supporting and leaders would have to have other means of support than just the church. Out of factors such as these it was decided that much could be learned from TEE and its methodology.

Because of the importance to utilize all available resources, NCTE and ASATI sought to marshall the resources of all their related churches and institutions to cooperate in a unified program for Southern Africa. These resources would be applied to beginning to develop a system to prepare ministers who would be able to serve in the difficult context of their part of the world and would be learning and doing theology and ministry with the people they were called to serve. Before a curriculum was developed much careful thought was given to the question of what is ministry. Also attention was given to the educational backgrounds of potential students as well as to the various academic levels which would be needed to serve students so they could study according to their abilities and backgrounds. The three determined levels were diploma-- which is equivalent to a residential examination level; certificate; and award.

Materials took them by preparing very complete lecture notes and study guides which were aimed at the level of the student.

Study centers have been set up and capable and motivated people have been sought out to be tutors. The TEE College headquartered in Johannesburg was established as the center for developing all aspects of the program. In this instance TEE did not only draw on existing institutions but a separate facility was established related to the others.

The program began its first courses in 1977 and in 1979 had grown to 103 centers, mainly in South Africa, attended by 1,350 students.

III. SOME ISSUES

As with many things that are new, Theological Education by Extension has been the subject of some criticism. In most cases this criticism has been very valuable and has led to serious reflection about just what TEE is trying to accomplish. Some of the charges have forced a deep examination of if and how TEE can positively contribute to the Church's task of preparing ministry. As the issues behind the criticism have been clarified, it seems that many of them relate not just to TEE, but are applicable to all theological education efforts. In many ways, it is perhaps this clarification which will come to be seen as TEE's most important contribution to these efforts.

The contents of the following section are mostly from a paper which was presented at a Consultation on Preparation for Ministry sponsored by the Division for World Mission and Ecumenism of the Lutheran Church in America held March 3-8, 1980 in Jacksonville Beach, Florida, USA. It deals with some of the issues which criticism of TEE has clarified.

A) Domestication of Liberation

The first of these criticisms concerns the accusation that extension is a very domesticating type of education. Paulo Freire has been foremost in articulating this charge and others have been of similar opinions. The use of programmed instructional materials in some TEE programs perhaps lends the most substance to this criticism. This material has its origins in the work of B.F. Skinner and is very much tied up with the whole question of behavior modification. I recall my first contact with TEE in 1972 at a workshop in Indonesia led by Peter Savage, then of the

George Allen Theological Seminary in Bolivia. One of his opening comments was that it must be recognized that in programmed material we had a potentially powerful brainwashing tool and that we must diligently avoid using it in that way.

This charge has also gained credence due to the fact that in some quarters, this type of material has been and is being used in clearly domesticating ways by bringing a certain type of theological thinking and imposing it upon the student. This accords closely with an understanding of extension as cultural invasion, the imposing of one person's worldview upon another.

All of this is opposed to another understanding of education as something which helps to liberate a person, to free persons so that people in community with others can learn to read their world and act in creative ways, ways more human and--in theological terms--more in accord with God's will and rule. This issue has been sharply delineated in Latin America, an area where TEE has made some impact. What can be said about this criticism, about this issue of domestication or liberation in education? I would like to give one response by sharing what we have tried to do in Indonesia in dealing with this matter. This is made significant by the fact that we have made an extensive use of programmed texts, unlike many TEE programs.

As the TEE group began to understand this issue we began to look for ways to avoid domestication in our program. As is generally known, one important item in programmed texts is the necessity of establishing precise and clear goals in behavioral terms, which the student will be guided to achieve. Who was to set these goals? We felt that if we, the central group of the TEE

program of the HKI and GKPS were to do this, we would fall right into the trap of establishing a program which would tend to mold people in ways we felt they should act and think. Instead, we asked why can't the students play an active role in determining what goals were to be set? We would learn from them what they felt their needs were, what kinds of skills they desired, what kinds of knowledge they felt needed mastering. So before we began to prepare any course material we entered into a research program involving all of the pastors in the two churches since they were to be the students in the first stage of our program.

We spent a year examining with them the world of the pastor. We modified and applied the methodology stated by Freire in his book, Pedagogy of the Oppressed, with the hope of involving the student in an active way and to establish an educational effort that would be an ongoing process where the role of the learner included teaching and that of the teacher included learning. Our hope was to begin an ongoing dialogue with the student using the actual situation of the world in which we found ourselves, as a mediating agent.

Having developed goals, objectives and priorities with the help of the students, we then sought to design materials and experiences which would help the TEE students achieve what they felt was important to them. Taking this material which we had learned in dialogue, using it to form the goals, we began to shape a curriculum. Because those of us in the TEE group are not experts in theology--we look upon our expertise as lying primarily in educational programs--we take these goals of a course and approach persons who have expertise and ask them to sit down with us and

suggest what kinds of knowledge and experience might be helpful to the students to reach the goals. For example, in a course on the nature of the Church we received the guidance of a professor of New Testament at Nommensen University. In a recent course on the Bible and Adat--Adat being the customary law of the Batak peoples of North Sumatra which is rooted in the traditions of the ancestors--we obtained the services of four people--the late Ephorus of the Batak Protestant Christian Church (HKBP) who at 87 years of age was able to share much with us; the retired president of the HKI whose family was converted to the Christian faith when he was a youngster; a Roman Catholic professor whose field is Church and Culture; and a GKPS lay person who has devoted many years relating Christian faith to the traditions of his people. These persons each prepared a paper on a particular aspect of the subject and spent three days in consultation with the TEE group. From this we developed the course material which was presented to the pastors as a continuation of the dialogue on this matter which had begun in the initial research project. The pastors in turn were asked to relate what they were studying by engaging their congregational ministers in reflecting upon key problems in the relation of Christian faith and traditional beliefs and trying to develop concrete actions in the parishes to involve people in dealing with this question.

As for myself, I still have questions about the legitimacy of using programmed texts. Particularly where the programming leaves no response options for the student other than the one the writer wishes to elicit and where complex matters are presented simplistically. Or where the text--or any written material for that matter--is

dealt with in such a way that it lends itself to the concept that a person can only learn from a programmed text or a book. All these things make learners dependent on material and not on themselves and the others they should be learning with.

If we see liberating education occurring in a dialogical setting, perhaps material of any sort can come to be seen and used not as something which has the answers and upon which one must depend for truth, but rather as another voice in the action reflection process.

One of the advantages we have discovered in the approach is that it involves us and the students in a very practical kind of social analysis. The Gospel is set in the center of the social, cultural and economic realities. Our understanding of God's Word has been much enriched and expanded. In the central TEE group we have been very excited because we feel we are learning as much as our students. All of us, student and teacher, are participating in an exciting adventure of learning and acting.

For TEE, this issue of domestication or liberation must be faced because of the use of self-study materials of one sort or another where the tendency is to guide the student's steps in the learning process. But I also feel it is important to recognize that this is an issue which must be faced in other kinds of theological education. The offering of set curriculum, course titles and required readings in a residential program also can impose another's concept of reality upon a student. In preparation for ministry how can we design our programs so that the student is a fully human subject, and actor, in his or her education and not just somebody's object to be shaped at will?

B) A Western Idea

Another issue is the criticism that TEE is a western idea that is being used by missionaries to retain control. It is said that TEE, which relies on educational technologies developed in the West and which in many places depends upon missionaries who write materials and control curriculum, uses concepts which are alien in Third World countries.

This is a difficult criticism to respond to in some ways. One of the people I have talked to related the following story. Suppose that there was a press organization in the first century A.D. A reporter may well have asked the Apostle Paul, in regard to his plans to go to Rome, "Do you think it realistic to expect Westerners to accept an Eastern religion?" What is Western or Eastern for that matter?

Another person I talked to, who is a Latin American, responded to this issue by saying that TEE offers an idea, a possible way of action. In the effort in Indonesia we have tried to avoid transplanting a program or materials that have been designed and work elsewhere. We have tried to understand basic principles of TEE and then develop a program that is rooted in the culture of the region. An interesting example of this occurred when we developed the principle that our group must first learn before we could teach. As we were in the process of formulating this it was pointed out that in the culture of the Batak peoples there was an old saying that one must listen much before speaking. This was related to the subject of Adat, which I have touched upon briefly. Thus I would ask, is the concept of learning before teaching a Western concept or is it a Batak concept? Can people take an idea,

no matter from what source, and make it their own if they feel it useful? I think they can.

Another example of that is the TEE effort of the Burma Council of Churches. There have been no foreign missionaries in Burma since 1966. The TEE program that has been developed there came out of thinking done by leaders of the BCC. Where did they get the idea? I'm not sure. I do know that they brought up the subject sometime back and as a result of that an Indonesian colleague and I were asked to go to Rangoon in January of 1978 to share with the BCC our experience in Indonesia. We spent an excellent five days just talking about what we were doing and responding to ideas the BCC people had. Then in 1979 I was invited back. I had had no contact there between the two visits, yet in that period of time the people responsible for TEE had developed an interesting and adequate plan. I went back to help them take a look at their budgetary needs and discuss ways to evaluate and improve on what they were doing as they gained more experience. On both occasions I admit to sharing ideas we had learned in Indonesia over the years, yet I wouldn't say that an Indonesian idea has been imposed upon the BCC.

I feel it is important that we are conscious of this problem of imposing a style or form on others. Perhaps what we must do, as one of my Indonesian co-workers has often said, is to begin slowly and let an idea develop naturally and in a cultural context. For example, the problem of preparing material. The tendency has been to supply missionaries as writers and not take the time to let people from the participating churches learn and develop the necessary skills. In Indonesia it took four years to achieve a

situation where we had writes. Yet it was worth it. I tried my hand at writing in the first course we developed. In fact, before our field test of the materials I was disappointed because my co-workers obviously had not learned well how to write a programmed text. I felt myself somewhat of a failure since their material was not as logical and informative as what I had written. Yet the results of the testing showed conclusively that my "well written" lessons did not work nearly as well as theirs did. The techniques had been subtly changed as they mastered the concepts and they had attuned the method to a logic and way of looking at things that was natural to them and others from their culture. Needless to say I don't write material anymore for the project. *Is* the programmed material they are producing just a Western product? Perhaps not.

The issue raised by this criticism certainly does not apply only to TEE. Residential programs generally follow Western models. Perhaps the challenge is to develop the kinds of relationships where we can share ideas with each other, and each party can develop in their own ways responses which they feel will be useful and valuable for their community. I believe that the European and North American churches could gain much by such a dialogue, but we must be careful to avoid imposing ready made answers and structures on one another.

C) Finances

Another issue which has been raised is that of finances. It has been widely touted in some TEE circles that TEE is a cheaper form of education. Unfortunately it is not easy to get data on this and I have not been able to gather enough to really make any conclusions here. It appears to me that TEE does offer

the potential of broadening the base of financial support. For example, because students can remain at their livelihood they are able to cover their own costs for living expenses and they can, to some extent, afford to pay something for materials. Since they are usually seen as people who are leaders in their congregations, there may be a greater opportunity to gain a certain level of subsidy from the local community toward the costs of the program.

It may also be possible, through self-study material and use of carefully chosen teachers, to more effectively use existing resources such as highly trained theological professors. But I am not so sure that TEE is cheaper. Many TEE programs, as residential programs, are heavily subsidized, often by funds from Western mission agencies.

Some studies into this have been done, such as that recorded in the booklet, Viability in Context, by Herbert Zorn based on a study sponsored by the Theological Education Fund. I think such a study should be continued and I feel that the TEE experience can make a valuable contribution as we seek ways to make theological education more of a "seed-bed" and less of a "sheltered garden".

But let us not forget that theological programs in the West are usually heavily subsidized by congregations and individual donors.

D) Lack of Standards

Another criticism that has been leveled at TEE is that it is a second class educational program for those who can't get into the best. Graduates are assumed to have a poor level of knowledge in those things considered to be proper to theological education. Nonetheless, I think that the experience of the TEE

programs of the Presbyterian Church in Guatemala and the Seminario Biblico Latinoamericano in Costa Rica would indicate that the graduates of such programs, where attention is paid to standards, certainly test out at least the same level as graduates of residential programs with the same goals and standards.

But this issue of standards should not be dismissed lightly. We certainly do not wish to lower standards merely in order to make it possible for more people to enter a program even though the end result is poorly educated graduates. It does seem possible that when proper attention is given to study materials and qualified teachers, academic standards can be maintained. Even traditional courses such as Biblical Greek are being taught in TEE.

There is more, though, to this issue than just maintaining traditional academic standards. And this TEE addresses to our colleagues in preparation for ministry. What are proper standards for any program that claims to prepare people for ministry? One of the things that I remember from the year of learning from pastors of the HKI and GKPS in Indonesia was a statement by a young graduate of the residential program at Nommensen University. This individual stated during a discussion, "I can explain the differences between the theologies of Bultmann and Barth, but I really don't know how to serve my congregations."

What is important in ministry? Perhaps it is necessary to be able to discuss differences between theological conceptions of European theologians, or to master Greek, but perhaps it is also important for a minister to be able to minister. Perhaps we need to re-examine our current standards in theological education. Not everybody is going to be an academic theologian. But then to

serve in a ujamaah in Tanzania is going to require skills and knowledge which are different from teaching in a seminary in the United States. Can we set standards which are high in relation to each particular type of ministry which is needed in the Church and design theological education which will maintain those standards? Also some ministries may require a university level of education, where others can be done competently by someone who has not even finished an elementary education. Can we set standards which relate more to the needs of the ministry and less to the schooling which has been obtained?

E) Ministry-What Do We Mean?

This question raised by the issue of standards forces us to come to grips with perhaps the most basic issue that we must deal with. What is ministry? All too often we look upon it in terms of a particular curriculum which must be survived. If we are going to talk about preparation for ministry we need to formulate an adequate understanding of what we mean by ministry. Our experience in TEE has shown us that we cannot just begin to rethink this subject by merely starting from old ideas about what constitutes "proper" courses which should be mastered. I have observed that in most TEE efforts I am familiar with, though the question of whom shall be prepared is the starting point, this selection can not be made without asking what is ministry. It is the question that helps us decide whom should be trained and for what they should be prepared. It is only after we have formulated in our own minds what this ministry these people are being educated to do, that we can dare to think in terms of curriculum, materials, teachers and experiences.

Even though our Reformation heritage should give us no support

for it, we have had a tendency to develop a professional priesthood, a clerical union, which dispenses sacraments and holy knowledge. We act almost as if anything less than a full time, professionally trained minister is really only a temporary anomaly. The fact of the matter is that most of what is called ministry is carried on by people who have not had the opportunity to receive traditional residential training leading to ordination. In Indonesia, for example, often the pastor serves eight to ten or more congregations. The bulk of ministry is carried on by preacer-teachers, elders, biblewomen, evangelists, Sunday school teachers, choir directors, and others. On any given Sunday, eighty per cent and more of the sermons are delivered by lay people and the worship services are organized and led by them. Buring the week the sick are comforted by lay ministers, discussions of community problems are led by them, they conduct funerals, take the lead in propagating the Gospel and on and on. If all the pastors--and missionaries--serving the Batak churches were to disappear overnight, the churches would be able to carry on their ministry. On the otherhand, if all those lay ministers were to stop serving, the churches would be in serious difficulty. Yet, even though this is true, and is probably true in most parts of the Third World, our efforts in preparation for ministry have given an inordinate amount of time and money to the training of the full time professional at the neglect of those at the heart of ministry.

In questioning the who of ministry, TEE programs raise the issue of what ministry means, and that ministry is not just the property of a professional priesthood. In fact, as TEE efforts have attempted to find ways of preparing people for ministry at

different levels and with different backgrounds, it has become increasingly clear that ministry is really something which the whole people of God is rightly engaged in. Theological skills and abilities which help people discern the Word of God and respond to it in their own situations are properly the responsibility of all Christians.

We need to understand ministry broadly enough so that we avoid the error of merely widening the class of "theologians" in the sense of a ruling elite who possess holiness and God knowledge. The thrust ought to be on preparing ministers who in turn can enable the whole congregation to use their gifts and resources in their different ways for the service of their neighbors in spiritual and social ways.

The danger for TEE is to see ministry as something done only by people who have somekind of a degree or certificate. To look upon TEE as another way to train a ministry formed in our old understandings, a ministry which for economic--not to mention theological--reasons is becoming less and less viable and more and more locked into a static and self-perpetuating institutionalism.

IV. SUMMARY

Instead of looking at TEE as some kind of static educational package which will solve all the Church's problems in preparing ministers and ministry--and is in competition with residential theological education programs--I hope that it is apparent to the reader that this is not the case. I feel that it is not valid to see TEE apart from its relationship to residential programs in a spectrum of efforts to serve the Church. In some ways even using the name Theological Education by Extension can be misleading, as we have seen in the second section, because we are really referring to a variety of types of programs constructed to offer non-residential education programs--often as a part of the work of a Seminary.

The central concern is really not whether this program is superior to that, or even if residential is best replaced by non-residential education, the real question is who should be prepared for ministry, what is that ministry and how can we shape and form the educational project that will permit us to realize our vision.

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