

THEME SIX

THEOLOGICAL EDUCATION AND FORMATION

Preface

The following report discusses the challenges and opportunities of theological education in the twenty-first century and points toward a new international debate. It was developed as part of the Edinburgh 2010 study process by an international group of theological educators representing the Orthodox, Roman Catholic, Reformed, Lutheran, Methodist, Baptist, and Pentecostal traditions. They were led by co-conveners Revd Dr Dietrich Werner, Ecumenical Institute, Bossey, Switzerland, Coordinator of the Ecumenical Theological Education programme of the World Council of Churches, and Dr Namsoon Kang, Brite Divinity School, Texas Christian University, USA, and President of the World Conference of Associations of Theological Institutions (WOCATI).

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Participants met on 30 November – 3 December 2008 and on 13-15 August 2009 at the Ecumenical Institute, Bossey, Switzerland, and the editorial group met in Princeton, USA on 20-21 March 2009. Two other events also fed into discussion on this topic: the consultation on 'Feminist Perspectives on Mission and Theological Education' at the Ecumenical Institute, Bossey on 24-28 November 2008, and the 'Ivory Towers, Muddy Grounds' consultation at the Queen's Foundation in Birmingham, UK on 27-29 March 2009. The group worked between November 2008 and August 2009 to produce this summary report on theological education in world Christianity.¹ In addition to this chapter the group has been working to produce a global handbook on theological education. The primary author of this final version was Dietrich Werner and the editor was David Esterline.

1 Foundations and Clarifications

1.1 Christianity as a religion committed to education – the missionary impulse of theological education

Christianity is about remembering in gratitude and celebrating in community God's act in Jesus Christ in redeeming and renewing the whole of creation. In the task of remembering and celebrating, education has played a major role from the inception of Christianity for the sake of handing over the tradition of Christian faith. When Christianity emerged as a new faith, it embarked on appropriate education to ensure that its faithful were soundly rooted in their faith, equipped to share it, and prepared to defend it when challenged by adversaries. Early Christianity, being deeply rooted in the Judeo-Palestinian tradition, had an intrinsic commitment to education from the very beginning.²

The conference in Edinburgh 1910 was marked by a strong commitment to Christian education.³ This can be seen (a) in the interest in establishing a policy for *general education*, (b) in the concern for common approaches to higher *theological education of missionaries* in particular, and (c) in the specific concern for the *theological training of indigenous church leaders* in vernacular languages.

- a) It was clearly an unchallenged assumption at Edinburgh 1910 that countries in the East and South must grow into the systems of civilization, Christianization, and education which had been developed in the 'Christian West' – note the two different messages which were issued, one to the 'Christian nations', and one to the non-Christian nations. However, there was also a sense of the ambivalent character of Christianity as it worked hand-in-hand with modernization and Westernization. There were voices in Edinburgh warning of a one-sided, technical way of exporting Western achievements and standards to other countries. It was against this dominant technological and culturally destructive side of Westernization that participants at Edinburgh hoped for a counter movement consisting of what they called '*moral education of the people of the South*', by which they meant the religious and spiritual education of the masses, education which would safeguard them against the negative side-effects of the encounter with Western modernization and technology.
- b) Edinburgh 1910 also dealt (in Commission V) with the methods, places, and principles of the *theological preparation of missionaries*. Until 1910 the majority of missionaries were not trained at an academic level (though there were exceptional cases, such as the Danish-Halle Mission). In reviewing the existing facilities for training, Edinburgh 1910 came to the conclusion that the education of missionaries needed to be drastically improved in terms of (i) language studies, (ii) history of religions and sociology

of mission territories, and (iii) general principles of missionary work. Interdenominational cooperation of mission agencies for common training programmes was seen as a priority, with central institutions foreseen in Shanghai, Madras, Calcutta, Beirut, and Cairo. These plans were revolutionary in their understanding of theological education in particular. Without using the terminology, this can be seen as the beginning of (i) theological education of missionaries outside the traditional centres of the West, (ii) a globally coordinated policy and development of theological education in the South, (iii) centralized and interdenominational institutions of theological education in the South, and (iv) theological education on an advanced academic level.

- c) Edinburgh 1910 took up the demands of earlier world mission conferences and focused on the *development of indigenous leadership in the younger churches*. The report of Commission III concluded: ‘We believe that the primary purpose to be served by the educational work of missionaries is that of training of the native Church to bear its own proper witness.... We believe that the most important of all ends which missionary education ought to set itself to serve, is that of training those who are to be spiritual leaders and teachers of their own.’⁴

One of the more provocative recommendations of Edinburgh 1910 (and one which still pertains today) refers to the urgent need to develop models of theological education beyond the colonial languages: ‘The greatest possible care will have to be taken to avoid the risk of denationalizing those who are being trained. In particular, we desire to lay the greatest emphasis on the importance of giving religious teaching, not only of the elementary kind, but as far as possible throughout, in the vernacular.’⁵ Although terms like ‘indigenization’ or ‘contextualization’ were not yet used, Edinburgh 1910 paved the way for these commitments.

The Second World War delayed the International Missionary Council (IMC) from developing and implementing the Edinburgh 1910 recommendations and those of the subsequent IMC assembly in Tambaram (1938) on theological education. This was to some extent rectified at the IMC Accra Conference (1958) when the Theological Education Fund (TEF) was launched.⁶ The three decisive marks of TEF’s concern for theological education in the South were specified as (i) *quality* combining intellectual rigor, spiritual maturity, and commitment; (ii) *authenticity* involving critical encounter with each cultural context in the design, purpose, and shape of theological education; and (iii) *creativity*, understood as promoting new approaches in mission. In its three mandate periods, TEF has promoted different goals but all related to the major aim of an indigenous or contextualized theological education in the churches of the South.

In conclusion: (i) The concern for the promotion of theological education has been and should remain a priority area of joint witness and cooperation. (ii) While several indigenous models of theological education were initiated in the nineteenth and twentieth centuries, Western patterns, methodologies, and frameworks were exported throughout the world. It is only in 1970s and 1980s that Western dominance has begun (gradually and partially) to be challenged by contextualized patterns of theological education. (iii) The Protestant missionary movement indirectly (but powerfully) promoted the English language and English forms of teaching and learning as the dominant educational model. In much of world Christianity there is still an urgent need for culturally and linguistically diverse education programmes and resources.

1.2 Theological education and ministerial formation – clarification of terms

A number of key convictions have emerged in the dialogue on theological education in world Christianity which correspond to terms used in this report. We offer the following definitions, bearing in mind that many terms have overlapping meanings or connotations and that usage varies in different ecclesial and cultural contexts.

There is widespread consensus that every member of the people of God has the right to understand Christian faith and tradition in their fullness and should have access to basic education, faith nurture, and empowerment for mission. **Christian education** in most Christian traditions is the general umbrella term which refers to every aspect of education which contributes to the nurture or sustenance of individuals and groups in their being or becoming Christian. ‘Christian education’ in North America refers to lay education for children and adults, but not to formal seminary or university programmes. This report does not attempt to deal with general Christian education, though we are certainly aware of its scope and significance.

There is also a common conviction that there is no contradiction between immersing oneself into the mystery and personal reality of Christian faith and deepening a critical reflection on its meaning, its foundations, and inner rationality. **Theological education** is another broad term, including in its meaning the reflection of Christian faith and praxis (*fides quaerens intellectum*). In some contexts (like North America) the term ‘theological education’ is used almost exclusively for ministerial formation, often referring to graduate level degree programmes designed to prepare people for ministry of one form or another. Theological education in a broader understanding – as in the discourse of WCC Ecumenical Theological Education (ETE) – however, is not the prerogative only of those becoming ordained ministers and priests but a fundamental right of every Christian adult. Theological education in this broad understanding aims at developing reflective Christian identity and practice, an informed and spiritually enriched access to biblical tradition, and empowering people for participating in the mission of God in this world. It enables people to reflect critically on the relation between their own Christian identity, their

church tradition and other Christian traditions, their relation to the world, and the tasks of God's mission today.

All churches need to prepare some of their members for an ordered form of ministry, be this full- or part-time ordained ministry, sacramental ministry, or educational ministry. The term **ministerial formation** refers to degree programmes (often at graduate level) and other formal courses which provide for the preparation of women and men for different kinds of ordained or non-ordained church ministries in congregations, in mission, in community and parish life, in diaconical services, or in education. In some contexts this term is nearly identical to theological education.

Many churches have **lay formation** programmes which focus on theological training for lay people. These programmes make explicit the understanding that theology should not be regarded as the prerequisite or exclusive property of ordained ministers. This term defines a particular target group; methodologies can be similar to those used in other forms of theological education.

Many churches have realised that theological education in residential or centralized institutions is not viable or not appropriate in their context. **Theological education by extension** (TEE) refers to forms of alternative theological training which allow for a high degree of involvement in the local context and provide opportunities for study (often in the evening) and participation in regional working groups in order to be equipped for the mission and social ministries of the church.

Various attempts have been made to categorize the different models of theological education by mode of delivery, method of funding, and church or state relationship. There are residential and non-residential models, distance education and short term courses, church funded, interdenominational and ecumenical partner-funded, and state-funded programmes, and courses of study leading to degrees at all levels – which are offered in almost all delivery modes, from residential to internet-based. Some of these categories seem to fit well in particular denominations, faith traditions, and parts of the world, but generalizations are difficult to sustain as theological education is offered in almost every form in every part of the world and exceptions to generalized categorization can almost always be found. All forms have legitimate roles to play, and all have deep, abiding value for the church and the world.

1.3 Theological education and Christian mission

There is widespread consensus that theological education is part of the holistic mission of the Christian church.⁷ As expressed by the global conference on theological education enabled by WCC/ETE in Oslo in 1996:

There is consensus among us on the holistic character of theological education and ministerial formation, which is grounded in worship, and combines and inter-relates spirituality, academic excellence, mission and evangelism, justice and

peace, pastoral sensitivity and competence, and the formation of character. For it brings together education of:

the ear to hear God's word and the cry of God's people;
 the heart to heed and respond to the suffering;
 the tongue to speak to both the weary and the arrogant;
 the hands to work with the lowly;
 the mind to reflect on the good news of the gospel;
 the will to respond to God's call;
 the spirit to wait on God in prayer, to struggle and wrestle with God, to be silent
 in penitence and humility and to intercede for the church and the world;
 the body to be the temple of the Holy Spirit.⁸

Missiology was for a long time marginalized in theological education and in the understanding of theology as a discipline. As many have recognised, much of Western theological formation was shaped when Christendom in Europe did not feel the need for Christian mission because it knew only itself, it was insular and isolated from other parts of the world. This condition resulted in an ecclesiology and a theological education programme without missiological perspective. 'A missionless church saw no necessity for the inclusion of missiology in the theological curriculum'.⁹ The Protestant missionary movement exported this reductionist understanding of theology along with the pattern of theological education with the traditional four disciplines. Thus missiology was *incorporated* into a pre-existent curriculum, without making the missionary perspective the overarching dimension of theological education as a whole. David Bosch lamented in an early essay (1982):

If mission was studied at all, it was usually as part of practical theology, as if it were largely a matter of technique or practical application; or it was offered as a totally separate subject, as if it had little to do with the other "streams", or it was an optional subject, competing with preaching, pastoral counselling, or liturgics for the learners attention.¹⁰

The rediscovery of the missionary nature of the church in the conciliar ecumenical movement in the 1960s, the evangelical renewal of the Lausanne movement in the 1970s, and the post-Vatican II encyclicals on the missionary nature of the church have had a profound impact on redefining the missionary task and perspectives of theological education.¹¹ Many have confirmed David Bosch's proposal that missiology needs to be both *dimensional* (that is integrated into, and in close dialogue with biblical studies, church history, systematic theology, and practical theology) and *intentional* in maintaining a critical distance from the other disciplines, bringing its own distinctive perspectives to bear on the theological task.¹²

To summarise the multifaceted debate on mission and theological education, it can be affirmed: (i) that theological education as a whole participates in the

task of equipping people for God's mission in today's world; (ii) that all theological education is contextual in its nature and no particular context (or special Western inheritance) should exercise dominant influence over the church and theological education; (iii) that a missionary ecclesiology requires the teaching of broadly understood missiology, intercultural theology, ecumenics, and world Christianity; and (iv) that students and faculty should have the opportunity to experience different social and political realities in other parts of the world church in order to understand the key questions of the mission of the church today.

1.4 Theological education and the church – a relationship of service, ownership, and critical distance

The following points provide a summary of the main convictions in the ongoing debate on the relation between theological education and the church:

- a) There is no fundamental contradiction between the principles of academic learning or intellectual discipline on one hand and a church-related faith commitment on the other, although at times there may be tension between the two. It is the task of theological education to strengthen the commitment to Christian faith and to develop a proper understanding and practice of it, which may include liberating faith from narrow-minded or uninformed concepts and/or practices.
- b) Theological education has a critical and liberating function in relation to the existing church; with reference to both biblical and Christian tradition, theological education can remind Christian communities of their proper tasks and key mandates.
- c) The church has a critical and alerting function over against theological education and the forms of cultural captivity and blindedness in which it can find itself in due to its particular environment and internal value systems. Serious complaints are being heard that the theological academy in the West has lost its world-wide, ecumenical perspective and its missionary impact, and that it is not sufficiently cognizant of emerging shifts in world Christianity today.
- d) Theological education therefore needs regular contact with the existing realities of church life, involvement and close touch with the challenges of mission, ministry and life witness of churches today, but it also needs critical distance and a certain degree of autonomy from the daily pressures of church work and from the direct governing processes and power interests of church institutions.
- e) Theological institutions and churches have constantly faced the challenge of meeting each others' expectations. On the one hand theological institutions expect churches to send the most qualified

seminarians; primary qualifications include dedication, academic competence, and good character. On the other hand, churches expect theological institutions to produce dynamic preachers with wholesome values who have administrative as well as spiritual strengths and pastoral counselling skills. A creative tension here exists in many contexts. One of the key questions has to do with the standards applied to candidates in the selection processes and the way in which the values of academic excellence and formation for ministry are balanced.

- f) Churches should regard the support for theological education as one of their most important obligations. A church without qualified theological education systems tends to diminish itself or tends toward fundamentalism. A church with well developed theological education prepares itself for greater interaction with and outreach to the challenges in its society, and deeper commitment to holistic Christian mission.
- g) In situations where accountability, transparency, and patterns of governance in church leadership are low, questions are raised about the way theological education may have contributed to these problems. While not all failures in the performance of church leaders can be attributed to the shortcomings in theological education, a valid question is raised: what emphasis should be given to character and spiritual formation, good governance and management principles, and appropriate codes of conduct for church leadership in theological education curricula?

1.5 Theological education and different understandings of the Bible

There is widespread debate today on the different cultural ways of reading and understanding the Bible. The missionary work of some two hundred years has made a remarkable impact on providing the ground for different cultural readings of the Bible by making bible translations available for a majority of languages around the world – a work which is still going on and which cannot be overestimated in its missiological and hermeneutical relevance. The availability of bible translations in different vernacular languages however does not necessarily entail that the ways of reading and interpreting the Bible have changed and become directly related to the methodologies applied in theological education. There is an emerging international debate with regard to intercultural dialogue and hermeneutics; however, the predominance of Western styles of biblical interpretation in theological education still remains unchallenged in major parts of theological education in the South.

At the same time theological controversies in many churches around issues like homosexuality, the ordination of women, or the understanding of creation which are giving rise to tensions within denominational families as well as between them (in the Anglican World Communion, for instance) are very often

closely intertwined with different hermeneutical approaches and different ways of understanding and interpreting biblical tradition. Ultimately any serious engagement with theological education is forced ‘back to the Bible’ – and conversely attitudes to the Bible influence other dimensions of theological education, both in their content and their methodology.

Differences in biblical hermeneutics today are contributing to some of the root causes for ongoing splits within denominations and within world Christianity, and between some seminaries and institutions of theological education in mainline Protestant seminaries, Evangelical and Pentecostal seminaries. It should be mentioned however, that these tensions are not just between some denominational traditions, but many of these reoccur within some world Christian families (like the Anglican Communion, Baptist churches, Orthodox churches, Pentecostal churches).

It belongs to the key convictions of this study paper: (i) that the different hermeneutical approaches to biblical tradition (historic-sociological, charismatic, feminist, Asian and African contextual approaches) need each other and can complement each other in the journey towards a holistic and comprehensive understanding of biblical tradition in theological education today; (ii) that *common* theological education is possible even with divergence and variety in the understanding of biblical tradition and hermeneutics, provided that there is an open and attentive dialogue within the theological curriculum; (iii) that there should be much more input in theological education on the different concepts of contemporary biblical hermeneutics; and (iv) that there is much more in common between theological education institutions in the Ecumenical, Evangelical, and Pentecostal worlds than is often realised. Increased cooperation is not only a biblical imperative; it also holds great potential for the enrichment and strengthening of theological education as a whole.

1.6 Theological education and the unity of the church – interdenominational cooperation and ecumenical learning

Nearly all theological education institutions are expected to meet the following three objectives: (i) they should strengthen the denominational identity of future pastors and church workers, so that graduates will have a very clear understanding of the church to which they belong (*theological education as denominational initiation*); (ii) they should introduce students to the wider horizons of the worldwide church so that they will understand that they also belong to the ecumenical fellowship of churches (*theological education as discovery of catholicity*); (iii) they should prepare candidates to engage models of church unity, to reflect theologically on ‘unity in diversity’ and to ask how the relation between local or denominational identity and the ecumenical worldwide fellowship can be lived out (*theological education as enabling for ecumenical learning*).

There is a resurgence of denominationalism in theological education today. Many denominations, even smaller churches, tend to develop and maintain their own theological colleges. The denominational fragmentation of theological education is one of the root causes for the continuation of the ecumenical divide.

The writers of this report are convinced that theological education is the seedbed for the renewal of churches, their ministries, and their commitment to the unity of the church. If theological education systems are neglected or not given their due prominence, over the following decades the church will experience a decline in the competence of church leadership and in their capacity for ecumenical and interfaith dialogue and for dialogue between church and society. It has become clear that ecumenical learning is not just the addition of elements of ecumenical theology into the curriculum, but the key question is whether and to what extent the basic orientation of theological education reflects the fundamental relational nature of being the church, its vocation to live with other Christian communities and with the wider human community. A renewal of ecumenical perspectives in theological education is required, as spelled out in the 'Magna Charta on Ecumenical Formation in Theological Education': 'If theological education fails to be guided by an ecumenical vision of a church renewed in mission and service to the whole of humankind there will be a serious shortage in terms of a new generation of Christian leaders, pastors and theological teachers carrying on the ecumenical vision and commitment into the twenty-first century'.¹³

1.7 Diversity in theological education and different forms of ministry in the church

In the midst of the journey from Edinburgh 1910 to today,¹⁴ many different forms of ministry have been affirmed, and it has been realised that the dominant form (full-time ordained) may not be appropriate or adaptable for the ministry needs in some contexts. The need for diversified ministry calls for new forms of theological education. The old assumption that theological education should be structured for those studying full-time and preparing for full-time professional ministry has changed and is being replaced in some areas with forms more appropriate, both in terms of context and ministry.

In many churches of the South, the predominant form of theological education accessible to people in poorer sectors is theological education by extension (TEE). Case studies from TEE projects in several countries¹⁵ underline the indispensable function of these programmes and challenge traditional institutions of theological education to add TEE programmes and to help train the trainers for regional and local TEE programmes. It is likely that decentralized TEE programmes will prove to be the most effective and most widely spread models of theological education in the twenty-first century for many churches in the South. In the North, many theological education institutions offer degree and certificate programmes in alternative formats,

including part-time (evening, weekend, or occasional intensive courses) and on-line programmes, some of which serve as formal preparation for ordination. Many more institutions are offering ‘hybrid courses’, in which some classes take place in traditional face-to-face classrooms while others involve interaction via the internet. The rationale for these new formats has to do with providing increased access, new approaches to pedagogy, and availability of on-line resources.

There is consensus that shaping the future of theological education in support of a diversified spectrum of ministries in the North and in the South is a fundamental issue of **justice**. It is a matter of *access—so that everyone, irrespective of physical or social location or other forms of marginalization will have full access to theological education—as well as the openness of the curricula*. Access to theological education is still extremely unbalanced between North and South, within regions between rural and urban areas, between women and men, between lay people and candidates for ministry. Full access to theological education is one of the key issues for shaping theological education in the twenty-first century.¹⁶

1.8 Theological education and missionary spirituality – spiritual formation and missionary training in TE

For many networks and churches involved in cross-cultural missionary work the key question for the future of theological education is: Which models of theological education can prepare and equip people for a commitment to integral mission and a deeper missionary spirituality? An impressive amount of work has been done recently on pre-field mission training programmes from denominational and independent agencies, mission networks, and scholars working in the field.¹⁷ *Integral Mission Training: Design and Evaluation*¹⁸ brings together a wealth of resources and new models for training for cross-cultural mission and nurturing mission spirituality both in short-term courses as well as in life-long learning perspective.

The field of missionary training and spiritual formation is widely divergent, with courses offered in preparation for short-term mission, exposure trips which have potential for intercultural learning and firsthand experience, and traditional theological education programmes. There are also Christian groups which send out ‘missionaries’ with little formation and only rudimentary biblical and theological training. There is a clear need to develop common standards on missionary formation and training and to define the main points in a curriculum designed to form women and men for holistic mission. Modules for missionary training might be standardized, made available for accreditation, and offered across existing denominational and faith tradition lines.

1.9 Women in theological education and new approaches in women's theological networks

It is probable that nothing has changed theological education in the past one hundred years more than the increased presence of women—both in theological study programmes and as theological educators. Women theologians have challenged and renewed methodology, orientation, and the content of the curriculum across theological education. It is often forgotten in the patriarchal perspective of mission history that there was an extensive network of women in mission prior to 1910; it has been estimated that some fifty-five percent of all denominational missionaries sent by Western agencies were women at that stage.¹⁹ The contribution of women to education in this early period cannot be overestimated, even though it has taken a long time to be recognised.

As the result of efforts by women theologians, often working in cooperation with programmes like the WCC Programme for Theological Education, the Foundation for Theological Education, the Program for Theology and Cultures in Asia and others, networks have been formed in several parts of the world: in Asia, the Asian Women's Resource Center for Culture and Theology and the Association of Theologically Trained Women of India (ATTWI)²⁰ constituted in 1979 in Chennai; the Association of Women in Theology in the Philippines (AWIT)²¹; in Africa (CIRCLE), in the Pacific (Weavers / SPATS)²²; and on the world level The Women's Commission of the Ecumenical Association of Third World Theologians (EATWOT),²³ the new Anglican Women Theological Educators Network²⁴ and the Asian/Asian American Association of Women Theologians in the USA.

While we can celebrate the significant changes that have occurred in some contexts during the past decades with regard to women in theological studies and teaching, it should be emphasised that continuing efforts are needed. In most regions of the world there is still an overwhelming task to be accomplished in terms of encouraging, equipping, and enabling young women theologians to gain access to degree programs, teaching positions, and leadership in churches and educational institutions. As there is a backlash in many regions regarding the presence of women in church leadership and positions in higher education in general, it is very important that women receive strong support at every stage in theological education.

1.10 Interfaith learning in theological education

One of the major challenges facing theological education at the start of the twenty-first century is that of helping to equip the churches to respond to religious plurality.²⁵ The societal and cultural contexts within which this challenge is to be addressed are very varied – one particularly significant difference being between theological education in the historic heartlands of 'Christendom', where religious plurality is being experienced as a relatively new phenomenon, and theological education in societies where the churches have throughout recent history lived as minorities among other faith

communities. In any context, though, there are at least three interrelated dimensions of theological education which will need to be developed in the interfaith area: namely, learning about other faiths; equipping the church's ministry with the pastoral capacity to engage positively interfaith relations; and exploring the fundamental theological presuppositions and implications of interfaith encounter.

Firstly, a knowledge of the beliefs, practices and attitudes of other faith communities is an important prerequisite for theological education in contexts where people's lives have been shaped by different religious traditions. Those being educated theologically need first to hear what Islam means to a Muslim, and then they need to reflect on that in the light of their own Christian faith. Without the former, theological education remains an introspective exercise without the challenge of the other; without the latter, it does not go beyond religious phenomenology.

Secondly, insofar as theological education is designed to equip men and women for pastoral ministry and leadership in mission in the churches, it has to develop within them the ability to navigate the complexities of interfaith relations with confidence, sensitivity and integrity. Such navigational ability is not merely a matter of acquiring a set of skills; at a more fundamental level, it is the formation of a set of attitudes arising from a Christian orientation towards the other.

Thirdly, theological education in and for the interfaith arena must include theology. This may seem a truism, but in fact it is easy for engagement with other religions to be kept apart from the core matter of developing credible ways to believe the faith today. Serious recent theological reflection in this area links interfaith engagement to the heartlands of Christian theology – it is in the core affirmations of Christian faith that motivations for inter-religious encounter are to be found, and that encounter in turn reflects back on the churches' understanding of that faith.

In summary: (i) inter-religious dialogue for theological education in the twenty-first century is not an arbitrary option, but a necessary pre-condition and obligatory and basic dimension; (ii) interfaith-concerns should be integrated into all disciplines of theology and not delegated just to one branch or special module and seminar; (iii) inter-faith learning cannot take place without sharing (and/or further deepening) one's own personal journey of direct encounters with people of other living faiths; (iv) sharing appropriate resources for innovative models on interfaith-learning is of extreme importance for the future of theological education.

1.11 Youth, theological education, and ecumenical formation

The majority of Christians in the South are below the age of forty, a fact that theological educators need to keep in mind with regard to every aspect of their work. Educating youth means equipping future generations theologically so that they will be able to face the challenges of their time. Ecumenical formation

should be approached as an ongoing educational process, whose coherent aim through its different stages, beginning in early childhood, is to build up the body of Christ, that is, the unity of the church.

Youth have different needs depending on their age group and on their different cultural, ethnic and religious contexts—including multi-religious or atheistic contexts, minority churches, ethnic churches, etc. Young people can never be treated as a homogenous group. Theological education of youth cannot disregard these different needs, but it should respond to and satisfy them using interdisciplinary and inter-religious approaches.

Ecumenical theological education can be a way to raise up a strong new generation of Christian leaders for whom the vision of Christian unity is an integral part of their identity and understanding of the church's mission. Through ecumenical formation, young people discover that they are part of something bigger and deeper than they could ever imagine, and they will develop a commitment to transform and reinvigorate the church.

2 Changing Context of Theological Education

2.1 Unequal allocation of resources and the continuing movement of theological scholars from the South to the North

Several advances have been made with regard to theological education since 1910, namely the creation of independent institutions of theological education in the churches of the southern hemisphere and the development of indigenous and contextualized models of theological education in many parts of the world. At the same time, we are convinced that new (and old) challenges continue to hamper both the relevance and the accessibility of theological education. Some of these challenges seem to be even more dramatic than a hundred years ago. Thus it is urgent that efforts for coordinating international networking and solidarity in promoting theological education be increased. It is the intention of this part of the report to highlight some of the challenges facing theological education and to identify signs of an emerging crisis in theological education in the twenty-first century.

The absolute majority of resources for theological education – in terms of teaching staff, scholarship funds, theological libraries, and publications – are still located in the global North, while the majority of the needs for theological education (recognising the remarkable southward shift of the centre of gravity of world Christianity) are in the South. The Association of Theological Schools has more than 250 member institutions in the United States and Canada, while in the whole of South East Asia there are only 104 theological education institutions (related to ATESEA), and in the whole of South and Central Africa there are only some twenty institutions (with membership in ATISCA). The average full cost for one student place per year at Princeton Theological Seminary is approximately 60,000 USD, while the average cost for a BTh

student place in an institution of theological education in Nepal is just 1,000 USD per year. Access to PhD scholarships, to theological library resources, and to research visits for theological students from churches in the South to countries of the northern hemisphere has become ever more difficult, not least due to the restriction of visas and increased health insurance costs.

We continue to observe a tangible *brain drain of highly trained theologians from countries of the South to countries of the North*. Colleges in the South are simply not able to pay adequate salaries. South-South exchange in theological education is demanded but not sufficiently developed or funded. Serious *discrepancies in terms of availability and accessibility of higher theological education* can be observed between countries (compare, for instance, South India and Nepal, Bhutan, Bangladesh or Vietnam and Cambodia) and between different regions within one country. The implications of *global migration* for the landscape of theological education have not yet been fully examined or understood. Related to these phenomena is the *unbalanced system of transfer of theological knowledge between the churches of the North and the churches of the South*: while much of the theological knowledge produced by the theological faculties in the Anglophone North is forwarded to theological colleges in the South, there seem to be blockages to movement in the other direction. New theological knowledge produced in the institutions and churches of the South does not, in general, make its way to the seminaries and churches of the North. (Nor is there easy movement of new knowledge between, for instance, Africa and Asia.) Many European books can be found in the theological libraries of Africa, but comparatively very few books of African origin or relating to African theological developments can be found in the libraries of Europe.

2.2 *Explosion in the demand for higher education*

According to the UNESCO Report on Higher Education in 2007, the twenty-first century has begun with an explosion in the number of higher education students. Enrolment has increased from approximately 72 million in 1999 to 133 million in 2004. Excluding North America and Western Europe, enrolment in the rest of the world has more than doubled in these five years, with an increase from 41.1 million to 99.1 million. China alone increased its share from 6.4 million in 1999 to 19.4 million in 2004, giving it the largest higher education enrolment in the world at more than 23 million in 2005. This dramatic growth is reflected in the growing demand for theological education in many countries in the South. However, the capacity for theological education in many regions is far from keeping pace with church growth—and this picture is worsening; just as the Christian populations in the West are shrinking, those in Africa and Asia are young and growing very fast.

2.3 *Constantinian models of theological education for pre-Constantinian contexts*

It can be argued that the predominant trend for the past one hundred years has been to export models and curricula of theological education from the West – and its Constantinian or post-Constantinian church setting – into contexts in the South, which in most cases have a pre-Constantinian setting.²⁶ Many of the problems and unsolved challenges related to the contextualization of theological education in the churches of the South are related to this background. Much of what is happening in Evangelical or Pentecostal theological education can be regarded as reflecting a pre-Constantinian church situation, whereas much of what has been developed in mainline Protestantism and other established churches reflects the predicaments of a post-Constantinian setting. One of the fundamental tasks today is to strengthen the self-reliance and independence of theological education institutions and curricula in the churches of the South which have to adapt themselves to pre-Constantinian settings.

2.4 *Proliferation of new colleges and bible schools*

The increasing demand for theological education in the global South has given rise to a *mushrooming of new colleges and bible schools*. While this proliferation reflects a genuine desire for access to theological education, the rapid growth and commercialization of theological education has led to negative side-effects. Many of these new schools offer only light or ‘fast food style education’; they have no libraries, no developed curriculum, and no consistent educational framework. Many of the new schools do not have developed relationships with the indigenous churches which exist in their contexts or connections with the established associations of theological schools. This fragmentation, lack of cooperative relationships and common standards, and general lack of integration in the theological education landscape in some regions has reached an unprecedented level.

2.5 *Lack of financial viability and quality governance of theological colleges*

Mainline theological education institutions are having financial difficulty in some areas *due to shrinking membership and financial setbacks in the related church bodies*. Interdenominational colleges are under similar pressure. The increasing shortage of ministers in some churches is related to this lack of financial support for theological education. Observers have noted problems in governance and management in some institutions of theological education. Leaders may have been appointed for the wrong reasons or may not bring the needed competence in academic administration or financial management. Many associations of theological schools in Africa (and to a certain extent in Asia) remain fragile due to lack of continuous funding, one-sided dependency on outside resources, lack of commitment from individual member schools, or shifts in accreditation processes to government related agencies. Thus

commitment to common curriculum development, common training of theological educators and common institutional support is low.

2.6 Shift towards state-funded departments for religious education

As church funds are dwindling and financial support for church-based theological education has become unreliable in the North as well as the South, there is *a trend in certain contexts to state-funded departments of religious education*. In several cases theological faculties which were closely related to churches and served both ministerial formation programmes as well as general religious education programmes have been transformed into departments of religious studies which are integrated into larger faculties of humanities (for example in UNISA, South Africa). This can imply new chances, such as more openness and potential for interdisciplinary research and academic recognition, more financial stability, overcoming dependency on one major denominational tradition. However, this development also poses some questions: How is the inner coherence and church-related responsibility of theological education exercised if the structural framework does not emphasise ministerial formation? How are churches able to formulate their own priorities and directives if they are not structurally related to the institutional framework of theological education?

2.7 Changes in the composition and background of student communities

The age, gender, and denominational backgrounds of students entering theological education continue to change. Fewer students enter theological education with the explicit aim of pursuing ordained ministry. Students tend to be older, with settled families, and from more diverse backgrounds. Some come without foundational Christian formation, and an increasing number come from charismatic and Pentecostal backgrounds. Many come with a job or profession to be maintained along with formal study. Many churches have developed ‘multiple paths of preparation for ordination’, some of which do not require a seminary degree. Some of these alternative patterns of preparation follow models common to the Pentecostal traditions which have not required formal seminary education for the majority of their ministers.²⁷

2.8 Lack of theological education and the growth of Christian fundamentalism

There is a worldwide resurgence of religious fundamentalism and confessionalism, both in churches and in the related theological education institutions. Anti-ecumenical sentiments are on the increase in Latin America and in some countries in Asia and Africa. Many argue that this situation is related to the lack of theological research, that is, to the gap between academic theological knowledge production and popular Christian perceptions, publications, religious literature, hymns, and sermons which inspire the daily realities of life. In many cases what is missing is a popularized theology which can communicate to Christians at the grassroots. Instead populist theological

idioms tend to dominate which are not informed by sound contextualized theology.²⁸ In many theological faculties and seminaries in the South, resources are so limited that lecturers can be supported only on a part time basis, thus reducing the possibilities for extended research and the development of contextual theological resources that might be used in local theological education and inform all aspects of the practice of ministry.

2.9 Weakening of interdenominational cooperation and joint programmes in theological education

There is a trend toward *cutting financial support for interdenominational, intercultural, and ecumenical programmes in theological education*. The number of chairs and institutes for missiology, world Christianity and/or ecumenism courses has been reduced in some regions (for instance, in Western Europe and India) and the financial situation has made it more difficult than ever for interdenominational and joint programmes to remain financially viable. Many denominations, even smaller churches and dioceses, seem to prefer their own small college or seminary rather than joining existing interdenominational institutions. *International financial support for promoting ecumenical theological education has become very limited.*

While the Theological Education Fund (TEF) of the WCC had a keen interest in promoting United Theological Colleges and contributed significantly to a number of institutions which are now well established (United Theological College of the West Indies, founded 1966; United Theological College Harare, founded 1954; United Theological College in Bangalore, founded 1910), we see today that the expectations aligned with this model were met only partly. Recent experiences have shown that United Theological Colleges can provide a viable basis for theological education only if there is a balanced relation between the supporting member churches and the interdenominational college; that institutional instability can occur for such institutions where minority churches feel dominated by majority churches; that for many churches the dominant expectation continues to be that theological education should benefit their own church and denominational identity; and that the number of United Theological Colleges has not increased much in the last fifty years.

2.10 Migration and theological education – new needs for theological training programmes for migrant churches

In the past one hundred years we have witnessed the end of colonial rule, enormous vitality in local ministry, the birth of a polycentric world church, and a new shape altogether with the shift to the global South. We have also seen in the North the emergence of new immigrant churches originating in the South. From the sixteenth through to the middle of the twentieth century, Europeans migrated south, taking with them European models of theological education. Since the middle of the twentieth century the trend has reversed, with massive migration to Europe, North America, Australia and New Zealand. African,

Asian, Latin American and Pacific Islanders have now become part of Christianity in the western hemisphere. While the legacy of European Christendom and its patterns continues to influence many churches in Asia and Africa and the theological thinking and ministerial formation there, forms of non-Western Christianity, including new models of theological education, are spreading in pockets of the West.

3 Affirmations and Recommendations

The following affirmations and recommendations have been identified by the study group as having strategic importance for the future of theological education in world Christianity.

3.1 Christian mission and theological education

We *affirm* that theological education is vital for the transmission of Christian tradition from one generation to the next and for integral Christian mission in today's world. Theological education is essential for the renewal and continuity of the church and its leadership. Theological education is a matter of survival for an authentic and contextual mission of the church in all contemporary contexts.

We *recommend* that churches and partner organisations increase their efforts to strengthen, to accompany, and to enhance theological education – particularly in Africa. Courses on Christian mission, world Christianity, church unity and ecumenism should be given a prominent place and be strengthened in theological education institutions around the world in the coming decades.

3.2 Global and regional forum on theological education

We *affirm* the broad-based dialogue process which is underway with Edinburgh 2010 and recommend that it continue with involvement of representatives from all historical and new Christian churches which are part of world Christianity today. This dialogue process on goals and common cooperation in theological education is needed more urgently now than ever before, in order to avoid isolation and fragmentation in theological education and to enhance cooperation and common responsibility.

In the light of the very few opportunities for dialogue between historical, Evangelical, charismatic, Pentecostal, and independent churches on theological education, we *recommend* that a continuous global forum (a working group) on cooperation in theological education be created. This Global Forum could serve as a continuation committee within the Edinburgh 2010 process to take up some of the challenges identified in this report by bringing together representatives from major associations of theological schools, networks for theological education, and partner organisations supporting theological education. It should cooperate with the WCC's programme on Ecumenical Theological Education and can function as an enlarged framework of WOCATI

(World Conference of Associations of Theological Schools). At the same time the regional ecumenical organisations (such as CCA in Asia, AACC in Africa, CLAI in Latin America) might play a new role in strengthening and supporting networks, fundraising and grant-giving for theological education within their regions.

3.3 Bridging the divide of unequal accessibility of theological education

We *affirm* that access to theological education should be available to all segments of the Christian family, the churches in South and North, East and West, women and men, people from poor and affluent backgrounds (see categories of access to theological education as mentioned in section 7). The fast-growing churches in the South have a right and an essential need to have better facilities for theological education.

In the face of glaring discrepancies in terms of availability and accessibility of theological education we *recommend* that adequate attention be given by churches, ecumenical partner organisations, and Regional Ecumenical Organisations for strengthening theological education programmes and institutions, particularly in those areas where the enormous demand for theological education is not being adequately met at present.

3.4 Theological education between church and university settings

We *affirm* that there are legitimate and different historical reasons for some church contexts to opt primarily for church-related theological education and for others to opt primarily for university-related institutional settings of theological education.

While each context has to be looked at within its own right, we *recommend* that churches consider the following questions as they evaluate related priorities concerning the institutional setting of theological education. (i) What church model (church vision) informs theological education? (ii) What is the balance between the different types of theological education in a given context? (iii) What kind of theological education is most appropriate for nurturing and inspiring a missionary church, engaged in public theology, social witness and global solidarity? (iv) Who are the primary subjects of theological learning? For whom and with whom are students learning theology? (v) Do university settings provide for free and genuine academic exchange of values, ideas, and research? Or are universities driven by business agendas and so tend to devalue the relevance of humanities? Does the university setting safeguard the integrity and identity of Christian theology, ministerial and spiritual formation, and the relationship with the existing churches?

3.5 Innovative forms of theological education and formation for ministry

We *affirm* that churches in both the North and the South need to explore new forms of theological education in order to allow for the full participation of all God's people in mission in today's world. Alternative and creative ways of

doing theology and theological education have been developed in churches in both the northern and southern hemispheres, within local and regional theological training centres and ordination programmes as well as in alternative programmes in college- and university-based institutions of theological education. We now have the great opportunity (and challenge) to learn from each other, from the innovative, creative, mission-minded models of theological education which are providing formation, discipleship, and preparation for leadership for both lay people and those preparing for ordained ministry. The primary concern in some areas has to do with overcoming detached and decontextualized styles of doing theology and the predominance of the university paradigm of preparation for ministry. These concerns are being addressed through recognising the increasing diversification of theological education both in the West and in those areas that have inherited Western traditions and, especially, through listening to and learning from those who are developing new or alternative formation and education programmes that are focused directly on God's mission and ministry in the world.

We *recommend* that churches and institutions of theological education develop processes of genuine mutual listening with their respective partners in other parts of the world in order to learn about the innovative patterns of education and formation which exist in many contexts and so move beyond traditional patterns of theological education and the stereotypes often used in viewing other models that tend to simplify complex and demanding situations.

3.6 Church support and ownership of institutions of theological education

We *affirm* that churches, mission organisations and ecumenical partners have a key responsibility for supporting and enabling high quality institutions of theological education while respecting a certain degree of autonomy in their operating and academic research. There are different models by which ownership of theological education is expressed in different contexts. Theological education not only serves the building up of the church from the perspective of the reign of God, but it also creates social awareness, political discernment, social involvement, and Christian participation in the transformation processes of society. Investment in theological education is a direct investment into social and political development and the raising of educational levels.

We *recommend* that churches and agencies (development, mission, and others) reconsider their priorities in terms of making more regular support available for institutions of theological education. As there is no existing standard for the amount that churches should make available to theological education, we recommend that the UNESCO recommendation—that nation states should make available at least six percent of their annual gross national product for higher education—be applied to the churches' support for theological education.²⁹

We also *recommend* that consideration be given to means of strengthening theological education in those countries in which Christianity is just emerging in a way which does not impose the fragmented forms of denominational Christianity inherited from the West.

3.7 New forms of global and regional solidarity in theological education

We *affirm* the ongoing obligation of developing new forms of global and regional solidarity in theological education. As many mainline churches in the United States and Western Europe face decline in membership and financial resources, new and financially gifted churches in countries like South Korea, Taiwan, Singapore and other parts of the world should be encouraged to explore a new system of global solidarity for promoting ecumenical theological education worldwide. It is time to review the old one-sided system of funding grants and scholarships and consider whether the WCC or another central organisation should be remobilized for this work, whether primary responsibility should rest with regional bodies, or whether a new approach altogether is needed.

One of the most important forms of developing solidarity and networking in theological education has been the establishment of regional associations of theological schools—which now exist in many parts of the world. Their viability and relevance, however, varies widely, with some providing strong support for the schools in their region while others are dormant. Regional associations should have able and committed leadership and a stable office location; regular contributions from member institutions to establish financial self-reliance; a focused programme for the production of contextual theological textbooks, a common curriculum, and continued education for faculty; a system of assessment and institutional enhancement; working relations with ecumenical partners and the maintenance of communication with all schools in the region; diversity among the member schools in terms of denominational affiliation and faith tradition.

We *recommend* therefore that a round table of ecumenical partners be established for sharing financial, human, and material resources and to coordinate international support for theological education in the South. It is also recommended that joint efforts be made to revive existing associations of theological schools to serve as an instrument for ecumenical regional cooperation, common project planning, and quality enhancement.

3.8 The relevance of theological education for the unity of the church

We *affirm* that theological education is a task common to all Christian churches and that efforts should be made, as much as possible, to do everything in common in fulfilling the Christian mandate of theological education without violating ecclesial or denominational identities in a given setting. The increasing fragmentation and denominational isolation of institutions of theological education is harmful to the very nature of the mission of theological

education, which is to introduce people to what it means to be the whole body of Christ in today's world.

We recommend that efforts should be taken to increase interdenominational cooperation, that synergies be sought between different denominational institutions of theological education, and that wherever possible interdenominational settings of theological education be developed and strengthened.

3.9 New models of online-education and e-learning in theological education

Recognising the profound impact that information and communication technologies (ICTs—or simply IT in some contexts) have had on education, we *affirm* that theological education is about communicating God's good news and creating new abilities to communicate this good news in today's world. Therefore new information and communication technologies should be explored and developed for use in theological education, including web-based courses of study, research groups working via the internet, distance degree courses at all levels using digital formats, and electronic library and other data resources.

We recommend that deliberate attention should be given to issues relating specifically to theological education, such as: what kinds of theological curricula and individual courses can be easily and appropriately provided electronically (i.e., online, via CD-ROM, or other electronic memory device)? What diversified forms of theological education in non-residential patterns (such as TEE programmes) can benefit from the use of the new ICTs? There is widespread use of ICTs in theological education around the world, in Evangelical, Pentecostal, and some mainline institutions, but common understandings of transferability and assessment of learning are still to be developed.

3.10 Financial viability of theological education

We affirm the cooperation of church and theological education leaders in the development of improved strategies for the financial viability of theological education and the establishment of common regional standards of financial viability for theological colleges in the southern hemisphere. How to finance theological education in the South? This question is of vital importance for the future of world Christianity. Studies show that deep problems with regard to financial viability are also known in the North.

Although issues of financial stewardship and sustainability are urgent throughout theological education in the South, there has not been a comprehensive study on the topic since 1975.³⁰ *We recommend* therefore that a major international study be done on the financial viability of theological education both in the North and in the South.

3.11 Innovative models of engaging with persons of other faiths through theological education

We *affirm* that engaging with people of other faiths is an essential component in theological education. This engagement should take seriously the following four forms of dialogue: (i) the dialogue of life, where people naturally relate to each other across religious boundaries in the course of their daily living; (ii) social dialogue, where people of various faiths collaborate with one another in the cause of peace and justice; (iii) intellectual dialogue, which can explore different beliefs and their claims to truth; (iv) spiritual dialogue, where people open themselves to the force of one another's religious experiences.

We also *affirm*: 'Dialogue does not require people to relinquish or alter their beliefs before entering into it; on the contrary, genuine dialogue demands that each partner brings to it the fullness of themselves and the tradition in which they stand. As they grow in mutual understanding they will be able to share more and more of what they bring with the other. Inevitably, both partners to the dialogue will be affected and changed by this process, for it is a mutual sharing'.³¹

In order to engage appropriately in such dialogue Christians, both laity and clergy, need to be well-trained and secure in their understanding of their own Christian tradition and theology. We are aware of the growing importance (and number) of highly equipped and well-funded Muslim institutions of higher and academic education worldwide, and believe that it is vital for the Christian family not to renounce its own tradition of a strong commitment to higher theological education. Although Christians need to be equipped to engage in dialogue with people of all world faiths—as well as the 'faith' of secularism—we believe that given the contemporary world situation it is vital for Christians to be able to engage constructively and confidently with Muslims. The future of Christian-Muslim dialogue needs well-educated pastors and well-trained lecturers of theology and religions in institutions of theological education. The future of many Christian minority churches in Muslim countries also depends to a considerable extent on the educational level of their leadership and their ability to enter into qualified dialogue with Muslim neighbours. We also believe, given both the tragedy but also the renewal of Christian-Jewish relations during the past a hundred years, that theological education needs to encourage exploration of the unique aspects of the Christian-Jewish relationship.

We therefore *recommend* that a collection of innovative models and curriculum proposals for dialogue with people of other faiths should be made available on the internet site of ETE and related bodies.

3.12 Diversity of human languages and the dominance of English in global theological education

We *affirm* that the investment in a variety of languages for theological education is an essential prerequisite for achieving *unity in diversity* in world

Christianity. All churches are challenged to develop a balance between the need for becoming open to the challenges of the globalized world and the need for vital interaction with and inculturation in the local cultures in their own context. All churches are challenged to become ‘glocal’ in their own identity and in their capacities for dialogue. The appropriate means to assist in this process is theological education. But becoming ‘glocal’ necessarily entails the development of a counter-balance to one-sided dependency on English language in theological education. The plea of Edinburgh 1910 to develop concepts of theological education in vernacular languages is not yet sufficiently answered and fulfilled.

We therefore *recommend* that deliberate efforts be taken to strengthen non-Anglo-Saxon teaching resources, curriculum developments, and theological publications for theological education. The multi-lingual plurality of human communities and Christian churches will be strengthened and respected the more theological education is not restricted to a mono-lingual setting, but takes place in languages which are close to the communities the churches serve.

Endnotes

¹ The 97-page longer version of this report is available in print from ETE office and also can be found, along with supporting background articles at: www.oikoumene.org/en/resources/documents/wcc-programmes/education-and-ecumenical-formation/ecumenical-theological-education-ete/edinburgh-2010-international-study-group-on-theological-education.html

² As this summary report is not a comprehensive treatment of theological education; only selected references will be offered for other resources and research.

³ The commitment to education prior to 1910 is outlined in Brian Stanley, *The World Missionary Conference: Edinburgh 1910* (Grand Rapids, MI: Eerdmans, 2009) 199.

⁴ Edinburgh World Missionary Conference, Edinburgh 1910, *Report of Commission III: Education in Relation to the Christianisation of National Life* (Edinburgh & London: Oliphant, Anderson and Ferrier, 1910), 371-2; see also David Kerr and Kenneth Ross (eds), *Edinburgh 2010: Mission Then and Now* (Oxford: Regnum, 2009) 85-118.

⁵ Edinburgh 1910, *Education*, 373.

⁶ Christine, Lienemann-Perrin, *Training for a Relevant Ministry: A Study of the Contribution of the Theological Education Fund* (Madras & Geneva: Christian Literature Society & PTE/WCC, 1981); Charles Ranson, ‘The Theological Education Fund’, *International Review of Mission* 47/4 (1958), 432-38.

⁷ Mission Theological Advisory Group, *Presence and Prophecy, A Heart for Mission in Theological Education* (London: Church House Publishing, 2002); Bernhard Ott, *Beyond Fragmentation: Integrating Mission and Theological Education* (Oxford: Regnum, 2002); Max Stackhouse, *Apologia: Contextualization, Globalization, and Mission in Theological Education* (Grand Rapids, MI: Eerdmans, 1988); Peter F. Penner (ed.), *Theological Education as Mission* (Neufeld Verlag, 2005); Daniel Aleshire, *Earthen Vessels: Hopeful Reflections on the Work and Future of Theological Schools* (Grand Rapids, MI: Eerdmans, 2008); Dietrich Werner, ‘Guest Editorial: Theological Education in Mission’, *International Review of Mission* 388 (April, 2009), 2-10; Vidar

Leif Haanes, 'Theological Education and Mission', in Tormond Engelsviken, *et al* (eds), *Mission to the World: Communicating the Gospel in the Twenty-first Century* (Oxford: Regnum, 2008), 391-404.

⁸ Ecumenical Theological Education, 'Message of the Oslo Conference on Theological Education 1996', in John Pobee (ed.), *Towards Viable Theological Education* (Geneva: WCC Publications, 1997), 1-6.

⁹ Mark Laing, 'Recovering Missional Ecclesiology in Theological Education', *International Review of Mission* 388 (April 2009), 11-24.

¹⁰ David Bosch, 'Theological Education in Missionary Perspective', *Missiology* X/1 (January 1982), 17-19; see also Michael McCoy, 'Restoring Mission to the Heart of Theological Education, A South African Perspective' available at [www.oikoumene.org/fileadmin/files/wcc-main/documents/p5/ete/Michael McCoy](http://www.oikoumene.org/fileadmin/files/wcc-main/documents/p5/ete/Michael_McCoy), accessed 8/9/09.

¹¹ See also Mission Theological Advisory Group, *Presence and Prophecy*.

¹² McCoy, 'Restoring Mission', 1.

¹³ World Council of Churches, Ecumenical Theological Education, 'Magna Charta on Ecumenical Formation in Theological Education', *Ministerial Formation* 110 (April 2008), 82-88. Available at www.oikoumene.org.

¹⁴ 'Patterns of Ministry: Theological Education in a Changing World' which was presented at the World Council of Churches Assembly in Uppsala 1968 marks the watershed in developments toward diversified ministry and theological education. See Steven Mackie, *Patterns of Ministry: Theological Education in a Changing World* (London: Collins, 1969).

¹⁵ Ross Kinsler, *Diversified Theological Education: Equipping all God's People* (Pasadena, CA: William Carey, 2008).

¹⁶ Kinsler, *Diversified Theological Education*, 8-9.

¹⁷ www.globalconnections.co.uk; <http://trainforchrist.org/public/>; <http://new.gb-gm-umc.org/umw/>; www.worldevangelicals.org/resources/2005_02.pdf.

¹⁸ Robert Brynjolfson & Jonathan Lewis (eds), *Integral Mission Training: Design and Evaluation* (Pasadena, CA: William Carey, 2006), x.

¹⁹ See Glory E. Dhamaraj, 'Lay Women, Mission Practices, and Theological Thought', paper presented at the Queen's Foundation, March 2009, and submitted to Edinburgh 2010 Study Group 6.

²⁰ See www.nccindia.in/affiliates/christianorganization.htm.

²¹ See www.lib.berkeley.edu/SSEAL/SoutheastAsia/seaphil.html

²² Lydia Johnson & Joan Alleluia Filemoni-Tofaeno (eds), *Weavings: Women Doing Theology in Oceania* (Suva: SPATS/USP, 2003).

²³ See: www.eatwot.org.

²⁴ www.anglicancommunion.org/acns/news.cfm/2009/3/3/ACNS4584

²⁵ The following is from Dietrich Werner, 'Edinburgh 2010 Process and Theological Education: The Legacy of the World Mission Conference and the Vision for ETE in the Twenty-first Century', paper presented at the Queen's Foundation, March 2009, and submitted to Edinburgh 2010 Study Group 6. See ETE website on Edinburgh 2010 theological education study process.

²⁶ Today, in many situations in the South, Christians live and practice their faith in a context similar to that of Christians before Christianity was accepted by Constantine and given a respectable status as a state religion. In these situations in the South, Christians are a minority with no political clout, no social status compared to other religious communities. In some circumstances they are despised and persecuted with charges that

they belong to a foreign religion and culture (such as the challenges that Christians face in Indonesia, India, Pakistan, Egypt, and Nigeria). Some of these Christian communities came into being through Western missionary activity during the colonial era and enjoyed special status during the Western colonial time, but then had to adjust to the new reality of having no privilege or position. Therefore they need to rethink their practice of Christianity with a mindset and spirit of pre-Constantinian Christianity.

²⁷ Timothy P. Weber, 'The Seminaries and the Churches: Looking for New Relationships', *Theological Education* 44:1 (2008), 65-92, at 80.

²⁸ Francois Swanepoel, 'Lecture for the Joint Conference of Theological Societies', Stellenbosch University, June 2009.

²⁹ UNESCO, CONFINTEA VI, Belem, Brazil, May 2009.

³⁰ Herbert Zorn, *Viability in Context: A Study of the Financial Viability of Theological Education in the Third World. Seedbed or Sheltered Garden?* (London: TEF, 1975). See also Yeow Choo Lak, 'The Financial Viability of Theological Formation', in Pobee, *Towards Viable Theological Education*, 94-102.

³¹ 'The Way of Dialogue', Appendix 6 of the Lambeth Conference 1998, available at www.anglicancommunion.org/the-holy-land/info/lambeth1.cfm.