

THEOLOGICAL EDUCATION AND EVANGELIZATION

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Thirty-six years ago, the International Missionary Conference at Tambaram, Madras, stated, "It is our conviction that the present condition of the theological education is one of the greatest weaknesses in the whole Christian enterprise." Here at Lausanne we must confess that this statement is still true as far as evangelicals are concerned. We believe that sustained evangelism depends on our depth of commitment to the truth of the uniqueness and finality of the Gospel, and on our capacity to mobilize the whole church in continuous evangelism. This involves both theology and education. Evangelism, church growth, and missions depend on faith that is reformed according to the Scriptures and on experience that is constantly renewed in the Lordship of Christ and in the power of the Holy Spirit. We may posit the equation: Reformation plus Revival equals Evangelization. Theological education is the handmaid of this process.

PART ONE: THE THEOLOGY OF WORLD EVANGELIZATION

In order to develop an effective strategy for the role of theological education in world evangelization, we must first verbalize our theology of evangelism in the context of the people to whom we proclaim the Gospel.

1. The importance of a theology of world evangelization

We live in a world of rapid social and ideological change. The absolutes of Christian beliefs and practice are fast disappearing. In a relativistic age marked by human alienation and social disintegration and at the same time rising humanistic optimism, ecumenical Christianity searches for "a comprehensive notion of salvation" in which a reforming biblical theology seems uncomfortably out of place. Emilio Castro reflects on the Salvation Today Conference: "Bangkok is pleading not for less salvation but for more salvation." The secularizing of theology which dominates current theological activity shifts authority from a theology of the Word to a theology of experience. Action reports become more influential than biblical exegesis. Liberation from political, economic, and social oppression is given more emphasis than personal and spiritual conversion. The mood is anti-supernatural and non-theological. Secular means of participating in revolution are justified by the rightness of the projected ends.

At the same time evangelicals are also in danger of being anti-theological by giving an unbalanced emphasis to experience. We believe

that biblical piety in terms of worship and the manifesting of the fruits of the Spirit in holy living are fundamental to vital Christianity and vigorous evangelism. But when experience is divorced from conviction and theological understanding, zeal in witnessing withers under the pressure of opposition or becomes heretical under the pressure of personality or ideological cultism. With the rise of liberal theology many evangelicals retreated into a non-theological pietism. Today in the flush of the charismatic movement there is a danger of experience in the Spirit blurring conviction in the Word. Theological education must insure that truth and grace are held together.

God's instrument for world evangelization is the Church. As the Body of Christ, it is a divine fellowship of believers called out for the purpose of worship, witness, and service in the world. In the New Testament the ministry of teaching is given prominence in the life and witness of the Church. Jesus Christ is portrayed as one who taught in the synagogues, and who gave specialized training to his twelve disciples. He used a variety of teaching methods including exposition of Scripture, debate, object lessons, and parables. Paul taught regularly in the synagogues. In Ephesus he taught daily in the hall of Tyrannus for two years (Acts 19:8-10). His letters indicate his skill as a teacher.

2. The Gospel is given of God

The theology of world evangelization begins with the "givenness" of divine revelation. Without God's self-disclosure we would have no Good News to proclaim. Non-revelatory religions such as those of ancient Greece and of the East are essentially man's knowledge of himself and his search for God. Biblical revelation is personal, Jesus Christ being the final Word of God. It is historical, God revealing himself in acts of saving history. It is verbal and propositional, God speaking through his prophets and apostles. Historic evangelical Christianity has always believed the Bible to be God's inspired and infallible Word, a unique and entirely trustworthy record of God's revelation. It is therefore our objective authority in all matters of faith and conduct.

The Bible as revelation defines the limits of the content of the Gospel, and as inspired of God its form is given to us. We cannot accept the content of the Gospel and change its form without modifying the content. The present-day attempts to take the Gospel out of its essentially Hebraic form and indigenize it into a secular or African or Aryan cultural form results in changing its message, for in each case there are religious presuppositions in these cultures which conflict with the biblical Gospel. Thus biblical revelation and inspiration guarantee the unity and uniqueness of this one Gospel.

A systematic understanding of the Gospel is possible because revelation is rational, reflecting the personal and rational character of God. Divine law is an expression of the non-contradictory nature of God. Man created in the image of God has the capacity to "think God's thoughts after Him." The cry of the Psalmist is for the knowledge and understanding of God's law (Ps. 119:33f.); and the prayer of Paul for the churches is that they may grow in the knowledge and understanding of God (Eph. 1:17-19; Phil. 1:9-11; Col. 1:9-10). While the Gospel is final,

our understanding of it is not. We depend on the Holy Spirit to renew our minds and to illuminate the truth of the inspired Word.

3. *The Gospel judges and renews culture*

The Gospel is never proclaimed to men living in a vacuum. All men are conditioned by their cultures and hear the Gospel through their conditioned minds. All have a philosophy of life even if they have never consciously articulated it. All have grown to accept some assumptions about the nature and existence of God, his relationship to the world and to man, the nature of suffering and evil, and about life after death and how to achieve it. All have adopted a personal and social ethic.

All men, being made in the image of God, seek after God and therefore all religions and ideologies contain some truths of general revelation (Rom. 1-2). But all men as sinners are in rebellion against God and his law, and as systems all religions and ideologies suppress the truth and create God in their own image, projecting their own form of idolatrous worship. Man's religion and culture have developed through interaction. The Gospel judges all culture and fulfills only those elements that are consistent with biblical revelation.

The Gospel, therefore, cannot be equated with any one culture, for all cultures transmit human sinfulness. Where the Gospel has taken root, some elements of culture will be rejected, others renewed, and new patterns of culture will emerge. John F. Robinson writes, "The Christian in Africa should be in his particular culture the embodiment of those African values which are consonant with the will of God, and he should express them in a distinctively Christian way. Only then will the Body of Christ in Africa have become the incarnation of the Gospel that God intended it to be."

4. *The proclamation and defense of the Gospel*

God's desire is that all men be saved and therefore all are capable of understanding the Gospel. In its essence, the Gospel is very simple so that even a child may understand and believe. We are commissioned to preach the Gospel to all the world, trusting the Holy Spirit to convict, convince, and convert the hearer. From the youngest to the oldest we are called to be witnesses. The dictum of Anselm, "Credo ut intelligim" ("I believe so that I may understand"), still stands as the divine order.

Apologetics as the defense of the Gospel is an essential element in the evangelistic task. The philosophies of men have to be evaluated, presuppositions which are contrary to the Gospel laid bare, and false doctrine and practice condemned. This will involve careful study and reflection. Our own understanding of the Gospel must first be subjected to the light of the Word of God. The younger churches of the Third World may be just as guilty of cultural accretions as the older churches of the West. Paul was astonished how quickly the churches of Galatia turned to a different Gospel (Gal. 1:6-9).

There is a natural tendency towards the synthesis of biblical thought with human philosophy. The theological issues delineated in the Frankfurt and Wheaton Declarations point to some of these syntheses. Catholic sacramentalism harmonizes Aristotle and biblical theology;

Protestant universalism reflects the influence of Kant and Hegel; syncretistic theology in India points to the influence of neo-platonism and Vedanta philosophy, and so forth.

We are called with Paul to both the proclamation of the Gospel and the defense of the Gospel. Few evangelical missionaries are engaged in this task of "pre-evangelism" and Christian apologetics. There is virtually no appropriate literature being produced, with the consequence that few from the educated or upper classes and few orthodox religionists are being won for Christ. These are the leaders and policy makers of modern society and such are needed in the churches.

5. *The contextualization and communication of the Gospel*

The current ecumenical catchword is the "contextualization" of the Gospel. This term includes all that is implied in indigenization but also takes into account "the process of secularity, technology, and the struggle for human justice, which characterize the historical movement of nations in the Third World." Some educators mean by this that the cultural and religious context, the social and political struggles, determine the form and to some extent the content of the Gospel. This "situation" theology relativizes the Gospel to each cultural milieu and leads to theological syncretism. The advocates of this view assume a plurality of Gospels in the New Testament (after Kasemann). They believe that God is anonymously at work in all human structures and interprets salvation in terms of humanization.

Evangelicals affirm that the structures of theological interpretation can be indigenized but that the Gospel itself cannot be. Our task is one of communication. In this sense Gadiel Isidro of Manila defines contextualization as "the attempt to analyze the situation and then from an absolute perspective of the Gospel make this absolute unchanging Gospel speak with relevance to the needs of Asia." Communication includes research into the problem of language and translation, analyzing the changing patterns of culture and religion, and entering into the pain of human suffering caused by political, social, and economic oppression. Communication means personal involvement, discerning areas of spiritual need as points of contact, areas of agreement as bridges of communication and clarifying biblical thought forms to insure transference of meaning. It recognizes that the Holy Spirit is the real agent of communication.

In order to construct a theology of evangelism we must systematize doctrine around the goal of mission and evangelism. Each element of the biblical Gospel must be given its full emphasis but special attention will be given to those doctrines that are rejected or misunderstood by particular religious cultures. For example, in a theology of evangelism in the context of Hinduism, the doctrine of God is ultimately personal, moral, and, as Creator, is crucial to the communication of the Gospel. Western systematic theologies developed out of controversy with Rome and European philosophy are still relevant today in some cultural contexts but not in others.

The biblical concept of the kingdom of God is central to our understanding of world evangelization as the papers of Dr. Beyerhaus and

others have shown. The Gospel of the kingdom is Good News concerning salvation in Christ. Salvation begins now through God's reconciling and justifying act and will be completed with the resurrection of the body, and with the renewal of creation. In the person and work of Christ the kingdom has come; in the Church as the messianic community, it is being visibly continued; and in the triumphal return of Christ it will be fully realized. In the Cross, the power of Satan was broken and at the Final Day it will be destroyed. The Church is the messenger of this Good News to all the world, and is the agent of social renewal preparing for the coming of Christ as Judge and King. Thus, in this Gospel age, the Church's primary task is world evangelization to bring back the King. God is even now preparing the nations and creation for that Final Day of Judgment and Hope.

PART TWO: STRATEGY IN THEOLOGICAL EDUCATION AND WORLD EVANGELIZATION

1. Objectives in theological education

The basic objectives of theological education need to be constantly re-evaluated.

Theological education must be *person-centered*.

First and foremost it must be centered in Jesus Christ. Priority must be given to private and corporate worship, the devotional study and meditation on the Word, and the practice of the presence of Christ in daily life. Secondly, it must be centered in the student for whom the training program exists. The student should have a voice in the structuring of courses and in the planning of the total program, for unless the student is convinced of the relevance of materials studied, motivation in learning will be weak, and the learning process is likely to stop with the final examination. Inter-active study materials such as the programmed instruction materials used in theological education by extension courses, insure a more effective student-centered learning process. Thirdly, theological education must be centered in inter-personal relations including fellowship within the group and witness and dialogue with those outside it. Discipleship training is training men and women for others. To this end, care must be given to the student-faculty ratio, and to their joint participation in the church's worship, fellowship, witnessing, and service in the community. The depth of personal relationships established will determine the quality of the training received. Theological education by private study is a poor substitute for the fellowship of the group.

Theological education must be *content-centered*.

The biblical doctrine of the "givenness" of revelation suggests that a knowledge of the content of the Gospel is all-important to our ministry. The study of the Bible as the Word of God must be the center of our curriculum. However, biblical knowledge in abstract is of limited value. The devil could pass an examination in Bible content. "Knowing" in Scripture is never just conceptual knowledge, it is always experiencing the truth. The knowledge of God is spiritual wisdom and understanding. The relational knowledge of the truth also involves the use of the mind.

Thus a content-centered theological education emphasizes the study of theology — biblical, historical, systematic, apologetic, and culminating in a theology of evangelism. Few training centers have major courses on the theology of evangelism. The development of such courses is urgently needed today.

Theological education must be *communication-centered*.

The population explosion, the escalation of knowledge, the discovery of new communication technology mean that unless new skills in communication are acquired and used those who have never heard the Gospel will multiply faster than those who have. Theological education must not only give attention to pulpit homiletics and pastoral counseling, but also to training in effective teaching methods, the use of traditional media of communication (drama, art, music and literary forms), and also the skills of modern technology (radio, films, TV, cassette tapes). The student must be taught to penetrate the secular media with the Gospel. Further, more emphasis needs to be given to the place of worship, dialogue and debate, and "presence" in the effective communication of the Gospel.

2. The integration of academic, spiritual and practical in theological education

Theological education is in crisis. The function of the Church in the world is being questioned and the roles of the clergy and the laity are being reevaluated. The complexity of modern society is a sign of both the maturity and confusion of our age. Some theological schools emphasize the academic, others emphasize piety and devotional life, and others the practice of evangelism or social involvement. All three areas of training are pressing for new courses and more time. We are faced with the question of how to maintain a balance between "knowing," "being," and "doing": and how to integrate these into an effective training program. The following points are suggested for discussion.

a. *Training in community* — Theological education is education of the whole person in relation to God and in service of other persons. This can only be achieved in community. Such communities should be microcosms of the Church as the messianic community of the kingdom. Worshiping, studying, living, eating, and witnessing together will reveal areas of maturity and weakness in the lives of each student. Every student should live in the dormitory or on campus in the case of families for at least one academic term, as a requirement for graduation. This must not be lost sight of in extension education programs, though the period of community living may be much shorter. Every facility should be given to students to create their own fellowship and community life.

Every theological teacher should have had pastoral and evangelistic experience as a qualification for faculty service. Both teachers and local pastors should share in the planning of the practical field assignments of the students. The teacher is usually the student's model for the integration of the academic, spiritual, and practical. Most of us were more influenced by the lives of our teachers than by their classroom notes!

b. *Controlling the standards of theological excellence* — Theological education is a ministry of the Church, and its objectives and standards

must be controlled by it. To allow the professional theological experts to determine their own goals and the increasingly secular universities to determine curricula and academic standards is to endanger the doctrinal purity, spiritual vitality, and practical relevance of the training program. All of us know of theological schools of which this is sadly true. While a university-controlled degree program may still be important in some cultures and church situations, the system of accreditation has much to commend it, especially to those in the Third World. The dangers of lowering standards and of inbred thinking can be avoided through schools forming "clusters" or in the development of strong associations of schools, and by close interacting with the universities through joint participation in seminars, lecture series, and in some cases joint hostels. The system of accreditation of schools by an accrediting association as distinct from university affiliation has the potential for greater integration of the academic, spiritual, and the practical.

In an examination-controlled system, the spiritual and practical become of secondary importance, at least in the minds of the student. More effective use of seminars and assignments, essays and term papers involving tutorial guidance, can insure greater inter-disciplinary reflection and the relating of theology to evangelism, church life, and to society. Regular self-evaluation questionnaires can stimulate motivation for integration, and if carefully prepared can give a high degree of objectivity in evaluating spiritual growth and the degree of achievement of communication skills. Regular reports from teachers and pastors on the student as a maturing person and on his field work, together with regular counseling and discussion sessions, can also give an objective evaluation of the areas of training other than those purely academic. Each cultural region must develop its own model for accreditation. This is also true for theological education by extension programs.

c. *Flexibility of field education* — In order to integrate the three areas, a more flexible approach to field education is necessary. The lengthening of the traditional three-year course to four or more years is desirable but not always possible. Most schools provide for practical training concurrent with academic studies, through week-end ministry, during long vacations, and through student pastorships. Further training is possible through internships for a year prior to the final year of training or through a postgraduate "curacy" following training. Some schools devote one term a year to training in specialized subjects such as industrial evangelism, sex and marriage counseling, youth work, and drug addiction. While every student should receive a basic core training in evangelism and pastoral care, both the classroom and field training should provide for specialized vocational training such as chaplaincy ministries in hospitals, factories and schools, teaching ministry in Christian schools and theological institutions, Christian educational ministries and social welfare work. Insufficient attention has been given to helping students discern the gifts of the Spirit in their own lives. Opportunity for specialized training in the functional ministries represented by these gifts must be encouraged.

3. Restructuring the curriculum design

The restructuring of the curriculum is a continual process. The design must correspond to the objectives. Theological institutions generally give little attention to verbalizing their behavioral objectives, hence the curriculum grows like a patchwork quilt. We suggest for discussion four behavioral objectives:

- (i) The student will become a mature person in Christ and in inter-personal relationships.
- (ii) The student will become an effective communicator of the Gospel in the context of world evangelization.
- (iii) The student will become skilled in church planting, pastoral care, and in training others.
- (iv) The student will become a sensitive and responsible participant in the various structures of society.

The curriculum should be designed to maintain a balance between the training of the mind to enable the student to cope in any situation; and vocational training; between "formation" and "information"; between the reflective theologian and the active evangelist.

Four areas of study are suggested:

- (i) Exegetical studies, including biblical languages and introduction, book studies and exegesis, biblical theology and hermeneutics.
- (ii) Culture and society, including cultural anthropology, literature and the arts, philosophy, cultural religions and ideologies, man in community.
- (iii) Applied theology, history and ethics, including the history of the expansion of the Church, missions and ecumenics, the theology of the Church, apologetics, the theology of evangelism, personal and social ethics.
- (iv) Communication, including evangelism and church growth, education and administration in the church, pastoral counseling, communication media, pedagogical training.

4. New patterns of theological training

If evangelism is the mobilization of the whole Church in continuous witness, then theological education is the training of all "the people of God" in the task of fulfilling the Great Commission. This is inherent in the doctrine of "the priesthood of all believers."

We must continue to emphasize the importance of *residential training*. The traditional pattern of three-four years full-time training for the evangelistic, parish, and mission ministries of the Church needs constant renewal and is crucial to the Church as an institution. The use of vacation and one-year residential courses for laymen is proving successful and needs further experimentation. Short refresher courses for ministers and missionaries are also valuable. Residential training offers the advantage of training in community with better staffing and library facilities.

New patterns of *non-residential training* are proving increasingly necessary and effective. Theological Education by Extension, pioneered in Latin America and now spreading rapidly through Asia, Africa, and to some degree in the West, is a significant break-through in non-residential

training. TEE offers a decentralized form of theological education in which the teachers conduct weekly or bi-weekly tutorial classes in sub-centers for students continuing in their regular employment. Through the use of inter-active study materials, audio-visual as well as written, students are enabled to learn through self-study, normally one hour a day for each course, followed by the regular tutorial class for discussion. The adequate preparation of work books and "programmed instruction" texts for each course and the training of faculty to use them is proving crucial to the growth and success of the movement. In some countries TEE is an extension of the seminary and in others of the mission or the church, or it stands as an autonomous movement with its own structure.

TEE is being used for a wide range of training programs including continuing education for pastors with little or no formal training, for newly literate pastors in rural areas, for laymen ranging from the newly literate to university graduates, as lay leaders in local churches and in the establishing of new churches through house movements and cell groups. TEE promises new dynamic in training many new leaders in evangelism. Correspondence course schools have also a valid place in non-residential training and in direct evangelism, provided there is adequate follow-up of the students taking courses.

Another form of non-residential theological training is leadership training for evangelism through *cell groups*. These evangelistic groups normally grow out of the local church and feed back into it. They should be kept small with a balance between committed Christians and unconverted neighbors, friends or work associates. These groups meet in neutral places such as homes, restaurants, offices, or in factories. They are kept low-keyed and are based on the discussion of the issues of modern living with the aid of prepared materials or Bible studies. The training of the committed Christians leading these groups is proving crucial to the success of the movement. This must be done through special classes or study groups. The Christ the Only Way Movement in the Philippines now has over 6,000 such training groups witnessing through 10,000 Lay Evangelistic Group Studies. The training of the cell group leaders is a valid form of theological education requiring specialist staff, teaching materials, and church-related promotion.

5. *Articulation of the theology of evangelization*

The articulation of the theology of evangelization is an important aspect of theological education. There is a serious dearth of in-depth literature prepared for evangelism among specific groups and cultures, and also literature giving an evangelical response to apologetic, ethical, and socio-political issues confronting the churches today. Such literature is needed at all educational levels using the media of articles for the press, magazines and journals, monographs and pamphlets, books, and also scripts for radio, TV, and tape ministries.

Two areas of theological education that are catalysts for articulating the Gospel are:

(i) Evangelical theological societies — as a forum for the interchange of ideas and views between evangelicals on current theological issues and as fellowships to articulate the biblical faith in the context of

mission and evangelism, Evangelical Theological Societies have a significant role in theological training. The potential for ETS at the local and national level is far greater than is being realized at present. Existing societies function through local and national study groups and annual conferences, and through lectureship series and tape services. A newsletter or journal is essential to the cohesion of the society. In some countries the society is open to all clergy and laymen with a genuine theological concern, in others it is limited to those with a specified theological degree. It is essential that the ETS has a prepared publishing program.

(ii) Centers for advanced theological studies — the need for a worldwide chain of evangelical research centers for advanced theological studies, each with a particular functional or socio-cultural emphasis, is now being recognized as important to the task of world evangelization. The goals of these centers are similar to those of the more functional ETS except that they offer a deeper level of theological involvement through full-time research, residential, library, and tutorial facilities. Some centers offer a postgraduate degree program, others a non-degree research program with a view to a publishing ministry, while others offer both. The basic orientation of these centers is to articulate a biblical theology of evangelization and an evangelical apology to contemporary theological and cultural issues, and to undertake research in missions and communications. The Tyndale House Library, Cambridge, England, has for several years provided excellent facilities in biblical research. The Asian Centre for Theological Studies and Missions in Seoul, Korea; the Theological Research and Communication Institute in New Delhi and Yeotmal, India; the proposed Theological Community in Buenos Aires, Argentina, all point to the fulfillment of this need. Other centers in Africa, Australasia, Europe, and North America are needed.

6. *Cooperation through a network of relationships*

Evangelical leaders worldwide are in agreement that we do not want a pyramid-type power structure controlling evangelical activities. The genius of our evangelical heritage is cooperation at grass-roots local and national levels, principally along functional lines especially in evangelism. In terms of geographic cooperation, "Fellowships" rather than "Councils" characterize the pattern of evangelical cooperation. However, congresses on evangelism such as those held at Berlin, Bogota, Singapore, Amsterdam, and here at Lausanne point to the need for cooperation at the cultural level of regions or continents. Evangelism, missions, mass media, theological education, and relief are functional areas where cooperation is proving necessary. Here as elsewhere the coordination structure must be kept small and low-keyed. This is felt to be particularly true in developments at the international level. Levels of cooperation in the area of theological education include:

(i) The national level — Cooperation at the national level has already been discussed in terms of associations of theological schools, accreditation associations, evangelical theological societies, associations for theological education by extension, and cell group movements. These function either as autonomous structures or as the theological members of national Evangelical Alliances or Fellowships. In some countries, par-

ticularly in the Third World, there is serious overlap in theological training and unnecessary wastage in the duplication of plant, staff, and uneconomic programs. The merging of schools with like objectives is to be strongly encouraged.

(ii) The regional level — The development of regional theological associations is an encouraging evidence of evangelical cooperation. These associations provide a service, catalytic and coordinating ministry, in areas of mutual concern. In the Third World, the Asia Theological Association (formerly known as TAP-Asia), the Latin American Theological Fraternity, the Theological Commission of the Association of Evangelicals of Africa and Madagascar are effectively fulfilling this role. Their goals are similar but there is considerable diversity in their structures and programs. Affirmation of the biblical faith is the basis of cooperation. Normally, membership in these associations does not preclude membership in other regional or international structures. These associations share information through newsletters, publish bulletins, sponsor consultations, new seminaries, and centers for advanced theological research. They encourage extension education, cell group movements, and Bible teaching ministries. The development of accreditation agencies for Bible schools and colleges is likely to become a significant aspect of their ministry in some regions. There is need for further cooperation in the training of faculty both within their region and overseas and exchange of faculty between colleges and in the sponsoring of pedagogical courses for faculty. The improvement of libraries, the preparation and publishing of textbooks for residential and non-residential programs are also urgently needed. The development of similar associations in other areas of the world is to be encouraged.

(iii) The international level — An international theological service agency is needed to share information between continents and to provide such ministries as are requested by the regional associations. Such an agency must be kept small so that the autonomy and the effective functioning of the national and regional associations are not threatened. At present the Theological Assistance Program of the World Evangelical Fellowship is endeavoring to fill this role. *Theological News* and *Programming* are its official organs. One of the functions of the international agency should be to establish an Evangelical Theological Assistance Fund to give financial assistance through the regional associations to theological projects such as scholarships for faculty training, grants for study conferences, textbook production, research programs and centers, and the administration of the regional association. The Biblical Library Fund is already functioning in one of these areas. The international fund should seek to give assistance to those needs which are not at present being met by other funding agencies but which evangelicals view as crucial to the task of theological education and world evangelization.

Questionnaire.

NB: If necessary, answer only those questions which are relevant to your situation.

1. What place should courses on the theology of world evangelization have in any theological training program? Suggest goals, content, and structure.
2. List and discuss the current theological issues that you consider to be serious obstacles to world evangelization. How should they be met?
3. What are the theological and practical issues in communicating the Gospel to men of other cultures and faiths? How would you interpret the concepts of "indigenization" and "contextualization"?
4. What are the priorities in strengthening evangelical Bible schools and seminaries?
5. Discuss areas of cooperation in theological training (union schools, training and exchange of faculty, accreditation, library and textbooks, seminars and conferences, etc.).
6. Discuss strategies for the training of the laity in world evangelization.
7. Evaluate the future of Theological Education by Extension. Discuss the success and difficulties of schemes with which you have had contact.
8. Evaluate the future for Evangelical Theological Societies or Commissions. Discuss the success and difficulties of such societies with which you have had contact.
9. Discuss the need for centers for advanced theological studies, including objectives, management and finance, and geographic spread. Is there also the need for one advanced international center and, if so, what would be its distinctive function?
10. Suggest priorities in theological publishing in order to strengthen theological education in the context of world evangelization. Discuss the training of writers and the subsidizing of publication.
11. How should theological education be financed? To what extent can it be indigenized? Is there a need for a new world theological fund, and how should it be financed and managed?
12. What patterns of cooperation in theological associations are needed at the local, regional and international levels? What is the future of TAP? Is there a need for a new world organization, or can the World Evangelical Fellowship be strengthened or revitalized?