

R e p o r t

NEW CHALLENGES TO SEMINARY TEACHERS IN
A RAPIDLY CHANGING WORLD

A Consultation
on
Theological Education

Warwick, New York

March 4-6, 1966

Special Committee on Theological Education
Division of Overseas Ministries
National Council of the Churches of Christ in the U.S.A.
New York, New York

THE UNITED PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA
COMMISSION ON ECUMENICAL MISSION AND RELATIONS
475 RIVERSIDE DRIVE, NEW YORK, NEW YORK 10027

April 22, 1966

Dear Fellow-worker:

Our office is sending you this Report of the Consultation on Theological Education held March 4-6, 1966, with our compliments. You may wish to use some of this material for faculty discussion. In any event we hope that the contents may prove stimulating and helpful. Copies of this report are also being sent to missionaries or fraternal workers related to the Commission on Ecumenical Mission and Relations of the United Presbyterian Church in the U.S.A.

We would appreciate receiving word from you stating whether or not you think this kind of material can serve a need in your institution.

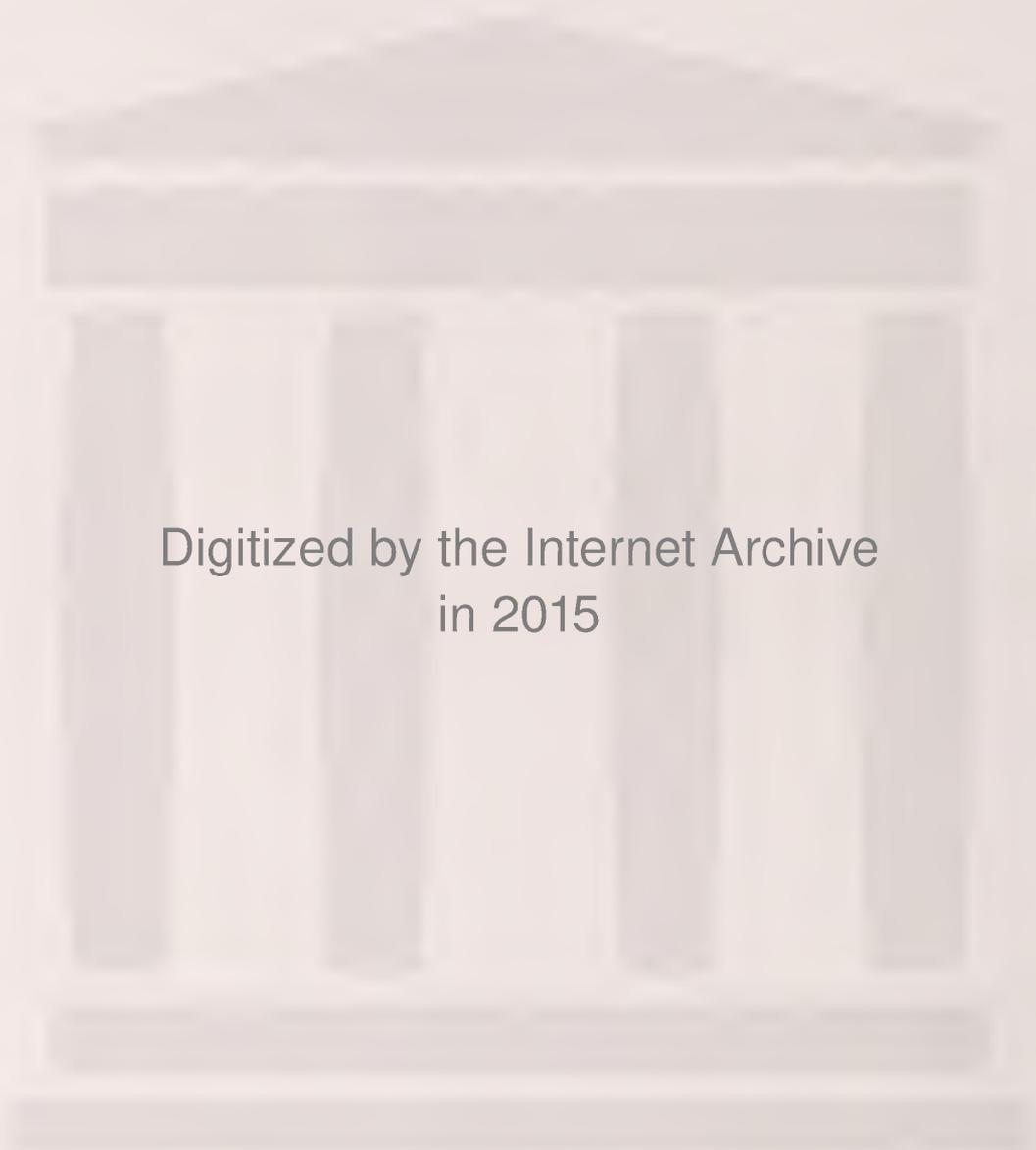
Cordially,



Albert J. Sanders
Missionary Associate for
Theological Education

AJS:ght

Encl.



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F O R E W O R D

There was held on March 4-6, 1966 at the Warwick Estates Conference Center, Warwick, New York, the second Consultation on Theological Education under the auspices of the Division on Overseas Ministries of the National Council of the Churches of Christ in the U.S.A. The planning and organizing of another consultation similar to the one held in the Missionary Orientation Center at Stony Point, January 8-11, 1965, was timely in that a sizeable group of nationals and furloughed missionaries engaged in theological education in Africa, Latin America and Asia was in the country. Accordingly, the Special Committee on Theological Education of DOM was encouraged to set up plans for this second gathering for those interested in and concerned for theological education in the younger churches.

The over-all subject chosen was: "New Challenges to Seminary Teachers in a Rapidly Changing World." Related to this general subject were two sub-topics, namely, (1) "Consideration of the Problem of Relevancy in the Teaching of Theological Subjects with Special Reference to the Discipline of Church History;" and (2) "New Proposals and Trends in the Teaching of Practical Subjects particularly in their Relation to Field Education and Internship Programs." It was also proposed that the Director of the Theological Education Fund give us the benefits of his depth insights into theological education on the three continents served by T.E.F. and that we invite Dr. Kenneth Cragg to lead us in Bible Study.

Of 70 officially registered to participate only 60 attended the sessions. With the inclusion of the speakers and a few who attended for short periods, a total of 68 took part in the Consultation. Of the official registrants 27 were nationals, 18 missionaries, and 15 mission board secretaries or executives.

This report gives, with one exception, the presentations in full and also a summary of each group discussion. The delegates first of all convened in five mixed groups irrespective of the areas of the world from which they came and then later divided up by continents, with three representing Asia since the great majority came from that continent. It is hoped that theological faculties will meet together in order to consider and discuss these addresses and the results of the group thinking.

This report is sent forth with the prayer that the Holy Spirit will continue to make this Consultation of value to many others who are faithfully engaged in the difficult and challenging tasks of theological education in seminaries on the continents of Africa, Latin America and Asia.

-David M. Stowe
Associate General Secretary
for Overseas Ministries, NCCC

P R O G R A M

Presiding: Dr. J. J. Thomas, Chairman
Special Committee on Theological
Education

FRIDAY, MARCH 4

- 5:00 p.m. to
7:00 p.m. - Registration, Assignment of Rooms
6:00 p.m. - Supper
7:30 - 8:15 p.m. - Bible Study: "Jesus as the Christ: Prospect"
- Dr. A. Kenneth Cragg
8:15 - 9:00 p.m. - "Preparing the Candidate for Mission"
- Dr. James F. Hopewell
9:00 - 9:30 p.m. - Discussion
9:30 - 9:35 p.m. - Devotions

SATURDAY, MARCH 5

- 7:30 - 8:00 a.m. - Breakfast
8:15 - 9:00 a.m. - Bible Study: "Jesus as the Christ: Procla-
mation" - Dr. A. Kenneth Cragg
9:15 - 10:00 a.m. - Address:
"Consideration of the Problem of Relevancy in the
Teaching of Theological Subjects with Special Re-
ference to the Discipline of Church History"
- Dr. Peter G. Gowing
10:00 - 10:30 a.m. - Commentary - Dr. H. Gordon Harland
10:30 - 10:45 a.m. - Coffee Break
10:45 - 12:15 a.m. - Group Discussions
12:30 - 1:15 p.m. - Lunch
2:00 - 2:45 p.m. - Address:
"New Proposals and Trends in the Teaching of Practical
Subjects Particularly in Their Relation to Field Edu-
cation and Internship Programs" - Dr. Arthur M. Adams
2:45 - 3:15 p.m. - Commentary - Dr. Richard Chartier
3:15 - 3:30 p.m. - Coffee Break
3:30 - 5:00 p.m. - Group Discussions
6:00 - 7:00 p.m. - Supper
7:30 - 9:00 p.m. - Plenary Session
9:00 - 9:10 p.m. - Devotions

SUNDAY, MARCH 6

- 7:45 - 8:15 a.m. - Breakfast
8:30 - 11:00 a.m. - Meeting of groups by continents
11:00 - 12:00 a.m. - Worship and Message - Dr. Charles L. Taylor
12:15 - 1:00 p.m. - Lunch
1:30 - Departure for New York City by bus

DOM/NCCC

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NOTES ON BIBLE STUDY

Dr. Kenneth Cragg

JESUS AS THE CHRIST

1. Prospect. St. Matthew 3:13 to 4:11.

The desert Temptations might well be described as the end in the beginning. With baptism behind him and ministry ahead Jesus faced in a prolonged crisis the goal of His Messiahship, its nature and pattern. The temptations in the wilderness stand for a perpetual element in the life of our Lord (see St. Luke 4:13: "left him for a season...") Throughout the Gospels we find their inner issues recurring. In His sustained refusal of them Jesus moves steadily forward towards the only (fourth) alternative path to Messianic fulfilment, namely the Cross.

The temptations have to do with office, not personal quality: not anger, sloth, envy, but the 'how?' of Messiahship. The Christ may take the policy of universal plenty, of overbearing miracle or of worldly compromise. He may base His authority on economic affluence, credulous excitement or political expedience. The alternatives are (a) "Bread alone." (b) Stupendous leap. (c) Promise and compromise. The ministry in prospect may restrict itself to convenient plenty. The temptation concerns more than His own survival beyond hunger: it has to do with the means to assured discipleship. "Not by bread alone" acknowledges that provision is right but that provision is not redemption. "Bread alone" is a partial salvation and so in the end no salvation at all. Defeated by quotation, Satan turns to Scripture himself. But the suggestion of the leap from the pinnacle into the crowded court argues a kind of 'stampede' of men into faith. Sheer stupor and admiration are no basis for obedience. This plan is not "in all God's ways" (the bit of Psalm 91 that Satan omits). Finally the temptation to take evil into partnership. The state must be the organ of Messiah, for only so will He have an effective authority. The answer is the indivisible sovereignty of God.

Some questions:

- (1) Study the decisions in the wilderness as they are sustained in the ministry.
- (2) "Since you are the Son..." Jesus filial consciousness is defined and disclosed in His reaction to the distortions of it which Satan proposes. What, as so illuminated, is the meaning of Jesus as "the Son of God."?
- (3) The disciples were part of these issues and helped to their recurrence. In what ways do they recur in the Church also?

2. Proclamation. Philippians 2:1 to 16.

This is a great passage: a liturgical hymn, the sum of St. Paul's autobiographical theology and the clear contrast with the Genesis narrative of the 'man' who did "snatch at equality" and refused the true status of a servant in obedience. The 'epic' of Jesus as the Christ supplies the one sure pattern and energy for the Christian.

"Think this in yourselves which also in Christ Jesus." is the meaning, literally, of verse 5. "Treat one another with the same spirit that you experience in Jesus as the Christ."

Jesus as the Christ - this is the definitive event by which God is known and the Church is constituted.

"Being in the form of God He did not count it a status to retain to be equal with God." The word hargagos means both 'plunder' and a 'prize.' Those who have things by false pretences have to preserve them against detection: they hold on to them tenaciously because their right to them is false. Or status and prestige are, instinctively, self-guarding, self-maintaining. By contrast the Divine nature is not of this sort: it is not in the nature of Divinity to protect its rights: love is self-consistent by being self-expending.

So the Son takes the form of a servant. The very nature of Jesus as the Christ goes back into the reality of God: there is no place where this quality of Him starts to be Divine, and the servant He becomes is the essential reality of His character. So in both cases we have the word morphe, meaning essential nature. Thus He is found in fashion (schema) "as a man" subject to all the vicissitudes of this world. (The shepherd's essential being is worked out in the chances of his errand in search of the sheep).

In this He "emptied himself." There is no need to seek a second object to this verb (such as "He emptied Himself of e.g. glory, e.g. majesty:") all these will land us in theological error. It means simply "He expended Himself." Sonship is fulfilled in service. This expenditure involves and includes death, even of the Cross. (Mark all the silent eloquence of this simple apposition in the Greek.)

"Wherefore" "In consequence whereof" His is the Name above every name. This self-giving is the shape of that power than which there is nothing greater. So let all tongues "joyfully confess" that He is Lord.

Some questions:

- (1) "We no longer have fleshly ideas of the Christ" (2 Cor. 5:16)
What did St. Paul mean?
- (2) "Have among yourselves the criteria which are yours in Christ Jesus.?" What does this mean for theology, for ethics, for ordination, for education?
- (3) What is the Kenosis (v. 7) of Christ?

SUMMARY OF DR. CRAGG'S TWO STUDIES

The two Bible Studies were developed in presentation from the notes circulated in advance. The twin themes of Prospect and Proclamation concerned the New Testament 'achievement' of Jesus as the Christ. Stress was laid on the deep contemporary ambiguity about Messiahship as the context both of Jesus' ministry and of the disciples' allegiance to Him. Jesus fulfilled the hope of Israel only in transforming it: the very concepts of Messiahship were part of what Messiah had to save.

The militant, even militarist, 'zealot' Messiah was, of course, only one of these concepts. Not all in Israel were looking for quite that avowedly 'nationalistic' redemption. But even the more sober and 'spiritual' concepts still centred nevertheless around an ethnic, or exclusive, kind of salvation, from which other nations and peoples, or even the lesser breeds of publicans and lawbreakers, would be ex hypothesi excluded. In some sense there was a 'privatising' about all these Messianic salvations: they were redemptions 'with remainder,' that is, they left out of the reckoning, or out of their range of effect, some aspect or other of human need and waywardness. They fell short of the full measure of the human situation.

"Messiahship according to Jesus" is to be seen as a will to a human salvation without remainder, i.e. an understanding of the liberation of men from sin that has no limits of selectivity or intention. This is the redemption which only love can encompass and which only suffering can attain. It is in the name of this quality of Messiahship that Jesus rejects the alternatives proposed to Him in the wilderness and steadily present to Him during the crises of His ministry. By that rejection He leaves open only the way of the Cross.

This cruciform salvation is already anticipated in the 'openness' of Jesus' compassion to publicans and prostitutes and the like within His ministry. He breaks through the frontiers of pride and respectability in an embrace that anticipates both the quality and the costliness of His crucifixion. Christian theology has learned to see in the Messianic decisions of Jesus the clue to the nature of God. This among other things is why the identification of Jesus as the Christ matters so profoundly. What is at stake in the issue about how Messiah should be is the issue of how God is to be understood, what His God-ness means.

But the same 'achievement' of Messiahship gives us the clue to the meaning and vocation of the 'Christian.' For he is constituted in the activity that redeems him, namely in the way of Jesus' Messiahship. "Let this mind be in you..." where "God was in Christ reconciling the world unto Himself."

Saul's conversion has to be understood as an inclusive, or 'typical,' conversion ('typical' not in its dramatic character, necessarily but in the gist of what it is about.) It is, so to say, the conversion to define conversion. For it has to do, criti-

cally and decisively, with the recognition that "Jesus is the Christ." (N.B. The voice from Heaven did not say: "I am Christ" that would not have been surprising to a godly Jew. It said: "I am Jesus.") Saul's opposition to the Church proclaiming the Messiah in Jesus is continuous with the opposition of the Pharisees to Jesus and His 'Messianic' dealing with publicans and sinners. Saul's antipathy to the Church is his attempt to ignore Easter and to be as if the Cross had not happened as the core of Messianic achievement. What "the heavenly vision" means is a confirmation of Saul's error and of the faith of the Christian community as to their Lord and Messiah. This heavenly vision lies behind all Paul's subsequent ministry and theology, which must be seen as his "obedience" to it. Nowhere is the 'theology' of this clearer than in the crucial and definitive passage in Philipians.

One point that figured in discussion was whether the first temptation should be too strongly emphasized. Should we warn against "bread alone" too strenuously when so much of the world hardly has bread at all and sheer economic provision is so urgent? It was agreed that full and constant stress should be laid on "bread" the duty to share and provide it. Nevertheless even urgent and thoroughly legitimate economic demands can be a source of menace if, for all their valid urgency, they pre-occupy men with material acquisition. It is never true to say that men have nothing to lose but their yokes, or their poverty. They have always their souls to lose as well.

From the angle of Christian theological education, the one point the Bible Studies sought to clarify and affirm was the Biblical situation in its two directional 'shape.'

- a) "Through Jesus as the Christ into the nature of God" 'Christology' as the active, operative way to the Divine identity: "Unto the Father by Me."

but this, only because,

- b) "God was in Christ..." "the Father sent the Son." The movement of our 'knowing God' i.e. via Jesus as the Christ is an 'order of knowing' which only happens because in the 'order of being' the Divine initiative or self-disclosure is the inner reason for the presence, the reality and the 'achievement' of Jesus, which are the effective meaning of His Sonship.

Thus Christ brings us into the knowledge of God only because God is knowably or identifiably "in Him" as the energy and wisdom of His ministry and death.

--Kenneth Cragg

PREPARING THE CANDIDATE FOR MISSION

James F. Hopewell

Introduction

To have been ready by this meeting was a new T.E.F. booklet which summarizes what creative movement in theological education we have detected in the seminaries of Africa, Asia and Latin America. But the printer has not yet returned these in completed form, and we are forced to mail copies to you when they appear. Even the promise of this booklet, nevertheless, relieves me of the necessity of spending this hour in the conduct of a Cook's Tour of interesting seminary situations around the world. I hope that I am rather permitted to illustrate the total situation by concentrating upon a single subject of probably substantial importance. The revised title of this talk, therefore, is "Preparing the Candidate for Mission," and it tries to state, rather emphatically, a particular set of problems that increasingly vex a number of thinkers in younger church theological education.

By "candidate" I mean the person who is being prepared for a professional or semi-professional career in Church service, and by "mission" I mean the witness of Christian belief beyond the normal frontiers of that Church. The problem is that surprisingly few candidates are prepared to engage in that mission with any consistency or accuracy. And while this fault may be attributed to most any aspect of modern church structure, it seems particularly encouraged by the pattern of theological education now practiced in most seminaries around the world.

The Usual Seminary

Try to collect in your own minds the dominant characteristics of seminaries you have personally known in Africa, Asia or Latin America. The typical seminary is housed in rather routine educational buildings on a location that is best reached by a prearranged automobile trip that may last several hours. At this school about a half dozen instructors serve four or five times their number of students, who have probably had at least some exposure to secondary schooling. These teachers and students meet for about a three year comradeship during which the teachers provide through lecture and subsidiary discussion a certain corpus of wisdom. This wisdom is channeled through any variety of course offerings which are justified by their relationship to the Bible, or to the history or theology of the Church, or to Church techniques, or, more so in recent years, to contemporary culture and sociology. If a sufficient percentage of the wisdom presented can be reproduced by the student in written form, he is pronounced fit for professional service in the Church -- unless he has some major personality blemish which the usual seminary is better equipped to discover than to treat. After graduation, contact between the student and his theological school is almost always incidental or artificial.

Now I would like to contend, at least for the purpose of argument, that most of these factors that comprise our understanding of typical theological education have been unconsciously designed to avoid, and thereby to hinder, the basic Christian intention of mission. And I do not mean to beat the anti-intellectual drum against higher learning. What rather concerns an increasing number of critics is that the very tool of higher learning has been misappropriated to perform a third-rate

job for a second-rate church structure. In a time when our understanding of the ministry more and more implies its dynamic, missionary function, we continue to rely upon a system of preparation which at its roots is essentially static and isolationist.

Changing Conceptions

In the past half century we have considerably revised our conception of what the ordained ministry should entail. Perhaps we have not realized how substantial a change in our understanding has occurred, at least in our most lucid moments. But listen to the voice of a thoughtful Church of England thinker at the turn of the century who published a book entitled The Personal Life of the Clergy. One chapter of this widely-circulated book is called "The Danger of Secularization" is not even defined in terms of moral depravity but rather as:

the temptation which would lead us (clergy) to devote ourselves to a variety of pursuits other than those to which properly belong to us, to such an extent as to obscure our character and weaken our influence as spiritual leaders... In (the clergyman's) anxiety to be forward in promoting schemes of practical benevolence, he might allow himself to become immersed in affairs of the nature of the 'serving of tables' to the consequent neglect of the directly spiritual parts of his pastoral work.

Were this earnest writer to speak these sentiments to this present audience, he would be compelled to qualify them to some significant degree. Our understanding of a servant, pioneer ministry has, in the years since the 1900's, become considerably sharpened, and our appreciation of the unique function of the clergy with a capital "C" (which this author elsewhere describes as "the officers of a national church) has been depreciated in contrast. Recent history has forced us to think of the ministry in different terms than those permitted in a period in which a clergyman held a recognized station in an established Christendom.

Our problem is that, while individual ministers and theologians have discovered this different conception of the clergy, most seminaries still feel the shape of the 1900 vehicle for training to be adequate for its preparation. Certainly, modifications have been made, some of them striking. No seminary I know would today dare to inaugurate its program, as did New College, Edinburgh, a century ago, with the following affirmation:

We leave to others the passions of this world, and nothing will ever be taught, I trust, in any of our Halls, which shall have the remotest tendency to disturb the existing order of things, or to confound the ranks and distinctions which now obtain in society.

The intention of theological educators has dramatically changed since these words were uttered, but the basic form through which these modern men execute that intention is only a minor mutation

of that vehicle honored at the founding of New College. And, if we want to be completely frank, the typical younger church seminary which we earlier envisaged is even more the lineal descendent of that mid-nineteenth century school.

In our desire as educators in the present era to prepare men for mission and secular involvement, we have certainly exercised our ingenuity to modify the 19th Century structure--the conservatives in one direction and the liberals in another. To meet the non-believing world about them, our conservative schools have introduced a battery of evangelism courses which direct students towards a life of witness. Some of these courses are quite sophisticated, and some bristle with a technical apparatus that should make more liberal schools more envious than they in fact are. Other conservative courses in evangelism are more questionable, such as one I encountered recently in the Caribbean. Here evangelism was reduced to bare bones in a classroom demonstration. The teacher called for volunteers to be, in his words, "Christians" and "sinners." It was rather healthy, I felt, to note that it was easier to recruit a sinner than a Christian. A representative from each group then sat down in front of the class, and the conversation went as follows:

Christian: How are you feeling today, Amelia?
Sinner: I don't feel good. The world is against me.
Christian: But God loves you. It says in I John 4:8
'God is love.'
Sinner: I'm sure he doesn't love me.
Christian: Yes He does. 'God so loved the world that He gave His only begotten Son! John 3:16.
Sinner: If God loves me, why is my father dead, my mother sick, my brother out of work and my unmarried sister pregnant?
Christian: Well He does. 'God shows his love for us in that while we were yet sinners Christ died for us.' Romans 5:8.
Teacher: That's enough for now. Who wants to be the Christian and sinner?

Overseas seminaries of a more liberal and progressive bent follow a different technique for missionary involvement in the world. While intended to provide experience or exposure to some aspect of the world at large, these techniques are generally quick dip affairs with no clear relationship to the rest of the academic program--bus trips to a slum area, talks by an agricultural agent, field work in a struggling church, or a few weeks spent in a basic sociology course--all these attempts somehow sanctified by that magic phrase "rapid social change" as if the pace of urbanization or industrialization in itself provided the fundamental reason for involvement.

What disturbs me is the underlying concept of mission that motivates either the conservative or the liberal approach. In either, we are still setting the community of the saved apart from

the world, with our side venturing forth from the seminary fastness either to win souls from the world, if we are conservatives, or at least to encounter these souls, if we are more liberal or doubtful about what we are doing. After the evangelism class or field experience, we retreat to the seminary walls for a further dose of theology which, if not germane to what was seen on the outside, at least confirms our right to gather and to venture forth. Is this all that a seminary can accomplish? Must we always be on the inside looking out? Are we compelled by academic strictures merely to provide a series of quick dips in the world and hope that somehow the New Testament professor has the wit to relate the exegesis of Matthew to the process? Or is there some way in which theological education might itself become totally immersed and almost indistinguishable in the world at large, as much as salt in the sea?

Beginning Again

So much for the problem. There may be something that might be said very tentatively about approaches towards its solution.

If we faced a tabula rasa situation in which no information whatsoever was known about the form and function of seminaries as they now exist, I doubt very much whether we would create in this void anything resembling the present theological school to prepare the candidate for a pioneering, missionary ministry.

First: Were it our primary intention to equip a man for the business of witness in the world, I doubt whether we would construct an institution that essentially removed him from that world, giving him a three year vacation, so to speak, from the life he would live before and after. I doubt whether we would be so ready to distract his attention from the world by making him concentrate his entire being upon a program which dealt largely with ideas and techniques which mainly confirmed the historical structure of the church. I would rather imagine that we would bend over backwards to keep that man, throughout his preparation, as a fully-functioning member of the society into which he was born, and to use the devices of retreat from that society only when the value of retreat and contemplation was quite obviously justified.

Second: In developing our theoretical seminary for the man who remains as a functioning citizen of his community, I think that we would impute theological study to be primarily a means of informing and interpreting the phenomena which our man daily encountered in his life and his mission. Theological study in these terms might be likened to a daily meal or calisthenics, which provide strength and substance which lasts throughout the day without really intruding upon it. The exact opposite of this conception, of course, is what is implied in the traditional seminary program. In the usual system, the symbiotic environment of the candidate is not the world but rather an artificial theological community. In this usual setting, the world is the calisthenic, not theology. We pride ourselves in peppering the traditional theological course with spot announcements about the world, catchy phrases about involvement lifted from ecumenical documents, and canned observations of social importance. We are inclined to make secular life a curiosity, and

land yet to be explored but through which the Church must eventually make its way. We do not utilize in any defensible manner the obvious fact that the raw human material fed into seminaries as candidates for the ministry are, before their reorientation, part of the very stuff from which that world at large is made. I am afraid that most of our polite discussion about relevance in theological education has so far largely confined itself to its academic dimension--something of a trick the teacher might perform in the last five minutes of his classroom lecture, or, better, a recasting of subject matter. We have overlooked that the largest and most readily attainable resource for relevance to the world is the student himself, if he is not yet broken into the clerical lock-step. Certainly theology in its ultimate purpose is meant to inform and transform the world. But in our existing seminaries we seem to use the world to inform and transform theology, which I do not believe to be the same thing.

Third: I doubt, in our primeval tabula rasa state, whether we would conceive a seminary to be a concentrated learning experience encountered almost exclusively at the very outset of a ministerial career. Our present practice of three years training (which, God forbid, many now wish to stretch even longer) once again seems to place a premium upon the isolation of its contents, as a sort of once-for-all puberty rite for entry into the clerical clan. Is it any wonder that probably most clergymen thereafter feel most at home with their brothers in the cloth, somewhat less comfortable with their congregations and least at ease in the world at large? Rather than permitting the study of theology to be a rite of initiation, I would think that a pioneering, mission-centered ministry would presuppose a system of continuous, developmental education that dogged a man throughout his life and capitalized upon his growing experience.

And fourth in our tabula rasa frame of reference, I doubt whether we would place such an exclusive premium upon training the distinctive theologian, which so much characterizes the hidden intention of our present systems. Teachers are so disastrously prone to reproducing their own kind--the man who revels in the library, the man whose knowledge of the church and world comes mainly through the careful phrases of other like himself, the man who can articulate valid theological concepts of transcultural significance. To one degree or another most theological teachers are called to this necessary function, but they are prone to desire it mirrored in the activity of their students. Well and good. Teachers eventually die and someone else must occupy their chair. The sobering fact, at least in the younger churches, is that probably less than one percent of their students who pass under the teachers' influence will accomplish a form of the teachers' outlook for any appreciable purpose. Yet the traditional approach to theological education is slanted towards producing this one man in a hundred to the detriment of the ninety and nine who are going to be on the firing line answering the flippant and desperate questions of a troubled world. Listed to the annual report of most any seminary rector; ask him what we would like to see accomplished in the next decade for his seminary; and discover what are really the gut issues in the supposed advancement of theological education.

He speaks of library expansion, raised entrance standards, more faculty doctorates, specialized programs--all devices designed for the rare season in which a promising scholar crosses the seminary threshold. How many books does the average candidate honestly digest in his seminary career? Two hundred? Probably closer to 20? How many of our seminaries have given more than five minutes' consideration to the ultimate academic significance of securing a doctorate for a member of staff? What school do you know has sought to raise its entrance standards on any basis other than that glib phrase: "We must produce men who are the intellectual equal of any in their community?" I do not mean to give one ounce of comfort to the mediocre school with lower pretensions. The latter seek the same prizes as the superior schools, only with less result. Yet these prizes for any seminary are rather like loving cups: they make splendid trophies, but few have the lip to drink from them.

Is there not possibly another dimension of excellence, no less demanding in intellect and discipline, that measures the extent to which a theological program equips the candidate to be the servant of a missionary community which exists within the world at large?

Tentative Approaches

It is a blessing of our own time that scattered among the theological educators in the younger churches are some rather odd innovators that both take this entire issue very seriously and also are experimenting with some highly tentative and unorthodox approaches. We all shall be the richer whether these succeed or fail, and I beg those of you who may be their colleagues or competitors not to discount too readily what these odd men are attempting. I would like to synthesize, although quite imperfectly, the types of creative directions in which these men may be moving. And one way of doing so would be to indicate the answers these might give to some simple questions that at some time occupy every seminary administrator. Seven questions:

- 1) Where is the school to be located?
- 2) Who is to be enrolled?
- 3) How is the student to be taught?
- 4) What is taught?
- 5) When?
- 6) By whom?
- 7) For what purpose?

1) Where is the school to be located?

"Away from the strife and turmoil of life" is, of course, an increasingly passé answer given to this question, although it has determined the location of an incredibly large number of younger church seminaries. Other schools, even some recently founded, have been placed on a particular spot with hardly a more positive purpose. An important new school of my own communion, the Episcopal Seminary of the Caribbean, seems to have been almost deliberately located near nothing at all: far away from the University of Puerto Rico, and in outer suburbia, and a sanitary distance away from the

Evangelical Seminary. Some schools, however, to their credit have sought out the inner city, or the university, or, in Mexico City, each other on adjacent campuses. But even in these instances there is depressingly little evidence of fruitful commerce between the seminary and its neighborhood.

An entirely different criterion for locating the seminary, however, has recently been established by the Presbyterian Seminary in Guatemala. Rather than to sit down firmly near some instructive aspect of society, this school has rather moved to where its students live and work. Because its students are members of many different secular communities, both urban and rural, the seminary has found it necessary to decentralize itself and to carry on its teaching in twelve different outposts. In theory, at least, only the full-time teachers live at the central seminary, and these spend the week circulating among the subsidiary schools. Great reliance, of course, must be placed upon reading and self-study in the absence of full-time lectures at each center, yet this has proven to be more of a blessing than a hardship. Ingenious methods are employed to reinforce theological study, principally workbooks to date, but possibly including such devices in the future as tape recordings, a two-way radio, and even teaching films. All students come to the central seminary for regular weekend retreats, but they are mainly on their own, so far with tantalizing results. One of the most satisfying effects to date has been the dramatic expansion of seminary enrollment. Before the seminary began its decentralized program four years ago, student enrollment stood at six. Today it is over one hundred.

Excited by the Presbyterian experiment, the Society of Friends Bible Institute in the same country began this year a decentralized program for its lower level students. They already have fifteen centers and 100 students.

2) Who is to be enrolled?

The more usual person whom the church presents to the seminary for education seems now to be the young and probably immature man who has had only minimal experience in any life other than schooling and church work. Such men slip with ease into their future role as functionaries within traditional church structures, and their type apparently has the greatest appeal to bishops or church superintendents in recruiting new personnel. Whether such men are in fact the most suitable for a pioneer ministry dedicated to mission is, however, more dubious, and some younger church thinkers are directing their programs toward a different type of man for that reason. An effective witness within the world, these feel, may be better executed by mature men who are wholly within that world already as competent members of a secular profession. Upon graduation from seminary, these men may well continue their previous occupation while becoming tent-making ministers or in a ministry directed entirely towards the profession of which they are members. To remove such men from their occupation for a long period of seminary training, however, would be impossible and undesirable. So how could they be educated theologically?

The most convincing answer to date has come, of all places, from the discredited Bible schools of Latin America. Isolated from the rest of the seminary world and highly suspicious of it, these 200 or so schools have often sought primarily the mature man or woman established in secular work, and, therefore, have adjusted the theological program to fit the student's working schedule. They teach when and where the student can study--usually in the center of the larger towns and in the evenings after the work day is done. Classes may be held for three nights a week, and the course may stretch out over many years. To serve farmers and others engaged in the rural economy, other Bible schools phase their programs so that they occur between harvest and planting. While many other factors are involved, I am certain that the quality of personnel which these schools can attract to their courses is an important explanation for the fact that the conservative churches in Latin America are frequently those which have grown the fastest in the last several decades.

Can a night school attract a superior student? Evidence would seem to indicate that it can. The night course of the Coptic Orthodox Seminary in Cairo has at this moment nearly ninety ordinands, all university graduates and all studying for a B.D. degree, which is a higher program than that given in the daytime resident course. Listen also to the occupations of those students now attending the decentralized program of the Presbyterian Seminary in Guatemala: a university professor, lawyers, a physician, the rector of a secondary school, other teachers, a diesel mechanic, toolroom supervisors, tailors, weavers and farm managers. Need I say something gratuitous about the implication of such professional experience for the mission of the church to the world? Because the Presbyterian program is conducted in different centers, its various offerings can be tailored to men of different educational levels: a post-sixth grade course for some up to a bona-fide licenciatura program for others.

3) How is the Student to be Taught?

What might be said correctly in answer to this question is better known, and is well summarized in Peter Gowing's paper that will be delivered tomorrow. But is it surprising how few schools have caught the message. There is a lot of pious talk about getting away from rote training, but its practice tends to reappear more subtly in probably most lecture series now delivered, the difference being primarily that the lecturer no longer pauses long enough for the students to write each of his words verbatim. Curriculums are revised with such monotonous regularity in most schools that I doubt whether twenty percent of present students will graduate from the same configuration of courses that they once entered. The trouble is that, for all the grand phrases that accompany each revision, most merely involve a rearranging of academic furniture. The lecture principle is still worshipped to a degree approaching idolatry, and, in the estimation of many schools, the greater number of courses packed into a week the sounder the education delivered. The architectural principle that "less is more" finds depressingly few disciples in theological education. I know of only one school in all of Africa, Asia or Latin America that has experimented with

a real tutorial system, although the usual teacher-student ratio would permit it in most institutions. Honest seminars and research projects are only seldom encountered. Reading assignments are frequently considered as merely hurdles over which the student must jump before he reproduces his lecture notes for the final examination.

One school has tried another method. Cuttington Divinity School in Liberia reduced its classroom hours so that the principal task of the student was to produce each week a first class research paper which he defended in private session with his tutor. Possibly this exercise in independent study and articulation is reflected in the fact that at this moment several of its graduates face arrest for criticizing the government.

I believe that we are too inclined in our seminaries to consider theology as some sort of inert deposit that must be force-fed students in as concentrated and factual form as possible. And we tend to justify this by calling the process "giving the students a good grounding" in form criticism, eschatology and what-have-you. Just how this accumulation of facts is to be transformed into a relevant articulation in the world at large is simply not considered with any result in most schools. What was intended to be a grounding appears in actuality to be more like quicksand--in to which students are sucked never to return, or, if they do, only to avoid any further contact in the future.

A key to independent study is, of course, good books in the language of the student. But it is exasperating to hear seminaries explain the absence of independent study by the absence of books. Books can be written; translations can be made; lectures can be mimeographed. In only the past two years, the association in Brasil produced fourteen substantial works and will continue at a rate of six per year. Thanks to a persistent editor, over twenty-five volumes have been recently printed in Tamil. The output of theological literature in the Indonesian language is astounding. Volumes keep on appearing year after year. And money is certainly not a primary problem in production. The T.E.F. alone has committed a half million dollars towards publication, and it could quickly find a half-million more if needed. The central problem is rather that of convincing even a small number of the 2,000 theological professors, or of the larger group of other scholars in the younger churches that it is worth their while to sit down and write, rather than be the chairman of some committee, or the supervisor of seminary plumbing, or lobbying for an additional seminary lecture course in parish accounting. When I visit a seminary, it is not unlikely that the school will present a careful lifting of needs and projects, some of which are the results of very inspired planning. But I could count on the fingers of one hand the number of schools which have stated that they wish to relieve professor so-and-so of all his normal duties and to pack him off even for a couple of months to translate some great book, let alone a sabbatical arrangement in which he might do something more original in writing. Instead we teachers continue to invite entering

students for a three-year waltz of lectures, from which the men emerge as possibly dazzling partners for each other but not especially equipped for much other than solo exhibitions in the pulpit.

4) What is Taught?

Here again we shall be indebted to discussions which shall follow in the next two days, especially to those concerning the creative employment of church history and pastoralia. In some ways these two subjects can afford the more graphic demonstrations of theological relevance, and are therefore a good place to begin. We should remember, however, that the fundamental principles at stake underlie all subjects, not least the teaching of the Bible and Christian theology. We are fortunate in having Professor Cragg in our midst. He would be the first to tell us that you should not approach the Muslim with an agenda of preconceived statements, and, due noticeably to his efforts, we may be experiencing some revision in the manner in which the subject of non-Christian religion is handled in younger church seminaries. But neither can we approach anyone else in the world with a dogmatic agenda, although the present content of most theological disciplines would seem to suppose that we did. For all of our enlightened willingness to present, in our classes, alternative methods in Biblical criticism and theological formulations, we still primarily intend the end result to be an internally validating system of facts that is to be wedged into the mind of the students--network of information which hangs together at least through his final examinations in the senior year. How fragile this structure in fact may be is seen almost immediately thereafter in the canonical or other ordination examination administered for the Church itself by a different set of examiners. Almost invariably the answers which students give in this context are less plausible because the questions are different. Why do seminaries fight for the right of providing ordination examinations themselves? Is it not because their students have been conditioned to respond to only a limited set of questions presupposed in the facts handed over during their seminary courses? But the actual and implied questions by which the world itself will test the graduate bear terrifyingly less kinship than those given him by sympathetic canonical examiners, so much so that we may wonder whether the seminary graduate and the man in the street live on the same planet.

Some thinkers in the younger churches therefore are attempting a considerably different approach to teaching the basic theological disciplines, which, to the probable sacrifice of comprehensiveness and neat summation, build content upon issues important to the world at large. Results so far have not been spectacular. But it is significant that a teacher in Mexico City is using a case method approach in the teaching of theology. And that several scholars in Africa and Asia are tracing key words and concepts of the Bible to their precise point of contact with indigenous language and thought patterns. And that church historians in the Philippines and East Africa find their task beginning at the threshold of the contemporary local church.

These theologians are hardly traitors to the Christian revelation delivered once for all. They are rather occupied in distinguishing the uniqueness inherent in Jesus Christ from that applied automatically to the concepts and systems provoked by His being. They may recognize that the making of the Bible and theology themselves were part of a missionary encounter with the created world: an involvement in human thought forms, a conquest of contemporary language, an encounter with issues determined by society. To teach theology as primarily an aftermath to this real encounter is a perversion of its original purpose. The theological disciplines are not spectator sports. Students must not merely carry away from their studies a list of players and the final score. They are rather to be involved in the game itself--and on both sides! In history they must wrestle with just why they are what they are as Christians in the world. In theology they must discover just why they think just what they think as Christians in the world. In Biblical studies they must work out just why they speak and act what they speak and act as Christians in the world.

This is a terribly fuzzy description and others present can do a better job later on. But we all are trying to release ourselves from the teaching of core disciplines as some sort of mystic jargon with limited application to the world at large.

5) When?

We have already advanced the idea that the theological education of a missionary minister may not be best given in a concentrated dose at the very beginning of his career. Last month an unorthodox bishop of the Church of England declared that those who seemed to need theological training the most were his fellow bishops, and he was not referring to John Robinson. The accumulation of administrative power and set routine tend to make theological understanding less important. Why, therefore, is there not a continuous intercourse, between school and practitioner? And we may not answer this question with objections conceived in a time before the present means of transport and communication.

Appropriately, some seminaries are experimenting with programs in which academic subjects are largely taught in the initial program, and practical subjects only after a period in the actual ministry. I think that at least some case could also be made for the reverse: an initial education in basic techniques, with the more traditional disciplines following only during the mistakes and hunger of an actual ministry.

Most younger churches seem to be striving towards such a blanket-ing of the ministerial career, but efforts so far are at best sporadic and uncoordinated. We advertise refresher courses, but these by their very name suggest a reward given only after total exhaustion. Every church periodical worth its salt announces some new study center, or regional seminar, or ecumenical commission or visiting expert which in one way or another tries to redirect an erring ministry. But don't we see that each of these is an indictment of the deficiencies of a seminary training itself which provided too little of what mattered too long ago?

It may be that those schools which are decentralizing their program and which are providing theological instruction in evening hours and off seasons are biting into a task even more important than that of initially training the tent-making minister. They may also be able to offer the working pastor the continuing opportunity to strengthen and inform his witness.

6) By Whom?

The whole problem of relevance is, of course, complicated by the fact that teaching is likely to be done by foreigners, especially in the core subjects. One half of the teaching personnel in Asia and Latin America are expatriate, and fully 75% in Africa. A national can usually be found to deliver the pastoral subjects, but the Biblical theologian is generally a man who spent his formative years in another culture. Not really sensing the world of his students, he tends more than ever to view his lectures as an impartation of distilled truth as valid in one country as another. Now the indigenous professor may be equally capable of irrelevance, even more so if he is infatuated with some famous seminary elsewhere, but, if he is fundamentally competent in his disciplines, the chances are that his service to the students is more appropriate in a thousand and one different details.

While realizing this obvious principle, most younger churches are reluctant to change the balance of indigenous and expatriate instructors, not because there is no human potential in local church membership but because of the sacrifice involved in offering the promising teacher from their own ranks. The financial aspect looms large. The majority of missionaries are "free;" their salaries by some very questionable reasoning do not even appear on seminary operating budgets. Because most western missionary societies apparently find it difficult to supply an equivalent salary rather than the expatriate himself, local churches are forced to consider the major financial implication if one of their own is recommended for the seminary staff. A decision against the introduction of an indigenous member to that staff may, however, be the far more costly alternative.

It is worth noting that, in the past year, two organizations have inaugurated heroic measures to increase the number of indigenous members of seminary staff. At its 1965 meeting the Association of Theological Schools in South East Asia resolved that in ten years' time the proportion of national instructors in each participating school should be not less than two-thirds the total staff. And the Special Africa Program of the T.E.F. was recently given over entirely to doubling the number of African theological instructors now teaching. But each of these agencies have a flaw in dealing with this issue. While they may be able to outline strategy, they themselves control the destiny of not a single school, and, unless the individual school and its supporting bodies seek the same goal, of an indigenous staff, the general strategy dissipates into nothing at all.

The question of who does the teaching requires another answer as well, and one that is hardly ventured at present. It concerns not which man does the teaching but which school. Scattered throughout Africa, Asia and Latin America are at least 1,000 Protestant theological and Bible schools (and possibly as many as 1500), all of which make some claim to preparing men and women for a church profession. We normally cite these figures to indicate the tragedy of a divided and sectarian Church, and we think it the will of God that they be consolidated. But I am not so sure about this as I once was. I am impressed that these schools are present in every conceivable village, that it is difficult to travel more than an hour in any direction without someone pointing out this institute or that school which serves the ministry of a particular denomination. We of course travel on for several hours to reach that school offering the particular brand of theology approved by the church which is providing transportation, but there may be left a nagging question in our minds. Is it so determinative a policy that a Presbyterian from Rio go all the way to Vitoria, rather than utilize the Baptist night school in his own community? We all have our supposedly distinctive doctrines, but how important are they if these distinctions that we have been considering in this past hour are in any way valid? Were the issues that have been raised to become more essential to these thousand schools, we might find ourselves with a ready-made dispersion of centers which potentially could serve the total ministry in its own community. God has probably permitted stranger things to happen.

7) For what Purpose?

The answer to the final question is quite obvious by now, and is implied in the title of this talk. If we are seeking a minister who will primarily be a mechanic who can keep the existing church vehicle running, then we probably should confine our efforts in theological education to refining the present form of education. We can prepare better mechanics, men and women who understand the machinery and who are irrevocably tied to its maintenance. But if we are rather contemplating the preparation of a ministry that is ready to get out of the ecclesiastical automobile, and which is capable of being pedestrians with the rest of humanity, we had better look at our seminaries again to see whether they in fact are concerned with the dynamics of walking and the direction in which the world is moving.

CONSIDERATION OF THE PROBLEM OF RELEVANCY IN THE
TEACHING OF THEOLOGICAL SUBJECTS WITH SPECIAL
REFERENCE TO THE DISCIPLINE OF CHURCH HISTORY

Peter G. Gowing¹

The Problem of Relevancy

Speaking theologically, the Church is, in a sense, the continuation of the Incarnation. And insofar as she carries forward the mission of the primal Incarnation, Jesus Christ, her chief function is the proclamation of the Gospel, the good news of God's love and salvation. In the light of this, the theological seminary is properly seen as the Church at work preparing certain of her members for specific roles in the task of proclamation. There is, then, a direct and vital relationship between the Church's mission to proclaim the Gospel and the enterprise of theological education.

Nothing about the Church is more self-evident than that she is called to come down to earth and connect with the world of men. If there is considerable talk in our time about the "Post-Christian Era" it is because the feeling is abroad that the Church somehow fails to proclaim the Gospel to men today with the same degree of relevancy that once she did. Other voices, particularly those of the secular faiths, are regarded in some quarters as speaking to contemporary man's condition with more relevance. We all know that there is a measure of truth in this attitude toward the Church and theological schools the world over participate in the blame for it. The new President of Tainan Theological College, Dr. Choan-Sen Song, spoke for us all when he said recently:

So far, theological seminaries have produced a class of people who have lost the ability to live in God's world. They are afraid of dirtying their hands. The proclamation of the Gospel of salvation has become a sort of profession which brings them the means of living.²

In the same address, President Choan-Seng Song spoke of the dilemma of the theological seminary today--facing on the one hand the demand to produce an ecclesiastically oriented ministry which will serve the traditions, the interests and the needs of the institutional church; and, on the other hand, the demand to prepare a ministry oriented to the world. The world outside the Church, he reminds us, exhibits infinitely variable forms and the seminary has to be busy finding new ways of coping with these forms.

I think this is the place where a radical rethinking of the Christian ministry and theological education is called for. To my mind there is one essential form of ministry, that is, the ministry of the proclamation of the Word of God. This is the ministry of the incarnation. Ministers are the people who are especially trained to proclaim the Word of God in God's world in the midst of fallen humanity. But their theological training must not make them incapable of living and working in the Kosmos as God's world.³

There is a growing restlessness in the circles of those concerned with theological education which is caused by this kind of question: How do we in our theological study and training get into a real meeting with our real world? John V. Taylor in Great Britain has called for a radical revision of the classical Bachelor of Divinity course in the direction of its being oriented towards every aspect of Christianity's encounter with the thought and action of non-Christian or secular society. He acknowledges that it would presuppose the courage to omit much that has long been thought essential in the traditional theological disciplines.⁴ And Douglas Webster has written that

...if theology were once again...infected by the vitality of mission...we might have more clergy/who could understand the deep and God-given secularities of our day in every part of the world and be in a position to proclaim the Word of God to the millions who are shaped by them.⁵

From the Philippines, Professor Elena Maquiso pleads for relevancy to the life situation in that land. She speaks of Christian education (including theological education) in the Philippines as characterized by a passive receptivity of a system imported from the West which did not recognize existing elements in Filipino culture. "Western-oriented educators," she writes, "are now beginning to feel the distance between them and their own people. They realize that much of their learning is from books coming out of foreign situations and intended for other peoples."⁶

This, then, is the problem of relevancy in theological education: to equip a ministry able to present the age-old Gospel in vital twentieth century terms to twentieth century men in the twentieth century world.

While this paper focuses largely on that problem as it relates to theological education in the seminaries of the so-called younger churches of Asia and Africa, the reader is nevertheless urged to keep in mind that relevancy is an issue in theological education everywhere. And the following excerpt from a statement sent by American churchmen to the Second Consultation on Theological Education in Southeast Asia, which met in Hong Kong in March of 1965, applies as powerfully to seminary training in the Occident as in the Orient:

Seminary students must be helped to perceive the relevance of the Christian message to every aspect of life. They should be so firmly grounded in the meaning of that message that they will not readily waver in its proclamation to the individual or in its application to the social order. Ministers must be able to speak the authentic word of God to this day and generation. This emphasis should be given not only in the course on social ethics but in biblical studies, theology, et al.⁷

Change and Revolution

Two terms are frequently used to describe the present social and political situation in Asia and Africa: "Rapid Social Change" and "Revolution." Overworked as they may be, these terms nonetheless accurately sum up the milieu in which the Church and her seminaries are at work in those areas. The past century, and more especially the last quarter century, has seen the emergence of large urban cities, exploding population increases, technological development, industrialization, speed in communication and transportation, and so forth, with all the concomitant changes in ways of life and social structure which inevitably accompany these things. And these changes have occurred rapidly in lands that were, and in most cases still are, predominantly rural, whose people were in symbiotic relation to their hill farms and padi fields. This symbiosis has been disrupted, in some places radically so. A recent visitor to the Philippines reported seeing a farmer plowing his field while listening to a transistor radio attached to the horns of his carabao--an excellent illustration of how the twentieth century world has suddenly invaded the lives of human beings whose basic patterns of existence have not much changed in many generations. Exposure to new sights and sounds and ideas has created sharp contrasts between old ways and new ways. Old traditions and values and goals are called into question. New practices are introduced; countervailing values loom important; and there is a revolution of rising expectations. The close-knit family life of agricultural people has begun to break down as the pressures of changing economy and increasing population oblige sons and daughters to leave the land for towns and "cities." In towns and cities they and their children become alienated from the ways of their fathers.

Rapid social change is taking place against a background of political revolution. Almost overnight, and with varying degrees of preparation for it, the majority of the people of Asia and Africa have assumed the burdens of sovereign independence. Externally, the new nations are feeling their way in a fast-moving world scene, affirming their national identity and integrity in the face of pressures to align or not to align with one or another power bloc. Internally, most of them are striving to achieve national unity and viability in the face of serious economic, social and political problems. Regionalism, party strife, the contest with Communism, violent nationalism, the insistent demands of the poor against the privileges of the rich--all these are elements in the political foment.

The Church in these lands is exposed to strong forces which condition her position. In some countries of Asia and Africa, the Church is regarded as a foreign element, identified with the former colonialism. Under such circumstances, she has had to work overtime to affirm the universality of the Gospel and to show that she supports all that is constructive and positive in the social and political aspirations of people everywhere. Moreover, the great missionary denominations of Europe and America have been obliged to

take seriously their commitment to develop indigenous Church leadership and so bring an end to charges of religious colonialism. And they have found themselves moving increasingly from paternalism to partnership with the younger churches--a condition nowadays happily phrased Joint Action for Mission.

Despite all that the Church must yet do to convince Asians and Africans that she is truly of Christ, and not of Europe and America, no one can gainsay that the potential of her influence in the new nations, and her opportunities for service, are boundless. But the interpreters of the Christian Gospel must be prepared to speak to the new secular leadership in Asia and Africa today. The Church is summoned to witness to the Christian faith authoritatively and relevantly within the new order. Should she somehow fail to do this, then she cannot exercise any affirmative influence in shaping the newly emerging societies and will, as Murray H. Leiffer has warned, eventually find herself "as irrelevant as was the Russian Orthodox Church during the last days of the Czars."⁸ It is clear that the ordained leaders of the Church, and certainly as far as possible the lay leaders, need guidance on the relevance of the unchanging Gospel to the changing conditions of their lands. Who, if not the theological seminaries, are called upon to offer that guidance?

Theological seminaries in Asia and Africa are no longer educating ministers for comparatively uncomplicated ministries in rural areas among simple folk untouched by the modern world. Ministers in those lands today are being prepared to stand along side the public school teachers, the rural health officers, the community development personnel and other such people who are the agents and mediators of change. They are being prepared to participate in the enterprise of nation-building. The highway and the bus, the outboard motor, the transistor radio, the elementary school--these are among the things which have helped to bring relatively simple communities to a state of fluidity and complexity heretofore unknown, and the Christian Church cannot afford to have a ministry unprepared to bring the Word of the Lord effectively and relevantly to that situation. Hear this comment from Dr. R. Soedarmo, Rector of Sekolah Tinggi Theologia in Djakarta, Indonesia:

Speaking of South East Asia is speaking of a world in transition. Speaking of Indonesia is more so...Indeed things are changing very quickly. As a result the old cultures are still alive but the new have not only entered the scene, but are growing stronger and stronger... So in Indonesia today, old and new live side by side--sometimes even mixed together. One may meet a fully qualified physician with an American doctoral degree, who in his daily life is full of superstitions in his thinking, a schizophrenic in faith...This is the background setting of theological education in Indonesia. This of course is of the greatest importance when examining theological education from the viewpoint of excellence and relevance.⁹

Obstacles to Relevancy

Various examinations of the curricula of seminaries in Asia and Africa have been conducted from time to time by such agencies as the International Missionary Council (now the Division of World Mission and Evangelism of the World Council of Churches), the Theological Education Fund and the Association of Theological Schools in South East Asia. In such examinations the question of relevancy to the contemporary scene of the subjects taught has been raised and invariably a number of obstacles to relevancy have been identified. We might mention three of the most recurrent.

Orientation to the West. First, there is the habitual orientation of theological education to patterns from Europe and America. Bishop Stephen Neill, conducting an IMC survey of ministerial training in East Africa, reported in 1950: "The bases of theological study remain the same in every age and in every part of the world--but the westernness of all our methods is too plain."¹⁰ He then proceeded to discuss the irrelevancy of such things as the lecture method, the unquestioning acceptance of course content originally selected to meet needs peculiar to the West, and the overdependence on western-oriented texts. In 1954, after a similar survey in Southern Africa, Norman Goodall and Erik Nielsen likewise stated their conviction that there is a central core of theological subjects which must be taught everywhere and in any circumstances, but they complained that in pastoral theology and homiletics courses, for instance, there was too much slavish following of western patterns:

There is room for some original study and thought concerning the nature of the "sermon" in African worship. This applies to the whole field of pastoral theology; it is here that the encounter of Christianity with the pattern of African life, in its various forms, is immediately reflected.¹¹

In the past decade or so, complaints of "westernness" have been dealt with and they are, perhaps, less justified than formerly. The same is true for Southeast Asia. A decade ago there were comments about how American Methodist influence predominated at Trinity Theological College in Singapore and of how the Dutch controlled the Higher Theological School in Djakarta. There was also much discussion about the operation of American, Continental and British patterns of theological education and their relevance to Southeast Asia. But in 1965 Dr. John Fleming of the Association of Theological Schools in Southeast Asia could report that theological education in his area has been climbing out of the abyss of its weaknesses and that each of the member schools in the Association individually and in concert has been concerned "to find a pattern of theological education that will be Asian and contemporary."¹² Even so, the problem of "westernness" is not solved in a decade and it is still very much present as an obstacle to relevancy. Interestingly enough, a 1962 study of the ministry in Latin America charged that even there theological education followed patterns imported by missionary leaders and that "not much study has been given so far to ways of

building the theological school more into the life of the country or adapting its work to the special needs of the new field."¹³

The problem of "westernness" gives special point to these words from F. G. Welch's report on ministerial training in East Africa completed three years ago (1963):

The function of the theological educator, and more particularly of the expatriate tutor, should not be to impose a body of doctrine on a body of students, but to explore with them traditional and scriptural Christianity in its fulness, knowing that as the revelation of God it will call in question many traditional beliefs and practices, not only of Africa, but equally of the whole world. It goes without saying that the right way to approach the unevangelized Londoner, the unevangelized Texan, and the unevangelized Manyankole will not be the same, but we generally fail to study adequately what are the differences in approach...¹⁴

Ignorance of Social and Cultural Context. A second factor obstructing the relevancy of theological education is plain ignorance of the social and cultural context. Speaking of the situation in Africa, F. G. Welch observed that it is "generally accepted that many of the mistakes of the first missionaries were made owing to their having an inadequate knowledge and appreciation of the history, culture and religious beliefs of Africa."¹⁵ Some of these mistakes are perpetuated even today and for the same reason. Moreover, it cannot be assumed that African Christians themselves are necessarily better able than non-Africans to interpret their own culture and history. Said Welch:

At the present stage in the history of Africa, for reasons which are not far to seek, there is a peculiar ambivalent attitude towards African studies, a blend of self-assertive desire to stress their importance with a half-conscious sense that African culture is "inferior" to European culture...¹⁶

Under these circumstances, Welch urged the study of African culture as a joint operation, an "exploration together" by staff and students in the theological schools. He urged that theological teachers should go to school to the secular disciplines that will instruct them about Africa, such as history, geography, anthropology and sociology. He commented that expatriate teachers must stay a long time in Africa in order for their instruction to take on the relevance which presupposes intimate knowledge of African life and culture.

Bishop Neill in his earlier report had pleaded for research and attention to the way the African mind actually works "and to the way in which Christian truth, without losing its own intrinsic character, can become native to it." He went on to suggest that the African mind is concrete, non-generalizing and more Hebrew in con-

trast to the Western mind which tends to be more abstract, generalizing and Greek.¹⁷

A study of theological education in Madagascar some years ago felt it important to stress the need for Malagasy pastors to be instructed in the various aspects of "the heathen religion" which surrounds their church so as to be in a position to know why the Christian faith cannot be harmonized with certain traditional customs of the Malagasy people.¹⁸

This need for research into cultural context is recognized in Asia as well as Africa. An experienced examiner at Serampore College in India complained that Indian theological students can sometimes write more intelligently about Apollinarianism than about the Arya Samaj or the Gita. And Professor Maquiso of the Philippines has written that "the rich treasurers of our heritage are the storehouse for our ideas, beliefs and attitudes...in them are embedded the native understanding of Reality which provides the content of instruction and from which inherited teaching-learning theories and practices are derived." She therefore urges the "necessity of understanding ourselves and our resources through research and study."¹⁹

It is encouraging to note that a number of theological schools in Asia and Africa have established research institutes to investigate ways in which theological education (and the Christian faith generally) can relate meaningfully to the social and cultural context in which ministers live and work. But the following word addressed in 1965 to theological educators in Southeast Asia still needs to be heeded in seminaries everywhere:

All courses should have cultural and sociological relevance. In every country extensive research is being conducted in anthropology and sociology. By some means, perhaps through seminars, faculty members, both missionaries and nationals, should have access to this growing store of knowledge in order that it might be related to their respective fields of instruction.²⁰

Problems of Language and Literature. The third factor which stands as an important obstacle to relevancy involves problems of language and literature. It is a simple fact that a good deal of theological instruction goes on in Asia and Africa in languages not native to the students. In such cases the students often inadequately grasp what is being taught, and the instructor (whether missionary or national) is often unaware of or indifferent to the conceptual gap between the ideas he teaches in one language and the thought-forms native to his students in their own languages. Languages are more than means of communication. Each one in its structure and atmosphere, reflects the ethos and thought-patterns of a people. Thus, when a student receives a term in a language not native to him, and especially when he cannot translate it into his own language, it is questionable whether he has really grasped the significance of the term.²¹

The problem admits of no easy solution. Bishop Neill, after hearing views from many missionaries and African leaders, was led to conclude that

...the time has come when all theological teaching on the ministerial level should be put into English. English is being increasingly taught in the schools, and used in common intercourse. It opens up to the student a world of thought and literature which must remain for ever sealed to him, if he is not trained at least to read and understand English, if not to speak and write it. Where students from many areas are brought together, there seems to be no workable alternative...And yet all the time his /the African student/ natural mental processes with all their emotional associations, may be going on in a different world untouched by the new world into which he is being introduced on the purely intellectual level. This may apply to Christian conviction, as well as to intellectual process.²²

The problem of language is compounded by the fact that there is so little theological literature either produced or translated into the various national languages--and western language materials almost entirely come out of and speak to the western cultural context.

It does seem to be a fact of life that the great bulk of Christian literature is produced in Europe and America and none but the foolish would deny that much of it should be made available to Christians in Asia and Africa for their benefit. But to expect that very much of it will be translated into non-western languages is unrealistic. The nub of the matter is that for many generations to come, most seminarians, and their teachers, in Asia and Africa will have to be bilingual--thoroughly literate in the language of their own culture and equally literate in a western language. One of the major difficulties faced in Asian and African seminaries which give instruction in a western language is the fact that the students are often unable effectively to use the resources that are available to them in that language, found on their library shelves. Torn between two languages--their own and the language of instruction--they sometimes choose the path of least resistance and stick to their own language, contenting themselves with just "getting by" in the other tongue. Then again, in those schools which insist on mastery of the language of instruction the complaint is sometimes heard that the students in the end find themselves ill-equipped to preach and minister in their own language when they graduate.²³ Hard as it may seem, the situation calls for a "both and" solution, at least for now. Even so, a better job ought to be done than is now the case in solving the problem of the communication of ideas from one linguistic-cultural context to another. And a better job could be done in producing theological literature within and for Asia and Africa. More will be said on these subjects below.

These, then, are some of the obstacles to relevancy in the teaching of theological subjects. There are others, including such things as narrow denominationalism and confessionalism, the staying-power of outmoded institutions, and blind, irrational dogmatism. The obstacles vary in character and intensity from place to place. But whatever they are, seminaries in today's world are called to deal with them or by default contribute to making the Christian religion merely cerebral and irrelevant.

Aids to Relevancy

In the effort to make theological education relevant to the social and cultural context in which it is offered, there are a number of things seminaries in Asia and Africa ought to do--and which, indeed, they are doing. Let us consider a few of them.

Development of Indigenous Faculty. Heading the list is the recruitment and development of nationals on their faculties. Henry P. Van Dusen, concluding a survey of theological education in Southeast Asia early in 1965, reported that most faculties in that area consisted of 50% or more nationals. "Not less than two-thirds nationals should be the aim," he said.²⁴

For the benefit of those who need persuasion in the matter, the following quotation from Bishop Bengt Sundkler ought to be helpful. Bishop Sundkler's long experience in Africa is well known and though he here writes of African teachers, what he says is universally applicable:

They alone can understand the African students and the educational and personal problems involved in theological teaching on the particular level of the students. In a very real sense they contribute--or fail to contribute--to the community spirit of the school. And they have a special responsibility--and should have time and opportunity for fulfilling this responsibility--for the production of theological literature in the vernacular which is adapted to the special conditions of the Church. We urge in this book a theological teaching which has as its aim a process of 'translation': of transposing the Bible and the history, doctrine and worship of the Church into African realities and terms of expression. There is none who can do this translation as well as an African tutor who has been called, trained and encouraged to this task.²⁵

Erik Nielsen, the distinguished Associate Director of the Theological Education Fund, has made some very helpful and practical suggestions as to what the seminaries could be doing in the development of nationals on their faculties. He has proposed, for instance, that in schools where work is offered on the B.D. level, professors might select their exceptional students, who, after passing their examinations, would be appointed to the teaching staff for a limited period (of, say, three years) and begin teaching certain introductory courses while starting advanced graduate study under their

professors. They would then proceed on to do advanced work elsewhere, eventually returning as full-fledged members of the faculty. Nielsen has also urged that in the higher studies pursued by faculty members attention be given to such highly relevant endeavors as exegetical studies in the language of the area, forms of communication and worship related to the culture and language of the people; forms of ministry and congregational life suited to the structure of the society in which the Church lives; studies in the living religions of the area, sociology and anthropology "leading to a fresh articulation of the Christian message and of the role of the Church in social change." He urged studies in local church history in order to understand the place of the local church in the life and mission of the Universal Church. In view of the fact that so much of the higher education of nationals involves their going to Europe and America to drink deeply of Bultmann or Tillich, Nielsen's suggestions have much point. "What matters," he says, "is that the members of the faculty should themselves be students whose teaching is continually being enriched by their own study."²⁶

In 1950, Bishop Neill found that the weakness in the teaching of Pastoralia in the African theological schools he visited was the fact that "few of them have on their staff Africans who have had wide experience in the life of the Church in the parishes."²⁷ It is widely believed, and rightly so, that exposure for a time to the actualities of life in a parish can be a boon to relevancy in the teaching of the seminary instructor whatever his subject. Otherwise how can nationals on seminary faculties effectively do the job of recasting the materials of the traditional theological curriculum in the light of the social and cultural context in which the Church--the parish church--the parish minister--has to live and witness?

Production of Literature for Social and Cultural Context. Another major aid to relevancy in the teaching of theological subjects is the production of books and other literature that meet the special needs of the developing churches in Asia and Africa. As Bishop Neill aptly expressed it for the African situation:

It is not a question of whether books published in England are too difficult for the African student. It is much more a matter of unexpressed presuppositions. If the African student has all the time to be adapting his mind to unexpressed presuppositions alien to his own background and experience, the result may be to make him less and not more fitted to deal with the actual environment in which his work is to be carried out.²⁸

Specifically, Neill spells out the need for books in a simple, idiomatic untechnical style in which trouble has been taken to express things plainly--books which reflect (not paternalistically) awareness of life in a younger church. Simple commentaries on the Bible, short books on single doctrines, short books on periods of Church history (with a biographical interest), books on African church history, studies of doctrines in the light of African viewpoints

and traditions, simple treatises on Christian ethics and Pastoral theology are among the types of literature Bishop Neill calls for--a list suggestive for the Asian situation as well. Theological faculties, and particularly their national members, must assume the major burden for the production of this literature.

Translation of Ideas. In addition, much attention needs to be given to the whole matter of the communication of ideas from one linguistic-cultural context to another. Teachers who instruct non-western students in a western language must seek out that communication which is more than translation and which attempts to penetrate the thought-forms represented in the linguistic-culture of the students. Some instructors in Asia and Africa are experimenting with a word-study method which shows a good deal of promise in this regard. The method involves the careful investigation by teachers and students together of a biblical or theological term (e.g., forgiveness, grace, sin, redemption) by probing the meaning of the term (or its approximation) in the languages native to the students, and then examining the term in the light of classical Christian understanding. It is precisely at that level that the real meeting of the Gospel with culture begins to take place and new thoughts begin to be formed. Some such method--slow and difficult as it sounds--must be adopted if theological teaching is to have relevance.²⁹

Discovering the Church in the World. It should go without saying that relevant theological education takes into account the real situation of the churches and the needs of society. Theological students can be helped to discover the Church in the world partly in course work and partly in programs of carefully supervised field experiences--in week-end assignments, summer service and/or a year of internship. A few seminaries in Asia and Africa have specific rural or urban training parishes, while others, located a distance from large metropolitan cities, provide at least a semester's exposure (such as the "Bangkok Semester" of the Thailand Theological Seminary) to the life and problems of city existence as part of their training.³⁰ In this connection, Murray H. Leiffer has written:

The seminary, if possible, should also be near enough to the life and struggles of the people in one of the great metropolitan areas of the nation where the course of events is being shaped, so that students and faculty will be confronted by the political, economic and social issues of their day. If they lack this sense of participation, most of the students when graduated will continue the pattern of conventionalized, individualistic religion in which most have grown up but which for the masses will seem largely irrelevant to the major social problems that impinge on them and their children.³¹

Dr. Soedarmo of Indonesia has described how the seminaries of his country help the students to maintain their connection with the people--a connection which is felt to be the sine qua non of theological education in that land:

- i. Students are required to be members of youth movements.
- ii. Students go in groups to services and discuss them afterwards.
- iii. They attend the meetings of congregations, church boards, presbyteries, synods.
- iv. Internship.
- v. The so-called Collegium Pastorale.
- vi. Special lectures on local situations.

"The theological seminary," he writes, "must have a sound ear to the voice, and a sound feeling for the needs of the people. It is therefore a compelling demand that the ties with the people be maintained strongly."³²

The Whole Curriculum in Cultural Perspective. Addressing Asian theological educators in Hong Kong last year, Erik Nielsen talked about the two rings of the theological curriculum: the "inner ring" of the classical core (i.e. Old Testament, New Testament, Systematic Theology, Church History, etc.) and the "outer ring" of relational subjects such as comparative religion, social ethics, sociology and the like. Quite sensibly he insisted that teachers of "inner ring" courses should be as responsive (as they too frequently are not) as teachers of "outer ring" courses to the problems of relevance to forms of thought and culture. Nielsen argued that the whole theological curriculum must be taught in the light of the cultural setting and religious background. He asked

What does it really mean to teach Old Testament and New Testament in India--with stress upon in India or Indonesia or Taiwan? What does it mean for instance to teach Old Testament against a background of African vitalism? or to teach New Testament in an Indian setting with a whole background of the Hindu conception of the Avatar? Illustrations could be multiplied from almost every area.³³

An Integrating Principle in Theological Education. No issue relates more to the matter of the contemporary relevance of the theological curriculum than the question of the "integrating principle" of that curriculum--the essential concept of theological education which is behind what is taught in the seminaries of Asia and Africa and which governs the content of the curriculum. The helter-skelter character of the curricula of some seminaries evidences that such a concept is lacking--and certainly there is wide recognition of the need of one.

Two possibilities keep cropping up in various statements on the subject, and they are not unrelated. Charles Ranson expressed the first principle many years ago while studying the Christian ministry in India: "There is agreement," he said, "that the teaching of theology in the theological school should be mainly biblical--the systematic expression of biblical truth in relation to the needs and experiences of men,"³⁴ The Reverend Mr. Sibane of Mozambique put the principle in a simile: "The Bible is a tree-trunk, and all fields of study in theology are only branches growing out from that

tree."³⁵ Putting the same idea yet another way, Principal Russell Chandran of India stated that any reorganization of theological teaching with a view to obtaining greater 'relevance' for Asia "must not be done at the expense of the core curriculum, which is rooted in the faith once delivered as well as related to the environment."³⁶

The second principle focuses on the concept of the Church as the People of God. As Erik Nielsen defined it:

...the church is not just a sociological formation. It is the Third Race, 'the People of God' the "Christian walking on the road," and the power to be exactly that--to explode the sociological captivity and then to ^{be} the reconciling, redemptive power...comes only from a deep confrontation with the Gospel itself.³⁷

The Church as the People of God has mission (proclamation) as its primary function and this must be reflected in the structure of the Church's basic unit, the congregation of believers. We hear more and more today about the "missionary structure of the congregation" and as Nielsen has pointed out, this structure is essentially a theological question posing a fundamental challenge to the teaching of Old Testament, New Testament, Church History and Systematic Theology. The "missionary" penetration of society involves the preparation of both ordained and lay ministers and the raising up of new forms of ministry. Moreover, the ordained ministry must assume responsibility for the equipping and training of the laity for its ministry in the world, while at the same time engaging in pioneer work of its own. All this implies a new orientation, consolidation and integration of theological education.³⁸

Perhaps the "People of God" concept is just the integrating principle needed. In terms of the classical disciplines, the Bible is studied as the story of God's education of his people; Church history is seen to be the history of the People of God in and through the Church which is a continuation of that history which began in Scripture; and doctrine is viewed as the study of what the People of God has articulated as its faith.

Teaching Relevant Church History

A Task of Theological Interpretation. All that has been discussed thus far in this paper of course bears directly on the teaching of Church history in the seminaries of Asia and Africa. Far from being a catalogue of unrelated data and historical facts, Church history is a theological discipline which takes us straight into the burning theological issues of today; Scripture and tradition, the nature and continuity of the Church and its relation to the particularity of each congregation, the problem of development, the challenge of secularism and the like. Church history is bound to the study of the Bible, or as Bengt Sundkler put it, "Church history becomes a wide screen on which the rays of Biblical revelation are thrown, and the continuous reflection and response of European,

Asian, African and other churches to this Biblical radiation constitutes the Church's history."³⁹ The Church history instructor very properly sees his task as one of theological interpretation. And his work will relate to the issues and needs alive in the environment of his teaching.

It is difficult to disagree, if one wanted to, with the reasoning behind the following statement from Goodall and Nielsen's 1954 Report on the training of the ministry in Southern Africa:

Schools for ministerial training have not always realized the possibilities of Church history in the formation of their students. Church history may well be the best setting for sound understanding of the Roman Catholic religious system, which certainly ought to be fostered at some point in the curriculum; for consideration of heresies and sects; for appreciative study of the sister Protestant churches with which comity and co-operation are desirable and possible. Church history provides the true and natural connection between the Bible and the modern churches; comprehension of the visible work of the Holy Spirit from the New Testament times until now; and the basis for that understandable picture of the world-wide Church of today which should conclude the course. It is imperative that ministers in a new church, situated where Protestants form a comparatively small minority in the population...gain a sense of the immense sweep of the Church in time and in geographical dimension.⁴⁰

But if the teaching of Church history in Asia and Africa is to be relevant to their respective cultural contexts, then a good deal more thought than has thus far been evident must be given to such concerns as the selection of material and content, pedagogical procedures, and the writing of indigenous Church history.

The Intelligent Selection of Content. Every Church history teacher naturally wants to "cover the ground" and present the whole story of the Church's development. The plain fact of the matter is that it is impossible even if it were desirable. Selection of material is inevitable and the intelligence of the selection is proportionate to its deliberateness. Church history teachers in Asia and Africa need more courage than others in the process of deciding what should be included and what excluded from the content of their courses.

It is clear to all that the content of Church history courses should be selected in part to shed light on current issues facing the Church in its particular time and place today. But a principle of selection is needed and will probably vary from situation to situation. Such a principle is implied in the quotation from Goodall and Nielsen just cited. Professor C. E. Abraham of Serampore has suggested that in India a combination of intensive study of the history of one period or country with a survey course of the ecumenical history that is apposite to that period or country might give

the best results.⁴¹ Professor John Foster, who has taught in Africa, indicated that if he were to choose two periods in Church history to emphasize in his teaching, he would unhesitatingly choose first the early centuries and then the nineteenth century "The Great Century" of missionary expansion.⁴² Bishop Sundkler agrees with Foster, but insists on adding the Reformation period as well--a period when the great issues of Church history became burning and living as they need to be today.⁴³ Stephen Neill feels strongly that the present stage of church development in Africa makes teaching about the Dark Ages especially relevant:

...for the African churches in their contemporary struggle, the most important period is the one that ordinarily we never teach them in detail, the Dark Ages. Alcuin, the Venerable Bede, St. Boniface, the foundation of Cluny--these are the things that would be really illuminating to them, as they wrestle with precisely the same difficulties, and are called to find anew the way out of the twilight of the co-existence of old and new into a more genuinely Christian life and social order.⁴⁴

A report of theological education in the Evangelical seminaries of Latin America agrees heartily with Bishop Neill and affirms the belief that the missionary heroes who carried the Gospel at the risk of their lives to the British Isles, the forests of Germany and among the rude tribes of Scandinavia and Eastern Europe were the forerunners of our modern missionaries "and the problems they faced in transforming barbaric life into a Christian civilization were not altogether unlike the problems we face in the frontier regions of Latin America."⁴⁵

That same report, incidentally, argues that in Latin American seminaries, emphasis should be given to the sixteenth century Protestant Reformation but with more stress than usual on the Protestant heritage in Latin (i.e., Spanish, Italian and French) Christianity. It is felt that knowledge about the Reformation witness of such figures as Calvin, Juan and Alfonso de Valdes, Constantino Ponce de la Fuente, Cipriano de Valera and Bernardino Ochino would nourish the spiritual life of Latin American Protestants and also refute the charge that Protestantism is alien to Latin thought and culture.⁴⁶ This is an insight applicable to the Philippines as well, for those of us who work there in a Hispanized Roman Catholic context. Again, we should remember that the principle of selection of Church history course content will vary from place to place; it needs to be well thought out if instruction is to be relevant.

Perhaps at this point it should be mentioned that some of us teaching in Asia and Africa have found that focusing on the story of Christian expansion is a useful way of helping students in the younger churches to identify meaningfully with the whole panorama of Christian development. And the works of Professor K. S. Latourette prove very helpful in this regard. His emphasis on missionary expansion, his broadly ecumenical outlook and his wide geographical coverage make his one-volume text, A History of Christianity, a more

valuable aid to teaching in Africa and Asia than, say, Williston Walker's classic text, A History of the Christian Church. Since mission is the very essence of the Church, a focus on her expansion would seem to be better preparation for her ministers than detailed acquaintance with her controversies. As John Taylor put it, it is better to know about the Nestorian advance into Iran, Central Asia and China by A.D. 635 than to be thoroughly versed in the Nestorian heresy!⁴⁷ We agree with the philosophy behind the following statement found in the 1950 Report on theological education in Madagascar:

Church History is also an important subject, since it enables the student to get an over-all picture of the spread of Christianity throughout the world, from the beginning up to the present day. It will only come alive if it reaches its logical climax in the history of Christian origins in Madagascar--the story of Christian missions and churches in the student's own country.⁴⁸

Teaching Methods. Pedagogical procedures workable in Europe and America are not necessarily suited for Church history teaching in Asia and Africa. In one respect, however, there should be a similarity: that is, Church history is properly built on a solid foundation in general history--as an epistemological framework--for, as Bishop Sundkler reminds us, Church history must take full account of the fact that the Church is in the world. Geography drill is also important. But having said that, the hammer and tongs work of classroom instruction must be considered in the light of the actualities of the respective cultural contexts of Asia and Africa. A recent visitor to the seminaries of some of the younger churches reported that much of the dullest teaching is reserved for Church history, from teachers who know little about it. In one seminary he heard, "We will do the third century today" and in another "We are behind now and will cover a century a week." In far too many instances the methods used would be unacceptable in a modern primary school. The head of one seminary said that he favored plain classroom dictation as a teaching method because "then you really know what your students are taking down." Returning to the United States, the observer asks:

Can the Theological Education Fund give aid, with a roving consultant on adult education or someone who can show that young children will learn even mathematics better by thinking and understanding rather than just memorizing?

Bishop Neill has long been an enemy of the lecture method which he feels is an anachronistic carry-over from the universities of Medieval Europe, made obsolete by the printing press. He recognizes its value in covering the ground, but has grave doubts about its value in education and communication. He feels that the seminar method wherein students prepare reports for class discussion is more suitable in most courses for Asian and African students. Another method he suggests--a modified Socratic method--involves the instructor handing out questions to students, who proceed to read on the

subject of the questions and do their best to answer on the basis of their reading. Class time is then given to discussing answers that students have been able to work out.⁴⁹

It is a common complaint among Church history teachers in both Asia and Africa that their students have no conception of history, no capacity for apprehending notions of time and sequence and relatedness of events, making it difficult if not impossible to teach Church history with any meaning. A few seminaries, fortunately very few, have dropped the effort altogether and offer no courses in Church history. The feeling of most observers, however, is that while Asians and Africans have quite a different attitude to history than that characteristic of Westerners, it does not mean that they have no conception of history. In some cases, their historical perspective may be short--two or three generations--and they may not think in terms of development, continuity, cause and effect, etc. But often they do think in terms of personal relationships--in terms of "the fathers" or of the tribal or national traditions.⁵⁰ Genealogies rather than dates are more prominent in Asian and African conceptions of history. It is reported that one missionary teacher in Tanganyika used a genealogical approach in his teaching of the Bible and had amazing success, feeling that it could apply to teaching Church history as well: "By using names instead of figures for measuring history, we seem to get somewhere, and I am sure that if a further course was given making the link between names and figures, they African students would be up to our conceptions of history."⁵¹

An Experiment in Approach. Experimentation in approach is certainly called for. At an Asian institute on Church history held in Singapore three years ago (1963), Bishop Stephen Neill advocated an approach which has been little tried but which does make a great deal of sense. It involves beginning the instruction of Church history with the story of the national denominations to which the students belong and then selectively tracing Church history backwards through the long centuries. Bishop Beecher of Nairobi adopted this procedure when he was asked to teach Church history to students at Limuru in the 1940's. His account of the approach is instructive:

A 'time sense' is not an easy thing to inculcate, so a 'Stephen King Hall' approach was tried. We traced Church history backwards, starting with the diocese of Kenya and other denominations in the country, going back to the arrival of the first Protestant missionary, Ludwig Krapf, in 1844. But Krapf, the German in the service of the Church Mission Society, had before his arrival in Kenya attempted to reach the Gallas of Ethiopia and spent some time in that country. Krapf thus came not only from Germany, the country of Luther's reformation, but also from the country with the oldest African Church. There were then two historical threads to trace back, one to Europe, the other to Ethiopia, and the latter, by way of St. Frumentius, takes the student back to St. Mark in Alexandria and the Apostolic Church. Having thus reviewed Church history in reverse from a highly selective viewpoint, the process was then changed, and the ordinary chronological sequence could be followed--although once again definitely selective.⁵²

The Writing of Indigenous Church History. It is everywhere recognized that the history of the Church should be tied to the story of the Church in particular countries and vice versa. But students in Asian and African seminaries suffer the handicap of a dearth of books on the history of their national churches. And such accounts as have been produced have frequently been written by tired missionaries in their spare time who were not totally free from a certain romanticism and paternalism if not also negative attitudes towards the native cultures.

Just as American theological students naturally base their knowledge of Church history on their experience with and knowledge of the Church in America, so also for the students of Asia and Africa, Church history begins at home. The need for thorough research and study in the church histories of those areas is manifest—and seminary teachers, particularly nationals, should be given maximum encouragement to do it. In the writing of such histories, naturally, the concern should be to anchor the facts of the local development to the whole history of the Church. "The essence and thrill of African Church history," writes Bengt Sundkler, "surely is an account of the response on the part of African groups and individual leaders. This interpretation on the continental, national, and possibly the tribal level must be put into relation to ecumenical history and wide universal trends."⁵³

In concluding this discussion, it might be useful simply to list some of the activities involved in the preparation and writing of indigenous Church history, as a kind of guide for those who would like to know.

1. A good grounding in the general history of the Christian Church and of the denominations which have contributed to Christian development in the region is presupposed. Indeed, we should not fail to mention here how very important it is that texts on the general history of the Church be written by nationals for their own students. Such texts are likely to have a relevance largely missed by those imported from Europe and America.
2. The gathering of a bibliography of materials published on the history of the Church in the region is necessary--both of books and periodical literature. In this connection, correspondence with ecclesiastical libraries in the countries from whence the missionaries came will usually yield much material. It should be possible to establish contact with seminaries in such countries whose instructors or students (as part of course assignments) might be willing to assist in the locating and listing of published and unpublished materials. Inquiries concerning theses and dissertations should not be neglected.
3. The discovery and identification of diaries, letters, reports and other documentary materials is important. The sad fact of the matter is, a very great deal of archival material essential to the study of Asian and African Church

in
history is available only/Europe and America, and a trip to such sources with time for their investigation will usually have to be arranged at some point along the way.

4. Basic research is essential. This means interviewing old-timers, church leaders and executives--that is, picking the brains of those in a position to recall the major events and/or personalities in the church's past. F. G. Welch has commented that "surprisingly little is known of the feelings of the African communities as the missionaries and the new faith reached them."⁵⁴ In some places in Asia and Africa it is still possible to come by such information. Students can be a great help in this kind of research, especially when it is made part of their course work.
5. Preparation of courses and articles. The designing and offering of a course in the Church history of the region is an excellent--even essential--preparation for the writing of such a history. It obliges the historian to organize his materials into some meaningful pattern and it helps him to see the sweep of the history, its periodization, sequence of events, major personalities, etc. The publication of articles or the reading of scholarly papers on aspects of the research exposes the writer to the criticism of other scholars of the subject and enables him to benefit from their insights and information. At the same time it gives the new writer needed confidence to continue his work. It is not unlikely that a number of articles and monographs covering aspects of the history will need to be produced before the larger work can be done adequately.
6. The actual writing of the history must be done. Let the writer do it in the language which comes easiest to him, but let him do it. Seminaries in Asia and Africa are usually so understaffed that their teachers bear course loads that would be unthinkable to their European and American counterparts, and this certainly puts a strain on their time and energy for research and writing. Moreover, quite aside from school and family demands, so many Asian and African seminary teachers are in such demand for leadership in the affairs of their local churches and denominations that they spread themselves thin and simply fail to find the time for research and writing. These are problems theological schools--and the foundations which support them--must come to grips with. Better use could be made, perhaps, of long vacations and sabbaticals. And lighter course loads, with the expectation of literary production, simply should be arranged.

Final Words

This rather overlong paper is so punctuated with learned quotations that perhaps the reader will bear patiently one quotation more. It summarizes effectively all that the paper has tried to say in discussing the relevant teaching of theological subjects--and it comes from the collective wisdom of theological educators in Southeast Asia:

The new concern for society and culture does not mean a radical rejection of the traditional disciplines taught in a theological curriculum. It does, however, mean a radical re-thinking of these disciplines, relating them to one another, to the ministry committed to the People of God, and to the world in which this ministry is to be exercised. Courses need to be related to the thought forms, the culture patterns and the burning contemporary problems of the society in which the theological school has been called to serve.⁵⁵

NOTES

1. The writer served for five years as Associate Professor of Christian History and World Religions at Silliman University, Dumaguete City, Philippines. A missionary of the United Church Board for World Ministries, he is currently (1966) on furlough doing graduate work in Southeast Asian studies at Syracuse University.
2. Chaon-Sen Song, "The Christian Ministry and Theological Education," South East Asia Journal of Theology, 6/5 and 7/1 (April-July, 1965), 77.
3. Ibid, pp. 76-77.
4. John V. Taylor, "Theology and Missions," C.M.S. News-Letter, No. 271, May, 1964.
5. Quoted in ibid. from Webster's Should Our Image of Mission Go? (Prism Pamphlet No. 15, 1964).
6. Elena G. Maquiso, "Dynamic Christian Education in the Philippine Setting," Silliman Christian Leader, VII/1 (October, 1963), 11.

7. "A North American Statement Concerning Theological Education in Southeast Asia," South East Asia Journal of Theology, 6/4 and 7/1 (April-July, 1965), 91. The statement was prepared by Dr. Albert J. Sanders for the Committee on Theological Education in Southeast Asia of the Asia Department, Division of Overseas Ministries, NCCC/USA.

8. Murray H. Leiffer, "Patterns of Ministry and Patterns of Theological Education," South East Asia Journal of Theology, 6/4 and 7/1 (April-July, 1965), 80.

9. R. Soedarmo, "Theological Education in South East Asia: III. Indonesia," South East Asia Journal of Theology, 6/4 and 7/1 (April-July, 1965), 36-37. For a superior discussion of the changing role of the minister in one fast-developing Asian land, see Albert J. Sanders, The Evangelical Ministry in the Philippines and Its Future (Manila: Union Theological Seminary, 1964); also, Paul T. Lauby, "The Professional Ministry As A Supporting Ministry," Silliman Christian Leader, VII/1 (November, 1964), 3-13.

10. Stephen C. Neill, Survey of the Training of the Ministry in Africa. Part I. Report: East and West Africa, (London: International Missionary Council, 1950), p. 23.

11. Norman Goodall and Erik W. Nielson, Survey of the Training of the Ministry in Africa. Part III. Report: Union of South Africa, Southern and Northern Rhodesia, and Nyasaland, (London: International Missionary Council, 1954), pp. 45, 47.

12. John R. Fleming, "Then and Now in Theological Education in South East Asia," South East Asia Journal of Theology, 6/4 and 7/1 (April-July, 1965), 60, 61, 65.

13. Scopes, Wilfred (ed.) The Christian Ministry in Latin America and the Caribbean: Report of a Survey of Theological Education in The Evangelical Churches, (Geneva: Division of World Mission and Evangelism, World Council of Churches, 1962), 196-197.

14. F. G. Welch, Training for the Ministry in East Africa, (Limuru: Association of East African Theological Colleges, 1963), p. 123.

15. Ibid., p. 121.

16. Ibid., pp 121-122.

17. Neill, op. cit., pp. 22-23.

18. Charles W. Ranson et. al. Survey of the Training of the Ministry in Madagascar: Report. (London: International Missionary Council, 1957), pp. 20-21.

19. Maquiso, op. cit., pp. 12, 17.

20. "A North American Statement Concerning Theological Education in Southeast Asia," loc. cit., p. 91.

21. Cf. Goodall and Nielsen, op. cit., pp. 49-50.
22. Neill, op. cit., p. 21.
23. Ibid., p. 22; Leiffer, op. cit., p. 84; and Henry P. Van Dusen, "An Informal Report to the Association of Theological Schools in South-East Asia," South East Asia Journal of Theology, 6/4 and 7/1 (April-July, 1965), 53.
24. Ibid., p. 50.
25. Bengt Sundkler, The Christian Ministry in Africa (London: SCM Press, Ltd., 1960), pp. 207-208.
26. Erik W. Nielsen, "Towards Excellence in Theological Education," South East Asia Journal of Theology, 6/4 and 7/1 (April-July, 1965), 103-104.
27. Neill, op. cit., p. 25.
28. Ibid., p. 27.
29. Cf. Nielsen, op. cit. p. 98.
30. Cf. John E. Hamlin, "Theological Education in South East Asia: I. Thailand," South East Asia Journal of Theology, 6/4 and 7/1 (April-July, 1965), 34.
31. Leiffer, op. cit., p. 83.
32. Soedarmo, op. cit., p. 38.
33. Nielsen, op. cit., p. 105.
34. Charles W. Ranson, The Christian Minister in India: His Vocation and Training, (London: Lutterworth Press, 1945), see pp. 209-213.
35. Quoted in Sundkler, op. cit., p. 218.
36. Quoted in ibid, p. 211. Emphasis added.
37. Nielsen, op. cit., p. 100.
38. Ibid.; see also, Fleming, op. cit., pp. 65, 66.
39. Sundkler, op. cit., pp. 219-220.
40. Goodall and Nielsen, op. cit., p. 62.
41. Cited in Sundkler, op. cit., p. 220.
42. Quoted in ibid, pp. 220-221.
43. Ibid, p. 221.

44. Neill, op. cit., p. 25.
45. Scopes, op. cit., p. 199.
46. Ibid., p. 200.
47. Taylor, op. cit.
48. Ranson et. al., op. cit., p. 19. Cf. the illuminating discussion of 'internal' and 'external' writing of church history in En-Tse Lai, "The Task of a Church Historian in Formosa - Church History as a History of Encounter," South East Asia Journal of Theology III/4 (April, 1962), pp. 42-50.
49. Cf. Neill, op. cit., p. 24. Bishop Neill spelled out his views on this matter in more detail at the Fifth Theological Study Institute held at Trinity Theological College, Singapore, in July and August of 1963, which the writer was privileged to attend.
50. Cf. Goodall and Nielsen, op. cit., p. 46.
51. Quoted in Sundkler, op. cit., pp. 223-224.
52. Quoted in ibid, p. 223.
53. Ibid, p. 219.
54. Welch, op. cit., p. 122.
55. "A Statement of the Second Consultation on Theological Education in Southeast Asia," South East Asia Journal of Theology, 6/4 and 7/1 (April-July, 1965), 149.

COMMENTARY ON PETER G. GOWING'S PAPER
Gordon Harland

Introduction

Dr. Gowing's paper has raised a host of questions but there are three major issues arising out of his discussion upon which I would comment.

A. What is Church History and Why We Study It

This is a perennial issue but Dr. Gowing's discussion of it in the light of the church and theological education in Asia and Africa has provided the question a fresh urgency and new focus.

Something of the complexity of the question is seen when we look at the words as they stand together: Church and History. No two words in the theological vocabulary are more ambiguous than these. So when we put the two together and assume that they designate some clearly definable subject, we ought not to wonder at the fact that Church History departments are frequently the most self-conscious and confused departments the world over.

1. History

For what do we mean when we say "history"? Now I am not going to open that box. Anyone aware of the contemporary theological discussion knows how many problems are surrounding that query. But we must pay attention to the concern expressed in Dr. Gowing's paper that Church history be understood and taught, not simply as something outside, external and as a problem for analysis: But that the history of the church is the story of the community in which we are involved with all our lives. That whatever else being a Christian means, it means to become a member of the community of the living and the dead who worship Jesus Christ and who have learned in the process that ^{is} indeed He who "binds all times together."

H. Richard Niebuhr's discussion of the decisive significance of the view point by which we see and experience in his Meaning of Revelation is important for any discussion of the renewal of the discipline of Church History. It was his concern to show how events may be regarded from the outside in such a way that "they belong to the history of things." But that they may be apprehended internally as items in the destiny of persons and communities - "then they belong to a lifetime and must be interpreted in the context of persons with their resolutions and devotions." From this perspective value means more than valency, strength, conditioning force and the like. It means "worth for selves... Here the death of Socrates, the birth of Lincoln, Peter's martyrdom, Luther's reform, Wesley's conversion, the landing of the Pilgrims, the granting of Magna Charta are events to be celebrated; their history calls for joy and sorrow, for days of rededication and shriving, for tragic participation and for jubilees... In this context we do not measure the worth of even our own desires by their strength but by their relevance to the destiny of the self." (p.68)

Any discussion of what Church history is and why we study it must wrestle with the question of history not only as the story of something "back there" but the depth dimension of our own and the Christian community's being.

2. Church

When we say "Church History" we not only have a concept of history shaping our understanding, but also some notion of what we mean when we say church.

Two general approaches.

a. Church History is the story of institutions that call themselves churches. This approach has probably produced the best Church history we have. But exclusive use of this perspective raises the question as to why Church history is a theological discipline.

b. The History of the People of God.

Dr. Gowing suggests that this may well be the integrating principle. But we must be alive to the perils of this. The greatest danger is the assumption that we know just where the people of God is and where it is not and that we can clearly discern the "Distinguishing Marks of the Spirit of God."

The big issue lies here. Church historians must wrestle with the question of what and where is the church.

Why do we study Church history? Not only as an effort to understand the past; nor to learn how the present is shaped, sustained and limited by the past: Though we do that. But we study Church history as an inquiry into the meaning of Jesus Christ who is not to be understood apart from the people who are his formation.

B. Problems of Criteria in the Selection of Content

Dr. Gowing has emphasized that selection of periods and traditions for emphasis must be made with an eye to relevance. One can scarcely quarrel with that. But we must go on to say that the stance the historian takes to the material will be of large importance. No tradition will yield its meaning without questions. But we need nevertheless to guard against the tyranny of the question. Everything depends upon the spirit of openness. If we are open, then the heritage and our own times will combine to reshape our questions and our very notions as to what constitutes relevance.

C. Church History As A Theologically Informed Historiography

Dr. Gowing suggests - gently and without elaboration - that one of the tasks of the Church historian is to bring the insights of Christian faith into the understanding of man and the dynamics of historical reality to bear upon the whole wider interpretation of social, political and cultural history.

We are all just beginning at the task. Take for example, the responsibility and opportunity facing the historian of American

Christianity. Professor Vann Woodward has issued a challenge that I hope would find a meaningful response among Church historians. He urges us to see how the American legend of success and victory has dangerously isolated us from the experience of the rest of mankind and our great need to draw upon the tragic dimensions of our experience in order that we may discharge with wisdom and sensitivity the responsibilities placed upon us.

Says Woodward:

With all her terrible power and new responsibilities, combined with her illusions of innocence and her legends of immunity from frustration and defeat, America stands in greater need than she ever did of understanding her own history. Our European friends, appalled by the impetuosity and naivete of some of our deeds and assumptions, have attributed our lack of historical sophistication to our lack of a history - in their sense of the word...But the Europeans are not entirely right. America has a history. It is only that the tragic aspects and the ironic implications of that history have been obscured by the national legend of success and victory and by the perpetration of infant illusions of innocence and virtue.

He goes on:

"But she desperately needs criticism from historians of her own who can penetrate the legend without destroying the ideal, who can dispel the illusion of pretended virtue without denying the genuine virtues."
(The Burden of Southern History, p. 189.)

We must ask ourselves: Is it too much to hope that American theologians and Church historians will make their contribution to this understanding? For surely a theologically informed historiography in the service of the God who "laughs at human pretensions without being hostile to human aspirations" (Reinhold Niebuhr) has something vital to contribute to unmasking pretensions to virtue while gratefully setting forth its reality. Likewise the heart of the Christian faith which discloses the depth of evil through the forgiveness that overcomes it will be able to illumine the manner in which nobility and guilt commingle in our story and thus release the wisdom that is the peculiar mark of those who have made tragic decisions and learned to live creatively with their consequences. In a similar way too a theologically informed historiography which knows not only about "man's capacity for justice" but also his "inclination to injustice can provide a greatly needed resource to churches and nations caught up in far reaching social revolution in this age of "rapid social change."

These three issues have the potential not only for a significant discussion but also for a renewal of the discipline of Church history.

This article shows that...

NEW PROPOSALS AND TRENDS IN PRACTICAL THEOLOGY

Arthur M. Adams

(Because of the limits of space some portions of Dr. Adam's most helpful and comprehensive presentation of the topic have been deleted)

I. PRACTICAL THEOLOGY

What is practical theology?

Three years ago, in preparing a section of the B.D. syllabus, the Princeton Seminary Department of Practical Theology set forth the following definition:

"Practical theology deals with the everyday life and work of the church. It involves the systematic study of functions and relationships in the church in the light of other theological and cultural disciplines. From such study of functions, relationships, responses and data, practical theology derives its integrity as a theological discipline.

"Practical theology has a peculiar obligation to help the student to focus all that he has learned around the actual functions of ministry. The related purpose of practical theology, therefore, is to help the student bring together what he has learned from various fields in the interest of more effective ministry."

...A practical theology department therefore has the task not only of introducing the student to useful information and skills and to the findings of the social sciences; its obligation does not cease when it has gone beyond this to help him apply what he has learned in other branches of theology. It must also teach him to look for what God may be saying to him and to the world in the very processes of his functions in mission. Furthermore, it must educate him with awareness that the methods used in this process will affect not only what he learns but the way he will try to carry out his mission. Reuel Howe has been pointing out to us of late that the futile monological character of much that the pastor does is directly traceable to his experiences in seminary.

The practical theology departments are mindful of these things as they carry on their work in such disciplines as administration, Christian education, church and society, ecumenics, evangelism, field education, homiletics, liturgics, music, pastoral care, and speech.

Let us examine how this is done at several schools.

II. NEW APPROACHES

At Princeton Seminary a B.D. student completes 24 courses, 6 practicums, and at least two field education experiences during

three years' residence in six semesters. In addition, he must pass a simple examination in English Bible, and four departmental general examinations which are intended to certify that he has at least a modest knowledge of each field even though he has covered in depth only a limited number of subjects. Upon arrival, in his Junior year, he receives a syllabus to guide his reading in subjects he does not elect in courses. The six practicums may involve one hour in class and two in preparation or two in class and one in preparation. Junior practicums deal with speech; Middler with preaching and pastoral care; Senior with administration and polity one semester, and preaching the other. The accent is on practice. Half of the 24 courses, which involve 3 hours a week in class, are elective; and this number will probably be increased close to 100% with only the provision that students must elect at least three courses in each department. At the present time all Middlers must enroll in the Foundations of Ministry course, which takes very seriously the views of Practical Theology enunciated in this paper. The departmental committee which planned the course was also cognizant of new insights concerning the learning process and recognized that a primary impediment to learning in practical theology has been a lack of motivation. All of us have taught at the Seminary's Center of Continuing Education and have been impressed with the rapid assimilation by pastors in attendance who desperately need to learn in order to function. On this basis the committee decided to use the case method. Materials were gathered from books and periodicals reporting on the philosophy and practice in medicine, law, and social work where the method has long been accepted. Extended meetings of the department explored the possibilities and the changes which would be required in time-honored approaches to particular fields. Different professors accepted assignments for writing and producing cases which were criticized by the committee and rewritten. The speech department, which has adequate resources for the task, eventually accepted the responsibility for all productions. Those responsible for particular cases briefed the preceptors for that week's session. The first year the department felt that some presentations were amateurish, that not enough student participation was planned except for discussion, that further preparation of preceptors was needed as some of us floundered when the main perspective was that of an area in which we had limited knowledge; that too many books were listed so that students gave up and read few, and that too many students evaded the main thrust of the course until the mid-semester examination on the theory that any bright boy could "fly this course by the seat of his pants." The fact was that many who were used to banging out "l's" by mastering content, were baffled by the demands for problem-solving. A few tried to laugh off their inadequate performance and the course was the butt of their ridicule, but most settled down and did fairly well by the end of the semester. Most of the cases were rewritten for the second year after the department spent a day-long session on teaching method in June. The chief liabilities of the first year were eliminated. Experience in classes and precepts as well as the results of the examinations convinced the department that however much more there is to be learned, we are on the right track. The approach involves the students emotionally and leads to readiness for learning. It puts their minds actively to work and stimulates imagination. It initiates discussions which go on all over the

campus. It teaches men to act professionally on the basis of principles. It encourages theological reflection in the process of functioning.

The first session involved a dramatic presentation of futile conflict over the relative importance of the various ministerial offices, and opened the way for the only lecture of the course at the next session. The lecture was illustrated by projected diagrams and cartoons and set forth a perspectival model of the ministry in contrast to the traditional offices model. Instead of listing such things as preaching and Christian education, and pastoral care, this model offers three perspectives: shepherding (with subheads: healing, sustaining, and guiding), communicating (with subheads: learning, realizing, and celebrating), and organizing (subheads: nourishing, protecting, and relating). Students realize that any act of ministry may be viewed from all three perspectives, though one viewpoint will usually prove to be more helpful than others in particular circumstances. This approach undermines the absurd attachment to particular offices and rejection of others which causes debilitating frustrations among ministers. The department chose it from Seward Hiltner's PREFACE TO PASTORAL THEOLOGY for these reasons and because it could not find any other fully articulated model to give the course a structure. Students were expected to read the book in the first two weeks. Only two other books were required: Eric Erikson's CHILDHOOD AND SOCIETY and Phillips Brooks' LECTURES ON PREACHING.

The second presentation was a series of dramatic readings from the autobiographical writings of James Agee in which he sets forth in considerable detail the "inside" of one person at several stages in the life-span. The student had some of the material in advance. He was to absorb as fully as possible the substance of Agee's biography. Working inductively and with the aid of Erikson's book, he was to sift out the uniquely personal aspects of this biography in order to discern the influences which are of universal significance in the determination of human development. Ministry could then be viewed broadly as intervention into the life span. The perspective of shepherding could be viewed as predominantly concerned with individual differences, while in communicating and organizing universal influences were predominant. After the student discerned this difference, he was to decide on what was and what might have been appropriate intervention into the life span. Was such intervention shepherding, communicating, or organizing and should it have been such in view of the developmental factors of the case? Students were invited to make interpretations in the second hour and at the end faculty members took part. The precepts carried on the discussion.

The next case dealt with a pastor's effort to help an adolescent boy at the request of his parents. They saw their son as an atheist and libertine. He saw his father as emasculated, a robot going from a dull wife to a dull job. Following the presentation, the students had a "go" at solutions. Questions of sex roles, the equalitarian family, and the relation of church and family were raised. After a few conventional efforts, they had a tendency to desert theological categories and get lost in psychologizing. The faculty members kept asking questions. It was a good session and the precepts turned out well.

"Liturgy and Human Need" was the theme of the next case. The week before, the students received a three-page on "Liturgy: its nature, history, and components." Just before class they attended a 20-minute chapel service conducted by the faculty member responsible for the case. The order was mimeographed, and following the service each student received a supplemental sheet including every word of the service, with notes on origins. A panel of students representing widely divergent opinions was interrogated by a layman during the first hour, as to just what was going on during the service and why. The faculty member who had conducted the service joined the panel as questions came up about the intention of the service and judgment of its effectiveness. Students in the class joined in this discussion with vigor. The second hour a panel of faculty, including a patristics specialist from another department submitted to sharp questioning about why the church has done what she has in worship, why certain things are considered appropriate and others not, the sources of practices, the differences in traditions, the development of liturgies appropriate to different kinds of persons, the methods to be used in determining criteria for a good service of worship. Students took a vigorous part and carried the discussion on in the precepts. For the first time men devoted to gospel hymns, students who like formal liturgies, and those wishing to try jazz services found themselves in theological dialogue, seeking criteria on which to base choices.

The following week a doctoral candidate in homiletics preached a sermon in chapel for the class. A week ahead the students received a mimeographed paper on the events in the minister's life, the church, the community, and the world during the week before the sermon was preached in the church. After the preaching the class received a copy of the sermon. Students were chosen by lot to raise questions and make comments about the relevance of the sermon, its exegesis, its outline, its thrust, its effectiveness, its theological context, its delivery. The pastor explained and defended his sermon. Faculty questions directed attention to possible perspective and raised inquiries about some of Brooks' points. This went on in precepts.

The next case had an accomplished actor from the speech department role-playing a student baffled about unsuccessful efforts at communication, and talking to the class as if it were a small therapy group he had joined. The presentation included dream sequences and reports of experiences on tape, and had one hilariously funny sequence in which the student's wife tried to teach Sunday School girls of seven a lesson based on the account of Judges 19 of a certain Levite and his concubine. There was also an animated color cartoon demonstrating the barriers to communication in thought patterns and language. Students who could easily enunciate theories of revelation found themselves wrestling with new questions.

Subsequent cases asked (1) about doubt and the difference between obsession and faith, (2) involved a group of students in a Bible study session before the class to demonstrate aspects of group dynamics and raise questions about piety and status seeking and manipulation and sensitivity to persons, (3) had individual students as pastors calling on faculty members who role-played an elder re-

sisting change, a slum family seeking baptism for an illegitimate child, a choir member who had become a problem, an indifferent "prospect" for church membership, a deaf shut-in, and a woman whose husband had died in the night, (4) had students interviewed by a pulpit committee which was open to any type of new congregational structure and wanted advice--under devilishly difficult circumstances, (5) expected students to role-play ministers macerating themselves through inadequate conceptions of their ministry and confronted with choices. The final session was used for a presentation of book lists and courses in the field of practical theology, with the faculty offering mimeographed materials and answering questions. The examination called for analysis of two cases and presented two content questions. The students could select the four questions from a total of ten. The department is convinced that we now have a sound course, though further work is to be done on the cases, and we are planning more group sessions for preceptors.

Another fruitful direction in practical theology is that taken at Yale and Union Seminaries. Yale pioneered in the combination of the basic practical theology course with field education. With the aid of a Lilly Foundation grant, they had four years of experiment in which professors in the practical fields carried on their teaching virtually as part of the field education program, with the pastor-supervisors of students and the students all working closely together. Yale now requires that students take one of two three-hour courses on the theology of the church before enrolling for the two-semester, three-hours-a-week course on "The Work of the Parish Minister." Students in this course must be engaged in field education assignments, and arrangements are made for close correlation between class and field activity.

At Union Seminary all Juniors are required to take the practical theology course called, "An Introduction to Christian Ministry" which continues throughout the year and is intimately related to field education which is also required of all Juniors. The plan in its full dimension goes into operation in the fall of '66, but thirty students have participated in a pilot version of it in each of the last two years. Next fall 90 Juniors will be placed in 30 churches as student assistants, working in trios, who will meet weekly at the churches with the pastors. The pastor supervising the work of each trio will be associated with two other pastor-supervisors and a seminary professor. This team of four will meet every fortnight at the school with another team of four similarly constituted, except that one professor will be from the practical department, the other from one of the other three departments. In addition to the fortnightly meeting with the six pastors, the two professors will meet in a weekly precept with the 18 students supervised by the 6 pastors. The ten professors thus engaged will also plan and conduct the course on "The Work of the Parish Minister." An attempt will be made to coordinate all that goes on in class, precept and church, and to relate this to what is going on in the students' other classes. The project is ambitious beyond anything yet undertaken in this area. Its value will depend to a large extent on the quality of the programs in the fortnightly faculty-pastor-supervisor seminars, the classes, the precepts, and the churches. The hazards lie in the

complexity of the arrangements, the heavy investment of faculty, including the necessity of involving professors from classical disciplines who are busy in their own areas, the heavy commitment of time required from pastor-supervisors, and the difficulty of coordinating this program with the church program on the local scene without harm to the latter. The possibilities are, obviously, tremendous.

At his point it may be worthwhile to mention some other approaches to instruction in use at Princeton with seminary students and with some of the 900 ministers who attend seminars annually at the Center of Continuing Education, including:

- (1) The use of a sound motion picture camera and of sound tapes helps students of speech and preaching.
- (2) The use of sound tapes of meetings of a half dozen laymen, gathering in private after hearing a sermon in order to comment on its meaning to them in response to mimeographed questions first devised by Reuel Howe.
- (3) The use of group sermon-writing on an assigned text, with 3 to 5 taking part in exegesis, exposition, outlining, and writing--and learning from each other.
- (4) The use of written verbatims and sound tapes of administrative, teaching, or pastoral care activities.
- (5) The administration to individuals in a class of a brief quiz on factual material, followed by re-administration of the same quiz to groups of these same individuals, with comparison of individual and group scores and discussion of the group processes involved. The result of this procedure is increased content learning, greater awareness of the principles of group activity, and increased sensitivity to other persons.
- (6) The use of management games to heighten sensitivity, increase awareness of group process, and raise theological questions about competitive activity.
- (7) The use of the "in-basket" technique for creating readiness and teaching administrative methods.
- (8) The use of projects for individuals and groups.
- (9) The use of team-teaching involving several departments: a Bible Professor and a Homiletics Professor, an Ecumenics Professor and a Professor of Ethics, a Professor of Sociology and a Professor of Pastoral Care.

III. FIELD EDUCATION

One approach to the teaching of practical theology which has received increasing attention in recent years is field education. Yale requires three units of field education; Princeton, two; and Union, one; though these differences are more formal than real,

as a majority of the students continue field activity well beyond the requirements.

Field education is concerned with the learning that takes place as one works with an experienced person, subject to his guidance and appraisal.

The field educator, without taking himself too seriously, or arguing that ancient ways are normative, may suggest that he is engaged in the oldest form of theological education. The Bible presents this as the way Moses trained Joshua, and as Elijah's method with Elisha. Few will doubt that it was an established procedure in training religious leaders when these accounts were written. It is equally clear from the gospel stories that the early Church believed the first Christian leaders were prepared for their tasks by active association with Jesus Christ. Our glimpses of the life of Paul suggest that he prepared leaders by including them in his company and guiding their participation in the work he was doing.

The Christian leaders of the apostolic age seem to have done the same thing. Their converts had often received general education in Jewish or Greek or Roman schools. Christian development took place on the job in the company of apostles or teachers. The biographer of Justin Martyr tells us, "his knowledge of the Christian religion is drawn from immediate contact with the Christian life, over a wide range of travel." And Ireneus in a letter to Flavius, reminds him how they learned from Polycarp and observed "his goings out and his comings in, and the manner of his life ...and his discourses to the people."

Catechetical schools were provided for converts and for the children of believers in the Second Century. Most of the intellectual leaders who emerged had their higher education in secular schools, then lived and worked with the bishops and learned from them. By this time, in addition to the Jewish Scriptures and the books of the New Testament, there were other Christian writings in which one could find the beginnings of exegesis, apologetics, dogmatics, practical theology, and church history.

In the Third Century there were more bishops' schools for elementary catechetics, and the secular public schools offered higher level studies, but Christian schools were founded by philosophers and teachers of rhetoric at Alexandria, Antioch, Athens, and Constantinople, and in the West. Outstanding Christian scholars appeared on the scene, but the ordinary bishop or presbyter continued to be educated on the field.

At this point the limits of the field educator begin to be apparent. He is a witness to the Incarnation which, by its very nature, had to take place in a certain geographical area at a particular time. This makes all but the first generation of witnesses dependent upon others. Furthermore, everything that happened and everything that was said steadily changes meaning unless there are competent interpreters. As if this were not enough, subtle minds begin asking questions the first generation never thought about,

questions which, if unanswered, will corrode belief. At the same time pagans challenge the whole Christian faith, and confused people begin to twist it out of shape. As a further complication, the gospel must be translated out of Greek into other languages. If the witness is to continue and be effective, there must be an immense multiplication of knowledge, and this will soon be far beyond the capacity of all but the most extraordinary pastor.

The obvious solution is a division of labor. Some persons are set aside for scholarly tasks and the others continue as preachers and pastors and administrators. The single field educator is gone, and the student must now learn from several persons. Since this happens gradually, and is unnoticed, it is not planned and the unity of the student's experience is shattered - to his loss and that of the Church.

A tragic instance is the quarrel between the great scholar Origen and the bishop Demetrius, which foreshadowed the insularity on both sides which ultimately brought an end to the Alexandrian School and contributed to the fatal weakness of the Church in that part of the world.

In the Fourth and Fifth Centuries most of the Church continued to use field education. The leading Christian scholars and pastors were developed in secular schools of grammar and rhetoric, then lived and worked with bishops and presbyters in order to learn about Christianity. Reports Charles A. Briggs, "Familiar and constant intercourse with a man of piety and learning and work under his direction was deemed the most desirable method of education for the clergy." The bishops' houses were built with this in mind. At the same time the monasteries grew and began to build extensive libraries.

Unhappily, the break-up of empire, and the increased secular responsibility of the clergy made the man in the field a less and less satisfactory mentor. This was not changed in succeeding centuries as bishops became feudal lords. Again, the field educator was taken apart. The scholarly part was largely in monasteries and cathedral schools, and did keep learning alive, but at the cost, by the end of the Medieval period, of serious detachment from life and fascination with the minutiae of scholasticism. The active part lost contact with the historic Christ and too often served a caricature. The results in the life of the Church were pitiful.

The Reformation brought new hope. It has its inception in the minds of scholars whose views compelled them to plunge into the active arena. Soon they were surrounded by disciples who lived close to them, worked with them, learned from them, and spread their views over the earth. Being at once scholars and practitioners, they expected this synthesis to continue in their followers. Sometimes it has. But this has always been a difficult achievement.

In the centuries which followed it has often seemed unattainable. There was for a time a Protestant scholasticism fascinated by fine points of dogma and so indifferent or shortsighted about weightier matters that some scholars were unaware of the Church's

2. A Context in Which Theological Issues Arise and Must Be Faced.

The fruits of study, discussion, and reflection are brought together as the student tries to use them. New data and new questions emerge which cry out for further study, discussion, and reflection.

3. A More Comprehensive and Realistic View of the Church and Its Ministry.

Nothing can take the place of understanding developed on the inside of the Church in its varied expressions.

4. Growth in Self-Knowledge and Self-Understanding.

A major task of the good supervisor is so to appraise the student that he grows in the ability of self-appraisal.

B. Service to Christ and Those He Loves:

1. The student's primary service to Christ is to be a good student.
2. The Christian student, like the Christian bricklayer or lawyer, wishes to use some of his time in acts of worship and witness in the world.
3. The student can perform some services in the Church more effectively than anyone else available. With his help the Church may perform some services it could not otherwise offer...

II. Field Education Essentials

....B. Adequacy of Supervision

1. The supervisor is the most important factor in any position, as the value of the experience will depend to a great extent on the quality of supervision available. New supervisors of weekend field education are expected to attend an overnight conference on supervision at the Center of Continuing Education, 12 Library Place, as guests of the Seminary. Other conferences are available for those who wish to go farther. (See Appendix "A" for a description of the effective pastor-supervisor.
2. A job description is the first step in effective supervision. It includes (1) an outline of the work to be performed, (2) an indication of the relationships within which the student will work (including his authority and responsibility and that of those with whom he works), (3) a statement of the conditions which will exist when he is performing satisfactorily.

3. The initial interview in which the supervisor chooses a student is likely to shape their relationship for some time. Furthermore, the right choice is crucial for both parties.
4. Weekly conferences between the supervisor and the student are essential. In these meetings there should be opportunity (1) for review of the student's work in terms of the expectations set forth in the job description, (2) for changes in the job description in recognition of the student's capacities and the limitations or new possibilities of the situation, (3) for discussion of problems in which the student indicates difficulties or opportunities, and his proposed solutions, and (4) for limited theological discussion. On occasion, the supervisor may (1) invite criticism of his own work or of the church program, (2) share his experiences and views concerning the parish and community, and his ministry, and (3) open the way for the student to engage in particular activities or relationships which will aid in his growth.
5. Reports are requested of both pastor and student on forms provided by the Seminary. It is expected that these will be discussed before they are submitted. This may be done in a more satisfactory fashion if the supervisor and student have developed openness in their relationship from the beginning. Of course, either may report confidentially to the field office at any time, and the supervisor is expected to do so if he feels that the student is in need of professional counseling or therapy. However, the Seminary believes that in most situations (except those requiring therapy) the pastor-supervisor is in the best position to help the student grow through direct communication.
6. The field education office is open daily to supervisors and students. Students interested in discussing their experiences with other students may arrange to attend a field education seminar. While field education personnel are available to help at any time, the Princeton program is based on the assurance that it is important for the student to identify with the pastor, and that good supervision comes, primarily, from the one with whom the student is working...

COMMENTARY ON ARTHUR M. ADAMS' PAPER

Richard Chartier

Rather than attempt to comment systematically or in detail on the presentation of Dr. Adams - which contained much helpful information and many valuable emphases in terms of the practical subjects, field work and related matters - I prefer to lift up from that paper certain matters-either explicitly dealt with or implicit in the general tenor of the presentation - and attempt to respond briefly to them.

1. It seems to me that the paper reflects a problem which we have yet to deal with adequately and that is fundamental to determining both theory and practice in the so-called "practical subjects" and the field education programs. I refer to the rather sharp, arbitrary and, in part, unfortunate separation between the traditional, basic theological disciplines - Bible, Church History, etc. - and the "practical subjects." I am inclined to think that we need to reexamine this division of the curriculum and perhaps work toward a different system of classification which avoids this separation and tends, rather, to view the total curriculum in a more comprehensive and organic way. I am not sure what is the best way to do this but it seems to me that we ought to be at least thinking seriously in this direction.

2. Related to this first point is my increasing conviction - shared by many I am sure - that all of the curriculum should be conceived, constructed and taught in terms of the life of the Church and its mission in the world. This may seem obvious, and we may feel that we are doing it in some measure at least, but it is my impression that in practice we have lost sight of the fact that the theological curriculum should be viewed in this way and have become so absorbed in the theological disciplines themselves that we tend to lose this perspective. This is not to say that the disciplines themselves do not have to be taken on their own terms and their "autonomy" respected, precisely as "disciplines" with all that the word connotes, but that one must not lose sight of the purposes to which they are ultimately sent....

3. Growing out of this preceding emphasis is another concern which I want to express. Dr. Adams' paper makes reference on two or three occasions to new courses on the doctrine of the Church. This, to my mind, is very encouraging inasmuch as there would seem to me to be an urgent need that we have a larger measure of clarity about the nature and mission of the Church before we can construct a curriculum worthy of the name. This is important because without it we have no very dynamic, integrating principle around which to construct and organize and much of our curriculum-building will either be a remodeling of the traditional ones or frantic, patchwork attempts to respond to the requirements of an inescapably new situation in theological education. This initial clarity about the doctrine of the Church would help place all the disciplines of the curriculum in proper perspective and, incidentally, help the student to "see things steadily and see them whole." A corollary of this emphasis on the doctrine of the Church - or the "nature and mission

of the Church" - would be the inclusion in the curriculum - as one of the basic introductory, orienting courses - a course on the "work of the ministry." The importance and the significance of this latter course hardly needs arguing in terms of the way in which it could help put both the "traditional disciplines" and the "practical subjects" in proper perspective and contribute to an effective and dynamic relationship between them.

4. Speaking of the matter of the "practical subjects" and also the need to see the total curriculum in the light of the nature and mission of the Church, it occurs to me that we have not done nearly enough in the direction of seeing the practical dimensions of even the so-called "traditional disciplines." That is, even without coming up yet with a new organizing principle that would obviate the, at times at least, unfortunate distinction between the "theoretical" and the "practical" subjects, we could view the former in a more dynamic, functional way. For example: attempts in Systematic Theology to do more in the matter of relating the doctrines - applying them, perhaps - to concrete theological, spiritual and ethical problems and dilemmas; some efforts in certain disciplines to begin with the socio-cultural situation and then relate the subject matter of the traditional or theoretical disciplines to that situation; or instruction in the "basic theological disciplines" in how to communicate the faith in a variety of situations arising out of the concrete life of the Church in the world.

5. Another emphasis which appeared in Dr. Adams' paper that merits, to my way of thinking, even more attention is that of the interdisciplinary approach - as in the "Foundations of the Ministry" course which Dr. Adams' describes in his paper. It would seem to me that the use of the interdisciplinary method should not be confined to an occasional course - or to just one or two regular courses in the curriculum - but that it deserves to be used with much greater frequency as a fundamental, methodological way of "doing the educational job" in the theological school. There are many advantages: the variety of insights available on any problem; the stimulus to integrating the disparate disciplines of the student's total program, etc.

Another advantage - the mutual correction, enlightenment, stimulation of the professors who participate - may contribute indirectly to the achievement of another goal which I regard as essential in the matter of the "practical subjects." I refer to the urgent need for greater coherence, unity and inter-relationship with respect to the "practical subjects" themselves. We have a long way to go yet in the matter of relating each practical subject to each other and all of them to a larger, integrating principle which would, I think, be derived from our increasing clarity about the purpose of the whole curriculum in terms of the life of the Church and its mission in the world.

6. I would like to suggest here a way of determining the content of the curriculum in general and the "practical subjects" in particular. This is, of necessity here, a very general idea and would need to be spelled out in detail in any attempt to establish

a set of presuppositions for the construction of a theological curriculum. It seems to me that we need to work with two kinds of categories or two "poles" in this task. One set of "clues" to the content of the curriculum would, of course, come from the basic, traditional theological disciplines (to keep clearly before the seminary the basic sources and the classical formulations of the Christian faith) plus, in particular the focusing of all this in the light of the newly-rediscovered idea of the primacy of the doctrine of the Church (its nature and mission, etc.) The second set of "clues" would be found, on the other hand, in what we shall call, provisionally here, the contemporary context. By this we refer to the need for: careful "cultural analysis" in general to discern the main orienting values of the culture and the principal institutional patterns, forms of social interaction, etc.; a systematic study of the real concrete community in which the church is called to carry out its mission; and an analysis of the actual situation - from several angles - of the churches themselves.

In defining the content of the curriculum we need to work out some way of utilizing the "data" from these two kinds of categories and relating, in a dynamic and contrapuntal way, what each says in terms of the other and working out some creative synthesis on the basis of the two sets of "clues."

7. This suggestion is intended merely to reinforce a concern which is dealt with at several points in the paper and to accentuate one aspect of it. In defining the purposes of field education, internship programs and the like, it is very important that we include an emphasis on the acquisition of "functional skills" both in the church and in the community. There are two ideas implicit here: one is that it is not enough for the student to have only occasional or very limited experience in the larger community context as a kind of somewhat important but also somewhat "marginal" concern (with the real priority being given to field work in the churches or related religious settings) but that, given the nature of the Church's mission in the modern world, the training to work effectively and responsibly in the structures of the society-community needs considerably more attention and needs to acquire full status in the defining of objectives and mapping of field programs. The second idea, already explicit in part, is that the emphasis should be on "functional skills" and not simply experience in or exposure to a number of real situations. What this would involve cannot be dealt with here but would seem to deserve more attention as we think about field education and related matters. Certainly - as Dr. Adams' paper helps us to see - some very good work is already being done in both of the directions mentioned here.

8. It may seem so obvious and trite as to be unnecessary but it is important that the theological school or seminary provide for a constant interaction between itself and the Church-world point of reference. Here we do not refer only to occasional lectures, visits, etc. designed to confront the student with the world but a serious attempt to provide for this encounter at every point in the life of the school and as an integral part of the "basic structures" of theological education.

(This point is of course intimately related to what we have noted in point # 6 regarding a way of thinking about the content and direction of the curriculum.)

9. Another concern which emerges from much contemporary theological thinking and reflection on the nature of the Church is, of course, the matter of the role of the laity. I am convinced that if we are to take seriously what we are, saying with increasing frequency, about the laymen and their role then we shall be required to engage in a quite radical revision of both the presuppositions and practice of theological education and the structures of the local church. In neither area do we yet reflect more than faintly - for the most part - the implications of what we are saying about this matter.

10. Still another matter that seems to me to require careful attention is that of the gap between the level of "theological insights" (for want of a better term) in the seminary and the stern reality of the existing situation in the local church. (This is something akin to what the sociologists have called the gap between "ideological commitment" and "behavioral practice.") Much of the despair and frustration in the ministry results perhaps from the rude encounter with the local parish which seems so removed from the heights at which the seminarian studied, thought and planned. How to relate the disciplines and discoveries of the theological school to the reality of the local congregation would seem to be a challenge with which we are only beginning to come to grips.

11. Finally, although it is not directly relevant to the paper, several of the concerns expressed in the consultation have made me think that we need to work out a "theory and strategy" of "involvement in the world" to guide the work of the theological school and the local church. This might include: (1) the bases for involvement (e.g. theological bases such as the Incarnation, etc); (2) the concrete data (the facts of the contexts in which we will be involved, derived in large measure, from the social sciences and from direct participation); (3) the criteria for involvement (the norms or principles or "middle axioms," etc. which enable us to think responsibly about the spheres of our involvement and (4) the channels for involvement (the ways in which we can act responsibly through the corporate structures of society).

DISCUSSION REPORTS

GROUP I

Dr. T. T. Brumbaugh, Leader

Dr. Frank L. Cooley
Recorder

The questioning of the relevance of much of theological education in many parts of the world, and the resulting "agonizing reappraisal" of both the structure and function of theological education, is in large part a reflection of the lack of a sense of relevance of the Church in and to the world. In many places the Church seems not to be the Church in any biblical sense, the Body of Christ emptying itself for mankind to increase in the world the love of God and love of the neighbor (which according to H. R. Niebuhr is the purpose of the Church). The Church thus often appears not as the chaste bride of Christ but rather as the consort of the world, which the world has gone into and possessed. Consequently the image of the ministry is conditioned by worldly values and ideals: social and cultural status, the role of leadership, intellectual sophistication, etc. This prostitution has made it such that it renders little genuine service and ministry to the masses as persons and to the institutional structures of society.

We noted the inadequacies of much theological education in producing ministers able to equip the members of the Household of God in carrying out the three-fold calling to mission, service and unity of the local congregation. Most theological schools simply do not prepare ministers for this, and so manifest a lacuna in function. In various ways they are groping for ways of restoring a sharper focus to the image of the ministry and of the concept of the Church as the People of God gathered by the Christ to serve the world in mission.

It was felt that in some way the theological schools bore a responsibility for the renewal of the Church by recovering a true and lively doctrine of the Church and its ministry in the world. We felt the imperative of discovering the integrating principles and concepts adequate to reformulating and restructuring theological education, and that these involve the Word, the Church and the World held in a proper integral relationship to each other. This effort must be borne and prosecuted by all departments in the seminary and calls for the fullest interdisciplinary cooperation.

GROUP II

Rev. Paul R. Gregory, Leader

Dr. Douglas J. Elwood, Recorder

Relevancy to Traditional Cultures

We dare not by-pass the rural or "peasant" culture in our concern for theological relevancy. Although there will surely be innovations, the traditional social value-systems of many of the developing countries will persist in coming generations and will be the background of most of our students and the laymen they will be serving in the local churches.

In the sweeping generalizations about the rapid spread of technological civilization across the world, there is a danger that we will overlook the evolution, or natural development, of particular cultures and societies. We have a present obligation to relate Christian theology intelligently to the existing social values as we train our students to be effective evangelists and teachers.

Our task is, thus, doubly difficult. We must seek to be relevant in two directions at the same time: toward contemporary secular culture which is making inroads in every part of the world, and toward the traditional value-systems of particular cultures. In all this we should not forget that we do not confront static cultures but cultures in dynamic transition. While there is truth in the observation that the world is on the way to becoming "one great society," it remains true that we confront in reality a highly pluralistic cultural situation.

Nor should it be forgotten that those of us who are caught up in the stream of secular culture have much to learn from the pre-scientific mentality of earlier cultures with its built-in sense of wonder and mystery at the presence of the sacred in all of life.

Folk-Christianity

The wrong kind of indigenizing process can, and sometimes does, produce a "folk-Christianity" which may be as disloyal to the claims of prophetic religion as the popular religion was to the covenant faith of Israel's great prophets. A genuinely "indigenous" Christian theology is not "nativistic." That is, its goal is not primarily to strengthen or revitalize traditional beliefs and practices.

Christ Transforming Culture

The goal of an "indigenous" Christian theology in any culture must be transformation. The Calvinistic concept of "Christ transforming culture," as H. Richard Niebuhr expressed it, is universally appropos to the development of culturally-relevant Christian theology. Any approach resembling a "Christ against culture" process will turn seminarians into pietists instead of prophets.

A Situational Approach to the Ministry

We should not begin our theological educating with a preconceived notion of what the "ministry" is. Rather, we should let the situation in each country dictate the forms which the ministries of Christ will take. Only in this way can we insure that our ministries will be relevant to the social realities.

The Seminary As A Covenant Community

There is an obvious need to move beyond the level of academic instruction to the development within our seminaries of authentic Christian community in which vital Christian experience can be nurtured and in which the mutual ministry of believers can be actualized.

The Minister As Educator

Now that we all see the task of the ordained minister as primarily that of educating the "people of God" so that they may be equipped for their ministries of service in the world, it is important that we train our students in the art of teaching, as well as in the theological disciplines, in order that they may be true educators.

GROUP III

Dr. Donald Black, Leader

Rev. Theodore Kitchen, Recorder

Theology must be related to life. Westernization: is it to be avoided or not? Is not an ecumenical theology actually preferable to an indigenous theology? The point of our discussion was the necessity of keeping out those elements in a Western church emphasis which are not needed--denominationalism, for example. We need an indigenous theology (by this meaning "the peoples' theology), perhaps, but not merely an indigenized theology. There was a suggestion that the word "creative" theology (or "creativity") may be a better term to use than just "relevance." We must go beyond being merely relevant (meaning by this what can be immediately accepted and understood) and also become creative. There must be a constant effort against the feeling that theology is a Western monopoly.

U.S. - how did we say?
Theological freedom vs. enslavement. Dynamic interdependence is a fact which we must realize. Things which so often have been a part of mission strategy, e.g., getting people into the church, neglect where people really are who feel no need for a spiritual life. The fact of "technocracy" in our times cannot be overlooked. A new power and way of life is in the hands of mankind. But this should be in the hands of everyone. Even this can be a form of Western (especially U.S.) domination.

The type of minister we must train, then, is one who can realize this new situation and be adequate to it. We must produce not just the scholar who can tell the contents of his belief but the prophet able to speak to and deal with the problems of the world. However, he must not be merely a prophet of radicalism, but one who has the patience to take his place in the life of the church and gradually gain the confidence of the church to effect change. The seminary must be a center of study and experimentation to achieve these ends.

GROUP IV

Dr. Gerald H. Anderson, Leader

Rev. Paul E. Pierson, Recorder

The first question asked. How does theological education get more involved with the world?

Answers: One way, by getting a different type of theological student, those who have already achieved some professional competence

in life, have greater maturity, etc. Secondly, through the concept of continuing education throughout life.

The problem of the difficulties created by a set structure (academic) was raised, e.g. Serampore, in India. Is the system and structure of a professional school adequate for the training of the ministry? Do we maintain the idea of the ministry as a profession along side others? The group didn't know how to answer this one. We must try both ways and see if they work.

Does the distinction between the clergy and laity become lost? Is this a valid distinction?

Are we in danger of creating new structures which will be inflexible in the future? Is there danger here? S.E. Asia seems to indicate a trend toward a super seminary. There is a need to preserve autonomy to allow for greater flexibility and experimentation.

Two levels of theological training are needed. One at the university, professional level, and the other level where we are free to do whatever we feel is necessary, attempting to make it relevant to a lower level. (This was said by one of the African delegates.) In the church, where all are expected to be witnesses, it is different from professional fields. There is the danger that men will be trained away from the situation from which they came.

Pentecostalism in Brasil with its in-service training for ministers (no formal training) indicates the need for a deeper study of the nature of the ministry of the Word and Sacraments.

Part of the problem is that we have a difference between our theology of the church as the people of God and our practice of it in the ecclesiastical structure. We must try to change some traditional structures which are being judged by God. There is the need to go back to Apostolic Christianity here.

This means judging all in the light of Christology, a servant Christology, seeing the ministry of the whole people of God.

Getting to the subject of the relevance of Church History: Can we get patterns for today from the Early Church? The problem is that nothing emerges in the N.T. as the definitive form of the church. The reply was that we are not so concerned with structure in the N.T., but with the Lordship of Christ, the Servant. When we talk about relevance in church history do we imply that it is a tool to be used? Are we looking only for those things that are immediately applicable today?

It was felt that the best relevance would be a correct theology. But that doesn't guarantee that we will conform to it. However, content is very important. We can have a concern for theology, perhaps it is better to speak of a perceptive and creative theology.

What constitutes an indigenous theology? Our idea of this is often meaningless. If Tillich strikes a response in the Japa-

nese, then his theology is indigenous. There is no guarantee that theology is indigenous just because it is written by a Japanese, Filipino, etc.

How much is traditional Protestant theology too intellectualized rather than lived? How much is it foreign to the cultures to which we go, too Westernized? e.g. the question of polygamy in Africa.

What kind of questions do you ask of a local situation in working out a curriculum? Is there any kind of rationale or criteria in such a context? (In this case, Congo)

A Japanese member of the group said that the seminary is a center of learning too, is to satisfy thirst for knowledge. Too much emphasis on relevance is dangerous. He felt there was too much emphasis on the mission of the church even though in the proper sense, nothing is foreign or irrelevant to it. But there is too much emphasis on the need for immediate relevancy.

A seminary must be a part of higher education, the transmission of a cultural heritage takes place in the university, of the Christian heritage, in the seminary. The seminary is also for the teaching of a profession, and thirdly, for research, in the context of culture, regarding the meaning of the faith, in the context of social sciences.

Thus emphasis must be put, not on narrow practical training, rather theological education must be put in the wider context of higher education in the various countries.

The way of approach, emphasis on rapid social change, is dangerous. History advances, culture advances, makes steady progress, and theological education must be located in this context. (end of comments by Japanese member of group).

One problem in Asia is that there is virtually no concept of history. The professor must begin by stimulating appreciation for history and historical consciousness. One must ask to what extent does Christianity itself involve a vital living contact with the Christian community through the centuries. There is a sense in which one does not have Christian faith without contact with the Church through the centuries.

There are perils in this relationship, in the concept of the People of God, it can be conceived too easily and too narrowly. An adequate model must engage in theological interpretation of a whole people. This might be an indirect but effective way to relevance.

Afternoon session:

What are the other factors that affect the relevance of practical theology in our situations overseas?

First, the psychological understanding, the idea of pastoral counselling, are not very well developed overseas. Cultural traits are different, and American style of pastoral counselling doesn't get developed very easily. Especially in a country with a Roman Catholic tradition there tends to be an authoritarian pattern, people want answers.

It was asked if it is possible to get help from universities in the countries in which we work. Are there any indigenous studies of psychology? In India counselling tends to take place on a personal, unstructured level.

There are some experiments going on in Asia in the area of practical theology. Doshisha University in Japan recently began a clinical training course.

The differences between pastoral theology in Europe and America indicate that it is deeply rooted in the patterns of human society and relationships.

In Asian countries the pattern of basic human relationship is very different from that in America. But in Japan urbanization and industrialization are advancing rapidly and a new pattern is emerging. To be relevant to this new pattern perhaps the American psychological sciences will contribute much.

The question was raised as to whether or not psychological sciences can be a part of theological education. How can they? What is the necessity of including them? (This was the Japanese member of the group) The whole problem of relationship is at heart, a theological one, and cannot be solved psychologically. It is a question of the Gospel.

The relating of the Biblical faith to a person, that is the supreme theological question. All Protestant theology is basically practical theology because it has a soteriological purpose and center. The Reformation was concerned with this. We must take that seriously, every discipline is a theological discipline and has a practical side.

Psychological studies should be pre-requisite for seminary. We can't put everything into the seminary course. Then we should emphasize more the theological understanding of the human personality in seminary. But this depends much on the level at which theological education is carried on.

The point was raised that we had dealt with varying levels of theological education in the discussions, ranging from a tent making ministry of relatively untrained men, to highly trained professionals. We should define what level we are talking about.

One problem is that too many seminary professors have had little or no practical experience.

Also, there is no orientation for men in the parish. They are just turned loose there. Church requirements at times seem to

hamstringing the seminary in its concern for field service and orientation. Often the church has certain requirements for service, and these may interfere with seminary programs, e.g. filling empty pulpits, working in the district from which they come, etc., or even in the home church (Hong Kōng). The Lutheran Church of Tanzania keeps in touch with seminary students during their internship year.

Finally it was remarked that practical theology is the neck of the bottle through which all must pass.

GROUP V

Dr. David Rubenstein, Leader

Dr. Thomas J. Liggett, Recorder

Following general introductions and an opening statement by the leader, the discussion group began its work with an effort to establish the broad general areas or perspectives of the study of Theological Education.

I. General Area and/or Perspectives.

It is obvious that the very nature and mission of the church are basic to all further consideration of Theological Education. It was recognized that the church is both a gathered and a scattered community, corresponding to its being and its doing, its nature and its mission. Both of these aspects must be recognized since they are not options between which one must choose nor are they separable, but complimentary dimensions of the church's life. Thus Theological Education must educate for the church as the gathered community as well as for the church as scattered community in mission.

Theological education must contemplate both the content of the Christian faith which has been borne by the church and which is expressed in what is often called the traditional disciplines, and also the relevant meaning of this faith in terms of the church's mission in the world. Church History is illustrative of the total picture of theological education. Its study and teaching can only be effectively done as one sees the Christian community responding to the challenge of successive eras and situations. The events of this history must be seen in their contemporary context, thus making the history itself "come alive" and creating the necessary insights, attitudes and openness for the church's response to the challenge of our own world.

It is precisely in the church-world encounter that are raised some of the more searching issues in theological education. From within its own life the church will draw the basic content of its traditional disciplines and from its encounter with the world it will derive the shape, direction and existential meaning of this faith for our day.

II. Salient Problems.

In accomplishing the task of relevant theological education, we recognize many major problems among which are the following:

1) In certain areas there is a marked inadequacy of general education both as to its extent and its orientation. This inadequacy poses a serious problem for advanced and mature theological education.

2) On the other hand it is recognized there have been impressive strides of progress in higher education in many areas, but seemingly few such educated people enter theological school. Some of the reasons given were economic (poor compensation of clergy), lack of aggressive recruiting or even of encouragement by present church leaders and missionaries, and of special importance, the seeming irrelevance of theology to the major issues facing the church and the world today.

3) The isolation of much present theological education from the immediate world was indicated as a major problem. The western orientation of much of church history (again taken as an example) tends to uproot the student from his own culture or history, but it does not make him an integral part of western history either. The result is often a detachment from the immediate life of his people and country in which religion becomes an aloof pietism or mysticism.

4) The rapidly changing situation of the developing countries makes it exceedingly difficult to maintain a relevant form of theological education. While this is a constant problem for the church in all times, it is an acute problem in the areas of major rapid social change. The life expectancy of any curriculum is exceedingly short.

5) There is the further complication of the rigidity of institutions and ideologies. The dynamic transformation of our world often stands in sharp contrast to the seeming static character of the church and its institutions. The Christian community easily takes on an institutional form and the expression of the Christian faith in specific situations easily becomes an ideology which not only resists transformation but is buttressed by an institutional conservatism. It is often the case that the leadership of the institution is unaware of its unconsciously held ideology, a situation which conspires against any flexibility, any sensitivity to the demands of a new situation or any creative response to that situation.

6) The confessional character of most of the churches and theological schools also tends to diminish the wholeness of theological education and frequently, if not always, distorts the relative importance of diverse elements of the Christian heritage and tends to direct loyalties to confessional traditions of the past rather than to a creative or relevant confession of the Lordship of Christ in the immediate situation.

III. Toward Relevance.

As suggestions for the achievement of a more relevant theological education, the following emphases were made:

1) The fundamental Christian characteristic of love for neighbor lies at the very root of the Christian's concern for the world. The Christian who has encountered the love of God in Christ is sensitized to the needs of the surrounding world. There are many Christians of meager education who give an effective witness in their intuitive response of love for the world. Theological education must assume the existence of this basic Christian attitude toward the world, and illumine and inform this love to enhance its effectiveness for society as well as for individuals.

2) Theological education must be rooted in the life, history and culture of the people, and its disciplines so oriented as to become "alive" in the life of that people. The history of the People of God must be placed in the context of all history, and Christ's lordship over all history must become real in each particular history. Thus both each national and cultural history acquires theological meaning and is informed by the insights of universal history.

3) The outward orientation of theological education makes it necessary that a full and constant research program be conducted into all of the dimensions of the life of society. An effective dialogue between the church and the world requires not only the disposition of the church to turn outward, but also that it be informed fully and in an up-to-date way and thus have a genuine and authentic understanding of the world to which it must address itself and to which it also must listen.

4) But full relevance is attained not just through the study of the world but through direct participation in and involvement with the world. This existential and contemporary expression of the incarnation is indispensable to perceive the full meaning of the Gospel for contemporary man. No theoretical or academic analysis can be a substitute for the direct involvement by the theological community in the life of the world about it.

5) Since we must deal with the present existing church, formed and oriented in patterns of earlier years, and to which and through which the young theologians are to minister, it is important that the relevance of theology be shared with the present church leadership and that a constant process of continuing theological education be conducted to create and maintain in the church a sensitivity and flexibility which are indispensable for a relevant Christian witness today and in the years to come.

DISCUSSION REPORTS BY CONTINENTS

(The participants met during the first day in five different groups irrespective of their national or continental relationships, but on Sunday morning they were regrouped on the basis of the three continents. Because of the large number from Asia this group was broken up into three sections).

A S I A

Group I

Rev. Paul Gregory, Leader

Rev. R. L. Whitehead, Recorder

After discussion of how to proceed because of the geographic differences it was decided to focus on the problem of the image of the minister and how this related to the questions of theological training.

It was felt that the problem had two important aspects. One is the image of the minister in the church in terms of his role. The other was the question of the image of the minister in the non-Christian society.

It was pointed out that in Japan the society has influenced the role of the minister. The culture lead to the "teacher image" of the minister. In this regard it was mentioned that in South Asia the Indian concept of the "guru" has been very influential in the understanding of the ministry. The guru is a religious teacher with a band of disciples who serve him. When this is applied to the Church and ministry it is definitely in conflict with the biblical doctrine of the ministry. It was felt by some that the world had seduced the church into accepting these forms.

In Japan, it was said, everyone in the society has a certain status. The Christian minister posed a problem in some areas because they did not know what to do with him in the status scheme. Because of this he tended to become recognized in the society as the head of the Church kindergarten. This was his role from the point of view of society. In this discussion it was mentioned that in South India the clergyman was a very respected personage because of the long Christian tradition but that in North India the pastor was looked on as an employee of the missionary along with the gardener and the chauffer. In more recent times this has changed in some areas so that he is looked on as the employee of the congregation, but with the same lack of status.

In the Philippines there are also two contrasting streams. Either the minister fills a role similar to that of the Roman Catholic priest, as an authority in the congregation, or else there is the opposite extreme and he is looked on as the "coolie" of the congregation.

It was stressed by some that the "image of the ministry" to be fruitful as a topic of discussion has to include the ministry of the whole congregation. On the other hand it was pointed out that in Asia there is the need of the idea of the charismatic leader. The minister fulfills this role. But we still need to speak about the entire church that serves the world. The concept of servanthood was emphasized. But it was also questioned how the "image of the servant" is to be manifested sociologically-- as guru or coolie.

There was extended discussion of specific problems in various countries represented. In general there seems to be a prevailing problem of role conflict:

- 1) Church has one view of the role of a minister.
- 2) Seminary has another view.
- 3) Students themselves have still another view.

It was felt that in some instances a high-powered theological education gave the student such a thirst to read and study more of the western theologians that soon he became alienated from his own society, especially the rural society.

How solve this? Some felt that the theological schools should get rid of the illusion that they are preparing people for the rural parish. Others challenged that a person can be both scholar and pastor. But it was countered that the economic problems and cultural expectations made it difficult for the student to return to the rural parish. Also the student's self image comes into play--he doesn't want to return to "the same old rut." Some of the groups emphasized that the theological training needs to be oriented to Church and world and not to the academic only. Students should be exposed to rural and parish problems and then their interest will become aroused and they will direct their study towards the problems they have encountered.

Group II

Dr. Gerald H. Anderson, Leader

Mr. Emmanuel E. James, Recorder

A number of topics which emerged as pressing concerns for this group were considered. Some of these were:

The importance of rural life courses for theological students

This is a topic of frequent recurrence. It was agreed that courses of this nature are of value for those who expect to serve in a rural situation but that they should not be a part of the theological curriculum. However, opportunities should be sought through the school for certain students to receive this type of training in institutes or through government institutions or programs. Conditions vary in the different countries and each school or church should seek to meet this need according to local circumstances.

The place of Bible schools over against seminaries and their relationships

The tension between these two types of schools was mentioned. The Bible school seems to fill a real need in some countries. It was remarked that in one country two schools of the Bible school level were converted for other uses after the Church had introduced a comprehensive lay ministries program. The Bible school, in most instances has as its aim the preparation of lay

workers for service in the churches, who after graduation become semi-professionals by giving full time to the church vocation and with financial support from the congregation. They then can not be regarded as lay workers. It was suggested that it is preferable to have only two classes of workers: the seminary graduate and the layman who is engaged in a secular task from which he receives his subsistence and who should be trained for his witness in the world and possibly for the expression of a spiritual gift (charisma) in a church directed ministry, as preaching, teaching, youth work, women's work, etc. He should always be on a voluntary basis.

The training of women for church vocations

The views expressed varied: (1) Women should receive the same training as men, with the possible exception of courses in Christian Education, inasmuch as many of the women will serve as pastors. (2) In certain countries it is advisable to keep the training of women separate from that of the men. (3) Women should be educated as persons. (4) Where women are asked to serve in the role of a minister, they should be recognized by the church as ministers (no discrimination).

Group III

Dr. D. J. Elwood, Leader

Dr. B. I. Guansing, Recorder

Following the general trend of the consultation, the group engaged in a brief period of self-analysis to determine the guidelines toward attaining relevancy. Each one participated in the conversation always mindful of the general theme of the consultation, namely: NEW CHALLENGES TO SEMINARY TEACHERS IN A RAPIDLY CHANGING WORLD.

The leader reminded the group of the fact that there are varieties of cultures in Asia. However, there are some common elements in the whole of Asiatic cultures, as seen for example in the importance and attention given to religion however varied it might be all over Asia. While there are some common elements it must always be remembered that there are diversities which are deep-set.

How can we then attain relevancy in our Asiatic witnessing? How can our mission be successfully communicated through theological schools?

Structure has a place in the attainment of such a concern. However, it is not enough. Structure, such as a local congregation, can attain effectiveness only when it is true to its missionary structure. But relevancy includes also the functional level on which the society operates--that is, its value system.

The humanizing and the dehumanizing trends should be taken into consideration in our involvement as theological schools. The human elements are so strong that unless we attend to them we shall be developing a disemboweled type of work. In the spirit of

the New Testament, Christianity must be allowed to strengthen the humanizing forces in every particular culture.

"Situational theology" is a good approach in our work.

We should train students to learn how to be constructive critics of their own culture. A question like this can be asked: What elements in culture strengthen my Christian life? The development of such criteria by the seminary academic program will help it to attain relevancy.

The question was raised on the process of education and the role of the teacher as a teacher in attaining success in this teacher-pupil-world encounter. Observation was made that we take for granted that a graduate of a theological school who made good in his studies can be employed as a teacher. In qualifying teachers for theological schools consideration must be given to the training of such teachers in matters like: 1) The art of teaching; 2) The preparation of lesson units; 3) Test and measurement in theological education; 4) Art of research in education; 5) Educational foundations; 6) Curriculum development in theory and in practice, etc. A good number of our theological teachers in theological seminaries are deficient in the art of procedures which will help students think for themselves and be independent of books but saturated with life, situation, and our human conditions. In other words we can help attain relevancy in our theological schools during this time and age if teachers will pay attention to their classroom procedures and practice. We must learn how to teach if we shall get out of the rut of pure lectures and inadequate testing procedures.

Thought forms should be related to the common mind in Asia. This will be necessary if one will properly communicate in the classroom and in the world.

Teaching loads should be within reason so that the number of students, the amount of reading and preparation of the teacher, and the total course requirements are viewed in full.

Teachers not native to the country must learn one of the principal languages or the national language of the country in addition to his knowledge of other modern languages. Only when you know the language of the country can you appreciate better the culture and the patterns of life of that country. Also, this will enable teacher-pupil interpretation of theological terms in the language the people are using.

Student-faculty ratio must be low enough in order that the teacher will have the kind of learning supervision which will be effective.

The role of socio-economic problems to be considered in the total academic program of the seminary in Asia must always hold a good deal of attention. The problems of society are basic if the school is to be relevant.

The spirit of radical obedience should permeate our total educational encounter. This obedience might even lead to death. Can we develop such a passion that self-sacrifice may become a pattern in our Christian life?

Students must also be trained to anticipate change. This might be in the realm of politics, or perhaps even in the structures of present society, or perhaps even in the total change of our present church set-up. Revolution to turn the "church inside out" seems to be necessary if we are to arouse commitment and devotion among our church members. There must be some preparation to meet such change.

What about the total devotional life of the whole seminary community? Are the professors themselves committed and dedicated enough to bring a contagious influence that will contribute to a rich and growing spiritual experience?

AFRICA

Dr. David Rubenstein, Leader

Rev. Bruce F. Gannaway, Recorder

The participants were agreed on the fact that one of the greatest needs in Africa is for education. Out of this deeply felt concern certain general points-of-view emerged.

Standard of Education for Pastors

The levels of the pre-theological educational requirements of the various theological schools represented indicated a spectrum from a minimum of six years of primary schooling to a full university degree. It was felt that secular education in other disciplines was rapidly overtaking and passing the present standard of theological education, and that the Church would be in real danger if this trend becomes more marked. Although there was recognition that for some time the lower standards would be needed, the hope was strongly expressed that the ratio now preponderantly weighted towards the lower standards would be reversed in favor of the degree programs. (For example, in the Cameroun, the present ratio is approximately sixty (60) students in a theological school requiring ten (10) years of schooling or a high school equivalent for entrance to six (6) students in a seminary requiring a B.A. (French system) prior to the work for a B.D. The goal should be to reverse this proportion in five years.)

The danger, however, of creating a 'new class', a clergy who are only members of an 'elite' ministering to only a few intellectual people in the cities and thus cut off from their own past and many of their people, was expressed. However, it was felt by others that proper education at the higher levels would not be a hindrance, but rather an aid to making a minister more effective in being with and serving all kinds of people undergoing the massive social changes of the 20th Century.

Recruitment of Theological Students and Teachers

Far greater efforts, than have been true in the past, should be made in attracting and challenging educated Africans with higher school certificates and degrees to enter theological training. This is becoming an even more urgent need since even today less well-trained pastors are being criticized by their congregations for their lack of ability and education and for the inadequacy of their ministry.

The continued urgency of the training and calling of African ministers to the staffs of theological schools was strongly emphasized. Again the ratio of missionary to African teachers must be altered as rapidly as possible from the present disproportion.

Curriculum and Structure of Theological Schools

The problems involved in changing the curricula and structures of theological institutions to make them more relevant and flexible to present day needs was not discussed. Such a discussion must first rest on a prior, clearly defined understanding of the nature of the Church and of its ministry to the world of our time.

LATIN AMERICA

Rev. John H. Sinclair, Leader

Rev. James H. Emery, Recorder

The fundamental concerns for discussion expressed by this group were the following:

1. The need for an indigenous formulation of goals for theological education which may or may not be in accord with "imported formulations;"
2. The need for in-service training for pre-ordinands and continuing education for post-ordinands;
3. The goals of the theological education of the laity vs. the theological education of the ordained clergy. Are these substantially different for "the tent-making ministry?"
4. The nature of the church as viewed in theological education as a critical factor in all theological education.
5. The need for vital contact between the church and the world during process of theological education. This is intrinsically related to the place of studies on society and culture within curriculum.
6. A critical analysis of the first experiences of the Association of Theological Schools of Brazil (ASTE) which may help in the development of similar national or regional associations.
7. The textbook problem.

The time permitted only the following matters to be treated in any depth:

1. There seems to be a failure to delineate between the areas of Christian education and theological education - their common concerns and their unique roles. Pierson referred to the success of night classes in the churches of Recife sponsored by the seminary. These classes were basically adult Christian education. The contact of the theological professor with the local churches in this program was excellent. Nascimento spoke of the need of Brazilian studies to become an integral part of each year's curriculum in order to keep theological studies close to "the Brazilian reality." He also spoke of a need to have "a theology of institutions," so that when the need appeared to change structures that this could be done creatively and "theologically."
- 2.-3. Latin America is an area with greater flexibility and more critical need because of the large number of inadequately trained ministers. The urgent need to offer theological education to the laity was discussed.
4. Chartier stressed the prior question of the nature of the church and the forms of the ministries before deciding on the emphasis in theological education which were essential and relevant. Are we really serious about theological training for the people of God and for a priesthood of believers - or just training a clergy?
5. F. Alves and A. Zambrano spoke to the need to help "the leaders of the church" understand the solution of the church in and for the world as a theological problem and not as only a solution related to a sociological analysis of the church.
6. ASTE has been able:
 - a. To agree on the textbooks to be written and translated;
 - b. To work effectively because of quality of president and executive secretary;
 - c. To upgrade faculty;
 - d. To prepare for a journal of theology to inter-relate their traditions and responses to theological problem;
 - e. To organize symposiums on particular specialties each year;
 - f. To set standards for accreditation, even though no seminary has yet attained these.

7. Textbooks

There must be care given to publication in Spanish and Portuguese so there is no overlap.

The problem of distribution, particularly through Seminary bookstores is largely unsolved. Perhaps a central importing and distribution agency in a given country would be a solution.

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