Edinburgh 2010 process and theological education - the legacy of the world mission conference and the vision for ETE in the 21st century

Contribution for Conference „Ivy Tower and Muddy Grounds“, The mission realities of theological education
Selly Oak Centre for Mission Studies
Queens Foundation, Birmingham
27-29 March 2009

(A)
The centenary conference Edinburgh 2010 and the global study process on world mission/theological education in the 21st century

Dr. Dietrich Werner, ETE/WCC Geneva

The Case of Bossey
Ecumenical Institute of WCC as an example of an alternative approach to theological education

- founded in 1946
- center for contextual ecumenical theological learning
- focus on the Bible, the World, the World Church
- four-dimensional understanding of theological education as
  a) language studies, b) history of religions and sociology of missions, c) in interdisciplinary seminars on ethical frontier issues, d) integration between social, theological/ biblical) and spiritual learning

Edinburgh 2010 – emergence of a common concern for theological education

- The plenary session of the Edinburgh 2010 world mission conference: A focus on the Edinburgh 2010 Centre in the 21st century
- Edinburgh 2010 and the global study process on world mission/theological education in the 21st century

Dr. Dietrich Werner, ETE/WCC Geneva

Edinburgh 1910 – origin of the global ecumenical movement

- 1200 delegates from 150 mission societies and churches, only 17 representatives from so-called „mission fields“
- Sense of urgency for world evangelization, „the evangelization of the world in this generation“ (John R. Mott and J.H. Oldham)
- Protestant and anglo-saxon dominance, absence of roman-catholic and orthodox representatives
- 8 sections dealing with world mission priorities for the 20th century, focus on ecumencial unity for common world mission (section 5)
- Appointment of continuation committee which led to the launching of IRM (1912) and the formation of IMC in Lake Mohonk, NY (1921)
- Subsequent formation of Faith and Order Movement (1927 in Lausanne) and Universal Christian conference on life and world (1923)

Edinburgh 1910 – emergence of a common concern for theological education

- Commission V in the Edinburgh 1910 world-mission conference: The questions of the establishment of a theological education for the establishment of new forms of missionary and educational work among future missionaries and their training
- Until Edinburgh 1910 the majority of missionaries were trained at seminary level, only in exceptional cases was Theological/Missionary Mission in the 1st. century missionaries were also trained at an academical level
- In measuring existing mission seminaries and faculties for training, Edinburgh 1910 came to the conclusion that the education of missionaries needed to be drastically improved in terms of both
  a) language studies, b) history of religions and sociology of missions, and c) in general principles of missionary work
- Interdenominational cooperation of missions, agencies for social work and educational programmes for missionaries, led to the Dublin conference in 1914, which led to the Edinburgh conference in 1928, where the task was to discuss the standards for training of missionaries and their education
- The formation of IMC, the Institute for Missionary Cooperation, was to take place mainly in central missionary colleges (e.g., as before in the Imperial denominational mission colleges), which were to be formed to provide the training for future missions
- The Edinburgh conference saw the establishment of an international committee, which was to be open to missionaries of all Christian denominations
- Three plans were studied and resolved in their conference: Christian education and theological education in particular. Without using the terminology yet this can be seen as the formation of a global mission for the development of interdenominational theological education
- The Edinburgh conference led to the formation of TEF in 1958 which now stands in its own right

Dr. Dietrich Werner, ETE/WCC Geneva
After Edinburgh 1910 – different streams of commitment for ecumenical theological education

- 1945 founding of Bossey Ecumenical Institute as focal point for ecumenical programmes for teachers of theology and their students
- 1947 founding of World Council of Christian Education (originally World Sunday School Board)
- 1959 foundation of Theological Education Fund in London Bromley with three main goals
  - to strengthen the renewal of theological education and its interdenominational and international character
  - to provide a greater variety of educational opportunities for Christian young people
  - to promote the unity of all Christians by encouraging and assisting institutions and individuals in the South

- 1958 establishment of an office for Education in WCC after Uppsala focus on liberating patterns of education (Harold Fisk, Fred Lowry, Ivan Mikk)
- 1977 formation of the PTE-program of WCC (Samuel, Amstend from TTS Madura)
- 1992 formation of ETE program

History of ETE

Theological Education Fund (TEF), founded 1958 during Ghana assembly of IMC

with three Mandate periods
- 1958-1965, focus on institutional and inter-denominational education for the South
- 1965–1970, focus on new teaching materials written by leading theologians from the South
- 1970-1977: critique over against western concepts, with new teaching materials written by leading theologians from the South

Key criteria:
- Quality of TE
- Authenticity of TE
- Creativity of TE
- Viability of TE

Changes in the landscape of global Christianity since 1910

- Growth of Christian Churches in the Southern hemispheres
- Shift of the center of gravity of Christianity to the global South
- De-colonialization and growing independence of churches in the South

- Loss of credibility and self-confidence of Western Christendom after two world wars

- Churches in the global South training their own clergy and lay people in a variety of programs and institutions

- Formation of regional ecumenical organizations in the South

- Pluralization of Christianity and ongoing denominational fragmentation

- Emergence of new churches and Christian movements beyond the historical Western churches

- Pluralization of major ecumenical players in the ecumenical movement (WCC not any more being the only player)

- Emergence of a movement for a wider ecumenism due to interfaith dialogues in Asia which moves beyond some of the forms of historical ecumenism

- Encouraging need to re-formulate a common understanding of mission and priority mandates for theological education for Christendom in the 21st century

Changes in the landscape of theological education since 1910

- Emergence of independent institutions of theological education in countries of the global South (more than 5000 TE colleges today)
- Pre-dominance of university or college-based type of theological education challenged by churches in the South
- Emergence of contextual liberation and inculturation theologies in the 60s and 70s which challenge the patterns of theological education formed in a context of Western Enlightenment and Academic Context

- Pluralization of types and networks of theological education

- Emergence of theological education by extension models which are less expensive than residential models and more targeted to lay theologians and rural catechists

- Emergence of regional associations of theological schools in the global South (Afrisc, Ecisco, Sercaf, Svaty, Gama, L&tete, Botswana, etc.)

- Polarization and fragmentation in theological education by the ecumenical – evangelical divide

- Centralization of higher education and trend towards e-learning and Distant Learning Models

- Emergence of new disciplines in theological education as a result of increased contextualization and encounter with social science (pastoral theology, feminist theology, World Christianity/Ecumenism, Dalai Theology, Eco-Theology)

Global Challenges for theological education in the 21st century

1) there is a huge demand in the availability and accessibility of higher theological education in many countries
2) Access to theological education in all is hindered between faith and South between women and men, between the people and candidates for ministry
3) there is a need for partnership between theological education and theological education in order to ensure the quality and reliability of trained theological education
4) there is a need for proper teaching and learning materials and proper teaching and learning methods
5) there is a need for a proper training of teachers for theological education
6) there is a need for proper training of teachers for theological education
7) there is a need for improvement in the quality of theological education
8) there is a need for improvement in the quality of theological education
9) there is a need for improvement in the quality of theological education
10) there is a need for improvement in the quality of theological education
Some global challenges in theological education today – concrete examples

1. Chile: A large proportion of those studying theology come from pentecostal churches and/or charismatic forms of faith.
2. Nepal: Initially due to ecumenical formation programs and growing anti-ecumenical sentiments and propaganda in churches and mission organizations.
4. Ghana: More than 40 new Christian universities from evangelical and global churches have been founded outside of North America and Western Europe since 1970 (World Council of Churches).
5. Nigeria: African Instituted Churches and some Pentecostal Churches asking to be building up their own theological colleges and theological faculties.
6. GUNS-NETWORK: accreditation procedures and processes moving to governmental bodies and standards set by global bodies related to UNESCO.
7. ATESEA: ecumenical networks of theological institutions remaining fragile, with notable and sometimes not working projects.
8. Edinburgh New College: number of theological students studying for ministry training considerably corrupted in study theology.
12. ECHOS – new projects for holistic ecumenical formation and interfaith learning for young people.

Diverse types and models of theological education

A) Historical Types of TE
1) "Life wisdom" or "habitus" model of TE (monastic movement).
2) "Scientific" model in which theology is perceived as science.
3) "Community" model, where theology becomes the work of theological educators.
4) "Professional" training model, in which TE is concerned with the inner ecclesiastical models of the Christian Community (Edward Parker, Thomas: The Fragmentation and Unity of Theological Education, Philadelphia 1983).

B) Types of TE according to institutional environment today
1) (church-based) seminary type of theological education.
2) (ministerial type of theological education (ministerial formation).
3) Non-residential, extension types of theological education.

C) Types according to goals of TE
1) non-degree granting programs of TE.
2) degree granting programs of TE (BTh). 
3) post-graduate degree granting types of TE.

D) Types according to target groups of TE
1) TE in ministerial formation, leading to a church based pastoral ministry.
2) TE as theological education for non-ordained lay ministers in the church.
3) TE as general Christian education for laypersons.
4) TE as part of Departments for Religious Studies.

Programmatic initiatives of ETE for « Alternative models of theological education »

Six key questions:

1) Is there a proper balance between the different types of TE in a given context? What kind of church model (vision) is informing and guiding what type of TE today?
2) What kind of TE is needed for a missionary church, engaged in public theology, social witness and global solidarity?
3) What are the primary subjects of theological learning/target groups of theological learning? For whom and with whom are we learning theology?
4) How do we relate contextuality (relevance) and catholicity (ecumenicity) in theological education?
5) How are institutional and spiritual learning intertwined in theological education?
6) What is / for which context - the most relevant place/learning context for theological education?

ACCESS – One of the Key questions of alternative models of theological education (R. Kinsler)

1) Geographical access
   - Traditional (traveling) forms of theological education have reached out primarily to those who could leave home community, environment and the local church for extended periods of further study.

2) Economic access
   - Some theological education is no longer able to reach nearly all students and their local resources for support.

3) Cultural access
   - Theological education programs in TE can more easily adapt to the cultural and linguistic diversities of their communities.

4) Ecumenical access
   - Is it possible that a composite of ordained programs may enable clergy to select for theological training only candidates for ordained ministry, accredited programs can open the door to theological education more widely and accessible to all members of the church.

5) Reliance on some churches have traditionally been marginalized from theological education programs and/or theological education models and institutions. Emerging the constituency of TE for women and people of color, change the constitution, methodology and use context of theological education.

6) In many regions and traditions, theological education is oriented towards higher academic and professional standards that elevate the pure form of academic learning to the point that the church in some cases disassociate. Some de-centralized programs have been more successful in addressing the needs of theological education.

7) In Reforming theological education, previously has made some efforts to provide better access to persons with differing material, emotional and social deficits.

8) Methodology and pedagogical approaches and structure that focus not only on reproductive knowledge-based styles of learning but also in including modes and stories that are open to equipping people for their own current theological education so that education is not only for growth.

9) Increased access
   - In theological learning in centralized or de-centralized models of TE open to ensuring different Christian and religious spiritualities.

Programmatic initiatives of ETE for « Alternative models of theological education »

- A) Historical Types of TE
- B) Types of TE according to institutional environment today
- C) Types according to goals of TE
- D) Types according to target groups of TE

The project of the centenary conference 2010

Vision:

- The forthcoming Centenary of the World Missionary Conference held in Edinburgh in 1910 is proving to be a significant moment for many people who are seeking direction for Christian mission in the 21st century. Several different conferences within World Christianity have begun to plan significant events in 2010. Since 2005 several significant conferences have met to discuss how to plan an International Conference. This biennially and multi-dimensional event known as ECMOND (2010) is hosted by New College, Edinburgh, and moderated by an International Convener, Dr Daryl Bala.

Governance:

- It is governed by a 20 member General Council representing the majority Christian families, composed of 20 people representing the following member organizations:
- (a) major groupings planning international mission events around 2010;
- (b) church associations involved in common missional conferences around 2010;
- (c) global mission networks;

- Major study on spiritual formation in theological education MF 3
- Historical references:
- A) Historical Types of TE
- B) Types of TE according to institutional environment today
- C) Types according to goals of TE
- D) Types according to target groups of TE

- Vision:
- The forthcoming Centenary of the World Missionary Conference held in Edinburgh in 1910 is proving to be a significant moment for many people who are seeking direction for Christian mission in the 21st century. Several different conferences within World Christianity have begun to plan significant events in 2010. Since 2005 several significant conferences have met to discuss how to plan an International Conference. This biennially and multi-dimensional event known as ECMOND (2010) is hosted by New College, Edinburgh, and moderated by an International Convener, Dr Daryl Bala.

- Governance:
- It is governed by a 20 member General Council representing the majority Christian families, composed of 20 people representing the following member organizations:
- (a) major groupings planning international mission events around 2010;
- (b) church associations involved in common missional conferences around 2010;
- (c) global mission networks;
The project of the centenary conference 2010

Goals:
- Church and world: to provide an opportunity to celebrate what God has done in the growth of the Church over 100 years and its proclaiming concern to lose the weight of the world on the Church.
- Distinction between the past and present and to portray the concern to lose the weight of the world on the Church.
- The biblical call to mission will be affirmed and articulated within our contemporary contexts with particular focus on the meaning of evangelization and relevance of Christian witness today.
- A key component of mission will be realized from the sub-mission perspectives with studies of the Church’s orientation, Church and East, with the Church’s response.
- Guidelines will be developed and studies published to help church and mission leaders evaluate for their own situation models of mission which are proving effective elsewhere.
- Based on a critical assessment of the nature and scope of the purposes for the Church’s mission, proposals regarding spirituality and mission will be developed in the life of the Church.
- Centenary celebrations of mission in humility and hope will be held throughout the world with the Church’s role in Edinburgh.
s
Themes of the global Edinburgh 2010 study processes

The 2010 Mission Themes
- [80] Foundations for Mission
  1) Historical Foundations
  2) Ecumenical, Evangelical, Pentecostal
  3) World Perspectives
  4) New Missions and New Models of Cooperation
  5) Missions and Mission Education
  6) Missions and Mission Education
  7) Missions and Mission Education
  8) Missions and Mission Education
  9) Missions and Mission Education

Projects of the international study group on theological education

1) Summary study report paper to be available by September 2009 on the future of theological education in the 21st century

2) Global Handbook on Theological education

3) Increasing participation and involvement of women theologians networks in Edinburgh 2010 process

4) Regional TE-Resource Books for Teaching Ecumenism

Edinburgh 2010 – international study group on theological education

Goals for the study group on theological education:
- To analyze major global challenges and trends in theological formation and education in the global scale today.
- To provide one major historical study on how theological education in churches particularly of the southern hemisphere is shaped and was shaped during the past 100 years of the missionary movement.
- To consider proposing some short regional surveys on the actual stage of theological education in five different regions (Asia, Africa, Pacific, Eastern Europe, Latin America).
- To identify some basic theological foundations for the interconnection between theological formation, mission and the commitment to church unity and ecumenism in the 21st century.
- To describe some key insights of relevant new (missionary) renewal movements for theological education in different themes.
- To define some overarching key goals for developing and nurturing theological education and the validity of affirmations of theological education in the 21st century.
- To propose some key actions or new models of cooperation for mechanisms of global solidarity of theological education for the Edinburgh 2010 follow up process between the different “facets” adding more or less separately in the area of theological education until today (ecumenical, evangelical, Pentecostal).

Outline of Summary Study Report Paper I
- Edinburgh 2010 – International study group on theological education
- Summary Study Report Paper
- Tentative working draft, Delhi 3rd December 2008

Outline of Summary Study Report Paper II
- 1) Contexts and Case Studies
  10) Interdenominational institutions of theological education – United Theological colleges – promises or failures?
  11) Theological training programs for migrant churches (Queens Foundation and others)
  12) Short-term mission training programs (CWM and others)
  13) Reconstructing churches by reconstructing theological education – a case study on TES in China
  14) Fragmentation and pluralism in TE – a case study on TE in Myanmar
  15) New accreditation criteria and the quality of TE – a case study on TE in South Africa and the other contexts
  16) Reintegration and TE – a case study on the integration between Pentecostal movement, theological education and the ecumenical movement
  17) The role of regional centers of excellence in theological research and studies – a case study of SSEC program
  18) Structural divides and potentials for cooperation in networks of TE – a case study on the cooperation between BTESSC and ATA (ecumenical and evangelical associations)
Women Theologians Networks contribution to Edinburgh 2010 process

Women Theologians Networks contributed to the Edinburgh 2010 process in several ways, including:

1. Women theologians networks bring a unique perspective to theological education, particularly in the context of promoting gender equality and women's participation.
2. They provide support and resources for theological education, including training programs and scholarships.
3. Women theologians networks engage in dialogue and networking among theological educators, institutions, and organizations.
4. They advocate for and promote the full participation of women and girls in theological education.

Global Handbook on Theological Education

Global Handbook on Theological Education is a comprehensive resource that provides an overview of theological education around the world. It includes a wide range of topics, such as:

- Historical development of theological education
- Global trends in theological education
- Challenges and opportunities facing theological education
- Resources for theological education

The handbook is designed for use by theological educators, institutions, and organizations, as well as anyone interested in theological education.

Outline of Summary Study Report Paper III

The outline of the Summary Study Report Paper III includes:

1. Affirmations and Recommendations
2. On TE and mission education
3. On different structural settings and models for TE (church seminaries, private Bible schools, state theological faculties...)
4. On the churches support and ownership for institutions of theological education
5. On global solidarity in theological education
6. On innovative models of training for (cross-cultural) mission and intercultural formation
7. On interfaith learning in theological education
8. On the unity of the church in theological education
9. On new models of online-education and e-learning in theological education
10. On financial viability and global financial support for theological education
11. Concluding service part
12. Selected new websites of important networks of theological education
13. Selected bibliography on global theological education

Women Theologians Networks and Bio

The priceless contribution of women theological educators who have brought women into the scene of mission and theological education, the male-oriented field that supports women in their role to be boundless.

The contribution of the partners of Edinburgh 2010 to have balanced representation of women and men and gender equality in the global church and in all contexts.

Notes for users

- We commit ourselves, in hope:
  - To practice the full participation of women and girls in theological education,
  - To work towards the eradication of violence against women by involving both women and men to challenge and change violent norms in society.

Global crisis in theological education in the 21st century

The global crisis in theological education in the 21st century includes:

1. Globalization crisis
   - Lack of a new generation of well-trained theological educators in contexts rapidly growing churches in the global South
2. Institutional crisis
   - Increasing number of theological colleges threatened by closure, downsizing and instability due to shrinking financial resources
3. Financial supply crisis
   - Growing lack of support for theological education in many churches
4. Financial viability crisis
   - Inefficient financial pressures on theological faculties and colleges budgets and theological education systems which are still dependent on external budget grants from mission agencies or western partners
5. Contextualization crisis
   - Growing pressure on theological faculties and colleges budgets and theological education systems which are still dependent on external budget grants from mission agencies or western partners
6. Academic crisis
   - Accreditation standards vary considerably; increased competition between different cultural contexts of theological education and national institutions of theological education
7. Academic marginalization crisis
   - Vocal concerns and voices in the church in many contexts about the support for theological education (cross-national support, academic focus, and long-term perspective)
On: Global Opportunities for a new quantum leap in quality of TE? - How could major trends in theological education in the 21st century look like?

- Diversification in TE in terms of education providers, forms of TE and curricula or increasing fragmentation of TE?
- Diminishing influence and dominance of „classical“ academic theological education in the West for other parts of the global Church and growing number of contextualized TE?
- Up-grading of important „New“ centers of higher theological education in the South?
- Decreasing polarization between residential and extension types of theological education as many colleges/faculties will be offering both types?
- Increasing relevance of theological lay education and non-formal theological education processes?
- Increasing importance of Christian universities from evangelical background with theological departments in Africa and in terms of their own and increased numerical openness of them?
- Growing relevance of Departments of Religious Studies in Universities both in the West and in the South as a chance for more interdisciplinary approaches?
- Changing constituency for theological studies both in the West and in the South (decreasing candidates for ministry, increasing middle aged and growing number of post-doctoral students in some faculties...) as a chance for new holistic curriculum development?
- Postmodern and Charismatic institutions of TE coming of age and presenting themselves with theological education and research as a contribution to the global Church and the global society?
- Major attempts to counter the grave lack of higher theological education programs in many fast growing churches in Asia?
- Major efforts to counter the rapid increase of religious fundamentalism due to lack of proper theological education?
- Growth of three major sources of changes in TE: feminist theology, eco-theology and ethical?
- Establishment of new centers of higher religious education and research from Muslim background in both the West and the South pushing churches and colleges for more commitment to interfaith learning in Christian theological education?