

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 „Ivory Towers 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 21th century

Dr. Dietrich Werner, ETE/WCC Geneva

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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) lay formation
 - b) ministerial formation and leadership development
 - c) in interdisciplinary seminars on ethical frontier issues
 - d) integration between social, theological(biblical) and spiritual learning



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 anglosachson dominance, absence of roman-catholic and orthodox representatives
- 8 sections dealing with world mission priorities for the 20th century; focus on ecumenical unity for common world mission (section 8)
- 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 (1925)

Edinburgh 1910 – emergence of a common concern for christian education

- the culmination of the optimistic spirit of the great missionary enterprise of 19th century Christianity in the North-Atlantic.
- „evangelization of this world in one generation“ as a common, feasible and practical short-term goal
- Christian Mission as strategic enterprise rallying the „Christian forces“ around would for the conquest of East
- still unchallenged assumption that countries in the East and the South had to gradually adapt and be upgraded to the systems of civilization, Christianization and education which were developed in the „Christian west“ (two different messages!)
- New attention to the importance of education: Key concept of „moral education of the people of the South“:
- „Moral education“ understood as the religious and spiritual education of the masses in countries of the South as education could be the means to safeguard against the negative side-effects of the encounter with western modernization and technological revolution
- Key vision of Edinburgh 1910 that religious education should be strengthened in order to help counterbalancing the ambivalent side-effects of western modernization for the countries of the South.
- *„One of the striking phenomena of the present hour is the worldwide recognition of the necessity of the moral, if not the religious, element in education—a recognition by no means confined to Christian nations, but found also among the Hindus of India, the Confucianists in China, and the statesmen and educators in Japan trained in the precepts of Bushido. With due recognition of the many elements of truth and value in the non-Christian systems of religion and ethics, we should nevertheless be boldness—if we did not at this time reaffirm our conviction that the education of the world demands for its highest and best developments of those elements of truth which are the peculiar contribution of Christianity to the world's thought and life.“ (EW III, 368). Or also: „The impact of western civilization upon the peoples of Africa, with the disintegrating and often demoralizing influences that seem to accompany it, imposes on Christian nations, who have accepted responsibilities in relation to the native races, a binding obligation to provide a new, moral and religious foundation for social life in place of the old sanctions which have been destroyed.“ (ibid. S. 379)*

Edinburgh 1910 – emergence of a common concern for theological education

- Commission V in the Edinburgh 1910 world mission conference: The questions of the „preparations of the missionaries“.
- Commission V was the first time in history that the idea **for the establishment of new forms of centralized and „ecumenical“ education of future missionaries emerged** and was articulated by a common Christian forum.
- Until Edinburgh 1910 the majority of missionaries were trained at seminary level, only in exceptional cases like Danish-Hallesche Mission in the 18. century missionaries were they also trained at an academic level.
- In reviewing existing mission seminaries and facilities 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 mission territories and c) in general principles of missionary work.
- Interdenominational cooperation of mission agencies for common training programmes for missionaries was seen as the priority for the future in Edinburgh 1910. Missionary training programmes were recommended to be upgraded academically to post-graduate levels and to take place mainly in „central missionary colleges“ (not as before just in regional denominational mission seminaries) which were to be foreseen in places like Shanghai, Madras, Calcutta, Beirut and Kairo and should be open to missionaries of all Christian denominations.
- These plans were visionary and revolutionary in their understanding of Christian education and theological education in particular. Without using the terminology yet this can be seen as the birthplace of a global initiative for centralized places of academic ecumenical theological education in various key centres outside the western world to train indigenous clergy and theological educators.
- The paved the way for the foundation of TEF in 1958 which was given birth to within the IMC

After Edinburgh 1910 – different streams of commitment for ecumenical theological education

- 1946 founding of Bessey Ecumenical Institute as focal point for ecumenical programmes for theological education for clergy and lay people
- 1947 founding of *World Council of Christian Education* (originally World Sunday School Convention which existed since 1889)
- 1958 foundation of Theological Education Fund in London Bromley with three decisive goals focusing on
 - Quality of TE combining intellectual rigour, spiritual maturity and commitment
 - Authenticity of TE involving critical encounter with each cultural context in the design, purpose and shape of theological education
 - Creativity of TE understood as promoting new approaches of the churches obedience in mission.
- Three Mandate periods of TEF:
 - Mandate period 1958-1965: emphasis on indigenous and interdenominational places and institutions for theological education in the South
 - Mandate period 1965-1970: emphasis on new curricula developments for the churches of the South and new teaching materials written by leading theologians from the South
 - Mandate period 1970 to 1977: critique over against western concepts of theological education and major calls for contextualization of both forms of ministry and forms of theological education in the South.
- 1969 establishment of an office for Education in WCC after Uppsala focus on liberating patterns of education (Paulo Freire, Ernst Lange, Ivan Illich)
- 1971 integration of World Council of Christian Education into WCC
- 1977 formation of the PTE-program of WCC (Samuel Amirtham from TTS Madurai)
- 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 indigenous and interdenominational institutions for theological education in the South;
 1965-1970: focus on new teaching materials written by leading theologians from the South;
 1970 to 1977: focus on contextualization of both forms of ministry and forms of theological education in the South.

Key criteria:

- Quality of TE
- Authenticity of TE
- Creativity of TE
- Viability of TE



Conference of TEF Fund Committee and TEF Staff 1963

History of PTE/ETE

- Programme on Theological Education (PTE), established 1977 as part of CWME

mandate: To carry on and broaden the concerns of strengthening the renewal of TE in all 6 continents



- Programme on Ecumenical Theological Education (ETE) 1992 after Harare

mandate: focus on ecumenical engagement and formation



Changes in the landscape of global Christianity since 1910

- Growth of Christian Churches in the Southern hemisphere;
- 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 mission 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-realities in Asia which moves beyond some of the forms of historical ecumenism
- Increasing need to re-formulate a common understanding of mission and priority mandates for theological education for Christianity 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 6000 TE colleges today)
- Pre-dominance of a university-or college-based type of theological education challenged by churches in the South
- Emergence of contextual liberation and inculturation theologies in the 60ies and 70ies which challenge the patterns of theological education framed 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 (ATESEA, BTSSC, PERSETIA, SPATS, WAATI, CATI, ATISCA, CETELA, ANZATS, CATS...)
- Polarization and fragmentation in theological education by the ecumenical – evangelical divide
- Commercialization 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; Dalit Theology; Eco-Theology)

Global Challenges for theological education in the 21st century

- there are still grave discrepancies in the availability and accessibility of higher theological education in many countries with fast growing churches; TE capacities not keeping pace with church growth and regional needs
- Access to theological education still is imbalanced between North and South, between women and men, between lay people and candidates for ministry
- there is a trend backwards and cutting in terms of interdenominational, intercultural and ecumenical programs in TE; as many endowment funds are going down in their returns ecumenical theological colleges have more difficulties to become financially self-reliant and viable than ever before; many denominations, even smaller churches or dioceses want to have their own little college of TE
- there is a mushrooming of new colleges and bible schools in many regions many of which have no experience or connection to the organized ecumenical movement; commercialization of higher education affects also TE; fragmentation and disintegration in the area of TE is on the increase
- many churches as well as funding organizations in developmental work still do not give proper priority importance to theological education in their budget plans; the international financial support (and lobby) for promoting ecumenical theological education has remained or become small
- There is a continuous brain drain of highly trained theologians from countries of the South to countries of the North ; grave discrepancies in the availability of proper expert and library resources for theological education continue or widen; South-South exchange in TE is demanded but not sufficiently developed; potentials of global migration for TE still need to be unfolded;
- There is increasing demand for interfaith dialogue in TE due to rapidly changing political scenarios on national and global level and increasing tensions between Christianity and other world religions (particularly of Christian-Muslim dialogue); there also is an urgent need for more expertise in new frontier issues of ethics (bio-ethics, ecological ethics, sexuality ethics and communication ethics) than most of the curriculum plans of institutions of theological education presently prepare for;
- the resurgence of fundamentalism and confessionalism as counter-movements to the pressures of globalization demand for an even deeper commitment for ecumenism by all participants in theological education – despite the dwindling of funds and financial resources.

Some global challenges in theological education today – concrete examples

- 1) **Chile:** a large proportion of those studying theology coming from pentecostal churches and/or charismatic forms of faith
- 2) **Nepal:** virtually no ecumenical formation programs and growing anti-ecumenical sentiments and propaganda in churches and mission organizations
- 3) **Cambodia/Vietnam:** grave lack of well-trained pastors and theological educators
- 4) **global South:** more than 40 new christian universities from evangelical background have been founded outside of North America and Western Europe since 1980 (Joel Carpenter)
- 5) **Nigeria:** African Instituted Churches and some Pentecostal Churches asking to assist in building up their own theological colleges and theological faculties
- 6) **GUINTE NETWORK:** accreditation procedures and processes moving to governmental bodies and standards set by global bodies related to UNESCO
- 7) **ATESEA:** regional associations of theological institutions remaining fragile, vulnerable and sometimes not working properly
- 8) **Edinburgh New College:** number of theological students studying for ministry diminishing considerably; diversification of motivations to study theology
- 9) **India:** Asian Theological Association - major evangelical networks of theological education still unrelated to ecumenical networks of theological education
- 10) **Lviv/Ukraine:** New Distant Learning Master of Ecumenics program for Eastern Europe
- 11) **Basel and Hamburg:** new innovative models of theological training for African Christian immigrant churches
- 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) "university" model, where theology becomes the work of theological faculties
 - 4) "professional" training model, in which TE is concerned with the inner ecclesial needs of the Christian community (Edward Farley, *Theologia: 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) University type of theological education (ministerial formation; Christian education; Study of religions)
 - 3) Non-residential, extension types of theological education
- B) 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
- C) Types according to target groups of TE
 - 1) TE as ministerial formation, leading to a church based pastoral ministry
 - 2) TE as theological education for non-ordained lay ministries in the church
 - 3) TE as general Christian education for lay-people
 - 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? Which 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 intellectual and spiritual learning interrelated in theological education?
 - 6) What is - for which context - the most relevant place/learning context for theological education?

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

- historical references -
- 1) What kind of TE for what kind of ministry in the church?
 - Major Study of Steven G. Mackie: *Patterns of Ministry. Theological Education in a Changing World*, London 1969
- 2) How to contextualize theological education?
 - Major Study of TEF: *Learning in Context. The Search for Innovative Patterns in Theological Education*, London Bromley 1973
- 3) How to reach beyond a residential seminary type of western theological education?
 - Pioneering Publication from Ross Kinsler, *The Extension Movement in Theological Education – a call to the renewal of ministry*, William Carey Library, Pasadena, 1978; later: Ross Kinsler: *Diversified Theological Education. Equipping all God's people*, William Carey International University Press, 2008
- 4) How to do theological education in the context of the community of the grassroots people?
 - Key Study of Samuel Amirtham/John Pobee: *Theology by the People*, WCC 1986
- 5) How to combine contextuality and catholicity/ecumenism in theological education?
 - Key study by John Pobee: *Towards Viable Theological Education. Ecumenical, Imperative, Catalyst of Renewal*, WCC 1997
- 6) How to realize an integral and holistic approach to theological learning and spiritual formation?
 - Major study on spiritual formation in theological education ME 39, 1987, 4ff

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

- 1) **Geographical access**
 - Traditional, centralized patterns of theological education have reached out primarily to those who could leave home, community, employment and the local church for extended periods of full-time study
- 2) **Economic access**
 - The cost of theological education drops considerably when the students remain within their local base of support
- 3) **Cultural access**
 - Decentralized programs of TE can more easily adapt to the cultural and linguistic diversity of their constituencies.
- 4) **Ecclesiastical access**
 - Due to the high cost per candidate of centralized programs many churches tend to select for theological training only candidates for ordained ministry, decentralized programs can open the door to theological education more widely and to any and all members of the church.
- 5) **Gender access**
 - Women in some churches have traditionally been marginalized from theological education programs and/or limited to social ministries with women and children. Strengthening the accessibility of TE for women will gradually change the orientation, methodology and also contents of theological education
- 6) **Class access**
 - In many regions theological education and ministry are oriented toward high academic and professional standards that alienate the poor from leadership and tend to orient the churches to certain class expectations. Some decentralized programmes have better access to a very diverse socio-economic levels of theological education
- 7) **Differing abilities access**
 - Many institutions of theological education only gradually have made some efforts to provide better access to persons with differing physical, emotional and mental abilities
- 8) **Pedagogical access**
 - Dialogical and participatory pedagogical methods which focus not only on repetitive knowledge-based styles of learning and one-way lectures, but are open to equipping people for their own critical theological reflection are not always taken for granted
- 9) **Spiritual access**
 - Is theological learning in centralized or de-centralized models of TE open to encountering different Christian and religious spiritualities today?

The project of the centenary conference 2010

- **Vision:**
 - The forthcoming Centenary of the World Missionary Conference held in Edinburgh 1910 is proving to be a suggestive moment for many people who are seeking direction for Christian mission in the 21st century. Several different constituencies within World Christianity have begun to plan significant events in 2010. Since 2005 an international group has worked collaboratively under the aegis of Edinburgh 2010. This intercontinental and multi-denominational project, now known as EDINBURGH 2010, is based at New College, Edinburgh, and headed by an International Director, Dr Daryl Balia.
- **Governance:**
 - It is governed by a 20 member General Council with representatives of the majority Christian families, composed of 20 people representing the following member organizations:
 - (a) major groupings planning international missional 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:

- Churches will be provided with an **opportunity to celebrate** what God has done in the growth of the Church worldwide over the past century and to prayerfully commit to God the witness of the churches in the 21st Century
- 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 **conversation on mission** will be initiated with mission leaders from the older mission movements of the North and the new mission movements from the South and East, with dialogues held among representatives of different Christian traditions
- **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 status of the world, a new vision of God's purposes for creation in Christ and a **renewed spirituality and mission ethos** will be developed in the life of the churches worldwide.
- Centenary celebrations of mission in humility and hope will be held throughout the world with the Assembly Hall in Edinburgh, again, being the venue from **2- 6 June 2010 for the historic celebration involving over 700 delegates.**

Themes of the global Edinburgh 2010 study processes

- THE 2010 MISSION THEMES
- Essential to the work of the Edinburgh 1910 Conference, and of abiding value, were the findings of the eight think-tanks or 'commissions'. These have inspired the idea of a new round of collaborative reflection – but focused on the themes identified as being key to mission in the 21st century. A small but widely representative consultation held in Edinburgh in June 2005 identified key themes and these were further developed in subsequent rounds of email discussion.
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- 1) - Foundations for Mission
- 2) - Christian mission among Other Faiths
- 3) - Mission and Post-modernity
- 4) - Mission and Power
- 5) - Forms of missionary engagement
- 6) - Theological education and formation
- 7) - Christian communities in contemporary contexts
- 8) - Mission and unity – ecclesiology and mission
- 9) - Mission spirituality and authentic discipleship
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- TRANSVERSALS
- - Women and Mission
- - Youth and Mission
- - Healing and Reconciliation
- - Bible and Mission
- - Contextualization
- - Subaltern Voices
- - Ecological Insights

Edinburgh 2010 – international study group on theological education

- Goals for the study group on theological education:
- a) to analyze major global challenges and trends in theological formation and education on a global scale today;
- b) to provide one major historical study on how theological education in churches particularly of the southern hemisphere emerged and was shaped during the past 100 years of the missionary movement;
- c) to consider preparing some short regional surveys on the actual stage of theological education in five different regions (Asia, Africa, Pacific, Eastern Europe, Latin America);
- d) to outline some basic theological foundations for the interrelation between theological formation, mission and the commitment to church unity and ecumenism in the broadest sense of these terms;
- e) to describe some key insights of relevant new (missionary) renewal movements for theological education in its different forms;
- f) to define some overarching key goals for developing and nurturing theological education and the viability of institutions of theological education in the 21st century;
- g) 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 'families' acting more or less separately in the area of theological education until today (ecumenical, evangelical, Pentecostal);

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

Outline of Summary Study Report Paper I

- Edinburgh 2010 – international study group on theological education
- summary study report paper
- Tentative working draft, Bossey 3rd December 2008
- I) Foundations and Clarifications
- 1) Missionary training and theological education in Edinburgh 1910 and major achievements since then – historical review
- 2) Theological education and ministerial formation – clarification of terms
- 3) Theological education and christian mission – biblical and missiological insights
- 4) Theological education and the church – a relationship of service, ownership and critical distance
- 5) Theological education and different understandings of the Bible – re-reading the Bible today, importance of Biblical hermeneutics in TE
- 6) Theological education and the unity of the church – interdenominational cooperation and ecumenical learning in TE
- 7) Access to and Diversity in theological education related to different forms of ministry in the church
- 8) Theological education and a missionary spirituality – spiritual formation in TE
- 9) Women in theological education and new approaches in women's theological networks

Outline of Summary Study Report Paper II

- II) 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 TE in China
- 14) Fragmentation and pluralization 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 in other contexts
- 16) Pentecostalism and TE – a case study on the interrelation 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 SEAGST program
- 18) Structural divides and potentials for cooperation in networks of TE – a case study on the interrelation between BTESAC and ATA (ecumenical and evangelical associations)

Outline of Summary Study Report Paper III

- III) Affirmations and Recommendations
- 19) On TE and mission education
- 20) On different structural settings and models for TE (church seminaries, private bible schools, state theological faculties...)
- 21) On the churches support and ownership for institutions of theological education
- 22) On global solidarity in theological education
- 23) On innovative models of training for (cross-cultural) mission and intercultural formation
- 24) On interfaith-learning in theological education
- 25) On the unity of the church in theological education
- 26) On new models of online-education and e-learning in theological education
- 27) On financial viability and global financial support for theological education
- IV) Concluding service part
- 28) Selected new websites of important networks of theological education
- 29) Selected bibliography on global theological education

Women Theologians Networks contribution to Edinburgh 2010 process

- consultation *'Towards Edinburgh 2010: Women's Perspectives on Mission and Theological Education in the 21st Century.'* Bossey Ecumenical Institute Nov 24-28, 2008
- With regard to the past century,
- **We mourn:**
 - That women have often been invisible, their contribution has been undervalued, and they have been marginalized within the structures of knowledge and power.
 - That women were not full participants of Edinburgh 2010 and that the contributions of women to mission were not well-represented at Edinburgh 1910.
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- **We celebrate:**
 - That the status and role of women in society and in church has advanced in many contexts and in many ways. We have women theologians and women in ordained and lay ministry. More doors of seminaries and theological faculties have opened to women as well as increased opportunities for lay formation. There has been a proliferation of feminist theological literature around the world. Women have been active in advocacy and their ministries increasingly recognized.

Women Theologians Networks contribution to Edinburgh 2010 process

- With regard to the present,
- **We regret:**
 - That resistance still exists in church and society to the full participation of women in societal structures.
 - We regret that parity does not exist between women and men on the organizing team for the Edinburgh 2010 process, reflecting an ongoing marginalization of women. We note from the Edinburgh 2010 website that the Scottish Coordinating Team (SCoT) has only 28% women and the Representatives of Organisations has a mere 25% women. There are any number of women's organizations that could ably participate in the planning process, including the YWCA, World Day of Prayer, WEAVERS, Manahine Pasefika (Association of Oceanian Women Theologians), International Union of Superiors General, Women's Division General Board of Global Ministries of the United Methodist Church, Commission of Women in Mission of EMW (Evangelisches Missionswerk in Deutschland), Women and Gender Desk of Mission 21 (Evangelisches Missionswerk Basel), European Ecumenical Forum of Christian Women, EATWOT Women's Commission (Ecumenical Association Third World Theologians), Con-Spirando, Circle of Concerned African Women Theologians, and the Asian Women's Resource Centre for Theology and Culture.
- **We affirm:**
 - The priceless contribution of women theologians and women who have brought women into the scene of mission and theological education, the many women's networks that support women in their call to be agents of transformation in the world, and the existing partnerships between women and men.
 - The commitment of the organizers of Edinburgh 2010 to have balanced representation of women and men and people from the global south and global north.
- With regard to the future,
- **We sound the alarm:**
 - That progress made is not being sustained in many places. Funding and support for feminist theology and gender studies is being seriously reduced. The proportion of women on some theological faculties is decreasing. Many men have not been adequately empowered to partner with women in our mutual mission.
- **We commit ourselves, in hope:**
 - To challenge churches and theological schools to proclaim and practice the full participation of women and men in the mending of creation.
 - To work towards the eradication of violence against women by involving both women and men to challenge domination and violence.

Global Handbook on Theological Education

- A project of WCC/EET, WOCATI, the Institute for Cross-Cultural Theological Education at McCormick Theological Seminary, Chicago, and other international partners
- **Objective:**
 - To produce a major reference work on global theological education for use in international dialogue and networking among theological educators, institutions, and agencies across denominational, cultural, educational, and geographic boundaries.
- **Background:**
 - The Edinburgh 2010 study process provides a unique opportunity to gather information on theological education from all parts of the world. As the contributors to the study process come from the many different streams and traditions of theological education, it will be possible to gather representative perspectives, experiences, and case studies as well as regional overviews and the wide range of data needed to develop a comprehensive picture of theological education today.
 - WCC/EET is interested in strengthening theological education in the global south and in highlighting the strategic importance of theological education for the future of ecumenical work. WOCATI, the global network of associations of theological schools, is interested in increased visibility and improved communication among member institutions. The interests of both agencies will be met by this handbook. At this time there is no up-to-date comprehensive global resource, reference work, or handbook on theological education available.
- **Overview:**
 - The Handbook on Global Theological Education has four major goals:
 - to provide regional surveys on key developments, achievements, and challenges in theological education;
 - to provide introductory surveys on selected issues and themes in global theological education;
 - to provide an overview of theological education for each of the major denominational / confessional traditions; and
 - to provide a reference section with a selected bibliography, an up-to-date list of the regional

Global Handbook on Theological Education

- **Projected Structure and Contents:**
 - 1. Introduction (12 pages)
 - Background
 - Goals of the Handbook
 - History of WOCATI and ETE
 - Notes for users
 - 2. Key Issues and Themes in Global Theological Education (122 pages)
 - Theological Education in Global Christianity since 1910: Historical Perspectives
 - From Colonial to Postcolonial Theological Education
 - Theological Education and the Mission of the Church
 - Women in Theological Education
 - Global Migration and Theological Education
 - Ecumenism and Ecumenical Perspectives in Theological Education
 - Contextualization and Inter-contextuality in Theological Education
 - Interfaith Learning in Theological Education
 - Socio- and Bio-ethical Issues in Theological Education
 - Historical Survey and Major Goals of Regional Associations of Theological Schools
 - Accreditation and Quality Assurance in Theological Education
 - Overview of Theological Education by Extension
 - Curriculum and Content Development in Theological Education
 - 3. Regional Perspectives: Geographical Surveys and Major Developments since 1910 (116 pages)
 - Africa And Middle East
 - South, North, and South East Asia
 - China
 - Pacific
 - Latin America
 - Caribbean
 - United States and Canada
 - Eastern and Central Europe
 - Western Europe
 - 4. Ecumenical Perspectives of TE in different Denominational and Confessional Traditions: Major Trends, Networks, Documents (72 pages)
 - Orthodox Churches
 - Roman Catholic Church
 - Anglican Communion
 - Pentecostal
 - Lutheran
 - Reformed
 - Methodist
 - Baptist
 - 5. Resource Section (36 pages)
 - Contact information for the major associations of theological schools
 - Other significant international networks of theological education
 - Selected bibliography on global theological education (restricted to English language)

Global crisis in theological education in the 21st century?

- 1) Generation gap crisis
 - Lack of a new generation of well-trained theological educators in the context of rapidly growing churches in the global South
- 2) Institutional crisis
 - Increasing number of theological colleges threatened by closure, downsizing and institutional instability due to shrinking financial resources both in historic mainline churches as well as major denominations
- 3) ministerial supply crisis
 - Growing lack of properly trained ordained ministers in Christian churches both in the West and in some regions in the South; increased pressures of denominations to answer demand by local Bible colleges and fast track low-profile courses in theological education
- 4) financial viability crisis
 - Immense financial pressures on theological faculties and colleges budgets and theological education systems which still are dependent on external budget grants from mission agencies or western partners
- 5) contextualization crisis
 - Growing insularity syndrome and inner cultural captivity of some centers of denominational theological education which are isolated and detached from major trends and fast changes in society
- 6) accreditation crisis
 - Accreditation standards vary considerably; increased competition between commercialized centers of theological education and mainline institutions of theological education; internationalization of accreditation standards puts church-related systems of accreditation in the ATSS under pressure
- 7) academic marginalization crisis
 - Weakened presence and academic impact of Christian theology in university contexts which experience a shift from theology departments towards departments for the study of religions
- 8) curriculum crisis
 - Contradictory demands for widening the TE curriculum towards the developments of contextual theologies and for reducing the curriculum according to normative duration standards for a shortened period of theological studies

Or: 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 „hub“ 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 programs?
- Increasing importance of Christian Universities from evangelical background with theological departments in Africa and in some other regions and increased ecumenical 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 pentecostal students in some faculties...) as a chance for new holistic curriculum development?
- Pentecostal and Charismatic institutions of TE coming of age and presenting themselves with highest theological standards?
- 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 migration
- 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