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Ministerial Formation 11 - 20, July 1980 - October 1982

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MINISTERIAL
FORMATION

July 1980 - October 1982

ministerial formation

PROGRAMME ON THEOLOGICAL EDUCATION

JULY, 1980

11

Plans for the First All-European Consultation on Theological Education, which will be held 9-14 October 1980 at Herrnhut in East Germany, are now complete; preparatory meetings have been held in Eastern Europe, German-speaking West Europe, the Netherlands, Latin Europe, the Nordic countries, and Britain; the delegations have been selected; the documents that will be presented are now being translated into English, French, and German. The following pages include an introduction to this event, 3 of the major presentations, and a report from one of the sub-regional preparatory conferences. Interest in the consultation within Europe seems to be considerable, indicating that it is time that theological educators in this region sit down together and reflect on the needs and realities of ministerial formation for the renewal and mission of their churches. Partners in other parts of the world will also be interested when they see what issues and problems are being discussed. This may in fact be a step toward new relations, inter-regional dialogue, and ecumenical sharing of concerns in theological education.

ARTICLES AND REPORTS

1. "Theological Education for Ministerial Formation: First All-European Consultation on Theological Education," by Aharon Sapsezian p. 3
P.T.E.'s Director gives the rationale and early antecedents, theme and sub-themes, and plans for the European Consultation.
2. "On Contextualizing Western Theology," by the Netherlands Working Group p. 6
For several years theological educators in the Netherlands have been discussing the need for contextualization not only in Third World countries but precisely in their own context. They have chosen this sub-theme as their major presentation at Herrnhut.
3. "Theological Education and the Scientific Method," by the German-Speaking, West-European Working Group p. 9
Recognizing that the scientific approach is a fundamental characteristic of theological education in the German-speaking world, this paper analyzes the significance and the problems that it poses for ministerial formation.

World Council of Churches, P.O. Box 66, 150, route de Ferney, 1211 Geneva 20, Switzerland



The purpose of this quarterly newsletter is to encourage sharing and cooperation among all who are working for the renewal of the churches through programmes of ministerial formation. Persons and institutions interested in joining this network should request subscriptions—without charge or as an exchange of publications or with a contribution of US\$5.00 per year. Articles do not necessarily represent the views of the P.T.E.; they may be reproduced without permission unless otherwise indicated. Letters, news, articles, and reports are welcomed.



4. "Ministerial Formation," by the British Working Group p. 12
This paper discusses, in light of the ministry of Christ and of the church, what kinds of ministers are needed, what should be the main ingredients of their formation, and in what settings this can best be done.
5. "Theological Education for Ministerial Formation: Report of the Nordic Preparatory Conference" p. 17
Representatives from Denmark, Finland, Ireland, Norway, and Sweden met in February to prepare their contribution to the European consultation, which will concentrate on "Theological Education and the Church", and to take steps toward greater cooperation within the Nordic sub-region.

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THEOLOGICAL EDUCATION FOR MINISTERIAL FORMATION

First All European Consultation on Theological Education

Aharon Sapsezian

European theological education has in many ways earned the respect of the world community. For long decades it has served the needs of the Churches which it was intended to serve, with intellectual seriousness and cultural rootedness. Both church-sponsored seminaries and university schools of theology enjoyed prestige in church and society. Europe also helped to shape the style and content of theological education in other regions.

Things began to change, however, from the time of the Second World War, perhaps even earlier. We must not forget the young Karl Barth's indictment of theological educators who submissively connived with those in power. The decline of church membership, the inability to relate to the working classes, in some cases the dramatic fall in the enrollment of candidates for the ministry (or conversely the surplus in theologically-trained professional personnel in some countries), the increasing cost of formal education, the whole rethinking of mission and ministry in an increasingly pluralistic and/or secularized society, the awareness of the global dimension of human problems--all this prompted many critical questions on the prevailing nature of theological education and of ministry in general.

Initiatives which aimed at the reform of theological education were taken in several places. The Protestant churches in Germany had a Commission on the Reform of Theological Education; Vatican II encouraged a number of fresh endeavours both at the seminary level and in university departments of theology; the French Protestant Churches adopted a profound change in their theological education programmes; the British Council of Churches created in 1978 a Standing Committee on Theological Education; Orthodox schools held a consultation in 1978 to discuss some of their own problems. Such examples could be multiplied. Meanwhile lay education programmes expanded and in places became firmly established; the last decade saw the emergence of alternative styles of theological education; the number of women in theological education grew considerably; the Third World experience was more and more regarded as having some bearing on European theological education; the awareness of the gap between school and church, and between church and the world, was heightened.

All this ferment pointed to a deep need and desire to reorder the priorities of theological education in such a way that it becomes more faithful to its vocation, more accountable to the Church and its efforts for renewal, more perceptive of the signs of the times. The undergirding assumption was that more than ever "theological education is vital for the life and witness of the church".

ECUMENICAL ENCOUNTERS

During the third mandate period (1970-1977) of the Theological Education Fund (of the W.C.C.) a number of encounters were held which brought together European theological educators and church leaders to look into the strengths and weaknesses of their theological education programmes and also to consider how the ecumenical experience gained in the Third World could be relevant to the European situation. Three encounters held in London (1972)

Heidelberg (1973) and Hamburg (1975) provided new insights into the concept of contextualization. The basic question was: What is legitimate contextualization in the European context? How can European theological education be critically rooted in the European cultural/historical context without simply being an accommodated expression of that context?

A CONSULTATION IS PLANNED

When the P.T.E. succeeded the old T.E.F. and was given a new mandate with a "six continent" scope, it became evident that European theological education should be lifted up in the P.T.E. agenda. Both for its own sake and for the sake of the world-wide efforts to rethink programmes of ministerial training, European theological education needed to be better understood, tested and perhaps challenged. A small colloquium was held in December 1977 in Geneva to define those areas of concern which European theological education was facing or to which attention should be drawn. These areas were defined as: a) the academic nature of much of European theological education; b) the need for responsiveness to the life of the church; c) the crisis of community in church and society and its implication for theological education. The report of the colloquium to the P.T.E. Commission at its meeting in Basel (July 1978) prompted a proposal by its European members --which was accepted by the Commission--to hold a European consultation on theological education in 1980.

THEME AND SUB-THEMES

A small planning commission, made up basically of the European members of the P.T.E. Commission, met in December the same year and formulated the general guidelines, focus and tentative topics of the consultation. The choice of the general theme was indicative of the focus intended: "Theological Education for Ministerial Formation". It means that, whatever else theological education may aim at, the concern for enabling people, men and women, ordained or lay, for a life of effective service after the paradigm set by the one who "came to serve and not to be served" should remain central. With this focus clearly established, the various areas that needed study and analysis were defined and the following themes were formulated:

1. THEOLOGICAL EDUCATION IN THE EUROPEAN CONTEXTS

- a. *What are the human issues facing European societies that prompt a re-thinking of mission and of expression of faith?*
- b. *How are these issues affecting the existing patterns and practice of theological education?*
- c. *How should theological education be affected by these issues and thus be truly contextual?*

2. THEOLOGICAL EDUCATION AND THE SCIENTIFIC APPROACH

- a. *What are the most worthwhile characteristics of a scientific (academic) approach to theology, which might contribute to the world-wide ecumenical debate on theological education?*
- b. *Is the scientific approach as biased as other approaches to theological education?*
- c. *How can theology verify its scientifically arrived-at findings?*
- d. *To what extent should practical experience and commitment contribute to our theology and theological education?*

3. THEOLOGICAL EDUCATION AND THE CHURCH

- a. Does theological education affect the church very much, criticising and helping to renew its life and work?
- b. In what ways should theological education be responsible to the church, taking its experienced needs into account?
- c. How can all "the people of God" become involved in theological education and theological education become involved with them?

4. MINISTERIAL FORMATION

- a. What kinds of ministers (leaders, pastors, theologians, specialists, etc.) are needed to enable the church?
- b. What should be the main ingredients in their formation and training?
- c. In what settings and institutions can this best be done?

5. ECUMENICAL DIMENSIONS OF THEOLOGICAL EDUCATION

How important is it for theological education:

- a. to be open to other Christian confessions?
- b. to engage with non-Christian thought and experience?
- c. to have a world-wide perspective?

How can these best be achieved?

PREPARATORY WORK BY SUB-REGIONAL GROUPS

Intensive work on these themes started as early as September 1979. Six sub-regional European preparatory groups were formed for the United Kingdom, Nordic Europe, the Netherlands, West Germany, Eastern Europe, and Latin Europe.

Some had official local backing, others had an ad hoc nature. Some benefited from existing networks, others had to create their own communication links. They met several times and selected those themes which speak more directly to their situation or which they felt more able to develop. Each group, however, picked up one of the 5 themes to be its "major" contribution to the consultation, so that none of the 5 areas of concern are left out at the consultation.

PLACE, DATE, PARTICIPANTS

The Federation of the Evangelical Churches in the German Democratic Republic extended a cordial invitation for the consultation to be held in their country, and the Moravian Church kindly agreed to host the meeting at their Conference Centre in the historic town of Herrnhut. The consultation will be held from the 9th to the 14th of October 1980.

Some 70 theological educators, students, and church leaders will participate. They have mostly been chosen by the sub-regions and a few by the planning commission. They include Protestants, Roman Catholics, Orthodox and Anglicans. Five non-Europeans are being invited to act as "critical interlocutors"; a few specially-invited consultants are also expected to attend.

We have reason to believe that the Herrnhut consultation will be an important event for the European Churches' common effort to rethink theological education and to transform it into a powerful means of enabling enablers for congregations and communities as they bear witness to the Kingdom of love and justice.

ON CONTEXTUALIZING WESTERN THEOLOGY

Netherlands Working Groups

A STATEMENT OF THE PROBLEM

Among those who are engaged in teaching and studying theology in Western Europe there is an increasing awareness of questions and problem-areas which cannot be addressed in a significant way on the basis of traditional styles and methods. The experience of pluralism--religious, cultural, social, sexual--which has become a basic starting point for many people, can hardly be dealt with by a theological method which suggests that there is one way of stating the truth and one pattern for being the church. The experience of tension and conflict, inherent in the present stage of development of Western societies--tension between the value of economic growth and basic human and environmental values; conflict between those who are at the center of economic and political decision making and those who are utilized and victimized by the interests of the decision makers (unemployed, squatters, migrant-workers)--can hardly be dealt with by a theological method which suggests that there is one unified and harmonizing way of looking at the world. The experience of the ecumenical movement, especially in the relations with churches of former mission fields, confirms and reinforces both previous points: as the universal validity of Western modes of thinking is called into question by contextual development elsewhere, the blind spots of traditional theological styles and methods in relation to our own experience become all the more apparent.

The awareness described above refers to a general problem which is by no means new to Western theology and which has in fact existed since the time of the Enlightenment: the relation between theology on the one hand and rational thinking, empirical observation and actual experience on the other. Western theology has been characterized and classified according to the various ways in which this particular challenge has been met; in that sense the problem is not new. What is new, however, is the wide and strong social basis of the experience of pluralism, tension and contextuality which has developed in recent years; in that sense the "old" problem is reinforced by experiences and challenges from outside the universities (influences from rapid ecumenical developments in some churches; general cultural and social influences in those sectors of theological education which are not church-oriented). Although various new ventures and experiments in theological thinking and practical training are designed to deal with the new challenges, we feel that there is some need for fundamental reflection on "contextuality" as such.

IMPLICATIONS OF THE PRESENT EXPERIENCE

The new and penetrating questions which are raised with regard to style and method of "traditional" theology call for a self-critical examination of the various traditions of Western theology in at least two respects. It is important to analyse specifically the contextuality of particular traditional formulations and positions, more precisely: to analyse in what ways traditions have moved through contextual involvements. It is important to learn to deal with the past on the basis of the insight that so-called eternal truths in theology are historically and contextually conditioned. In the course of this analysis, it will be important to expose tendencies to universalize particular contextual formulations and positions and

accordingly to marginalize and suppress others, and to do this on the basis of the insight that theology often reflects the dominant position of one group over against another, for example of men over against women, of an oppressing class over against the oppressed, of whites over against people of other races, of clerics over against lay people.

The question of the validity of "the" tradition or of particular traditions, and the question of the possibility of world-wide communication about the Gospel, both have to be re-phrased in the light of the present experience. An emphasis on contextuality may lead to deeper insight into the process of transmitting (traditioning) itself: a tradition is not a block of convictions and truths which is valid as such; it is a process which moves through particular choices, decisions, involvements. With the aid of this insight one may learn to proceed more consciously and more creatively with and within one's own tradition. World-wide communication about the Gospel used to take place within and on the basis of Western theological tradition(s). This communication has been interrupted by the new awareness of contextuality; it can only proceed, therefore, in the form of intercontextual encounter. Communication about the Gospel as intercontextual encounter (encounter with contexts of other times and of other places) has a corrective or even polemical structure: basic for the encounter is the vindication of a particular contextual expression over against dominating and alienating expressions which have the semblance of universal validity. This polemical structure itself raises the question of salvation, i.e. the question of the relation between faith and true humanity, in a new way. For the sake of this essential question, the fragmentation which is inevitable in intercontextual encounter will have to be balanced by "conciliarity" or "genuine catholicity". Finally, the experience of pluralism and conflict as such and in themselves calls for a way of interpreting the Gospel which takes this experience seriously. This is not to say that there should be room for a great variety of equally valid points of view, but rather that there should be an effort to relate the lines of plurality and conflict to the basic conflict which is inherent in the Gospel. To the extent to which theologizing is connected to positions of domination and oppression, the intercontextual encounter can not be understood as a symmetric process, equalizing and relativizing all possible positions. It is asymmetric in the sense that speaking from the bottom upward has priority over speaking from the top downward.

THEOLOGY AND CONTEXTUALITY

The term "contextual theology" refers on the one hand to the fact that theological issues and positions are conditioned by cultural, social and political factors--by a specific historical constellation--and on the other hand to the effort to render theology effective in a specific historical constellation, as an element in a process of liberation from the many forms of enslavement and servitude which exist in the world. It is obvious that the problem "theology and contextuality" cannot be regarded as a special concern proper to "mission and ecumenics". Rather, the whole of theology is under discussion when we speak of contextuality. This is true in particular for the field of exegetical studies (which has been instrumental in strengthening the consciousness of contextuality) and for the field of systematic theology. In the latter field the problem of contextuality is obviously relevant because here it is impossible to remove oneself fully from the broad range of actually functioning faith-propositions; on the contrary, interaction between systematical theology and the actual life of

believing people is essential. Doing theology in a contextualized way has, generally speaking, two aspects. In the first place, it is an elucidation of the various "hermeneutical circles" which are in fact used in different contexts, and a reflection on the structure of intercontextual communication between those circles. In the second place, it is the development of theological thinking which is consciously related to one's own context and linked to an analysis of that context, remaining open to intercontextual communication and as such ultimately to the question who God is in the total coherence of all contexts.

CRUCIAL ISSUES

Insight into the need to contextualize theology has important implications for the way in which one views the whole process of theological education. It will no longer be possible to regard theological education as a preparatory and introductory stage, leading to the study and exercise of "theology as such". On the contrary, education in the sense of growth in awareness of one's own personal and social situation through communication with others ("teachers") who are simultaneously testing their own awareness, and growth in understanding of the Gospel and of the dynamics of church tradition, become inextricably related to one another, and they together constitute the very stuff of "theology". The concept of ministerial formation, too, will be modified by the emphasis on contextualization. Ministerial formation and training for pastoral service are no longer to be viewed as a restricted period of learning, after which a person is "licensed" to deal with the realities of church and theology as an "expert". Rather, ministerial formation is the beginning of a process of explicit reflection on one's own personal and social position in relation to insights from Gospel and tradition, and it aims at the ability to continue that process in oneself, in the church and in society. It is quite possible to engage in these formation-processes at various different "levels" of education and with different kinds of people. With regard to the relation of theological education to the life of the churches, it is important to keep in mind what was said above: that often the challenge to contextualize comes from the life and experience of the churches. In that respect theological education will have to be quite open to actual church life. Conversely, where the churches remain closed to the real questions which are raised by their social and cultural context, theology will have to exercise a critical function in the churches. The relation between theology and science has always been ambiguous, and this is true in a special sense for the relation between theology and modern science. On the one hand modern science tends to ignore the social and moral problems which arise from its own existence, and in that respect the "scientific" character of theology will have to be dealt with in a very careful and critical way. On the other hand, in as far as there is a growing awareness among scientists of the problem of future survival, theology as a science will have to contribute as much as possible to responsible reflection on those problems.

Ultimately, reflections on contextualizing theology lead to basic questions of theological method. The method of placing the autonomy of the thinking subject at the center of theological reflection has been widely used and accepted, explicitly or implicitly. This pervasive "idealism" always had and has the tendency to associate itself with particular social and scientific preoccupations, more precisely: with the interests of dominating groups. Theological thinking must be thoroughly revised in order to "speak from the bottom upward" and to have a revolutionary effect on the existing structures of dominance in church and society. That is the ultimate issue of contextualization.

THEOLOGICAL EDUCATION AND THE SCIENTIFIC METHOD

German-speaking West-European Working Group

SCIENTIFIC APPROACH TO THEOLOGICAL EDUCATION IN THE GERMAN-SPEAKING WORLD

The scientific approach is a fundamental characteristic of theological education in German-speaking Western Europe. For centuries theology has been pursued in close contact with other human sciences, in dialogue with them and in controversy with them. Its scientific approach is a contextual legacy, therefore. Although it has often been challenged as well, the scientific character of theological education, that of pastors in particular, has been maintained by those responsible for this education as the liberation of the church and Christian faith from fixed preconceived opinions, ideological or confessional in character, and as faith's constant reflection on its basis and substance.

German-speaking theology is also aware here of the dangers to which the scientific approach can be exposed. These dangers concern chiefly problems arising from the scientific approach itself, and also questions about the relation between it and spirituality.

PROBLEMS OF THE SCIENTIFIC APPROACH TO THEOLOGY

In the German-speaking areas the first result of the historical and critical scientific approach which was developed during the period of the Enlightenment was a (critical) differentiation between dogmatic and historical theology and, consequent on this, the sub-division of theology, taken for granted today, into individual disciplines (mainly, Old Testament Studies, New Testament Studies, History of the Church and Doctrine, Dogmatics and Ethics, Practical Theology). As long as theology is understood as a scientific undertaking, this sub-division of theological study undoubtedly is, on the one hand, justified and necessary. The distinctive character of the individual aspects of theological study necessarily calls for different methods and the constantly growing mass of material to be studied necessarily leads to specialization in the individual branches of study. On the other hand, it hardly needs saying that this raises fresh questions. These are found at various levels:

1. The critical approach and methods adopted by the Enlightenment automatically ruled out "God" as starting point. Theological study is therefore in danger of losing its specific orientation. Without due care and attention, Old Testament and New Testament Studies tend to become history of Old Testament and New Testament religion, Church History a secular historical study of the life of the church, the History of Doctrine a history of the development of Christian thought, Ethics a mere (possibly politically biased) action manual, Practical Theology the mere application of the so-called behavioural sciences to the life of the church. The question of the theological dimension of theological study becomes in a wholly new way the basic question of theological scientific study.
2. Connected with this, the vision of theology as a unity is endangered. All attempts to achieve the unity of theology simply by adding individual theological disciplines are doomed to fail. On the other hand, scientific efforts of this kind are permanently dogged by the broad overall question as to how theological study as a unity can be pursued, as it must be pursued, within the studies in the individual disciplines.

3. In particular, this tension finds concrete expression in the question of the relationship between theology as the exegesis of tradition (biblical and Christian) and theology as the exegesis of the present time (modern, rationalist, secular).

4. Theological education is confronted not only with this basic problem but also with the problem of organizing studies. As a rule, students complete their studies in the individual disciplines under the direction of academic teachers, all specialists in their respective disciplines and in the vanguard of research in these disciplines. To a large extent the integration of these individual advanced positions into a new unity is left to the student generation at any given time. While this is obviously the only way theology can cope as a scientific discipline, it is also obvious that not all students are equal to so heavy a demand.

5. The tension between theology and church piety, which is always present when this scientific approach to theological study is adopted and which finds concrete expression not least in a radical difference of language, is, moreover, increasing rapidly today. The more differentiated scientific theology becomes, the more specialized its specialist language. In contrast to this, confronted today with the present flood of information whose immense breadth makes it all the more superficial, we are suffering rather from a growing loss of speech. This deepens a gulf which, though observable in other sciences, too, becomes especially significant in theology which, by the very nature of its theme is peculiarly oriented to communication with (church) life and practice.

PROBLEMS RELATIVE TO THE RELATIONSHIP BETWEEN SCIENTIFIC APPROACH AND SPIRITUALITY

A tension arises between theological education and spirituality when we start from the assumption that the substance of the Christian message can be presented and systematically clarified as "doctrine" independently of the impact of Christian belief, and when the handing on of such doctrine, training in its systematic propagation, or even its critical analysis, are placed at the center of theological education. The tension does not derive only from the modern scientific concept, but from the Enlightenment onwards it took on a new dimension with the approach to theology as a "critical" science. Direct address by the Word of God and first-hand religious experience were replaced by systematic doubt (we ask whether the sources faithfully reflect what really happened), critical distance (we study other people's religious experience), and background questions with a relativizing effect (an analysis is made of the social role or the biographically conditioned structure of personal piety).

Different ways of dealing with this tension are observable:

1. The two areas are separated. Theological education consists in the analysis of the Christian tradition in accordance with the general methods and rules of religious science and in systematic presentation of reflections on the teachings of the Bible and the church. The faith of teachers and students is their private affair and is deliberately excluded from the educational process. Supportive institutions (spiritual advisors, tutors, study centers, etc.) may incidentally be made available by interested groups (churches, communities) so as to promote the necessary integration of critical analysis, church doctrine and personal faith.

2. Attempts to ensure integration by organization. The teachers are expected (or regard it as their personal responsibility) not only to act as critical scientists or lecturers in church doctrine but also to include in the communication process a ministry of preaching and pastoral care. Teachers and students not only form a fellowship of study and teaching but also meet one another in other social forms, in devotions and church services, meditation and action, mealtimes, sport and recreation.
3. The task of overcoming a tension. The danger of the above two ways of dealing with the tension is that they could establish a conflict between the scientific approach and spirituality. Both the scientific approach and spirituality are the losers. Pre-meditation and co-meditation on the Christian faith are a necessary ingredient in Christian spirituality. Theology is to be understood as rational spirituality, unless one wishes to move outside the realm of the Holy Spirit. Scientific theology cannot live without "inspiration", just as, on the other hand, there can be no Christian "illuminatio" without reflection on history and historicity. In this sense, both theology without spirituality and spirituality without theology lose their specifically Christian basis. In the opinion of the Working Group, the first two ways of dealing with the tension between theology and spirituality must be corrected in the direction of the third way.

COMBATING RACISM IN THE 1980'S

World Consultation, Netherlands, 16-21 June 1980

"Every human being, created in the image of God, is a person, for whom Christ has died. Racism, which is the use of a person's racial origins to determine the person's value, is an assault on *Christ's* values and a rejection of *His* sacrifice. Wherever it appears, whether in the individual or in the collective, it is sin. It must be openly fought by all those who are on Christ's side, and by the church as the designated vehicle and instrument of Christ's purpose in the world."

"It is a matter of regret and for repentance that the churches have come so late to the recognition of this responsibility. They have been alerted to the struggle against racism, not by the appeals for solidarity from the victims of racism but by the spectacle of their defiant resistance. As demonstrated by the lengthening list of those who have given their lives, this struggle will continue--with or without the churches. In the struggle for every person's God-given freedom against the usurpers of that freedom, the churches must be followers, in a field where they should have been pioneers at work on the frontiers."

These paragraphs begin the statement from the world consultation held last month in the Netherlands, which brought together 110 church leaders, experts on race issues, and representatives of oppressed ethnic groups from more than 70 countries. Organized by the WCC's Program to Combat Racism, the purpose was to evaluate the experience the churches have gained in this area since the PCR began in 1969 and to find ways to combat racism in all its forms more effectively in the new decade. Persons and institutions that wish to receive the documents from this consultation and other reports on racism in various parts of the world may request *PCR Information* from the Program to Combat Racism, W.C.C., 150 route de Ferney, 1211 Geneva 20, Switzerland.

MINISTERIAL FORMATION

British Working Group

The essential element in all Christian ministry has been well put by the Anglican/Roman Catholic International Commission Statement on Ministry and Ordination (1973): "The life and self-offering of Christ perfectly express what it is to serve God and man. All Christian ministry, whose purpose is always to build up the community (koinonia), flows and takes its shape from this source and model". All Christians by virtue of their incorporation into Christ share in His Priesthood. The ARCIC Statement highlights two essential aspects of this ministry: it is the ministry of Christ and the ministry of the community.

THE MINISTRY OF CHRIST

Christian ministry finds its source and authority in Christ who said to his apostles: "As the Father sent me, I send you". The ministry of Christ was essentially one of reconciling humankind to the creator, which was accomplished by his death and resurrection. A study of the ministry exercised by Christ reveals three salient features:

- a. The *servant* role: "The Son of Man came not to be served but to serve and to give his life as a ransom for many" (Mark 10.45). "He emptied himself taking the form of a servant" (Phil. 2.7). He demonstrated his service to his Father by doing the will of Him who sent him, and to the people by accepting them as they were and meeting their needs--whether by curing the sick, feeding the hungry or simply by making himself at home with the sinner, the outcast or the respectable member of society. Complete and selfless availability and disposability is the hallmark of Christ's service.
- b. He was known as Rabbi, *teacher*. He taught "with authority". The proclamation of the Gospel, the announcement of the Kingdom to all who had ears to hear, was conducted not only in word but also in deed. It was clear teaching, adapted to the mentality of the listeners and delivered in living words. While it was uncompromising, it was also good news. It was liberating. It gave life its meaning, and his life gave credibility to everything he said.
- c. He was the Lamb of God, who takes away the sin of the world by his sacrifice on the Cross of a life which he laid down of his own free will in obedience to his Father. His ministry was essentially sacrificial and *priestly*.

THE MINISTRY OF THE COMMUNITY

Ministry enables the church. It cannot be understood outside of a theology of the church. There are three aspects of the church which affect understanding of ministry.

- a. The church is a *sacrament* or sign of the living presence of Christ in the world. It is Christ who baptises, pardons, heals, and calls to follow him in the ministry. The Christian has no right to minister in Christ's name except insofar as he is prepared to act in complete conformity to the person of Christ. All Christians are called to live a Christ-like life, to be at one with Christ. Ministry is first and foremost not a job to be performed but a *state of being*.

b. The church is a *community*. People today are often forced to live their secular lives in great anonymity. The church is built so that each person may belong, for it is in belonging that each one achieves Christian personality. In the Christian church, the basic prayer is *our* Father, not *my* Father. I am only in communion with God insofar as I am in communion with my brothers and sisters in Christ. Where two or three are gathered together, Christ lives in them--not only individually, but precisely in their being together. The union between the two or three is not merely to be considered geographically, by being in the same room or meeting for the same sacred purpose. Their togetherness is in the realm of the spirit. It is the communion of saints, embracing the living and the dead. It is the Body of Christ which knows no physical boundaries. Both church and ministry are gifts of the divine Lord.

c. The church is *mission*. "I believed and so I spoke" (2 Cor 4.13). Communication is the direct consequence of believing. My purpose in life is not simply to know, love and serve God, but to know him *and* make him know; to love him *and* to make him loved; to serve him *and* to enable others to serve him. The mission of the church is one shared in equally by all its members, and ministry enables them to share.

MINISTERS AND MINISTRY

In Europe this broad vision of the ministry has become narrowed. The ordaining of certain members of the community to special tasks, which was intended for the sake of good order and that the whole community might be better able to fulfil their broad calling, has led instead to a focussing of the responsibility for ministry on the ordained person. Because of our past, we find ourselves in a situation where there is confusion about the balance and relationship between being and function in ministry. We need on the one hand to help to develop an appropriate state of being in the formation of the ordained minister, without implying that this is part of his function not shared by the rest of the people of God; on the other hand we have to avoid the impression that ordained ministry is simply concerned with function. The ordained minister does represent the ministry of the church in what he is and does; yet he does not express its totality, nor can he simply be seen as a functionary.

Ministerial formation then must be seen in the context of the formation of the whole people of God and must interact with it so that the development of a state of being and appropriate functions in each can be seen to be distinctive and yet dynamically interrelated with one another. We need to help people to be realistic about their own abilities and gifts, about the expectations others have of them, and about different forms of ministry and witness within the ministry of the whole Body.

MINISTERIAL FORMATION

1. What kinds of ministers are needed to enable the church?

Without venturing into the realms of futurology, a number of factors are already firmly established. The ordained minister no longer has a monopoly of leadership and learning in the community--if in fact he ever did. Not only has his honoured position largely disappeared, but also many of his functions are now shared by those who would in no way dream of thinking that they were exercising Christian ministry. Educators, social workers, professional counsellors are in fact operating a parallel ministry. There is also movement of the Christian minister into realms which were once thought

of as of no concern to the church (e.g. industrial chaplaincies). Within the Christian churches, the impact of secular education and the revival of a theology of Christian living and lay ministry have produced much more articulate and involved members. There is closer cooperation among those who minister in the churches, but the world is further away from them all.

We have found it extremely difficult to list kinds of ministers that are needed to enable the church, but we know the sort of *qualities* without which all the skills and abilities, both natural and acquired, will count for nothing. Ministers must first and foremost be closely united spiritually to Christ. For example, the description of Christian ministry in 1 Corinthians 4: 1-13 is not in functional terms but in terms of what they are: servants for Christ's sake. Ordained ministers are called *not* to be separate from "the rank and file" of the church, but precisely to enable them also to be men and women of God. The range of their ministry will be governed by the needs of the people to whom they are sent. Is it our aim to produce educated clergymen, faithful servants of the denominations, "local ministers" whether full-time or not stipendiary, an indigenous ministry, leaders of congregations, those who can embody and be bearers of a tradition, members of an order, "all-rounder", theologians and missionaries, celebrants, enablers, ministers of the Word? No doubt, to set it out in this way is to oversimplify. Most churches would want to say that we need some, perhaps all, of these kinds of ministers or that different aspects of ministry must be combined in the same person. Nevertheless, the question of our dominant aim is still worth thinking about; it will affect the types of institutions in which training is carried out. It has been said for example, that the standard type of seminary training tends to create a professional elite separated from the ordinary membership of the church. Although it is necessary to maintain high academic standards in theological education, the problem arises of how to avoid in ordinands the attitudes of the "professional classes" which reinforce the predominantly middle-class nature of the churches. Such attitudes and aspirations cannot but be an obstacle to mission in our society, where most churches fail to "preach good news to the poor".

2. What should be the main ingredients in their formation and training?

Since ministry is being rather than doing, it must be firmly person-centred. The development of personal qualities and the inculcation of values is of primary importance. Formation must be seen as a process not only in growing closer to God, which is holiness, but also in acquiring knowledge and skills which are necessary for the minister to provide effective service in terms of changing needs, to be adaptable, to meet new situations in new ways without feeling threatened or afraid that to do so might compromise his or her fidelity as a minister of Christ. There are three main ingredients in formation, which we will distinguish as personal, academic, and pastoral. These three aspects cannot be divorced from each other or departmentalised; they are inextricably intertwined. This demands the closest co-operation between all those whose task it is to oversee the development of candidates for the ministry. Formation in all three aspects is life-long. Continuing post-ordination training is essential, and it is highly desirable that there should be some degree of central control to ensure both the maintenance of high standards and the appropriate phasing of training.

a. Personal formation: training in basic discipleship

Many of the men and women embarking upon theological training have already had some, perhaps considerable, experience of Christian discipleship, and

the question is how we are to help build upon that God-given experience. The aim is to help individuals to grow, to become more integrated personalities with a prayer life which is firmly based and deeply personal, to follow Jesus Christ with courage and self-discipline. The institution, of whatever type, must provide both a frame-work of public worship and opportunities for growth in the spiritual life, together with instruction in the conduct of worship and a living awareness of the rich variety of our traditions. There must also be some provision to enable the candidate to grow in sensitivity to other people, in self-knowledge, and in awareness of the way in which people in groups respond to one another and to him or her. We should seek to provide opportunities for living in community, not simply within a college (though that can be both painful and a healing experience) but also in, say, a deprived inner-city or multi-racial neighbourhood.

b. Academic formation: for teaching the Christian faith

Th prepare the candidate to communicate the Gospel to young and old, lettered and unschooled. Theology for the ministry must begin from faith, which is the gift of God. It cannot be divorced from the trilogy of revelation - faith - statement. It seeks to explain the Word of God not as an object of speculation but as teaching which leads to the assent of personal faith. One cannot study theology without some knowledge of the context in which it has been written, some understanding of one's own thought-processes, and some understanding of the world for which the Gospel is intended. All types of theological education include Bible, church history, doctrine, pastoral studies, spirituality, liturgy and ethics. Many would also require some understanding of sociology and pastoral psychology. But the emphasis upon each of these, and certainly the ways in which they are dealt with, rightly vary between the types of theological education. Differences also exist in the approach to theology and the method by which it is done. Some tend to adopt a traditional approach whereby a tradition is passed on, a corpus of teaching is learned and then handed on to others or applied to changed circumstances. Others, learning especially from "liberation theology", believe that theology must arise out of one's own experience and reflection upon that experience in the light of the Gospel.

c. Pastoral formation: to help develop skills in the practical work of the ministry

This leads to the ability to pass on the Gospel message by word and deed, to teach others to pray, to provide effective leadership of the community in true service, and to work as one among many others. This will involve the acquiring of certain skills. In some of our churches and institutions, both residential and non-residential, this aspect of ministerial formation is being undertaken with greatly increased seriousness. Pastoral studies have been made obligatory and examinable and involve some knowledge of sociology and pastoral psychology. There are courses in pastoral care and counselling and training sessions of an experiential kind intended to heighten pastoral awareness and sensitivity. In addition students undertake weekly placements with either a parish or a community agency, and during their vacations they spend longer placements in selected parishes, or go on courses organised by outside agencies such as the Urban Ministry Project, Sheffield Industrial Mission, Hospital Chaplaincies Council, or hospices for the terminally ill. All fieldwork is closely supervised and reports have to be written up by the student concerned. Pastoral formation is to be understood as including the preparation of the minister to help people not only in their weaknesses but also in their strengths, e.g. in

the decisions they face in their daily vocation and growth in Christian discipleship. For some ministers it will also include grappling with issues of political and social involvement for themselves and for the laymen and women they are working with.

3. In what setting and institutions can this best be done?

Certain principles emerge from what has been argued above. Ministerial training involves not merely the acquisition of skills but the formation of the whole person; it must be person-based. Ministry takes place in the world; therefore formation should not be divorced from training and education in the country at large. It is the work of the Christian community; it must not supplant the mission of each member of that community but enable each to fulfil his or her mission more effectively. Formation of the whole person is best achieved in concert with others, not on an individual basis. Formation is a life-long process: some form of integrated in-service training should always be regarded as essential. The ecumenical dimension of ministry must be recognised; it may be encouraged through joint provision of formation programs.

A great variety of settings and institutions for ministerial formation now exists in Britain. A recent consultation enumerated ten different types; this diversity is generally perceived to be positive; it is opening up new possibilities for many more people to engage in more meaningful and effective ministries. The universities and theological colleges are the major training institutions for the Anglican, Roman Catholic, and Protestant churches. In recent years, however, many parttime and non-residential programs have developed. The Church of England, for example, now has almost as many alternative programs as residential colleges, and some of these prepare candidates for fulltime and ordained as well as for non-stipendiary ministries. The residential programs have incorporated new kinds of pastoral and field education, and they have cooperated in the development of alternative programs. The latter include various combinations of home study, practical work, extension classes, and residential periods of varying length. New experiments are attempting to relate to minority leadership and working-class people. One proposal calls for a network of regional centers to coordinate the available theological education resources for all the churches.

The Theologians of the Third World are rightly criticising the theology which Europe has developed and by which they have been shaped. What they are criticising is a whole package in which elements of the Gospel have been so bound up with elements of European culture that it is extremely hard to disentangle them. The task of doing so will require the co-operation of European theologians and those of the Third World. My plea is that this will only happen if two things are done: European theologians must undertake a critical and missiological study of the relations between the Gospel and post-enlightenment western culture; Third World theologians must take more seriously than they have done the ordinary "grass-roots" Christianity of their peoples as a source of understanding of the nature of their theological task.

Lesslie Newbigin

THEOLOGICAL EDUCATION FOR MINISTERIAL FORMATION

Report of the Nordic Preparatory Conference

Representing the 5 Nordic countries (Denmark, Finland, Iceland, Norway, Sweden), some 40 people (including 6 students, 6 women) met 21-23 February 1980 at Uppsala to consider the present situation of theological education in that sub-region and to prepare for the all-European conference to be held in October at Herrnhut, East Germany, under the theme "Theological Education for Ministerial Formation". They worked on all 5 sub-themes, but priority was given to the topic, "Theological Education and the Church", which actually permeated the whole discussion and which will be the major contribution of the Nordic delegation. This topic is of particular importance in the sub-region because state faculties of theology carry primary responsibility for ministerial formation.

The conference pointed out the merits of this university-based system. When academic theology is as it should be, it helps the student to become "a specialist in totality", open to all kinds of human experience, to the whole of scientifically established knowledge and to all the methods of establishing that knowledge. With due regard for the revelatory character of its subject matter, the scholarly approach of the theological faculty serves the church in its task of translating the Gospel in the broadest sense. The framework of a state university can be said to promote ecumenical openness.

But disadvantages of the system from the point of view of the church were also highlighted. Students at the faculties of theology do not easily become concerned about the life of congregations, their future place of work. This is very much so today, as many theological students come from a secularized background and are not familiar with the traditional life and functions of the church. Furthermore the individualistic life-style at the faculties does not promote a sense of community or of being a working team, which is so much needed in today's congregations. At the seminaries of the so-called Free Churches a "confessing and applied theology" is taught; students can more easily see their studies as workable tools for their ministries; theoretical studies and practical studies are closely related.

The conference, which was organized by P.T.E. Commissioner Agneta Enermalm-Ogawa and enjoyed the presence of P.T.E. Director Aharon Sapsezian, not only served as preparation for the European consultation. It also took steps toward greater cooperation within the Nordic countries on questions of theological education. It was proposed that further consultations should be convoked, beginning with these topics: the present diversity of curricula in the 5 countries; the effects of theological education, considering the different educational approaches and focusing on education as an on-going and life-long process. It was also recommended that the formation of a Nordic association of theological schools, where current concerns of theological education could be continually discussed, be explored. Finally, in order to promote ecumenical awareness, theological institutions were encouraged to have their students study thoroughly at least one church tradition other than their own and at least one non-Christian religion or ideology.

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NEWS OF DEVELOPMENTS IN MINISTERIAL FORMATION

ANGOLA

The People's Republic of Angola has been independent since November 1975. The 6 million people are 70% Christian--3.4 million R.C. and 800,000 Protestant. In February 1977 7 Protestant churches formed the Angola Council of Evangelical Churches (CAIE), one of whose aims is to promote cooperation in pastoral training. The 1979 General Assembly decided to start a Center for the Study of Theology and Culture, which will be initiated late in 1980 at Lobito. This center will:

- a. *gather information related to people, life experiences, and the planting and growth of churches;*
- b. *serve as a laboratory to try out new forms of worship, evangelism, theology and life-style;*
- c. *organize seminars and propose projects to be carried out in cooperation with CAIE member churches and the United Seminary in Humambo;*
- d. *promote short-term courses in leadership training, and seek scholarships in areas of greatest needs;*
- e. *provide opportunities for church and community leaders to meet with representatives of youth and women's groups engaged in the process of discovering new forms of mission and witness.*

In general the Center will foster the development of Angolan theological thinking springing out of a century of Christian experience and study and in the context of (professed and confessed) faith, and efforts will be made to introduce current African and Third World theologies. The program for the first year includes a 2-week seminar for theological teachers, which will bring together for the first time representatives of at least 5 Protestant theological institutions in order to think about the future of theological education in Angola.

AUSTRALIA

The Council of Australia and New Zealand Association of Theological Schools met 27-28 May 1980 in Melbourne for regular business and for a one-day seminar on theological education by extension. At least 8 extension programs have been initiated in the 2 countries, and the theological colleges are asking what role they should play in future developments of this kind--for theological education of the laity, ministerial training of minorities, continuing education of the clergy, and perhaps as part of the regular college programs. Important factors are the need to provide ministries among poorer urban and remote rural congregations, the rising cost of residential training, the increasing number of mature candidates for ordained ministry, the widespread interest among laypersons in serious theological studies, and the fact that the universities have demonstrated the relevance and effectiveness of external studies for 25 years. A network of persons interested in TEE has been proposed. Patricia Harrison and Ray Smith, who have worked with the New England TEE program of Armidale Diocese (Anglican), have directed several TEE workshops (Box 40, South Tamworth, N.S.W 2340, Australia).

CAMEROUN

27 people representing various theological institutions in Francophone Africa met at Yaounde from 31 March to 3 April 1980 under the auspices of the Association des Ecoles et Facultés de Théologie de l'Afrique Francophone (ASTHEOL). The consultation was prepared by Jacques Ngally, Dean of the Protestant Theological Faculty at Yaounde, in cooperation with Dean Yemba Kekumba of the Protestant Theological Faculty of Zaire, and Dean Marie-Louise Martin of the Kimbanguist Theological Faculty at Kinshasa; the main purpose was to initiate cooperatively plans for post-graduate studies in theology within the region. After reviewing existing programs and proposals from these 3 institutions, the consultation decided in principle to adopt a common program, to present the proposal to the respective Administrative Councils, and to initiate the program during the academic year 1981-82. In preparation each institution will upgrade its library and develop one or 2 areas of specialization, and a Program Commission will meet September 22-23 to work out detailed plans for the first stage, a 2-year course leading to the Diploma of Advanced Theological Studies. Students who complete this program successfully may continue 4 more years for the Doctorate in Protestant Theology. (B.P. 4011, Yaounde, Cameroun)

CHINA

More information about Christians and theological education in China appeared in the May 21 issue of *The Lutheran*, a magazine published by the Lutheran Church in America, and in the June 11 edition of *Lutheran World Information*. Reports of large numbers gathering for officially allowed worship in Nanking, Shanghai, and Peking and of numerous small groups meeting in homes indicate that there may now be more Christians in China than the 700,000 who attended church before the Cultural Revolution (1966-1976). In 1979 Nanking Theological Seminary (now spelled Nanjing) was reconstituted as part of the inter-faith Institute of Religious Studies at Nanjing University. The 25 surviving members of the faculty have been given university posts, and the campus, which has been occupied by the Department of Agriculture, is to be released. Under the leadership of Bishop Ding Guangxun (K.H. Ting), the staff have been working with other pastors and theologians on a translation of the Bible into modern Chinese, and they are preparing to receive a first class of 30 seminarians this fall or next spring. One of the most urgent tasks is the assembling of a theological library, as 90% of the former collection was lost or destroyed during the Cultural Revolution. It is reported that this summer a national Protestant conference will meet in Peking to reorganize that church.

COSTA RICA

The association of theological schools in northern Latin America (ALET) and the association of TEE for Spanish-speaking countries (ALISTE) met 25-28 May 1980 at Alajuela, Costa Rica for a joint assembly that resulted in the union of these 2 bodies in what shall be called the Asociación Latinoamericana de Instituciones de Educación Teológica. Half of the 48 delegates to the assembly represented institutions that belonged previously to neither association. It is hoped that ALIEA will not only integrate the concerns of residential schools and extension programs but also reach many more of the 300-400 Bible schools and training institutions in the region. The President of ALIEA is Jonathan Salgado of the Nazarene Theological Institute in Guatemala; the Executive Secretary is Jorge Maldonado of the Covenant Church in Ecuador.

ETHIOPIA

The Ethiopian Orthodox Church is an ancient church with a large following (16 million), 20,000 parishes, and 200,000 clergy. Having been a major land-holder closely allied with the former government, it now faces the challenge of renewal and service in a revolutionary situation. In the past most of the clergy were formed through the parish schools and monasteries. In recent years the Development and Inter-Church Aid Commission of the E.O.C. has developed a grassroots clergy (re)training program that includes community development and vocational courses as well as pastoral and theological subjects. If funds can be raised locally and from outside sources, the Church will in September 1980 reopen Holy Trinity Theological College in Addis Ababa, where new leadership will be prepared to help shape the Church's participation and witness in the new Ethiopian society. Plans are now being made for a Theological Symposium later this year, when the basic understanding of the heritage and the new challenges of the E.O.C. can be explored by bishops and theologians of the Church with partners from other parts of Africa and elsewhere. (E.O.C. Patriarchate, P.O. Box 1283, Addis Ababa, Ethiopia)

FRANCE

The Institute for Advanced Ecumenical Studies, in Paris, has just published a flier announcing the courses to be offered during the 1980-81 school year. In addition to providing opportunity for continuing education of clergy and laity, the Institute offers a 2 year program leading to a Diploma of Advanced Ecumenical Studies. Students who already have university level training can qualify for a Master's degree with specialization in Ecumenics. Four academic deans, each specialised in one religious tradition, are responsible for the program: Catholicism - Father D. Olivier, Protestantism - Pastor Maurice Carrez, Orthodoxy - Father B. Bobrinskoy, Judaism - Abbot Kurt Hruby. Further information can be obtained by writing to: Institut Supérieur d'Etudes Oecuméniques, 21 rue d'Assas, 75270 Paris, France.

GERMANY

Few events have caused so much discussion as the withdrawal of Professor Hans Küng's license to teach. Even Protestants have been affected, since he advocated the recognition of Protestant orders and sacraments, thus taking an important stand in the ecumenical debate. The case throws light not only on the methods by which such discussions must be carried on, but also on the present relationship of episcopal teaching authority to theology. An open letter to Cardinal Hoeffner from a group of professors and lecturers expresses alarm at the change in the relationship of the bishops to academic theology. Quite apart from their judgment on the details of the Küng case, they warn the cardinal of a crisis of confidence between those responsible for teaching and those responsible for preaching, emphasizing 5 points:

1. They plead for freedom to use methods which seem proper for research and exposition of the faith without administrative interference. It should not be part of the bishops' teaching ministry to prescribe particular methods or prohibit others.
2. The possibility of stating and testing hypotheses, pursuing controversies and correcting errors through scientific agreement are part of the necessary freedom of theology and constitute an indispensable instrument for discovering truth.

3. They emphasise possible, far-reaching consequences for the service of theology within the church, for ecumenical work and for the status of theology in the university. By limiting freedom, they believe that, inter alia, theologians will be left without a basis for ecumenical conversations.
4. Because theology tackles the difficult problems confronting believers in a world imbued with science, it must be given trust and support by those in the church who have canonical authority to teach. Ecclesiastical measures which threaten to push theology as a whole into a negative role and which give rise to the impression that teaching theology is only the collecting of contradictory personal opinions, would discredit the truth claim of faith itself.
5. The reform of R.C. procedures for regulating teaching orders is considered to be inadequate. The signatories plead for a reform which would protect the credibility of the church and theology.

In February this year a letter signed by 76 German, non-theological R.C. teachers was addressed to the Roman Catholic faculties; it underlined the problems that have burst upon them and asked the academic teachers of theology to come out with their frank opinion. Half-hearted and equivocal statements, hardly understood by most, will only confuse the issue. The rigid maintenance of traditional formulations of the faith by the church would lead many Christians of all levels increasingly to take up a helpless distance from the church and faith. It was said that instead of encouraging the necessary process of change in thought forms, the official church puts on the brake and discriminates against intellectuals, theologians included, and accuses them of leading simple believers astray. In contrast, the academic theologians ought to take common action in favour of freedom for research and teaching. The church's wrong decision ought, therefore, to be a lesson for every one. "You should oppose the church's leadership in the interests of the church, face to face, as Paul once did to Peter".

INDIA

The 3 seminaries in Kerala--the Mar Thoma Theological Seminary (Kottayam), the Orthodox Theological Seminary (Kottayam) and the Kerala United Theological Seminary (Trivandrum)--have decided to form a federated faculty to promote post graduate studies and research in theology, religion and culture. There will also be facilities for the study of the different ecclesiastical traditions in an ecumenical context, and for dialogue with persons of different religions and ideologies. This consortium also seeks to strengthen each seminary's involvement in its own context. There will be no centralized structure, thus keeping the costs to a minimum and the structure flexible. The library and faculty resources of all the seminaries, including those of the St. Thomas Apostolic Seminary (Ladavathoor) of the Roman Catholic Church will be at the disposal of all the registered students. The program will be inaugurated in July 1980 and will be jointly administered by the 3 principals. Dr. M.J. Joseph, Mar Thoma Theological Seminary, Kottayam, 686001, India is appointed as the Registrar.

KOREA

The Ministry of Education of the Korean government has granted permission to the Methodist Theological Seminary, the Hankuk Theological Seminary, the Presbyterian Theological Seminary and the Seoul Theological Seminary to

start a doctoral program which will be run ecumenically in a "Cluster System". The Korean Association of Accredited Theological Schools (KAATS) played a vital role in coordinating the effort and in planning the program. KAATS has a membership of 18 schools from among the 120 or so theological and Bible schools in the country. It runs the Korea Research Institute for the Renewal of Theological Education for the purpose of promoting: a) a contextually-oriented joint doctoral program, b) theological education for the laity, c) theological education for women, d) a coordinated program for field education. The stated objective speaks of the ecumenical, missiological and contextual commitment of the institute. The Association has also taken initiative in setting up a Korean Theological Education Fund to be supported by concerned laymen. Dr. Yong Ok Kim, present Director of KAATS has just been appointed as the President of the Methodist Theological Seminary in Seoul, following the untimely death of the former President, Dr. Sung Bam Yum.

MALAWI

On May 3rd 15 former students from the Zomba Theological College (Presbyterian and Anglican) and St. Peter's Major Seminary (Catholic) were presented with their Diplomas by Dr. David Kimble, Vice-Chancellor of the University of Malawi. The Diploma was begun in 1974, is organized by a Board consisting of members of the University of Malawi and the 2 theological Colleges, and is examined and recognized by the University. The 4 year course is designed to meet the needs of priests and ministers in the churches in Malawi. Plans are now going ahead for a full degree in theology to be offered by the University (Dr. J. Parratt, Department of Religious Studies, University of Malawi).

MELANESIA

The Melanesian Association of Theological Schools has successfully conducted an institute on worship at the Martin Luther Seminary Lae in January this year. The 50 participants included teachers, students and church leaders, unlike previous times when only the faculty were invited. The institute provided the participants an occasion to reflect on the biblical, theological and historical aspects of worship. They also prepared and participated in new forms of worship. Many valuable suggestions were made in the papers and discussions about how Christian worship can be integrated more closely into the life of the community, how traditional beliefs and Christian faith can be related, and how by feasting and celebrating the common people can be drawn into Christian worship at marriage, baptism and even Holy Communion. Pastoral concerns in worship was a focus maintained throughout. The papers presented will be published in the MATS periodical *Point*. The theme of next year's institute will be "The Church's Mission in Melanesia". The MATS General Meeting elected Peter Westermann as Chairman, Joshua Daimoi as Vice-Chairman, and Rufus Pech as Secretary-Treasurer. (P.O. Box 80, Lae Papua-New Guinea)

NETHERLANDS

One of the main concerns of the Special Synod of Dutch Bishops held in January in Rome under the presidency of Pope John Paul II was the crisis of vocations in the Roman Catholic Church. From 1965 to 1975 there was an exodus of 1700 priests and from 1960 to 1970 of 4300 religious. The number of newly-ordained priests in the Netherlands fell from 318 in 1970 to 16 in 1977. Another major concern was the unity and the authority of the church.

Following Vatican Council II, which called for a truly adult laity that would be responsible partners in the saving mission of the church and in the pursuit of a just society, the Dutch bishops convoked a pastoral congress in Holland. All sectors of the church participated in the "transformation" of many aspects of its life, as a result of which there are now 230,000 voluntary church workers and 250 fulltime lay pastoral workers. Conservative voices complained that the Dutch church was becoming a lay church and that married priests were carrying on pastoral tasks. The response of the recent Synod was to reassert the hierarchical nature of the church, to deny ministerial status to lay workers, and to call for "true seminaries" or "community houses of formation" along side the existing university faculties of theology. A special commission have been charged to oversee the reorganization of theological education under the authority of the bishops by 1 January 1981.

NIGERIA

An International Consultation of African Women in Church and Theology will be held 8-13 September 1980 at the Institute of Church and Society (Box 4020), Ibadan, Nigeria. Major presentations will deal with the role of women in the Bible, in African traditional religion, in the indigenous Christian movement in Africa, and in the African churches. Group work will focus on women's vocation and special ministries in concrete situations in Africa today. Major attention will be given to the aims, relevance, and practice of theological education for women in Africa. Following this consultation the Community of Women and Men in the Church will hold its Africa regional meeting, which will include most of the same participants.

RWANDA

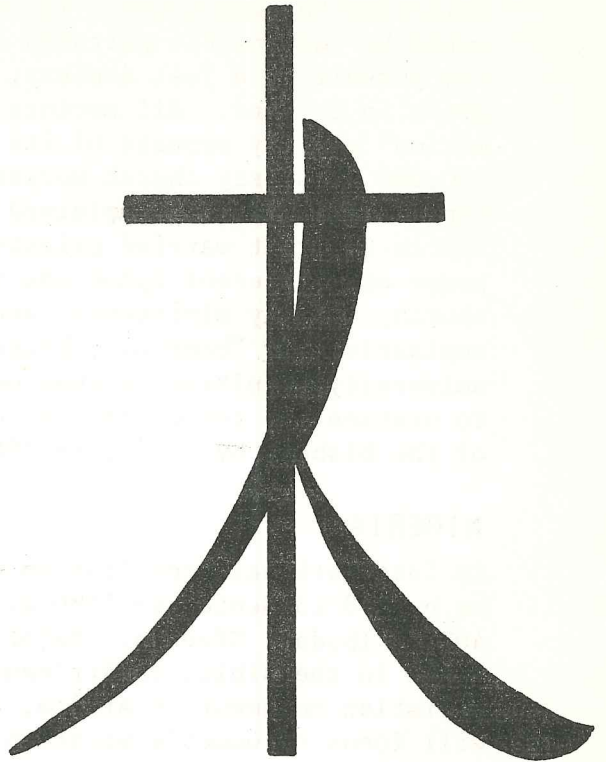
The Presbyterian Church of Rwanda has grown rapidly since independence, from 5000 members in 1957 to 30,000 in 1979. There are now 28 pastors, but most of the pastoral work in the parishes is carried out by 75 evangelists, who preach and teach and may be authorized to administer the sacraments. The Church's Theology Department plans to initiate a 3-year extension training program in 1980 in order to prepare 80 additional evangelists. Local pastors in 14 central parishes will serve as animateurs, and study materials from Botswana will be adapted. (Pasteur Etienne Gatorano, Eglise Presbytérienne au Rwanda, Département de Théologie, B.P. 67, Gitarama, Rwanda)

SINGAPORE

Trinity Theological College, Singapore, one of the well-known schools in Asia, has recently revived its Institute for the Study of Religion and Society (started in 1969). Dr. Harry Parkin, a specialist in Indian and Indonesian religions is appointed as the new Director. The institute hopes to promote mainly two concerns: a) The study of inter-relationship and interaction between different religions and religious communities in S.E. Asia; b) The role that is played and can be played by the religious communities in a developing society. This institute will offer seminars and consultations, facilities for research, study and meeting of scholars. A bulletin will also be published.

Trinity Professor Yeow Choo Lak's new book *Minister as Theological Educator* outlines a "program of theological education for everyone" through every Christian minister. The rationale is: "Ministers, whether they know it or not, are involved in being theological educators. Through their ministry they shape the theological thinking of their members. Thus they are the "natural" people who should be involved in theological education". Dr. Choo Lak is organising a series of pilot workshops in Singapore, Malaysia, Burma and Thailand, taking Trinity itself as a case study for the training of ministers to "extend the walls of the seminary" to the whole church.

TTC offers B.Th., B.D., and Cert.Th. courses in English and Chinese. Various lay training courses are also arranged to cater to the needs of different groups. The symbol in the college chapel tower is well known for its theological significance. It shows the Chinese character for 'man' with the cross planted in it. An explanation reads: "Both 'man' and 'cross' are situated in our world, symbolising the presence of Jesus Christ in our World".



SWITZERLAND

The Geneva based Catholic Study Center, an adult lay education programme, has just celebrated its 25th anniversary. Created in 1955 by Father Jean de la Croix Kaelin, at that time Catholic students chaplain at the University of Geneva, the Center has developed into a platform where university trained Catholic laity can meet and discuss issues faced by contemporary Christians. The Center's objective is "to contribute--from the perspective of Catholic faith--to the study, reflection and research of important human problems of our time and to the formation of Christians to deal with these problems". On May 19th the Center organized a Conference led by Prof. Philibert Secretan on the life and thought of the French existentialist philosopher Jean-Paul Sartre, who died recently. The President of the Center is Prof. Georges Brazzola, and the contact address is Centre Catholique d'Etudes, Université de Genève, Genève, Suisse.

The World Student Christian Federation, the Ecumenical Institute of Bossey, and the Programme on Theological Education are jointly sponsoring a student workshop at Bossey near Geneva 30 June-13 July 1980 under the theme "Seek First the Kingdom and Justice of God". The participants, who come from all regions, will evaluate the present world and church situation and attempt to formulate guidelines, discern opportunities, and create motivation for "an ecumenical ethics in the eighties". Bible studies will be based on the Beatitudes; lectures and panels will deal with theological foundations, ethical models, and ethical priorities; interest groups will explore a wide range of options. Leaders for the workshop are Alain Blancy, Emidio Campi,

and Sam Amirtham; additional speakers are M. Miegge, C.S. Song, John Mbiti, Philip Potter, C.K. Ramon, and Koson Srisang.

TANZANIA

Theological education in Tanzania is carried on in an inter-religious and socialist context. The 15 million inhabitants (95% Bantu) are 40% traditional religion, 30% Moslem, 20% Roman Catholic, and 10% belong to various Protestant denominations, the Lutheran Church in Tanzania being the largest with 800,000 members. Since independence the churches have tried to identify themselves with President Nyerere's African Socialism" program with its concentration on rural development, communal labour, and elimination of class antagonisms. The Lutheran Theological College Makumira (P.O. Box 55, Usa River, Tanzania) has 130 students, following 2 different courses. Most take the 5-year General Course (4 in residence, one year internship in their own regional church), intended to prepare them for parish ministry; the medium is Swahili. Though much of the teaching is traditional, increasing value is being placed on group discussion and individual research designed to enable the student to recognize his own cultural, social, religious and political environment as a field relevant to theological study and to take his distance from Western points of view. The College also offers a B.D. course in English, which aims to enable the student to deepen his knowledge of theology and share in the task of contextualizing theological thought through a year's written research work. All the students and teaching staff share in the self-reliance program, which means work in the raising of fruit, vegetables, chickens, and cattle. For the wives there is a 2-year certificate course. Since 1979 a one-term continuing education course for pastors is offered. There are contacts with the TEE program of the Arusha Synod and the diploma course of ATIEA linked with Makerere University, Uganda. The students come from Zaire, Kenya, Mozambique and Namibia as well as Tanzania. (P.O. Box 55, Usa River, Tanzania)

THAILAND

How to be doers of theology and not spectators of theology? 40 theologians from all over Southeast Asia, assembled at the seaside resort of Pattaya 100 kilometers from Bangkok, Thailand, March 30 - April 6, 1980, focused their attention on this question. The Colloquium on Asian Perspectives in Christian Thought, organized by the Association of Theological Schools in Southeast Asia and its Graduate School of Theology (the first in a series of 5 colloquia), was a landmark in theological development in Asia. All the theological ingredients were there: Asian nations with their ancient cultures, deep-rooted religions, tortuous histories, and tragedies of incomprehensible dimensions--boat people, Cambodian refugees on Thai borders, Thai girls selling their bodies to foreigners for 800 bhat a night (US\$ 40) in this make-believe world of a seaside town. Above all, theologians were there, those who have to be engaged in theology not as an objective science but as a personal commitment to Jesus the Lord and to the struggles and hopes of their own people. The agenda for the Colloquium was to think through the question of how to blend the Christian story with the Asian story (the Filipino story, the Indonesian story, the Thai story, the Chinese story, etc.) in creative interaction, fruitful tension, and in redemptive relationships. This is the basic question for contextual theology. Where is the hermeneutical key to be found to relate the biblical world to the Asian world? How did theologians at various stages in the tradition of the Church go about their contextual theology? How did Christian thinkers in various countries in Asia do it? In short, what should theology be like as

Christians in Asia wrestle with Christian relevation taking form within Asian contexts? Some 12 papers were presented, followed by intense discussion. Heated debates took place at lunch tables and during after-dinner walks on the seashore. At the end of a one-week colloquium--too short for such a big subject--there was a theological breakthrough: contextual theology is no more and no less than a committment to what God has been doing in Asian countries and among Asian peoples. There is no turning back to an academic theology which does not bother to relate the classroom to the rough and tumble of the Asian world. There is no longer submission to imported theology that originated in other contexts. The Colloquium signals a new stage in theological development in Asia, a creative stage which will produce theology which smells Asia and breathes Asia. In this creative theology in Asia one can hope at the same time for a theology which infuses new insights into the traditions of theology in the history of the Christian Church. Theologians at the Colloquium have found a theological vocation to be doers of theology and not just spectators of theology. (Choan-Seng Song)

UGANDA

The Department of Religious Studies and Philosophy of Makerere University operates an external Diploma in Theology program throughout Eastern Africa. Students of local residential colleges and seminaries (Protestant and Roman Catholic) who meet university entrance requirements enroll with Makerere, follow the Diploma syllabi in their courses, and take the prescribed examinations over a 3 or 4 year period. In 1978 there were 245 students in 12 colleges in Kenya, Tanzania, Uganda, and Zambia, and 64 completed their work that year. Head of the Department is Professor A.B.T. Byaruhanga-Akiiki. (P.O. Box 7062, Kampala, Uganda)

U. K.

Six international consultations were held at Mabledon, Kent, followed by the meetings of the Theological Commission and the General Assembly of the World Evangelical Fellowship--all during March. The consultations dealt with The Theology of Development, Simple Lifestyle, Reaching Muslims, Preparing Churches for Responsible Witness under Oppressive Situations, The Teaching of Missions in Theological and Christian Education, and Accreditation. The latter brought together representatives of 5 regional accrediting associations of "evangelical" theological schools (Asia Theological Association, Accrediting Council for Theological Education in Africa, American Association of Bible Colleges, Caribbean Association of Bible Colleges, and European Evangelical Accrediting Association) and proposed the formation of an International Council of Accrediting Agencies for "the enhancement of evangelical theological education worldwide" under the sponsorship of the Theological Commission of the WEF.

U. S. A.

Heads of almost 200 theological institutions met 17-19 June 1980 at Denver for the biennial meeting of the Association of Theological Schools in the U.S. and Canada. The general theme was "Accountability of Theological Education" in relation to the mission of the church, women, culture, denominations/constituencies, and multicultural communities. The participants revised the general accreditation standards of the Association to give attention to matters of race, ethnic origin and sex and to assist schools in their extension programs. P.T.E. Commissioner Howard Mills led a workshop on "Mission and Justice Issues in the Internationalization of North

American Theological Education". At a subsequent plenary session Donald Shriver, President of Union Theological Seminary, proposed the formation of a special committee to explore possible rationales, programs and resources for the internationalization of theological education in North America. At the closing session Dean Harvey Guthrie of Episcopal Divinity School at Cambridge was elected President and Agnes Cunningham of St. Mary of the Lake Seminary in Illinois Vice President. Leon Pacala of Colgate-Rochester Divinity School is the new Executive Secretary of the A.T.S., succeeding Jesse Ziegler, who retired after 21 years. (P.O. Box 130, Vandalia, Ohio 45377)

The Autumn 1979 issue of *Theological Education*, the journal of the Association of Theological Schools in the U.S. and Canada, presents a challenging paper, "Theological Education and Liberation Theology: An Invitation to Respond", which is signed by 12 North American theologians and church leaders who are deeply concerned about the tragic conditions of oppressed peoples around the world, who recognize North American involvement in global exploitation and injustice, and who call on their colleagues to find ways for theological education to embrace and promote the Gospel of liberation in the current struggles around the world. The paper is followed by critical responses by 17 theological educators, most of them North American. Further comments were published in the Spring 1980 issue. (P.O. Box 130, Vandalia, Ohio 45377)

An Ecumenical Consultation on Training for Ministry in Alaska will be held 7-12 August 1980 at Saint Marys, Alaska. "The rediscovery of the essential ministry of the laity in all areas of Alaska and the growing need for indigenous leadership and ministry in our state emphasizes the need for training for ministry and widens its scope considerably". Several churches have already developed local, extension-type training programs, but no single denomination has sufficient resources to meet all its own needs or to assist others. "An ecumenical sharing of resources is the only way to meet existing needs"--for spiritual as well as practical reasons. The purpose of this first consultation, which will bring together Roman Catholics, Protestants, Episcopalians, and Orthodox, is to share information about current programs and resources and to identify areas of possible cooperation. A second consultation will be held one year later, at which time each denomination will report on what it is able to commit to ecumenical projects, and the participants will then proceed to set up specific goals, plans, and responsibilities for these projects. Priority will be given first to ministries in Alaskan Native communities, but ecumenical cooperation will also be promoted in non-Native and urban areas also. (Rev. David Keller, 1205 Denali Way, Fairbanks, Alaska 99702, U.S.A.)

ZIMBABWE

Fambidzano, a Conference of African Independent Churches, was founded in 1972 to foster interchurch relations and also to sponsor a theological education by extension program in Zimbabwe. Based at Fort Victoria, this program continued to operate throughout the war period, often under difficult and dangerous conditions. Activities were seriously curtailed in certain areas; regular contact could not always be maintained; travel was sometimes interrupted. Nevertheless, new courses have been prepared (in the Shona language); 19 extension students completed their certificates in 1978 and 180 were enrolled in 1979; in addition there are 495 correspondence students. (22 Fitzgerald Avenue, Fort Victoria, Zimbabwe)

BOSSEY MEETING OF THE P.T.E. EXECUTIVE COMMITTEE

3 - 6 June 1980

This year only the members of the Executive Committee met to carry out the regular business of the P.T.E. Commission--along with P.T.E. staff and colleagues of other sub-units of the W.C.C. In brief, the Executive Committee:

- Reviewed the P.T.E.'s work during the past 12 months in relation to developments in the various regions.
- Received copies of the full report of the Manila Consultation on "Ministerial Formation" (July 1979), which is now being sent to theological institutions, associations, and church bodies all over the world as an instrument for further study, discussion, and testing.
- Finalized plans for the First All-European Consultation on Theological Education, which will be held at Herrnhut, East Germany, 9-14 October 1980 under the theme "Theological Education for Ministerial Formation".
- Received and discussed 3 papers which focus on fundamental facets of P.T.E.'s commitment to continuing critical reflection on theological education.
 - a. *"Theological Education by Extension Comes of Age" reviews and analyzes alternative theological education in the context of developments in the ecumenical movement and the mission of the church.*
 - b. *"Participation of Women in Theological Education" is a first attempt to survey and evaluate progress in this vital area in the various regions.*
 - c. *"Internationalization of Theological Education" is a brief report of 2 P.T.E.-sponsored meetings in North America.*
- Initiated plans for a meeting of the full Commission and a consultation on "Global Solidarity in Theological Education" to be held 12-19 July 1981 in North America at the Chicago Cluster of theological schools.
- Examined and approved 45 new "major" projects and reviewed 43 "minor" projects approved by staff during the year, making a total of 88 grants totalling \$444,425 for theological education in Third World countries.
- Welcomed Assistant Director Samuel Amirtham, who arrived in Geneva with his wife and 2 children in April, and approved plans for Assistant Director Ross Kinsler to move to New York for family reasons, while remaining an integral member of the staff, for the next 2 years.

