Ecumenical Partnership in Theological Education and Theological Scholarship Programs – Needs and Future Priorities for World Christianity

WCC/ETE – Mission Academy Hamburg – Church Office of the EKD

Academy of Mission at the University of Hamburg

24th-26th April, 2012
Conference Proceedings
## Conference Program

**Preamble**

### Initial Project Outline and Conference Programme

1. Initial Project Outline  
   *WCC/ETE, EKD, Academy of Mission*

5. Draft Programme  
   *WCC/ETE, EKD, Academy of Mission*

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   *Bishop Gerhard Ulrich*

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   *Dr. Dietrich Werner*

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   *Dr. Arne Johannes Eriksen*

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   *Dr. Bunmi Olayisade*

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Ecumenical Partnership in Theological Education and Theological Scholarship Programs – Needs and Future Priorities for World Christianity

Dr. Dietrich Werner

Initial Project Outline: October 6th, 2011

1 Background

From 6-9th April 2011 the so-called Birmingham process of WCC brought together some 25 partners in theological education for a conference in Birmingham, Queens Foundation under the title: »International Partnership and Funding Strategies for Theological Education - Sharing of Information on Challenges, Priorities and Collaboration«. The Findings of this conference which were published under the title »Agenda 21 for Common Collaboration in Theological Education« explicitly mention under the recommendations for future areas of cooperation to further explore areas like:

1. Joint programmes and innovative models for theological teachers development (cross-cultural PhD projects, split degree programmes, international supervisors for theses, combined programmes in the home-context and abroad, programmes with e-learning dimension etc.);
2. New programmes of distant learning, e-learning and connected interactive programmes for theological education;
3. Experiences and complementary approaches in the area of theological scholarships, including improved communication tools to allow for better access of information on grants and support available from partners for theological education (common global portal for theological scholarships?);
4. Creative strategies for resource development, sharing information and funding strategies in theological education;
5. Further steps to deepen the dialogue with Evangelical, Independent and Pentecostal Partners in theological education;

In a similar direction the Edinburgh 2010 final report on the section of theological education had identified among the most »important challenges for reshaping and strengthening theological education and missionary training for World Christianity in the 21st century« the following factors:

- »Disparity in the availability of resources for theological education between the North and the South and within several regions;
- The tremendous rise in the number of higher education students in the South in general and the rise in applications for theological study programs in particular;
- The growing interest of Pentecostal churches in theological education programs;
- The urgent needs prevailing in many contexts to create more space for women in theological education, theological leadership and in the ministries of the church;
- The grave lack of scholarships and grants available for higher studies in theological education and the increasing difficulties of churches to fund their institutions of theological education«.
2 Proposal

Thus this proposal for a follow up conference 2012 to the Birmingham process with funding partners of theological education in churches of the South is committed to focus on issues of international partnership in theological education and theological scholarship programs.

There are a number of factors which add to the urgency of a consultation on theological scholarships:

- an ongoing debate on the relation between development and theology/theological education and an increased awareness of the role of theological education for social and political development
- restrictions for some development related agencies to provide funding for theological scholarships
- recent trends and changes in WCC with regard to both WCC Scholarship program and ETE program (focus on development related studies, shift towards enabling regional theological scholarship programs in cooperation with the regional ecumenical organizations (CCA, AACC, CLAI));
- still growing demand for theological scholarships and continued exchange in theology/theological education both globally and in some regions in churches of the South, Eastern Europe as well as in churches in the North
- Increasing interest in theological education and in the number of educational institutions of churches and Christian traditions outside the WCC constituency

3 Goals

The envisaged consultation therefore is aiming to bring together relevant partners interested in global networking for theological partnerships in faculty development and theological scholarship programs for pursuing the following goals:

- To discuss the present status and relevance of theological scholarships in churches, mission and development organizations;
- To provide more transparency and better mutual information on theological scholarships both in North-South, East-West, North-North and South relations (including a survey on how many and which theological scholarship programs are offering what kind of support for what kind of target group);
- To share about innovative models of split degree programs/joint collaboration programs/distant learning models for theological faculty development programs;
- To evaluate different experiences of models for screening applications for theological scholarships, possibilities for establishing shared/common quality criteria, standards and proper accompaniment of scholarship holders;
- To provide opportunities for mutual learning and sharing between mainline churches, Evangelical and Pentecostal efforts to strengthen faculty development via theological scholarship programs;
- To discuss challenges and opportunities of cooperation in TE between public universities (primarily in the North) and seminaries and church related institutions of theological education (primarily in the South);
- To explore the possibility of creating a joint web portal on theological scholarships in which different organizations and the various theological scholarship programs can provide more accessibility of information for potential applicants in churches in the South and the East (see pilot project EKD website: http://www.evangelische-stipendien.de/148.htm.);
- To bring together recent experiences from newly created regional theological scholarship programs in different regions (REO perspectives);
- To learn from innovative projects of mixed distant education programs for theological faculty development.
4 Inviting Institutions and Target Groups

The invitation for the consultation is extended by a preparatory group bringing together

- WCC-ETE Program, Geneva;
- EKD Head Office, Hanover, Department for Theological Scholarships;
- Academy of Mission at the University of Hamburg (in cooperation with EMW);
- Queens Foundation for Ecumenical Theological Education, Birmingham, UK;
- Theological Scholarships Program of ELCA and United Methodist Church, US.

The consultation is envisaged to take place in the second half of April, 24-26, 2012 in the Academy of Mission at the University of Hamburg (arrival possible in the evening of 23 April). Board and Lodging are covered by inviting partners from Germany. Travel and Transport need to be covered by the sending organizations.

Participation is by invitation only. Invitation Letters will be sent out by end of early October 2011 to those who participated in the Birmingham process and networks beyond. The consultation is aiming to bring together some 30 participants. The following categories of persons will be encouraged to attend the consultation:

1. Representatives of theological scholarship programs or churches giving theological scholarship and receiving theological students for faculty development programs both in the North and in the South;
2. Theological teachers and professors working mainly as guides of theological MA and PhD Programs;
3. Representatives of organizations who work for partnership between theological education programs in different regions of this world;
4. Representatives of donor organizations, mission and development organizations which have an interest in promoting theological education in World Christianity;
5. Selected key representatives of regional forums of associations of theological schools which were established in Latin America, Africa and Asia.

5 Registration

Registration for the consultation takes place in sending the attached Registration form to the Secretariat of Academy of Mission at the University of Hamburg, copied to ETE, WCC. With the registration form participants have to send in an answered standard questionnaire to provide basic information on the relevant scholarship program/organization they represent which later will be used in a documentation of the conference.

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Tuesday, 24th of April 2012

Arrival at Academy of Mission, Hamburg, between 14.00 and 15.00 – one hour’s S-Bahn journey from the airport Fuhlsbuttel!

15.00 to 16.00 Welcome in main building, Rupertistrasse 67, with coffee/tee and cake
Distribution of conference folder with program, participants list, survey of theological scholarship organizations and related profiles, Birmingham communiqué, other background papers

16.00 Official opening in seminar building
Welcome on behalf of WCC, Academy of Mission and EKD; Introduction of participants and introduction into programme and agenda
Words of greetings from the presiding bishop of the hosting church and VELKD – Bishop Gerd Ulrich

17.00 »Trends and needs for theological education in World Christianity – Theological Scholarships as a strategic tool for leadership development« – Dr. Dietrich Werner, Geneva

18.00 Dinner

19.00 »Recent trends and needs in higher education and universities in Europe - challenges for churches and theological education« – Dr. Arne Johannes Eriksen, Oslo

20.00 »Perspectives from the hosting church: The landscape of scholarship programmes within EKD member churches and the common portal for scholarships evangelische-stipendien.de« – Dr. Johann Schneider, Dr. Tibor Attila Anca

21.00 Open evening with informal sharing in the seminar building

Wednesday, 25th of April

08.00 Breakfast in main building

08.45 Morning worship in the chapel of the Academy of Mission

09.15 Introduction, sharing and mapping of theological scholarships programmes in Europe and beyond
Input from each organization for about 8-10 minutes according to a prepared template with key areas and questions

10.30 Break
10.45 Listening to international partners:
Experiences, needs, innovative models and recent developments from churches of the South/East
(AACC, ATEM, AFTE and others)

11.45 Introduction, sharing and mapping of theological scholarships programmes in Europe and beyond
II

12.30 Lunch

14.00 Coffee and Tea

14.30 Introduction, sharing and mapping theological scholarships programmes in Europe and beyond
III (if needed)

15.00 Listening to international partners:
Experiences, needs, innovative models and recent developments from churches of the South/East
(CLAI, China, Eastern Europe . . . )

16.00 Harvesting and Reflection period in the plenary: Common themes and challenges, emerging contro-
troversial issues and points of clarification, areas of more synergies and cooperation

16.30 Break

16.45 Theme-oriented smaller working groups (session I) with pre-defined topics like
a) innovative models of split degree programs/joint collaboration programs/distant learning models
for theological faculty development programs
b) cooperation between evangelical and ecumenical scholarship programs
c) sur-place scholarships over against studies in countries in the other contexts (North/South, East-
West, South-South exchange)
d) the relevance and role of theological education in agencies for development and world service
e) potentials and challenges for regional scholarship funds (Theological Education Funds in LA,
Asia and in Africa)
f) Accessibility of information on theological scholarships programs and the concept of an interna
tional web-portal for theological scholarship programs in cooperation with GlobeTheoLib

18.00 Dinner

19.00 Theme-oriented smaller working groups (session II) with pre-defined topics (continuation)

21.00 Informal meetings and sharing, (short meeting with Academy of Mission students?)
Small drafting group on conference communiqué

Thursday, 26th of April

08.00 Morning worship in the chapel of the Academy of Mission

08.30 Breakfast in main building

09.30 Reporting plenary: Recommendations, insights and suggestions from the working groups

10.30 Final Plenary with Communique and Core Recommendations
   - Presentation of Draft Communique from small drafting group
   - Core recommendations of the conference
   - Steps and responsibilities for follow up
   - appointment of continuation committee for global portal on theological scholarships

11.45 Thanksgiving and concluding prayers at the end of the conference

12.00 Lunch in main building

13.00 Departures
Words of Greetings

Bishop Gerhard Ulrich

Bishop of the North Elbian Evangelical Lutheran Church and Presiding Bishop of the United Evangelical Lutheran Church in Germany

Dear Sisters and Brothers,

It is my pleasure and honor to address all of you at the opening of this consultation on »scholarships as an instrument of theological education«. You come from churches and organizations of the various regions of World Christianity. I am extending my word of greeting on behalf of the United Evangelical Lutheran Church of Germany (VELKD) which is formed of eight Lutheran churches in Germany, which are also members of the Evangelical Church in Germany (EKD) which is hosting this consultation. Currently I serve as the presiding bishop of the VELKD. I also greet you as bishop of the regional mainline church, the North Elbian Lutheran Church which is in the process of uniting with two other churches. This union will be celebrated this coming Pentecost and we are praying and looking forward to this decisive step in the life of our churches.

Although this process of union may sound in an ecumenical context like your meeting in these coming days more like a »Faith and Order« matter, let me underline that the question of education and formation has been and is a key issue for such a union and more generally for a protestant church in a society where you hit on the reality of global relations and their impact at any moment.

As churches which will form one church very soon we bring into this union also the close relations with our direct neighbors in the Scandinavian countries in the North and the churches in the East. We live these relations very consciously because since a long time we have come to realize that many concerns and challenges for our churches do not stop at national borders. In this perspective we also live in the wider ecumenical community with our partner churches in Europe and beyond Europa in some of the regions you come from.

So how do you educate yourself and the whole people of the church in such a way that these realities become constructive factors for your perception of the situation, forming the mindset of church members? If a local church is not living in the consciousness and awareness of being a province of World Christianity its mind becomes parochial and this - as Ernst Lange never ceased to warn us - can turn into a kind of heresy. The church of the future is ecumenical church or it is not church at all!

We as churches all over the world live together as a learning family! We share our faith and hope, we are one in Christ across the borders of languages and countries. All the differences of culture and history are a part of our richness, god gives to us. Those differences are not a shame which should be to overcome! Just the opposite way: from St. Paul’s letter to the Ephesians we learn something about the way, Jesus builds his communion: first of all he tears down the fences which are between people! So that people can live in God’s house as his holy family – with all the differences of culture, history, languages etc.

In our process of unification we have been debating about the cloufence of the various traditions of Reformation we come from. One strand in common we identified is the thrust of the Reformation instigating processes for an education for each and everyone. Schools and universities have been founded and supported throughout the almost 500 years we are looking back to as protestant churches. In some way of view reformation always has been something like a movement of education!

So we have been discussing how to, for instance, understand the role of the four theological faculties which we do have in the area of this coming church of which the one here in Hamburg is one.

Theological faculties have several tasks but one important task definitely is to educate the future personnel
of the churches. As churches we need this service of the faculties and we support a variety of institutions
to secure the best possible formation for our personnel and the laity, the whole people of God, to serve
the congregations and the society at large. And to give the world the good message of God’s Word!

Let me highlight in response to the theme of your deliberations in the coming days two aspects of these
search which I see in the churches I am heading as bishop. One is to send members of our churches
abroad so that they can make first hand experiences in the diverse contexts of World Christianity and
learn from the responses of other churches and church related organizations to the challenges of their
context. Especially in the younger generations this is an important program to foster the awareness of
being part of world Christianity. The other aspect I wish to highlight is that churches and church related
organizations in Germany do offer a variety of scholarships to enable formation and studies of persons
from all over the world at our theological faculties and church related institutes. I am convinced that we
need such international and intercultural communities of learning to alphabetize us mutually in our faith
and service of a church that is proclaiming the Gospel and serving the people in a province of the World
community of Christians. I understand that how to promote these transcultural movements and how to
shape such programs in the best possible way and under the restrictions of time and funds we are facing
is part of your discussions here.

I am glad that my church supports the efforts in theological education by sending Rev. Dietrich Werner
to Geneva for the program of education as a central part of ecumenism. And we know very well that he
and all the others are very busy to form the program and to come to new steps. The heart of partnership
is respect. And respect is not a one-way-road. And respect needs dialogue. And the first issue of dialogue
is not to change somebody’s mind, but to learn various things about his or her thinking, hoping, faith
and work. Dialogue does not start with talking, but with opening minds and ears!

Regarding to this I do wish you for these coming days fruitful discussions and creative ideas for a
theological education in an ecumenical global mind which is adequate not only to the present day but to
the times to come.

Once again: welcome! God bless you all.
Dear colleagues committed to theological education!

Having the privilege to address this international consultation on theological scholarships on behalf of the ETE program of WCC I want to express our gratitude for all of you having made available precious time and resources to join this highly important international platform of theological scholarships organizations and to give importance to this vital dimension of empowerment for future Christian leadership building. I also want to underline that this consultation is of strategic significance for WCC in the process moving towards the 10th assembly in South Korea, Busan, as we will be grateful for your advice in terms of clarifying both urgent and new needs in the area of theological faculty building and theological scholarships as well as potential synergies between the agencies and programs in working together in an international platform. We are also interested to your expectations and suggestions for the future role of WCC itself in this area of scholarships for advanced theological studies.

1 The context for this consultation

As mentioned in the outline for this consultation the Edinburgh 2010 international study process on theological education had identified »important challenges for reshaping and strengthening theological education and missionary training for World Christianity in the 21\textsuperscript{st} century« such as:

\begin{itemize}
\item a »Disparity in the availability of resources for theological education between the North and the South and within several regions;\)
\item b The tremendous rise in the number of higher education students in the South in general and the rise in applications for theological study programs in particular;
\item c The growing interest of Pentecostal churches in theological education programs;
\item d The urgent needs prevailing in many contexts to create more space for women in theological education, theological leadership and in the ministries of the church;
\item e The grave lack of scholarships and grants available for higher studies in theological education and the increasing difficulties of churches to fund their institutions of theological education.«\textsuperscript{1}
\end{itemize}

There were some key convictions behind the idea to create an international platform of agencies promoting theological faculty development and theological scholarships and we would like to mention the following:

- We believe that \textit{programs for theological scholarships should remain a vital part of ecumenical resource sharing and ecumenical networking} between churches in the North and the South, the West

and the East both for WCC member churches as well as non-member churches, for regional councils of churches and for mission agencies as the younger generation of theological leaders needs encouragement and support;

- The ongoing debate on the relation between development and theology/theological education and an increased awareness of the role of theological education and religious studies for social and political development (despite ongoing restrictions in certain development agencies with regard to the use of government money) needs the attention of churches and Christian agencies as well as a common articulation of common convictions;

- The changing roles of WCC and the new division of labor between regional actors and the WCC in various programmatic areas needs more deliberate reflection with regard to the area of theological scholarships;

- The wide variety of different theological scholarship programs, theological exchange programs and their different profiles and target groups need improved mechanisms of mutual information, common strategies and policy dialogue not only on national levels (like it has been established in some countries such as Germany with the working committee on scholarship organizations), but also on the international level;

- The growing demand for theological scholarships and continued exchange in theology/theological education in the changing landscape of World Christianity and the increasing interest for theological education programs both in some mission agencies as well as in Pentecostal and Evangelical churches, which have developed a number of new instruments and platforms of cooperation needs to receive responses which are to some extent harmonized and in dialogue with each other;

- The increased relevance of South-South exchange and scholarship programs in recent years needs common attention and proper processes of tuning with other existing programs.

2 The historical context of scholarships in the ecumenical movement

In facing a growing loss of memory both within and outside ecumenical organizations I would like to briefly remind us that we are dealing here with a heritage and history which precedes even the founding of the WCC in 1948. Engagement in theological exchange and scholarship work is rooted in the very early stages of the history of the ecumenical movement. Its beginnings can be traced back to the period between the two world wars, when due to proposals from the 1925 Stockholm Conference on Life and Work the European Office for Inter-Church Aid started with projects for inter-church cooperation in the field of advanced theological studies. After the suspension of all such activities due to the Second World War in 1945, already three years before the founding of WCC, a small-scale resumption of the ecumenical (inter-church based) scholarships program was started which was meant to complement the existing denominational theological scholarships program of individual churches. The ecumenical scholarships committee was based under the WCC’s Department of Reconstruction and Interchurch-Aid since 1945 and regularly attended by Visser’t Hooft and R.C. Mackie, thus placed high on the priority agenda of the WCC in formation. To enable post-graduate theological studies in different cultural, national and ecclesiastical settings was one of the key objectives and major tasks of the early ecumenical pioneers because they clearly realized the strategic need for new ecumenical leadership generation in the post World War II period reaching beyond the boundaries of former enmity and denominational isolation in war-torn Europe and America. The first international consultation on scholarships which can be regarded


3Dr. Adolph Keller from Switzerland played a major role in this process.

as a direct successor of this conference in Hamburg, 61 years ago, has taken place in Geneva in the year
1951 and it produced first guidelines and objectives for this »relief arm« of the ecumenical movement.

Already an early report from the WCC Committee on Scholarships in 1946 revealed some of the key elements which were considered valuable at that time and also indicated that the emphasize was put not so much or primarily on a central global fund, but on establishing a network of participating theological seminaries which would join a network of institutions to offer free place arrangements which would be facilitated by the Geneva office by offering some complementary financial means:

1. »It is hoped that the churches and theological institutions in all countries will be willing, so far as they are able, to offer scholarships to students of high standing who could profit by them, and who would return home refreshed and inspired by their experience in another country.

2. These scholarships should be offered by theological seminaries in the various countries; should provide for fees and tuition as well as board and lodging, and a reasonable allowance for pocket money and books; in some cases the expenses of travel to and from the country of post-graduate study may be included.

3. Where the scholarships are not sufficient to provide the whole of expenses, whether board or travel, the Department in Geneva will be willing from funds placed at its disposal to try to provide the necessary extra.

4. One of the main considerations is that students should be prepared for a more effective ministry in their native countries.«

There is a list of more than 60 theological schools in the USA which all participated in the early stages of this scholarship free places program which was organized via Church World Service in New York with the assistance of WCC Scholarship office. Cooperation with National Councils of Churches as well as with National Correspondents was developed to assure proper selection and screening of candidates.

While due to the restricted time frame here the history of the WCC scholarship programme cannot be reviewed in detail further the following factors should be highlighted in summarizing later developments:

1. There was a clear priority concern for theological scholarships at the beginning which only at a later stage was complemented – and then gradually overtaken – by a concern for development-oriented general scholarships for Christian leadership development which emerged in the context of the development and education debate in the late sixties and with a shift in the range of the main supporting partners from churches and theological seminaries to development related agencies;

2. There were five distinct instruments developed internationally in the post-second world war period of the ecumenical movement which contributed to the advancement of leadership training and education in the ecumenical movement:

   a The World Council for Christian Education (since 1907) which undertook joint youth work with the Scholarships program of WCC since 1957, was integrated into WCC in 1971 and which also was the driving factor for initiating the conceptualization of the concept of »ecumenical learning« in the succeeding Department for Education in the WCC (since 1971) and its later Education Renewal Fund (1970-1973);

   b The Theological Education Fund (TEF) which was born within the International Missionary Council in 1958 and – integrated into WCC in 1977 - in the successor programmes like PTE.

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See in the archives of the WCC, Commission of Inter-Church Aid, Refugee and World Service (CICARWS), 1929-1960, 425.06.001 – 425.06.017 Scholarships, 1945–1999 (Fond).

David Philpot, Manuscript, p. 5.


See: Shoki Coe: Director’s Report to the last TEF Committee Meeting Bromley, July 1977, TEF Archives, Box 35 (1977), WCC. With the integration of TEF into WCC 1976 the long-term commitment was made by the Central Committee that »the concern for theological education become(s) an integral and identifiable of the ongoing work of the WCC« (in:
(since 1977) and ETE (since 1992) also had a funding line for theological faculty development, but focused less on individual scholarships, but more on institutional grants and corporate funding projects;

c The Bossey Ecumenical Institute which since 1946 served as a key institute for ecumenical leadership formation with residential programs (Graduate School of Ecumenical Studies, later Master of Ecumenics program in collaboration with Geneva University) in Switzerland, based on its own and distinct Bossey scholarship fund which receives support both via church donations as well as via WCC's budget;

d The Programme for Ecumenical Lay Formation of WCC which grew out of the programmatic emphasize on lay education during Evanston assembly, contributed to global networking and support to the network of Christian lay academies and existed until 2009;

e And the WCC Scholarship Programme which has as its core mandate (WCC Central Committee 1977[10]) to promote the education of selected men and women [...] and was once referred to as »having been one of the most stable parts of the WCC throughout its history.«[11]

After the phasing out of the office and program on Education in WCC in 2009 (departure of Simon Oxley in 2008) and the phasing out of the Ecumenical Lay Education program in the same year (departure or transfer of Tara Tautari to other responsibilities) only three major entities have been left within the WCC programmatic structure, which are Bossey Ecumenical Institute, ETE programme and a smaller WCC Scholarship program which however both were reduced in their staff capacities and mandate. In 2008 the WCC Scholarships Program was integrated into the Ecumenical Solidarity Fund, the 150.000 SFR which still existed in WCC's budget for complementing the free-place theological study programs disappeared, and explicitly it's focus ceased to include scholarships for theological studies.[12] At present WCC Scholarships is part of the programme on »Justice, Diakonia and Responsibility for Creation», and its primary »purpose is to help member churches develop their human resources for diaconia and development-related work, generally understood as social ministries serving the wider community beyond the local or national Christian communities/congregations. «[13] The criteria for programs considered mention explicitly that »Proposals for individual studies at doctoral degree level will not be considered. « and »Proposals for individual study in theology will not be considered unless specifically related to diaconia and/or development-related work « Thus due to the restrictions of grants received from development related agencies and due to lack of funds to cover administrative and staff costs in a centralized theological scholarships department no theological faculty development projects in fields of church history, biblical theology, missiology, ethics, eco-theology or pastoral theology can be considered in WCC any more at present.[14]

Central Committee Report 1976, WCC, p. 30f); the basic document leading to the formation of PTE program in 1976 was the »Report of the Theological Education Task Force, appointed by the Commission on World Mission and Evangelism in Basel, February 1974«, printed in: Minutes of the 20th Meeting of the Theological Education Fund Committee, Costa Rica, 21-25 July 1976, Appendix VI., p. 41ff (TEF Archives, Box 37, Signed copies of TEF Minutes 1971-1977, WCC).

[10]During the CC Meeting in 1977 it was decided that the Scholarship Program was to be part of Unit III Education and Renewal and is designed to meet (a) the need for Christian life and witness to fit contemporary situations and to be sensitive to changes within them; (b) the needs for the expression of Christianity in any particular country to be both characteristic of that country and a genuine sharing in the universal faith; and (c) the need for Christians of one tradition to be aware of and obtain some personal experience of other Christian traditions.« See: Minutes of CC, 28 July to 6 August, 1977, p.47.

[11]See Letter of Hielke Wolters on the future of scholarship work to Dr. Johann Schneider, September 2010 where it was stated: »The Ecumenical Solidarity Fund (ESF) and the non-theological scholarships were brought together in 2008 as both of these funding instruments focused on support of the practical diaconal and development work of churches, ecumenical councils and organizations in different parts of the world. The funding of both comes primarily from specialized ministries – EED is an important contributor – and is given under the (back donor) restriction that it should not be used for theological education. In the past years ESF as well as the scholarships were serving a variety of areas of work in the ecumenical movement. As the WCC wants to refocus its work on a stronger cooperation with churches, supporting the work of the churches, the ESF scholarships programme will concentrate its support primarily on individual and group trainings in the area of the diaconal work of the churches. In this way the ESF scholarships programme can become an effective instrument
3 The context of the changing landscape of World Christianity for theological scholarships

Edinburgh 2010 had provided a first chance to reflect on the dramatic global changes in the landscape of World Christianity which hundred years ago nobody would have dreamt of. The new Atlas of Global Christianity which was published by Todd M. Johnson and Kenneth Ross\(^\text{15}\) provided a chance to have more details on the well known shift of the center of gravity in Christianity:

a. While 66% of all Christians lived in Europe in 1910, by 2010 only 25.6% of World Christianity today are represented by Christian churches in Europe. By contrast, less than 2% of all Christians lived in Africa in 1910 skyrocketing to almost 22% by 2010. The Global North (defined as Europe and Northern America) contained over 80% of all Christians in 1910 falling to under 40% of all Christians by 2010. However the overall percentage of Christians in World Population did not change much (around 32%, dropping in total, whereas Islam 22% growing).

b. Seen as Christian percentage of the population per region the shift becomes even more obvious in Africa: While Africa had less than 10% Christians in 1910, its population was nearly 50% Christian in 2010, with sub-Saharan Africa well over 70% Christian. The shift is even more dramatic viewed regionally: Eastern Africa had 15,9% Christians in 1910, coming up to 64,7% Christians in 2010. South Africa had 37% Christians in 1910, coming up to 82% Christians in 2010, Middle Africa had 1,1% Christians in 1910, coming up to 87,7% Christians in 2010.

c. While Christianity remains a minority religion in most of the Asian countries there still has been an overall increase of Christian population in Asia between 1910 and today from 2,4% to 8,5% which pushed the Asian Christian population to over 292 million today, with a particular increase of Christian populations in South East Asia (from 10,8% to 21,8%) (but also a sharp decrease in Western Asia from 22,9% to 5,7%).

d. It is predicted that Christianity in Asia will grow to reach 595 million (or 11,3% Christians of the total Asian population) until 2050.\(^\text{16}\) The most significant increases of Christianity are expected in Eastern Asia (251 million Christians or 15,8% in 2050) and in South Eastern Asia (197 million Christians or 25,7% in 2050). More specifically Christianity in Asia will grow particularly in countries like China, India, Nepal and Cambodia. Increasingly inner Asian missions play a major role in spreading the Gospel (examples: some 40.000 to 80.000 Indians working as missionaries and evangelists to other ethnic groups and 250 Christian mission organizations working within India or 15.000 foreign missionaries sent out by South Korean churches to other Asian and non-Asian countries).\(^\text{17}\)

e. However there is a striking imbalance between different missionary dynamics and demographic trends in different regions of World Christianity. And this has a bearing on the ratio between demand and supply for theological education programs in and between the regions, which is further aggravated by a considerable imbalance between percentage of Christians and percentage of the wealth owned in today’s world: Christians in the global South which represent 60% of global Christianity own only 17% of the Christian financial resources in this world. This also means that Christians in the growing majority churches of the South have only a diminished and unequal access to relevant programs for theological education, scholarships and theological library resources.


Being faced therefore with an increasing (though regionally diversified) general demand\textsuperscript{18} for theological scholarships from churches in the South as well as in Eastern Europe but with reduced budget funds, staff capacities and mandate restrictions ETE with its international working group (ETE Accompaniment Group) started a reflection on what should be the role of WCC in this area in the future in 2009 (strategic workshop with ETE partners in Hamburg). The tentative answers identified in the subsequent years were the following:

a. It was a deliberate aim of ETE to empower the regions to building up new regional instruments for theological scholarship work related to the REOs in all those regions where this would be possible – the result being the newly created forums of associations of theological schools in Africa, Asia and Latin America and their regional theological scholarship funds.\textsuperscript{19}

b. Secondly attempts were made to provide for a distinct platform of international partners and agencies promoting theological education in order to create a new kind of round table of dialogues on strategic questions of promoting theological education which had not been dealt with in the normal setting of WCC’s Round table meetings (the so-called Birmingham process 2010/11).\textsuperscript{20}

c. It thirdly was decided in the ETE working group that WCC-ETE should not continue being a smaller player in the context of several major international and regional players providing direct funding for individual advanced theological studies, but should shift this responsibility as far as possible to regional instruments created and instead serve the constituency of theological colleges in the South through WCC as a catalyst for strategic global dialogue on the future of theological scholarships as a whole (which led to this Hamburg consultation);

The international ETE working group however also cautioned on possible unwanted side-effects of this shift of mandates to the regions which should not be seen or implemented as a withdrawal of WCC’s engagement with ecumenical theological education:

«If WCC is emptied from one its core functions, i.e. making available support for renewal of churches in the area of theological education it will hurt and diminish its value itself. To stop mutual sharing of resources in WCC has consequences for the future which need to be very carefully considered. Therefore ETE should continue to receive funds to be made available for the support of theological education and should serve as a vital window of contacts and interaction between the international donor partner’s community and churches in the South in the area of theological education. It is the added value of WCC that it can interact meaningfully with all the regions and provide a service which in this broad scope cannot be provided by single donor partners and mission agencies which usually focus only on a selected spectrum of partner churches.»\textsuperscript{21}

It therefore has suggested a «more specialized and focussed theological scholarships program» to be developed for the future with the targeted goal «to encourage PhD and DTh programmes only in those limited theme areas which relate to the inner core of strengthening the teaching and research on ecumenism in the WCC member churches». But the ETE International working group still did not identify ways to develop a solution for the additional operational and staffing costs for this idea.\textsuperscript{22}

\textsuperscript{18}One of the problems in the South is that often there are no national master plans with reliable data for the future of theological education and faculty development so that specified assessments of needs for theological faculty developments in Christian theology, not to speak of the different theological disciplines, are neither available for the churches themselves nor for their ecumenical partners. The ongoing WCC ¿global survey on theological education research project will provide some reliable data in this regard as it currently is circulating a questionnaire to be answered from all theological institutions and theological teachers to provide more data on regional needs and challenges in theological education. See: https://www.research.net/s/globalsurveyontheologicaleducation

\textsuperscript{19}See »The WCC and regional grant giving for theological education«, in: ETE Interim Report for Central Committee 2010, section 5, p. 9ff.

\textsuperscript{20}Agenda 21 for Common Collaboration in Theological Education – Findings of the Birmingham process, Queens Foundation, Birmingham 6-9\textsuperscript{th} April 2011

\textsuperscript{21}ETE Interim Report 2010, p. 15.

\textsuperscript{22}See ETE Interim Report 2010, p. 16 where it was recommended: »It was also argued therefore whether in analogy to the recent developments in WCC’s scholarship programme (which has a focus now only on capacity building for diaconical work) one should recommend to keep a specialized and more focused theological scholarships and grants programme on ecumenical theological competence within ETE. This focused programme would encourage PhD and DTh programmes only
4 The context of changing landscapes in higher education in their relevance for theological scholarships

We finally also have to relate challenges in the area of theological faculty development for the future of ecumenical leadership to general developments and changing conditions in the overall area of higher education in general which are described in more detail in recent studies from UNESCO like the 2009 report on »Trends in Global Higher Education: Tracking an Academic Revolution«, the »Higher Education in the World Reports« from GUNI Network, the study documents on »Comprehensive Internationalization« from NAFSA (Association of International Educators) or the »EU modernization agenda for European universities«, which in a context of »knowledge driven societies« would need more attention and dialogue both in institutions of theological education as well as in churches and in the ecumenical movement.

Let us summarize some six major points:

1. World Christianity is part of a higher education revolution which is going on with unprecedented speed and pace. With World Christianity having shifted its centre of gravity to the global South but the majority of resources for theological education still located in the North and the richer sectors of Asian and African economies and a predicted enormous growth in demand for higher theological studies in several countries (and a situation of an oversupply with theological PhD candidates in some other countries) we still face major challenges to contribute to a more just and balanced system of sharing resources and empowering younger theological leaders with proper instruments of theological scholarships;

2. With growing disparities between certain regions, churches and countries within Asia, Africa and Latin America we have to be attentive to the newly articulating needs of emerging churches which have had little if any access to proper theological leadership development. Theological scholarship work is a contribution towards the efforts to avoid a global Apartheid in theological research and education (countries with a short history of Christianity, like Nepal, Bhutan, Timor Leste, Mekong countries and others [...] and also theological leaders from African Instituted Churches);

3. With growing austerity in the budgets of public universities in Africa and Asia trends are also visible to increase costs for tuition fees, reduce local scholarship funds and to increase competitiveness amongst students intending to get one of the rare places for advanced theological studies and research - trends which increase demands for external scholarship programs;

4. With ongoing financial challenges in higher education systems, the most dramatic gains in upper middle and upper income countries. There are some 150.6 million tertiary students globally, roughly a 53% increase over 2000. In low-income countries tertiary-level participation has improved only marginally, from 5% in 2000 to 7% in 2007. Sub-Saharan Africa has the lowest participation rate in the world (5%). In Latin America, enrolment is still less than half that of high-income countries. See: Trends in Global Higher Education: Tracking an Academic Revolution. Executive Summary A Report Prepared for the UNESCO 2009 World Conference on Higher Education, p. 7.

5. Globally, the percentage of the age cohort enrolled in tertiary education has grown from 19% in 2000 to 26% in 2007, with the most dramatic gains in upper middle and upper income countries. There are some 150.6 million tertiary students globally, roughly a 53% increase over 2000. In low-income countries tertiary-level participation has improved only marginally, from 5% in 2000 to 7% in 2007. Sub-Saharan Africa has the lowest participation rate in the world (5%). In Latin America, enrolment is still less than half that of high-income countries. See: Trends in Global Higher Education: Tracking an Academic Revolution. Executive Summary A Report Prepared for the UNESCO 2009 World Conference on Higher Education, p. 7.

6. The worldwide surge in private higher education and the financing models for this sector have important implications for students and society. These trends have generally led to increasing austerity in universities and other postsecondary institutions (overcrowded lecture halls; outdated library holdings, less support for faculty research, deterioration of buildings, loss of secure faculty positions, faculty brain drain as the most talented faculty move abroad). The austerity has been most crippling in Sub-Saharan Africa but it is serious throughout developing countries and in countries in transition. In response to these financial pressures, universities and national systems have sought solutions on the cost and demand side. The first - increasing class sizes and teaching loads, substituting lower cost part-time faculty for higher cost full-time academic staff- are difficult, academically problematic and heavily contested. Policy solutions on the revenue side include cost-sharing - generally associated with tuition fees and 'user charges' for room and board. Tuition fees have been introduced in countries where higher education was formerly free or nearly so (China in 1997, United Kingdom in 1998, Austria in 2001). Many countries most notably in Sub-Saharan Africa, have significantly increased charges for student living. Student grants and scholarships have been reduced in transition countries as well as in Asia and in many countries in Africa. See: Trends in Global Higher Education: Tracking an Academic Revolution, p. XI.
4. With a highly diversified spectrum of donor partners and institutions offering theological scholarships we face challenges of how to develop a transparent and accessible system of information on programs, their criteria, their application processes and their target groups so that students from less advantaged regions have less to struggle to get access to theological scholarships then at present;

5. With growing relevance of advanced centres of higher theological studies in certain hubs of theological education within the South (Singapore, Hongkong, Seoul (Korea), Nairobi (Kenya), Pietermaritzburg (South Africa) or Buenos Aires (Argentina), Sao Paulo (Brazil), San Jose (Costa Rica) and Matanzas (Cuba)) we are faced with the tasks of developing well suited forms of collaboration both within the regions as well as new forms of South-South cooperation between the regions which avoid de-culturation, brain-drain and too long periods of research outside one’s own home context – as this can create problems of estrangement and obstacles for re-inculturation;

6. With different methodologies for theological studies and research which nowadays include possibilities for distant learning, digital theological resource management, bi- or tri-national supervision teams for one PhD project we need to learn from each other about most effective, cost-saving and appropriate models of theological faculty development which is of benefit for the future of contextual theological developments in all regions concerned.

7. In referring to new models of sharing theological resources we are convinced in WCC that the whole issue of theological scholarships is embedded in a wider context of rapid developments in the methods, standards and contents of higher education which we have to be aware of. Theological faculty development seen in international perspectives does not mean only to talk about financial resources, but we also have to share other kind of resources in our global and ecumenical cooperation. Programmatic work and networking in the area of theological scholarships is related to a wider context of ecumenical exchange and learning about quality standards, overarching goals and curriculum contents of higher education in society in general which theological education is an integral part of. The WCC has initiated a global dialogue on quality standards in theological education in an international conference in Johannesburg in June 2011 which highlighted an increased interest in common elements in the understanding of quality in theological education and led to the proposal to formulate a common »charter on quality in theological education«.

Philip Potter in his famous first speech as youth delegate at the founding assembly of WCC in Amsterdam 1948 under the motto »Your Sons and Daughters Shall Prophesy« (Joel 2,28) pointed to the strategic relevance of education, evangelization and empowerment of the younger generation in ecumenical and ethical formation processes to be enabled to take up their role in continuing the ecumenical movement in its service for the unity and witness of the church:

»We gave particular attention to the plight of youth in the present disorder of the world. We were forced to lay far more emphasis than the Assembly Commissions thought fit on the breakdown of family life. For we believe that the family is the first training ground in mutual responsibility and understanding, and for the transcendent values of life. [...] A generation of youth is growing up today with a scanty sense of loyalty and responsibility. Moreover, we are persuaded that the present educational method with its preoccupation with objective research and efficiency, has failed to teach standards of values and to encourage responsible thought [...] The churches must display even greater vigilance and seek the co-operation of all Christian professors and teachers in this matter [...] .

There can be no doubt that the task of the Churches in the evangelization of the young people of this generation is an immense one. We are sure, therefore, that it cannot be attempted by the senior members of the churches without the young people, or vice versa. The times demand a forward movement of the whole Church, knowing that the vanguard of the

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29 See the relevance and contribution of the newly developed global digital library for theology and ecumenism (GlobeTheoLib) for sharing theological resources and also for facilitating theological research in theological scholarship programs: http://www.globethics.net/gtl.

attack must be Christian youth, who, at any rate, are in closest contact with other young people.» 31

We hope for rich contributions and blessings to come from this joint international consultation on »Ecumenical Partnership in Theological Education and Theological Scholarships Programs«.

Recent Trends and Tools in European Higher Education – Challenges for Churches and Theological Education

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Dear Sisters and Brothers!

Forgive me for being quite Eurocentric in my approach tonight. I am asked to share with you some of my insights in what’s going on in »Province Europe« concerning Higher Education (HE) in general, and especially concerning theological education/ ministerial formation (TE) in this »Postcolonial Time«.

1 The European Union

27 of the European countries have established the European Union (EU) but the Union has no mandate to give directives on Higher Education (HE). This mandate still remains in the different Member States. But EU’s Agenda for the modernisation of universities1 from last year clearly shows that the challenges and policy responses in HE for the time being transcend national borders. Universities and other HEIs from being key instruments for the building of national states and regions see themselves today in a transnational, global educational »market« where they have to compete for »the best and brightest« in an increasingly commercialised environment.

2 The Bologna Process, European Higher Education Area and Bologna Policy Forum

EU’s member states are allowed to coordinate and cooperate with each other and with other states outside EU. Since 1999, a wider European process for a better coordination and cooperation – called the Bologna Process (BP) has been in progress. The BP is called after the Italian university city where 29 European HE-ministers met in 1999. After 13 years, and the creation of European Higher Education Area (EHEA), the BP consists in 2012 of 47 European countries, including Russia and a lot of the old »Soviet republics«. Kazakhstan as the last country so far, joined the BP in 2010. Belarus is for political reasons not yet allowed to participate.

Since 1999 in Bologna, the HE-ministers have met at biannual conferences – actually they will meet in Bucharest, Romania this week to

1. take stock of their achievements in the BP so far and to
2. establish the future priorities for the European Higher Education Area (EHEA).

The next conference will take place in Yerevan, Armenia in 2015.

In London 2007, the ministers adopted a strategy to improve a global dimension of the Bologna Process. Since the BP is created for the purpose of meeting some of Europe’s contemporary global challenges, many

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reforms have affected countries both within and beyond Europe. The vice-president of the American NCHEMS\textsuperscript{2}, Peter Ewell has considered the BP to be \textit{\textit{the most visible manifestation of the emergence of aligned global standards}}\textsuperscript{3}. From 2009 the European ministers have added to their biannual meeting the so called Bologna Policy Forums. Around 100 ministerial delegations from all regions of the world and 30 international organisations are expected to be involved in both events next week. The Bologna Policy Forums organised in conjunction with the Ministerial Conference aims at intensifying policy dialogue and cooperation with partners across the world.

The theme of the third Bologna Policy Forum next week is \textit{\textit{Beyond the Bologna process: Creating and connecting national, regional and global higher education spaces}}. The forum has four sub-themes, which will be addressed during different parallel sessions, namely:

1. Global academic \textbf{mobility}: Incentives and barriers, balances and imbalances
2. Global and regional approaches to \textbf{quality} enhancement of Higher Education
3. \textbf{Public responsibility} for and of HE within national and regional context
4. The contribution of Higher Education reforms to enhancing graduate \textbf{employability}

This year the Bologna ministers will have their meeting in a challenging environment knowing that almost all European HE-ministers (except Germany, Finland and Norway) have been forced to reduce their expenditure on universities and colleges due to the financial crises. On the other hand at the same time, the Bologna ministers have registered that the EU-commission in Brussels recently has proposed a renewal of the ERASMUS-program that will increase EU’s investment in HE with 70\%\textsuperscript{4}. As part of a strategy for growth and the creation of new jobs, EU put knowledge at the core of EU’s efforts for achieving smart, sustainable and inclusive growth. If Europe is going to solve the financial crises, Europe needs \textit{\textit{Smart People for Smart Growth}}\textsuperscript{5}. For that purpose an increased investment in higher education and research is important.

Tonight, I will try to present four recent European trends and two instruments or tools closely connected to the BP. I underline the possibilities for using such tools in our future Christian leadership building – in theological education and ministerial formation world wide. Since you are working in this Theological Scholarships network – you may hopefully consider these trends and tools as constructive connections to other ecumenical networks and processes (After Edinburgh 2010, Birmingham Process).

We shall have in mind that despite any sophisticated strategy, Quality Assurance in HE (QA) has been the central driver behind BP already from the start.

The ministerial Bologna Summit in Berlin 2003 invited the \textit{European Network for Quality Assurance in HE (ENQA) to develop an agreed set of standards, procedures and guidelines on quality assurance}. \textit{The European Standards and Guidelines (ESG) for internal and external QA, and for external QA agencies was adopted already in Bergen 2005}. European countries have adopted systems of formal \textbf{accreditation} for HEI’s. The systematic procedure of monitoring and controlling accredited provision is based on quality \textit{audits}. Accreditation verdicts passed by the QA agencies are final and cannot be modified by any political authority. \textit{The European Register of QA agencies (EQAR) was initiated in London 2007 and consists in March 2012 of 26 European QA agencies, able – but not allowed everywhere – to accredit HEI’s and programs}. The agencies conduct also other types of evaluation.

So far the QA in European higher education has put the students and their needs at the core of evaluation. In EUs Modernisation Agenda you can register a wider, more instrumental approach through a new transparency tool for the ranking of HE institutions (U-multirank\textsuperscript{6}). So, while quality work so far has been focused on the students’ needs – and rankings have been focused on research, the \textit{multiranking trend}\textsuperscript{7} tends to develop the dimensions in further directions. We have started to get familiar with different institutional flowers where a certain numbers of indicators create different dimensions (colours) to map or to rank an institution. These dimensions are (so far):

\begin{itemize}
\item \textsuperscript{2}National Center for Higher Education Management Systems, Boulder, Colorado.
\item \textsuperscript{3}Peter Ewell: The New \textit{Ecology} for Higher Education: Challenges for Accreditation, WASP Concept Paper, October 2010.
\item \textsuperscript{4}EU’s Educational Program: Erasmus for all, COM(2011)788.
\item \textsuperscript{5}EU’s Flagship Initiative \textit{Innovation Union} of the Europe 2020 European Strategy for Smart, Sustainable and Inclusive Growth.
\item \textsuperscript{6}See: http://www.u-multirank.eu.
\item \textsuperscript{7}Van Vught, F and Ziegele (eds.) (2012): \textit{Multidimensional Rankings: The design and Development of U-multirank}, Springer.
\end{itemize}
There could be an interesting global synthesis in this concept. The Anglo-American university tradition has focused on the personal aspects and development by learning either individually (Newman) or collectively (Whitehead). While German university tradition has focused on the academic truth (Jaspers), the Russian and French university tradition has focused on what is good for the society.

3 Trend 1: Comprehensive and responsible Internationalisation

If we look at the Bologna instruments, we see that a main purpose is to facilitate the mobility of students and staff within and between different educational systems – both inside Europe and worldwide. For many European HEIs, «internationalisation» is synonymous with »mobility of students and staff«. Mobility of students and staff has also increased tremendously over the last thirty years due to EU’s so-called ERASMUS-program. EU has an ambition within 2020 that at least 20% of those graduating in EHEA should have experienced a study period abroad for at least three months (15 ECTS). EU seems to increase the financial investment in this program despite any financial crises.

What about the mobile theological student? In the middle age European theology was a transnational academic subject. But something happened in 1628. Up till 1628 you could get your theological education all over Europe to be a Danish-Norwegian church minister. But since 1628 you had to be educated in Copenhagen. The King decided everything – he regulated and financed the university, organised the faculties, he decided the curriculum, he appointed the professors. Afterwards the kings were replaced by democratic governments. But the democratic elected governors performed as the former kings. Therefore still today in 2012, as a Danish theological student in Norway, you can’t get a portable Danish loan for doing theological studies in Oslo. Why – because we have reduced our curriculum with regards to Latin and we offer Christian devotions for our students every morning. That’s too much for Danish academics (and Danish bishops). This paradox shows that while Europe after the WWII has created a union and while many university disciplines have gone globally, theology is still mainly a confessionally and nationally based academic discipline. From one point of view we can call our educational efforts contextual. From another point of view, this situation creates great challenges for the management of internationalisation in European theological education today.

You can find different strategies in today’s management of internationalisation. One strategy is based on the concept of exchange and mobility. Another is based on a rather ambitious global expansion. Even German HEI’s have established so called German Transnational Education Projects (TNE)\(^8\) initiated by DAAD\(^9\). Through joint curriculum or joint degrees the border between national and global HE systems is being blurred. We register together with John Hudzik\(^10\) what he calls a Comprehensive Internationalisation.

1. Student mobility
2. On-campus internationalisation
3. Cross-border research
4. Engagement for development in other countries
5. Global partnerships, joint degrees, branch campuses, long term development partnerships with NGOs
6. The integration of §§ 1-5 into a systemic commitment

\(^9\)Deutscher Akademischer Austausch Dienst.
\(^10\)Huczik, J (2011): Comprehensive Internationalization From Concept to Action, NAFSA.
Due to former imperialistic tendencies, European and North American institutions should be aware of § 5 when they create so called TNE-projects. Last year the Canadian Jane Knight\textsuperscript{11} challenged us by mentioning two possible, alternative processes:

\begin{tabular}{|l|l|}
\hline
Cooperation & Competition \\
\hline
Partnership & Commercialisation \\
\hline
Exchange & Sale \\
\hline
Mutual benefits & Self-interest \\
\hline
Mutual capacity building & Brand-building \\
\hline
\end{tabular}

We need both a responsible and a comprehensive internationalisation. In my opinion our efforts of making theology contextual may have gone too far. May be we need to make theology more global (again). Theological Education (not so much theological research) has in Europe for many years been recognised as a confessionally and nationally oriented academic discipline. We need to make our future approaches more transnational – like in the Middle Ages.

4 Trend 2: The Bologna Process and Theologia Bolognese

The Bologna Declaration put in motion the most significant European cooperation process ever to take place in the field of HE. The great majority of European university leaders, administrators and students have strongly supported the reforms and the implementation of the Bologna instruments.

The BP with its biannual ministerial meetings (and communiqués) has worked along a set of (at least 6) Action lines. In my opinion the two most important instruments have been the establishment of a

\begin{enumerate}
\item common European (and global) degree structure (BA, MA, PhD) with easily readable and comparable higher educational programs and modules
\item European Credit Transfer System (ECTS).
\end{enumerate}

EHEA is not intended as one unitary European system of HE. Rather it is a space in which diverse national systems possess common key features in which qualifications offered by institutions (in the EHEA) are easily recognised and assessed by institutions and employees for purposes of further study or employment, and in which there is a high level of mobility of students and staff.

4.1 Degree structure (bachelor, master and PhD)

The description of the following is related to my own experience as the former Director of studies at MF Norwegian School of Theology in Oslo\textsuperscript{12}. Until 2005 MF represented a »status duplex-theological education« related to theoretical and practical theology. MF gave two semesters ministerial formation on the top of a 5\textsuperscript{1/2} years theological degree (cand.theol.).

In accordance with the BP (called Quality Reform in Norway) MF together with the other Norwegian theological faculties and their national stakeholders asked the Parliament (Stortinget) for the possibility to integrate practical and theoretical theology into one 6 years professional theological degree - in line with medicine and some other professional degrees. The Parliament accepted this proposal and kept this new professional degree (cand.theol.) outside the 3+2 system of Bologna (~ still on a master degree's level). But parallel to this new modularised professional degree in theology (integrating both theological studies and ministerial formation), MF implemented a BA-degree and a MA-degree in theology (3+2 years) where the BA-degree (also) constitutes the first three years of the new professional degree.

The third cycle of the Bologna-degree-structure creates a PhD-level more strictly and efficiently organised than the old doctoral level. The scholars are institutionally employed for three to four years preparing their thesis while accomplishing a relatively school-oriented PhD-program.

\textsuperscript{11}Knight, J (2011): In Internationalisation having an identity crisis, IMHE Info August, OECD.
\textsuperscript{12}MF Norwegian School of Theology, http://www.mf.no.
4.2 Programs, modules and European Credit Transfer System (ECTS)

Until 2005 I asked as a Director of studies at MF the professors what their personal preference would be for their teaching the coming semester – and the institutional timesc edule was created according to the professors’ preferences. In 2012 you will find constructed study programs containing modules, which give a certain amount of ECTS-points (called after the European Credit Transfer System) for the construction of a total degree. Full time study ought to give a student 60 ECTS per semester (120 ECTS per year). The professors are not any more asked about their preferences. Their portfolio is distributed from MF’s administration. A radical reform has taken place in few years. And the government gives each year institutional financial incentives for produced ECTS.

What about European theological education after these vital reforms? Already before 2002 when we prepared a first meeting in the so-called Graz-Process, we started to discuss the question: How to adapt European Theological Education and Ministerial Formation to the BP?

European Theological Education is connected to a combination of the »university model« of theological formal higher education, performed by public or private HEI, and the »professional training model« (ministerial formation). The last model is often, but not always as I have mentioned, provided by the churches themselves.

In the Graz-Process I registered among the present theological professors and church leaders a certain opposition to the Bologna Process and its instrument. For many, the BP required an alternative approach and a systemic perspective they didn’t approve of. Therefore some European theological institutions have chosen a strategy which oppose or try to avoid the BP instead of seeing positive possibilities, take advantage of the Bologna instruments and implement the reforms. Already in 2006 I feared that the European BP could »leave European Theology at the station«. Many other academic disciplines are already on that »train«. But the financial crisis of Europe and other circumstances seem to have reduced »the speed«. So for Theology and Ministerial Formation »the train could still be at the station«. If so is the case and there still is a need for a future provision of quality theological education and ministerial formation, how are we going to act to get on board?

The aim can never be to create one unified European, harmonised theological degree program. Europe has a wide variety of theological educational institutions pursuing excellence in line with their specific mission and strategic priorities.

All of us appreciate mobility of students and staff, but without a common degree-structure, without any modularisation or common use of ECTS – any mobility or any creation of joint theological degrees have been quite complicated both for students and institutions. Ten years after our first meeting in Graz in 2002 I will say that the success of a reluctancy against the BP has been quite limited, if any success at all.

5 Trend 3: New Public Management (NPM)

The BP - strongly supported by ideas from the NPM - has created a new balance between the public and the private in the EHEA. European authorities are increasingly inclined to steer their higher education systems and institutions toward a greater marketization and privatisation. The growing pervasiveness of global market elements in many higher education systems, namely in the increasing private character of the public sector, has gradually made it harder to distinguish between public and private institutions. The European governments tend to be regarded as contractors of higher educational services from autonomous institutions, rather than providers of public higher education. In most of the European countries HE is turning from being a public good to a public responsibility. This is an important trend to register as far as many churches own private HEIs (theological HEIs).

13Three conferences on European Theological education have been held in Graz (2002, 2006 and 2010) – the Graz Process.
14According to the Council of Europe/ UNESCO (Lisbon) Recognition Convention, foreign qualifications should be recognised unless the competent recognition authorities can demonstrate that there is a substantial difference between the foreign qualification and the similar qualification in their own system.
15Dietrich Werner (2011): Theological Education in World Christianity Taiwan, p. 155.
The border between public and private HEIs is lowered. In Norway 2012 both public and private HEI's have:

- common legislation structure
- common regulations regarding quality assurance and accreditation
- common financial system for governmental support (same system, but different level)
- common labour arrangements of academic (academic freedom) and non-academic staff (despite some differences concerning non-established personnel)

The main difference between public and private institutions in Norway is still the level of public financial support. But some European funding systems for public support to HE (either public or private) are actually identical.

6 Trend 4: Institutional Autonomy and stakeholder-ship

In Bucharest this week, the Bologna ministers are expected to reiterate their commitment to autonomous HEI, which also embraces their academic freedom strongly. Institutional autonomy is a catchword in the BP (and in the EUs Agenda for modernisation of universities). How shall we consider the relation between churches and universities with regard to autonomy and academic freedom? In some European countries or regions we talk about so called »Concordates« or agreements between states and churches. Such arrangements have given churches possibility to put certain demands on national/ regional universities. In the Catholic areas such demands are formulated in the document Sapientia Christiana. In some of the Protestant areas of Europe similar demands have been formulated in collaboration between national churches and national educational ministries (also Ministeries for state churches). Some churches even provide final examinations for theological university candidates. It’s not unreasonable to foresee that this kind of agreements between states and churches can have a troublesome future.

At the same time the European churches have for the time being – thanks to the BP and EUs Agenda for modernisation of universities – in my opinion - unique possibilities to redefine the premises for and renew their relation towards European universities and HE institutions. The role as important stakeholders with strong, rational wishes for the development of theology as a future oriented academic discipline with professional perspectives, gives possibilities. Therefore – still in my opinion – we should create platforms and forums for better dialogue between church leaders, theological educational leaders and university leaders. And such dialogue should have global and ecumenical perspectives. To leave this dialogue only to national or local church initiatives is nowadays a limited strategy. Across national borders – both together in Europe and world wide, we should start to raise important questions like: What is – not only good enough –, but what is the best theological education and ministerial formation for the future Christian leadership in World Christianity?

In my opinion, such platforms and forums ought to take notice of important trends in HE policy in general and take advantage of relevant instruments or tools. In this way we operate in accordance with certain trends and use suitable tools to meet some – in my opinion – important future challenges for our theological schools and churches.

At the end of this lecture I will therefore point out two such relevant instruments or tools to be used in such platforms or forums.

7 Tool 1: Qualification frameworks and learning outcomes

Former conferences on theological education, have often ended in a discussion about the dimensioning of input factors. Do we need more biblical studies, more missiology, more ecumenical theology? Do we still need Latin or Hebrew? Already in 1980 a Norwegian delegate to the WCC conference on Theological Education in Herrnhut in old GDR (DDR) wrote in his report: »This Conference has been characterized more by the debate on ecumenical theology than by serious work to find curricular and organisational solutions for the future theological education«. My own experience was exactly the same after the WCC’ conference in Oslo 1996 (Towards Viable Theological Education). WCC and other ecumenical organisations have
presented first and foremost a demand for bringing certain ecumenical or missiological elements into the curriculum of European theological faculties. I am personally not against either Ecumenical Theology or Missiology – but we should in 2012 more widely and generally develop renewed and better strategies to reach common educational aims and ambitions on behalf of theology and theological education.

The BP focuses on learning outcomes and on output, rather than input. The qualifications in European theological degrees have so far been decided on the basis of workload – number of lecturing hours, pages to read and so on. But a qualification is made up of five main components: Quality, workload, level, profile and learning outcomes. And learning outcomes consist of both knowledge, skills and generic competences.

The BP has »imported« its »Qualification Frameworks for HE« from South Africa, Australia and New Zealand. A parallel interest is last year initiated by American authorities as far as I know. Already in the ministerial conference in Bergen in 2005, the Bologna ministers formulated an overarching Qualification Framework for HE (QF-EHEA). Since 2005 we have worked nationally on the implementation of this overarching QF for bachelor-, master- and PhD-level (NQF)\(^\text{17}\). For the time being we are working institutionally on the formulation of learning outcomes and competences in our Norwegian theological study programs. What are the learning outcomes for a candidate after three years of theological studies (bachelorlevel) or after six years (master level) or for a doctor of theology after completed PhD-program?

Then, what about our national and institutional qualifications (descriptors) compared to South African descriptors? Are our Norwegian theological learning outcomes for a master’s degree equivalent to the qualifications in Stellenbosch? Nobody knows, but why not? Dear friends, in this kairos we can implement institutional QFs, formulating learning outcomes and redesigning theological education nationally of good quality not without any institutional, transnational or ecumenical cooperation. »I had a dream« that we might start in a European Graz Process, come together church- and faculty leaders to tune the diversity in theological learning outcomes and try to create better equivalence between different theological educational programs. Coherent implementation of learning outcomes in theological education brings opportunities for institutions and theological teachers to share experiences at European level and eventually at a global level.

8 Tool 2: The Quality of Institutional Relevance

»The Knowledge Triangle« is for the time being the great mantra for the knowledge based economies – also in Europe. In European legislation HEIs have three missions; the content of the first mission is teaching and education, the second is research and the third mission is formulated in different ways. Some call the third mission dissemination or exchange of knowledge, some calls it innovation and some calls it business.

Anyway, the indicators for being a successful HEI in its third mission are all quality indicators related to institutional relevance. How relevant is the work of a HEI for society and social welfare – and how relevant are the theological HEIs for the churches – now and in future times? And will the churches if they are invited to participate as stakeholders, work strategically and positively constructively?

No HEI can any longer build an ivory tower. We have to communicate with our surroundings. And the most successful institutions communicate locally, nationally and internationally at the same time (glocally). And for theological HEIs – their relation to churches is essential if they are going to:

- formulate learning outcomes for their theological study programs
- formulate indicators for their quality work
- develop relevant research and continuing educational activities
- be of great importance for local, regional, national and global society

Thank you for your attention!

Sources

- Documentation of the Bologna Process (http://www.ehea.info/)
- EU-documentation:
  a. COM(2011)1063 EUs Agenda for the modernisation of Europe’s higher education systems
  c. COM(2011)788 Proposal Erasmus for all
- Documentation of the Graz-Process (http://www.uni-graz.at/grazerprozess/)
- EUA-documentation Trends I-V
The landscape of scholarship programmes within EKD member churches

Ecumenical Partnership in Theological Education and Theological Scholarship Programmes
Needs and Future Priorities for World Christianity
24.-26. April 2012, Academy of Mission at the University of Hamburg
Topics to be covered

- Scholarship Agencies and Programme Types
- The Strengths of the Covered Programmes
- The Weaknesses of the Covered Programmes
- Common Instruments and Future Goals
- Short Presentation of the EKD Scholarship Information Portal
Scholarship Agencies

- Ecumenical Service Agencies (like DW)
- Church Development Services (like EED)
- Mission Agencies (like UEM)
- Church Offices (like the Church Office of the EKD)
- Seldom: Faculties/ Research Institutes (e.g. Academy of Mission)
Programme Types

• According to Study Areas
  – Programmes for the study of (protestant/ ecumenical/ interdisciplinary) theology
  – Programmes for the study development related subjects

• According to Mandates/Goals
  – Partnership/ Exchange
  – Post-Graduate Qualifications/ Faculty Development

• According to Target Regions
  – Germany or broad
  – Sur-Place

23.04.2012
• Continuity of partnerships
  – Long term cooperation
  – „We know each other“

• Strong accompaniment
  – Introducing in culture, social life and denominational traditions

• Supporting ecumenical exchange
  – Bringing people from different christian traditions together
- Moving on the same spot
  - Similar programmes – same partners in Germany and Abroad
  - „Overfunded“ areas – blind spots

- Lack of common curricula
  - Exchange of fellows between programmes
  - Potential of common accompaniment strategies
  - Lack of Alumni-strategies
• Instruments
  – Scholarship Information Portal
  – Conference for Ecumenical Scholarship Programmes in the EKD
  – Planned: Common Committee on Theological PhD Programmes

• Goals:
  – Lean, transparent structures
  – Improved decision making (policy work)
  – „User friendly“ information strategy

23.04.2012
• Structured Survey
  – Areas of origin
  – Desired study (qualification, subject, etc.)
  – Contextual descriptions

• Search, not just a list

• Adapted to four WCC-languages

• Additional information

Visit us at: https://www.evangelische-stipendien.de/en
The Church Partnership Program of the EKD

Dr. Johann Schneider

Church Office in the Church Office of the EKD, Leader of the Scholarship Desk

The programme description is to be found at the following website:

English: https://www.evangelische-stipendien.de/en/node/467
French: https://www.evangelische-stipendien.de/fr/node/471
Spanish: https://www.evangelische-stipendien.de/es/node/475

Rev Dr. Johann Schneider left by the end of June the Church Office of the EKD. There will be now text updates on this section.
Scholarship Programs at the Academy of Mission

Dr. Michael Biehl

Administrative Director of Studies – (till 31rd April, 2012)

The programme descriptions are to be found at the following website:

Short Term Scholarships and Research Visits:

English: https://www.evangelische-stipendien.de/en/node/459
French: https://www.evangelische-stipendien.de/fr/node/461
Spanish: https://www.evangelische-stipendien.de/es/node/463

PhD Programme:

English: https://www.evangelische-stipendien.de/en/node/357
French: https://www.evangelische-stipendien.de/fr/node/359
Spanish: https://www.evangelische-stipendien.de/es/node/361

Rev Dr. Michael Biehl left the Academy of Mission and is currently working at the Association of Churches and Missions in Germany, Hamburg. Text updates on this section may be provided.
Scholarship Programs at the Luther Seminary Gettysburg – ELCA

Marie Y. Hayes
Coordinator for International Student & Scholar Affairs

Dear Sisters and Brothers,

Luther Seminary is the largest of the eight (8) seminaries of the Evangelical Lutheran Church in America (ELCA). The mission of Luther Seminary is to educate leaders for Christian communities called and sent by the Holy Spirit to witness to salvation through Jesus Christ and to serve in God’s world. There were three specific programs submitted for the Conference to include into this presentation.

1 International Scholarship Program

The International Scholarship Program started around 1982; this program provides financial support for international students or scholars who come to Luther Seminary to study or do research. Funding is provided through partnership with the ELCA Global Mission, other church bodies or judicatures, or just Luther’s financial assistance for global leadership development. We consider applications from the global church or institutions, requiring endorsement from such body.

The budget is about $500,000, providing financial support for nearly 50 international students and scholars, including family members for some.

The goal for the future is to seek other partners so as to combine resources and provide leadership development for the global church. Most international students, especially from the global south, have needs for theological education and leadership development for their growing church but lack financial resources for such education.

Challenges in this area include the rising costs of family support; US government restrictions on visa processes; language difficulties which may result in a student not being accepted or prolonging the time of stay.

Irrespective of denomination, could a church body in the global north partner with Luther Seminary to financially support such financial need for theological education?

2 International Student Exchange Program

The International Student Exchange Program started around the 1990’s; this program allows for the exchange of students from global institutions to come to Luther Seminary for a semester or academic year of study.

Funding is arranged in the form of tuition reciprocal at both ends; other further arrangements for room and board can be made. The budget is limited to one student per institution per academic year, approximately $13,500 from Luther’s end.

\[1\] The submissions can be read on the conference homepage. Ed’s. note.
We are currently engaged in the exchange program with 3 European institutions; the Norwegian School of Theology, the School of Mission in Norway, and Johannalund’s Theological Seminary in Uppsala, Sweden; we would like to extend this exchange to other institutions especially from the global south, to include Africa, Asia, and Latin America.

**Challenges** might also be in the area of language; raising the funds for living expenses; obtain US student visa; meeting denominational requirements; among others.

### 3 International Visiting Scholar Program

The International Visiting Scholar Program started also in the 1990’s; this is a program that allows for inviting professors of theological education from the global south to teach and do research at Luther Seminary for a semester or academic year.

Funding varies depending on the purpose of visit; those invited as professors with course load are paid comparable salary and those engage in research and lecturing in classrooms may receive housing and monthly stipends and/or food allowance.

**The challenge** is finding individuals that meet academic standards required by the accrediting body of Luther Seminary, Association of Theological Schools (ATS), language, and US visa restrictions.
Scholarship Programs: The Methodist Church

Dr. Bunmi Olayisade

Africa Partnership Coordinator

There was no summary of the PowerPoint Presentation provided. Text update on this section is only possible, if summary follows.
Not yet titled

Sue Parks

Anglican Communion

There is no submission to the Anglican Communion. Text update on this section is only possible, if a contribution is provided.
Scholarship Programmes at the United Evangelical Mission

Dr. Robinson Butarbutar
Executive Secretary for Training and Empowerment

1 Introduction

The International Scholarship Programme at the UEM has no exclusive denominational background: Presbyterian, Lutheran, Baptist, Anglican, Methodist and United churches are all admitted. The programme started in the 1950’s, first students were coming from Indonesia trained in Germany.

We offer mainly Postgraduate Master and Doctoral studies; but on request of certain (small and economically weak) member churches also Bachelor and few first degree (diploma, certificate) studies. It is also possible to get a one time support (partial support) for students who started on their own but cannot complete. Target groups are depending on the needs of churches for certain programmes and positions; but one important target remains: equal number of men and women (reached for many years).

We cover the following regions, according to the UEM member churches in Asia and Africa;

- **Asia**: Indonesia (Sumatra, Java, Mentawai, Nias; Papua); Sri Lanka; Philippines and Hongkong
- **Africa**: East Africa (Tanzania, Rwanda), Central Africa (Congo, Cameroun); Southern Africa (Namibia and Botswana)

The maximum duration of funding is for five years for theologians who have to learn a foreign language (e.g., German) and the old languages Latin, Greek, Hebrew., otherwise 3 years. For Master programmes we provide funding for 2 – 2 1/2, for Bachelor according to regulations up to 4 years.

The Ratio between Theological – Non theological fellows is ≈ 60%:40%.

We are funding altogether ≈ 90 – 100 students; with a yearly part of normally 15 – 25 new intakes, 15 – 25 completing. The number of doctoral students worldwide is ≈ 22, of Master programmes ≈ 45. The rest: around 25 pursue Bachelor and first degree programmes.

2 Future plans

Our future plans are mainly focused on internationally designed Master programmes:

- Presently a pilot project runs for 12 students pursuing a Master of Diaconic Management; programme generated between UEM and Protestant University of Wuppertal/Bethel; five programmes of 4-5 weeks each; conducted in four countries: University of Stellenbosch /SA; Silliman University (Philippines); Sebastian Kolowa University (Tanzania); and two courses in Germany at Protestant University Wuppertal, Bethel with lecturers from the said universities incl. different faculties (Theology, Social Sciences, Business Administration);
- a Master course in Music (Church Music, local traditional music, contemporary music and Liturgy is in a planning phase with Asian Institute for Liturgy and Music (AILM in Manila; Philippines) and Hochschule für Kirchenmusik Herford, Germany;
- Cooperation between LTS Hongkong, Tumaini University, Tanzania (Makumira College), Silliman University, Philippines and Protestant University Wuppertal/Bethel to establish an exchange of students (Master and Doctoral programmes) and lecturers in Missiology; study groups of African and Asian and German students studying together shall continue in Dumaguete City/Philippines and Makumira, Tanzania.
3 What does function well?

We are proud about the fact that support (incl. finances) for the scholarship programme is continuing through commitment of member churches, council and MT. There is also room for the development of new ideas. A step forward is also the internationalisation of our programme (composition of study groups of students from Asian and African churches) and the cooperation between universities in Germany, Asia and Africa for common programmes (like Missiology and Diaconia).

4 Challenges

As challenges we face the following issues:

- Theology students in Germany, following a doctoral programme with strict requirements of universities esp. in old languages, are under (unnecessary?) pressure.
- How to reconcile support for students, who want to obtain a degree in Europe and America on one hand and on the other necessity to strengthen local, regional institutions in Africa and Asia.

5 Collaborations

For a composition and implementation of international Master courses it is necessary to plan together and use sources together (why building up self contained new Master courses at different places in Mission Studies and Diakonia and Music ?). Also, Students sponsored by different scholarship providers should be trained together (a. o. see above Master of Diaconic Management, Music and Mission Studies).

6 Need for common reflection

(See Challenges and Collaborations). Meeting of scholarship holders of different organizations to build up network, share experiences and areas of research, build up future cooperation to meet challenges of theological educations globally and locally, and share of best practices for offering and maintaining high quality theological education that serves the needs of the churches, humanity and the universe.

7 Editors Notes

On https://www.evangelische-stipendien.de/en you can search for the publicly available description of the mentioned programmes:

- International Postgraduate Programme: https://www.evangelische-stipendien.de/en/node/495
- Diaconic Management: https://www.evangelische-stipendien.de/en/node/1135
- Sur-Place: https://www.evangelische-stipendien.de/en/node/591
The Norwegian School of Theology – The Quota Scheme

Dr. Arne J. Eriksen
Special Advisor at the Norwegian School of Theology

Abstract

The Norwegian government provides students support to study for a degree in Norway under the Quota Scheme through Norwegian universities. Through this programme MF Norwegian School of theology, provides a certain number of scholarships (6) each year.

1 General description

The host institution is Lutheran, but in ecumenical openness towards other confessions (Methodist, Catholic, Pentecostal). The main objective of the Quota Scheme (established 1996) is to contribute to capacity building through education that will benefit the home country of the students when they return. The Quota Scheme is also intended to strengthen relations between Norway and the selected countries and thus contribute to internationalisation at Norwegian institutions of higher education. Funding is normally provided for two years (a master program) or in some cases for four years (PHD-program).

The programme addresses no specific denominations. The admission for this program (eligible Students are elected/nominated by partner institutions) is limited to MFs partner institutions developing countries in the South and countries in the Western Balkans, Eastern Europe and in Central Asia.

The applicant must be recommended and/or endorsed by his/her university and meet the requirement for admission to the specific program. He/ she must be committed to returning home upon completion of the programme. All candidates should have the following basic qualifications:

- Secondary school certificates
- Minimum two years of higher education from their home country

Follow this link for a complete list of countries: http://www.siu.no/nor/Front-Page/Programme-information/Development-cooperation/Quota-Scheme/%28view%29/5301

The student gets financial support (tuition fees, accommodation, travel expenses etc.) according to the basic student support for a Norwegian student given by Norwegian State Educational Loan Fund. Please follow these links for more information:

- http://www.lanekassen.no/Toppmeny/Languages/English/Financial-support-for-foreign-students/Grants-and-loans/
- http://lanekassen.no/Toppmeny/Languages/English/The-Quota-Scheme/

The objective of the Quota scheme is to promote the internationalisation of higher education. Currently, the scheme provides full scholarships for a total of 1 100 students, of which 800 are from developing countries and 300 from Eastern Europe and Central Asia. Each year universities and university colleges in Norway are allocated a certain number of quota students. The scheme normally includes courses taught in English at Master’s and PhD level, in addition to certain professional degrees.
Scholarship Programme at All Africa Council of Churches

Rev. Dr. André Karamaga*

AACC General Secretary

1 Introduction

Studies show that there is a strong correlation between education and economic growth in developing countries. No country has succeeded if it has not educated its people. Not only is education important in reducing poverty, it is also a key to wealth creation. Adam Smith states, «The capacities of individuals depended on their access to education». However, each year, a large number of human resources in Africa are unable to pursue higher education due to financial constraints. To address this persistent problem, the AACC intends to create a scholarship program to support the education of people working with the churches and Christian organizations in Africa. With Scholarship Programme, the AACC will facilitate the education and further education of young people in Africa.

This will not be the first time for the AACC to administer scholarships. In the period 1973 – 1990 when Africa had a big immigration problem the AACC facilitated a big Refugee Program supported by World Council of Church (WCC) and other Ecumenical partners. During this period the AACC successfully administered scholarship programme for the refugees all over Africa.

1.1 Why it is important for the church to develop her human resources?

Human Resource Development (HRD) is the integrated use of training, and career development efforts to improve individual, group and organizational effectiveness. HRD develops the key competencies that enable individuals in organizations to perform current and future jobs through planned learning activities.

Christianity is growing faster in Africa than in any other continent. In the beginning of the 20th century, Africa represented less than 10% of the world Christians; today Africa has more than 40%. The rapid growth of Christianity in Africa may be attributed, to a large extent to theological education, which has been part of missionary and local Christians work from the very beginning: the planting of churches, translation of the bible, creating theological seminaries, building schools and offering many social services to the population. In light of this fast growth of Christianity there is urgent need to accelerate the preparation the human resource (clergy and lay) through training.

Work is a good thing for people – a good thing for humankind because through work people not only transform nature, but also achieve fulfilment as human being and in a sense become more fully human. Indeed, it is through work that people become co-creators with God in transforming the world. Developing the skills of the people will enable them to be effective in their work and get fulfilment in the job.

All people are created in God’s image and likeness. The dignity of each person, realized in community with others, is the criterion with which all ethical, economic, social and relational aspects are to be measured. It is therefore important to develop each person.

Africa’s social, political and economic environment is changing fast. There is need for the church to have clear understanding and interpretation of the changes in order to respond pro-actively. Again this calls for the training or development of the resources (people).

*Rev. Dr. André Karamaga was also planned for the Session I of Listening to International Partners, he held however only one contribution, combining donor/ partner issues. Eds. note.

1.2 The church and Education throughout history

Almost from the dawn of Christianity, encouraging education has been a foundation of the church’s faith. There is, in fact, a rich history of the Christian church fostering wide-ranging educational pursuits across the globe. In the Dark Ages, when the loss of the written word seemed imminent, St. Benedict made the copying of ancient manuscripts one of the primary occupations of monks in his monastic order. Today, few know that Harvard University, Princeton University, and numerous other renowned institutions of higher learning were founded by Christians. The Church school system, originally developed in the 19th century, has turned out tens of millions of exceptional students, even in rural neighbourhoods.

What’s more, the impact of this long-standing relationship between the Christian church and education is alive and well today. In Kenya, Tanzania and many other African countries the church initiated and has sustained many health and education institutions. The churches in those countries own and manage more than half of the learning institutions, such as primary and secondary schools, vocational training centres and universities. Churches are also involved in innovative learning systems and methods, such as the mobile schools for the marginalised pastoralist communities and development of curriculum and stocking libraries or even teacher training colleges as well as community learning centres.

In the area of theology a lot has been done. The number of theological schools in Africa has grown tremendously. In the 1980s they were about 742. By 1990’s they were over 1200 institutions. Today we have lost the count. Many of those theological schools have been upgraded into universities. For example in Kenya, out of the possible ten (10) universities, church and faith-based institutions own and run half of them, including Catholic University of Eastern Africa (CUEA), Methodist, Presbyterian University of East Africa, Baraton University, Daystar Universities etc. The situation will be similar to many other African countries today.

2 Financial Challenges to Human Resource Development

Although many training institutions are available in Africa, the greatest handicap to the church Human Resource Development is availability of funds to train and further develop the church human resources. In the first case the University fees are very high, beyond the ability of the churches to afford. Take the example of Daystar University in Nairobi (refer to Annex 1). The tuition fees for undergraduate student is Ksh.101,420/= (Us$1,222) per semester. The fees do not include boarding and accommodation. For the graduate class the fee is Ksh.91,120/= (Us$1,098) per semester excluding boarding and accommodation. Boarding and accommodation will be around Ksh.40,000/= equivalent to Us$482 per semester. The students who will pursue studies in these universities are few who get scholarships or the majority sons and daughters of the rich.

As the economies in most African countries continue to bite, the churches are struggling to survive, leave alone thinking of providing funds for further studies. The AACC as a Pan-African organization will be better placed to play the role of providing scholarships to the needy cases in Africa. The scholarships in mind will cater for the clergy and lay people.

3 The Scholarship Programme

We are requesting the ecumenical agencies and other well wishers who have interest in developing the human resource in the churches in Africa to entrust us with funds which we will administer to provide scholarships to churches and Christian organizations. If agreed we then work out the detailed criteria of awarding the scholarships. We will also have a Memorandum of Understanding with those agencies which will provide funds for the scholarships.

What are the benefits of anchoring scholarships at AACC? The AACC is now the coordinator of Theological Education in Africa. We are in touch with all theological colleges and Christian Universities and we know their academic programs. We can easily give recommendations to the church personnel where they will get relevant courses for their careers.

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We have a large membership of churches and Christian councils, 174 members in 41 African Countries. It is therefore easy for us to find out their training need and coordinate the scholarship programme.
Overseas Council Global

Dr. Manfred Kohl

Special Ambassador

No suitable submission / no MS-Word summary of presentation received. Text update is only possible, if submission follows.
Overseas Council Europa

Andreas Kammer

Administrative Director

No suitable submission / no MS-Word summary of presentation received. Text update is only possible, if submission follows.
University of Pretoria

Prof. Dr. Maake Masango

Professor for Practical Theology

No suitable submission / no MS-Word summary of presentation received. Text update is only possible, if submission follows.
Presentation of the Association for Theological Education in Myanmar (ATEM)

Rev. Lal Tin Hre
Executive Secretary

Abstract

It can be said that Myanmar is moving from mission field to theological education field. Young men and women for education are flooding into theological institutions to fill in the gap caused by the frequent closing down of the universities and inadequate education. Taking chance of the situation, theological institutions wish to provide them with god education and theological perspectives preparing them as valuable assets for the country as well as for the Kingdom of God. Most of the theological institutions across the country have to come up with programs of education both secular and theological to quench the thirst of the young people for education. This has resulted mushrooming theological schools from many backgrounds (eg. more than 100 schools in Yangon itself).

1 A Brief History of ATEM

The Association for Theological Education in Myanmar (ATEM) was given birth by the Myanmar Council of Churches (MCC), together with its 12 member churches and 8 theological institutions on 12 May 1986. ATEM is celebrating her 25th anniversary on 7 May 2011, sponsored by ETE, WCC. (In 2010, ATEM celebrated the 100th Anniversary of WMC, 1910 in Yangon where leaders from non-ATEM member schools, Roman Catholic colleagues and evangelical/Pentecostal friends were invited and was sponsored by Church of Scotland and ETE, WCC. Dr. Verena Gruter, from EMW offered a keynote address). ATEM currently has 34 members, again primarily clustered in Yangon (12 schools) and 22 are regional based. Rev. Peter Joseph, the first Executive Secretary had served for 23 years and was succeeded by Lal Tin Hre since April 2009. ATEM is the only ecumenical-theological network in Myanmar, which moves and serves under the leadership of President, chairmen of four departments –Higher Theological Education (HTE), Theological Literature Committee (TLC), Finance and property Committee (FPC) and Myanmar Ecumenical Research Center (MERC). The mission statement of ATEM is: “Equipping the Saints for the Ministry of the Church” (Eph. 4: 12-14).

2 Main Concerns ATEM

2.1 Faculty development

This is one of the main missions of ATEM. Faculty development for ATEM has four main categories.

- Upgrading faculty members abroad for higher theological studies (for MTh & ThD). Trinity Theological College in Singapore, Chung Chi College and Lutheran Theological Seminary in Hong Kong are our constant partner seminaries. Within the 25 years, 78 (11 D.Theol. and 67 M.Theol.) have graduated under the financial support of ETE, WCC, United Theological Education Board for Christian Higher Education in Asia (UBCHEA) in Canada, Association of Protestant Churches and Missions in Germany (EMW) and FTESEA.
- Conducting MTh program (formerly called South East Asia Graduate School of Theology- Myanmar Area (SEAGST-MM). ATESEA no longer handles MTh program, rather focuses on doctoral program and changed the name SEAGST to Asia Theological Union (ATU) since 2009. Meanwhile,
the MTh program in Myanmar Institute of Theology (MIT) has newly accredited by ATESEA that ATEM will send its MTh students to MIT under the scholarship comes from FTESEA and Danmission.

- ATEM has been organized Workshop/Seminar/Consultation with the kind sponsorship of friends and organization from outside the country. During the years (2009-2010), a good number of seminars/workshops/consultations have conducted and dealt with different issues and topics, including Disability Discourse in Myanmar for the first time, sponsored by EDAN, WCC where Rev. Dr. Wati Longchar was our main consultant. We plan to offer the subject in member schools and hold the second time (for Teachers’ Training) this year.

- A one year librarianship training (MA in librarianship) for member schools also conducted, mostly in LTS, Hong Kong (and one achieves study in India) where Mekong Mission Forum is our main sponsor. Due to lack of funds, the program can only be arranged once in two years.

2.2 Theological Education by Extension

ATEM accepts that theological education is not confined with faculty members who serve at theological schools but also to the laity as well as pastors/ ministers who are serving in the churches. Mekong Mission Forum, based in LTS, HK annually arranged 3-4 day workshop for those people. The course and discussions have been focused on practical concerns rather than academic field. The plan for this year is on process that Prof. Dr. Maake Masango, University of Pretoria, ATISCA is invited to be the resource person. In addition, special lecture/talk also has arranged twice in a year.

2.3 Grants

In addition to the contributions from member schools ATEM receives an annual grant from the Oakland Burmese Mission Baptist Church in the United States for administrative work and FTE grant from FTESEA for faculty development program. ATEM does not provide scholarship or grant to member institutions, rather organizes seminar/workshop/consultation with the financial assistance from partner churches and organizations.

2.4 Publishing

Knowing the difficulties of bringing books into Myanmar, ATEM tries to reproduce some useful books for students and faculty in a cheaper rate. The journal called Myanmar Journal of Theology is published annually. A Handbook of Ecumenism for theological schools in Myanmar (MEI-ATEM). The project History of Christianity in Myanmar is on process which is sponsored by FTESEA. With the following aims and objectives, Westminster Dictionary of Theological Terms, (by Donald McKim) is translated into Myanmar under the sponsorship of Danmission and ETE, WCC. Hope to finish before the end of 2012.

- To create standard theological terms in Myanmar language.
- To provide Myanmar theological community with Myanmar theological terms.
- To provide translators with standard theological terms in Myanmar language.
- To create harmony and unity in the use of theological terminology.

2.5 New Transition

After more than 50 years of dictatorship, the recent by-election in Myanmar greatly helps to move forward the country into a new age, from military rule to democracy which would definitely give new impacts on every sector in the country, including theological education.

- To make it easier to work with colleagues and partners far and near in strengthening theological education.
- To arrange exchange program, especially visiting professors for member institutions in Myanmar.
To bring resources (human resources and written materials) into the country which was extremely difficult in the past five decades?

Hope many young people will go for secular education or other business when the economic situation is going to improve. Means, public education system and theological education are interrelated.

6. Immediate plans (2012)

- Feminist Theology workshop (1 – 5 May, 2012) under the support of Danmission. Paper presentations and discussions will be published in a book for Handbook of Feminist Theology in Myanmar Context.
- A joint program (MMF-ATEM-MIT) of Mekong Mission Consultation in Yangon, on the theme, Suffering: Meaning and Interpretation in the Mekong Region, from 7 – 8 June.
- Mekong Mission Joint Consultation in Yangon, from 15- 17 June.
- A joint program with ISPCK, Writers’ Workshop will be organized from 9 -11 July.

2.6 Plans for the future

ATEM would continue to foster:

- Faculty development, MTh and DTh programs in the country and beyond.
- To maintain issues of quality assurance in theological education.
- Enhancing theological education is a multidimensional process which involves several interrelated areas, inter-faith dialogue, theology of religions, eco-theology, feminist theology, disability discourse, social analysis, etc.
- To emphasize a balanced quality in theological education should include academic proficiency, spiritual formation, and pastoral competencies.
- Needs to promote contextual theological curricula; theologians’ fellowship or consultation should arrange with the collaboration with partner organizations.
- Mapping theological education in Myanmar and draw some guidelines for the future.

2.7 A great challenge

It is so frustrating that ATEM has failed to build Myanmar Ecumenical Research Centre (formerly known as Myanmar Theological Education Research Centre-MTERC) due to the bankruptcy in Myanmar. The project has started from 2001 with the following aims and objectives:

- A center for advance theological studies and research.
- Serve as archives for the preservation and documentation of the history of the Church in Myanmar.
- A hub whereby various grass roots, actions groups concerns will be related.

Add to these, ATEM recognizes an acute need of housing for full time Secretary and his/her family, ATEM office and also a Hall for multi-purpose -seminar/ workshop/ consultation, etc. Very high amount of money has been spent for room (ATEM office) rent to MCC, house rent for ES and lecture hall and other facilities. (Eg. Ks. 130,000/- pm (Ks. 70,000/- from ATEM, Ks. 60,000/- from my family) for ES quarter, Ks. 100,000/- for office rent, Ks. 50, 000/- per day for lecture hall, etc.).

Thanks for your attention and welcome for your kind partnership in various forms and ways.
Evangelical Church in Württemberg

Klaus Rieth

Church Officer for Mission, Ecumenical and World Services

The scholarship and some (!) other theological educational engagement of the Evangelical Church in Württemberg is partially included into the scholarship information portal of the EKD: https://www.evangelische-stipendien.de/en.

For more details, please contact Mr. Rieth directly.
Kerk in Actie

Hester Oosterbroek

Mission Services - South America

Dear Sisters and Brothers,

An actual scholarship program we do not have at Kerk in Actie. We mainly support theological institutes throughout the world, and part of the contribution is sometimes used for scholarships.

We do have 2 programs:

- Bridging Gaps, at VU University in Amsterdam. Around 15 students can participate in this program of 3 months. Kerk in Actie supports this program with a large amount of money and is seeking more and more how to relate that program to their own work, and how to make use of the students that come, in sharing content, building bridges to local congregations, etc.

- Young Potentials program. Around 4 to 5 students per year can ask for this scholarship. Criteria are: being under 40, preferably women, for 2 years only and there should be a commitment of the sending institute that this person can work there for a period after finishing.

At Kerk in Actie we made a policy document last year on Theological Education. This paper is being translated to English and Spanish now, and when that’s ready we will share it with our partner organizations. Goal was to have a clear policy on TE, our vision and objectives and criteria to (continue) support. What was missing in the document was a clear policy on dealing with scholarships. We do sometimes give it, mainly not. But we do get a lot of applications, so a clear vision is necessary. We are still working on that.

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1The mentioned paper was not submitted, yet. For information upon the development of the paper please contact MS Oosterbroek directly. Eds. note.
Methodist e-Academy

David Field

Coordinator of the Methodist e-Academy

1 Introduction

The Methodist e-Academy was a solution to the challenge of providing theological education that faced Methodist Churches in Europe. This challenge had four components.

- The Methodist churches are small minority churches in Europe
- The United Methodist Church is present in 22 European countries yet has only three seminaries.
- There are only limited financial resources.
- There are well trained theologians but they are scattered in many countries.

The response to this was:

- Students complete basic theological education in their own country at available institutions – from Orthodox to Reformed. This emphasizes ecumenical co-operation and contextual relevance.
- Supplemented by a Europe wide internet based distance learning program in Methodist studies – The Methodist e-Academy. This was designed to root them in the Methodist tradition and to provide a transnational perspective on theology.

2 Program details

- It is a cooperative program of seminaries, churches and related institutions
- It combines e-learning, residential block seminars and video conferencing
- It has an International teaching staff from diverse work contexts – academic and pastoral.
- It brings students from diverse European contexts together with the courses being taught in English and German
- It emphasises academic rigour
- It understands theology as rooted in praxis directed toward praxis
- It integrates spiritual formation with theological education.
- The pedagogy is learner focused, interactive and relational.
3 Statistics

• 27 Students
• 11 countries
• It costs an average of €1,100,- per student per semester including costs of block seminars
• Total Budget €60,750,- per year
• Academic staff members are part time and receive a small gratuity

4 Funding

• Funding provided via scholarships
  – General Board of Global Ministries of UMC
  – Individual sponsors
  – Home churches
• Additional funding provided by other Methodist Churches

5 Areas of Reflection

• How can we think outside the box to find new ways of providing high quality education?
• Is this a flexible model that can be used in other contexts?
• How can we use the internet based learning to enhance our theological education?
  – Joint professorships
  – Virtual visiting professors
  – International virtual video seminars
  – Multi Institutional Courses
  – An International Virtual Theological Seminary Consortium

For further information visit our website: www.methodist-e-academy.org
Or contact David Field: david.field@umc-europe.org
A Snapshot of Key Issues in North America

The Rev. Dr. Robin J. Steinke
Dean, Lutheran Theological Seminary to Gettysburg

Abstract
I serve as the Dean of Gettysburg Seminary in Gettysburg, Pennsylvania, USA and I am an ordained pastor in the Evangelical Lutheran Church in America (ELCA). Part of that call includes convening colleagues in the eight ELCA seminaries and the two Evangelical Lutheran Church in Canada (ELCIC) seminaries. In addition I serve on the Association of Theological Schools (ATS) Commission on Accreditation, which is an accrediting body serving approximately 252 Seminaries, University Divinity Schools and Theological Colleges in the United States and Canada. The following comments offer a snapshot of some key contextual issues, areas of creative curriculum design, and several promising possibilities for the flourishing of this work.

1 Three Contextual Realities
1. Approximately 75% of Theological Schools in North America are financially stressed. This has implications for the capacity of schools to innovate.
2. There is increasing technological innovation in teaching and learning. This has implications for developing new possibilities of collaboration across traditional boundaries.
3. There is increasing regulatory oversight at multiple levels. This provides both additional structure for new initiatives and also places clear limits on what is possible.
   • There are implications for incoming students regarding complex visa requirements which require language certification, greater levels of financial support for longer periods of time. In some cases this amounts to $20,000-$40,000 per year.
   • There are implications for overseas extension sites. Institutions must have the host government approval to operate overseas.
   • In June, 2012 there will be major changes in ATS Accreditation Standards which may allow greater flexibility in both the content and delivery of degree programs.

2 Two Areas of Creative Design
1. Innovative Curriculum Design
   • Delivery Methods
     (a) Hybrid courses
     (b) Short term intensives
     (c) Distributed learning which attempts to close accessibility gaps
     (d) Project based learning
   • Content
     (a) More pastoral arts taught in context
     (b) Questions around how much biblical language is required
     (c) Cultural context, growth in spiritual formation and moral integrity, religious heritage and capacity for ministerial and public leadership are constitutive of new standards.
Emerging partnerships with both academic institutions and also other non-academic institutions.

(a) Seminaries and social ministry organizations partner to help educate students in chaplaincy or counselling and to reduce "back office" costs in consolidating accounting, development and other business functions.

(b) Seminaries and other non-profits partner in areas such as a new religion and media degree concentration in collaboration with Odyssey Networks—a media business.

2. Innovative Faculty Configuration

• shared faculty with other academic or church institutions
• using adjunct faculty in new ways by providing ongoing relationships and deeper integration with the full time faculty.
• using pastors with terminal degrees for teaching

3 Two Promising Possibilities

1. Careful attention to these matters including providing clear processes for approving new experiments in delivery, content, faculty configuration and institutional sharing may strengthen theological work across the church.

2. Deeper, meaningful collaboration which shares strengths and resources across traditional boundaries may help us bear witness to the unity in Christ we share. Without such attention, we succumb to market driven, competitive impulses resulting in the commodification of theological education that is only available to those who can afford it.
Presentation of the Drew University School of Theology,
Madison, NJ, USA

Prof. S. Wesley Ariarajah
Professor of Ecumenical Theology

Dear Sisters and Brothers,

I am pleased to participate in this consultation on behalf of Dean Jeffrey Kuan, who is unable to be present with you because of prior commitments.

The Drew University School of Theology is deeply interested in this consultation because we are also in the process of exploring ways of globalizing theological education both at the M.Div. and Postgraduate levels. We are convinced that theological education today, wherever it is undertaken, needs to have both local and global foci. We have been moving in this direction by some of the commitments that are already in place:

1. Our faculty and students are drawn from a number of nationalities and cultural backgrounds so that we would have a multicultural and international focus and ethos as we engage in theological education and learning. The faculty and student bodies are also ecumenical, representing many branches of the church.
2. The teaching and learning curriculum seeks to build in courses that deal with theological, ethical and social issues that are global in scope or are examined from global and multicultural perspectives and in some cases from interreligious dimension.
3. Recognizing that much of the biblical, historical and theological studies have a strong European/North American heritage of the Christian faith, these studies are subjected to post-modern and postcolonial criticisms. Further, perspectives from other regions of the world are brought into the discussions. However, recognizing that these may not be sufficient towards a more adequate globalization of the curriculum, we are in the process of re-visioning and revising the M.Div. curriculum.
4. A Center for Christianities in Global Contexts has been established to bring in the global Christian realities into the life and thinking of the school.

Of particular interest to this consultation would be our attempt to develop a »global track« within our Ph.D. program. The idea is to collaborate with some selected partner universities/seminaries in other parts of the world to prepare and implement a Ph.D. program that would be offered jointly by Drew and another seminary in Asia, Africa or Latin America. We understand globalization, in this instance, not so much as Drew expanding or extending into other parts of the world but as a genuine collaboration between two seminaries that would enrich the faculty and students of the participating seminaries. This would envisage student and faculty exchanges with the focus of learning from one another and dealing with theological issues that are of global significance. The purpose would also be to enable the students to have the experience of learning in another environment and yet to be able to remain in their respective countries for extended periods of time and to be able to write the dissertation in one’s own country if need be in one’s own language. We are at the moment in conversation with some institutions in Asia for possible Ph.D. and D. Min programs that could be done in collaboration.

We have identified five areas that need to be addressed and worked on as we continue to explore the possibilities:

1. Language proficiency
2. Academic standards
3. Issues of accreditation.
4. Funding
5. Use of Technology

I look forward to taking back some important insights from those of you who already have experience in this area and from our discussions here on funding and scholarships to continue to support ecumenical theological education at higher levels.
The Foundation for Theological Education in South East Asia

Dr. H. S. Wilson

Executive Director

Please, provide a contribution text!
Presentation of the Oxford Centre for Mission Studies

Dr. Thomas Harvey

Dean

No summary of the PowerPoint presentation provided. Text update on this section is only possible, if the summary is provided.
What Queens Foundation for Ecumenical Theological Education is trying to do by engaging with funding agencies?

Dr. Joshva Raja
Tutor in Global Christianity and World Mission
Selly Oak Centre for Mission Studies - The Queen’s Foundation Birmingham

When United College of Ascension was closed down, Queens Foundation for Ecumenical Theological Education allowed her premises to start the Selly Oak Centre for Mission Studies (SOCMS) in 2006 September. The centre was a joint effort of Methodists in Britain and Northern Ireland and USPG-Anglicans in World Mission. They brought 12 to 15 students from various parts of the world where their churches have historical connections and roots. These ordained ministers and at times lay leaders were brought to do an M A Applied Theology programme with a particular emphasis on Applied Mission Studies. Some of them went back to become leaders of the church while some of them became lecturers in a local theological college. A few had a privilege of continuing their studies further. Another purpose of establishing SOCMS was to network theological colleges and mission institutions around the world so that the collaboration between them might enable to benefit from each other locally and globally. The purpose was also to share resources and provide information about various supports that are available. In line with such a purpose Queens Foundation wanted to explore within their limited resources the possibilities of networking with colleges around the world which can benefit both.

The Queen’s Foundation continues the relationship with Tamil Nadu Theological Seminary with an exchange and visit of students at BD level. With the effort of Dr Jebanesan, the former principal of theological college in Lanka and Dr Jerome Sahabandhu, the present principal of TCL, an interest to establish the link between TCL and Queens was formed in 2009. In 2010 January an agreement was signed at TCL general body by the principals of Queens Foundation and of TCL in the presence of USPG General Secretary Bishop Michael Doe which was later endorsed by Queens Governors. Dr David Hewlett played an important role in putting this agreement into practice. We had one of the faculty from TCL to do an MA Rev Stephen Arulampalam in 2010 to 2011 with the support of Selly Oak Centre for Mission Studies. Though he was not able to read due to his increasing blindness, one of our professors was able to help him in computer technology in such a way that he could do his studies well at Queens. We then have Leslie from the faculty in 2011-2012 doing his MA studies at Queens. He is hoping to join the faculty at TCL from September 2012. We also jointly placed an application to St Augustine Fellowship for Rev Christopher’s split site PhD studies. This was accepted and Rev Christopher is at Queens for his short visit to develop the proposal for his split site PhD studies. This split site PhD is for five years which can be done by a theological faculty who is teaching the same subject. The research student for this research will have to have a local mentor a local library and also the college has to give him enough time to do his research. The fees are very less compared to full time fees. The researcher is expected to be residence for research at Queens only for six months for the whole of five years period of research. This can be successful as long as the college and the researcher are committed and keep their work in time. This can be merely a waste of time both for supervisor and the research if both are not communicating with each other time to time via net and Skype. The researcher should not be completely involved in every activities of the college. Queens is hoping to recommend two more names – Rev Stephen and Rev Leslie for this split site PhD research in future.

Besides this, Queens Foundation is planning to explore possibilities of establishing links with Trinity Theological College, Ghana. The primary aim is to develop the faculty and also to find a way to share resources online and otherwise. Queens Foundation has also been training faculty for Kerala United Theological College, Trivendrum and United Theological College, Bangalore and other colleges around the world.
There are a few questions that were raised by our funding partners recently which are:

1. What are the reasons that would justify bringing students for higher theological education to the Western Universities when such higher education is available locally or regionally?
2. When we can educate two to three theologians locally with the same amount that we spend for one person to come and study higher theological education in the West, then why do we continue such systems?
3. When there are other priorities of education why should we spend on theological education when the funds are dwindling?
4. Why should we support an ecumenical theological institution when they do not train our own denominational candidates rather train other denominations?
5. As the fees are raised radically in Britain for the universities to do PhD and the living expenses have gone up and thus it is become impossible to grant one student such a big amount and thus become difficult to sponsor a candidate with a scholarship amount and so what are other possible ways of doing PhD without coming and staying in UK?
6. Visa restrictions have become stringent and thus makes at times very difficult to bring students to UK and the same experience possibly in other countries in Europe. In such context how can we help faculties to develop their higher qualifications?
7. Increasingly the books are becoming expensive particularly for the developing countries to buy for their libraries. Also many of the journals are now available online only and are accessible to many Western theological libraries at a cost which is not affordable by theological colleges from other parts of the world. Even though Globtheolib is a good project still many of the publishers may not allow their resources to be used freely. In this sense it is essential to network the libraries in different regions so that they can buy as a joint association which may reduce their shares.
8. How can theological education become sustainable? Very often theological educators are poorly paid that some of them leave for a overseas job after a few years. On the one hand how can one create an interest among the local churches about TE and thus they will financially support the staff and the college activities. The colleges should also make their resources available to wider public so that they can also increase their revenues locally.
9. Is there a reason to develop a local ecumenical theological hub with highly qualified theological educators offering postgraduate and research studies in their institutions to meet the faculty needs of other regional and denominational colleges in that part of the world.
10. How can theological colleges contribute towards a rethinking of mission and ministry in the west? In what ways theologians’ Sabbatical and other visits and network and connections can be brought together so that Western churches and theological colleges can also benefit from the visit and also from those who moved to West?
The Church of Scotland – Faithshare Scholarship Programme

Marjory Macaskill

Education and Support Secretary

Abstract

One of the key areas of solidarity in which the Church of Scotland has been engaged for centuries is education. In consultations with partners 1999, 2005 and 2008, education and theological education came high on the list of priorities. While historically the Church of Scotland brought people to study in Scotland, or the wider UK, in the past 6 years there has been a move to fund study in the student’s home region.

One impetus to this was the soaring levels of fees for international students at UK universities. Another was more positive: many educational institutions around the world offer excellent study opportunities at high international standards. Supporting students to pursue studies in these institutions has the additional effect of offering financial support to these institutions and allowing students to remain closer to family and home. The Church of Scotland then adds a visit (usually around 4 weeks) to Scotland to introduce the student to the life and work of the Church of Scotland and allow some congregations and Presbyteries to meet and engage with the student for an extended period.

1 Partner Churches and Organisations

The Church of Scotland has ties with reformed churches around the world and engagement in ecumenical instruments, WCC, WCRC, CEC, and regional bodies. Recently the focus has been in the following areas:

Africa Ghana, South Africa, Kenya, Sudan, Malawi, Zambia, Mozambique, Zimbabwe, Nigeria

Americas Bahamas, Guyana, Bermuda, Jamaica, Cuba, Trinidad

Asia Bangladesh, Nepal, China, Pakistan, India, Singapore, Korea, Sri Lanka, Taiwan, Burma, Myanmar, Thailand

Middle East Egypt, Lebanon and Syria, Israel and Palestine

2 Capacity Building

The Scholarship Programme offers opportunities for postgraduate study to candidates recommended by Partner Churches and Organisations. One of the main purposes of this programme is to build capacity within the Partner Church or Organisation in whatever area they have need. We do not link specifically with any one university or college, but seek the one which balances the educational need with the other requirements of the student and partner church.
3 Application

Applications are welcome from individuals holding a first degree and who have the potential to benefit from a postgraduate course of study. A wide variety of subjects are available in Universities for those working in all fields within our Partner Churches and Organisations. Applicants and Partner Churches and Organisations are encouraged to find appropriate courses at accredited institutions within their region and apply directly to the institution.

4 Financial Arrangements

The Church of Scotland can normally provide around 5–10 scholarships per year. The numbers fluctuate as it is dependent on which schools are chosen by individual candidates and the fees can vary widely from one country to another.

<table>
<thead>
<tr>
<th>Items of full responsibility of the Partner Church or Organisation</th>
<th>Items of full responsibility of the Church of Scotland</th>
<th>Items of full responsibility of the Student</th>
</tr>
</thead>
<tbody>
<tr>
<td>Practical arrangements for a spouse and children and other local practical details</td>
<td>Return fares, all tuition and examination costs, accommodation, a living allowance, grants for textbooks and dissertation costs</td>
<td>Management of personal finances and budgeting</td>
</tr>
</tbody>
</table>

5 Care and Support

World Mission Council will encourage our partner church in the country of study to take responsibility for the pastoral care and support of the Scholarship Programme Students.

6 Faithshare Visit

The opportunity for Christians in Scotland to get to know people from our Partner Churches, and for Faithshare Students to experience life and church communities in Scotland, has proved to be valuable and something cherished by many. The Faithshare Student Programme is not only about scholarships, it is also about exchange and experience that will benefit the students, their church and the partnership with the Church of Scotland. For this reason students also undertake a Faithshare Visit to Scotland as a part of the programme.

This could be for academic research as part of a course, but for most students is likely to be an opportunity to experience life in Scotland, be attached to a congregation and promote links between church communities in Scotland and overseas. The Faithshare Visit will normally be for up to one month.

World Mission Council
Church of Scotland
121 George Street
Edinburgh EH2 4YN
world@cofscotland.org.uk
www.churchofscotland.org.uk
Evangelical Lutheran Church in America  
International Leadership Development Program  

Tammy Jackson  
Director for International Leadership Development

1 Mission

The Leadership Development team, in conjunction with the work and strategies of ELCA–Global Mission program desks, works with ELCA companion churches and institutions in assessing and planning for leadership development needs, providing scholarships for in-country and international opportunities for study and learning, assisting with networking, and seeking how best to utilize the broad range of resources available to the church, in order to build up capacity and further the mission of the church through qualified and effective leaders.

2 Overview and Purpose

Strong leadership is a key factor in the ongoing mission and ministry of the church. It is in leadership development that persons learn, grow, are equipped and empowered to give leadership in the living out of the Gospel in their churches, communities, and societies. It is in leadership development that capacity is built in churches to fulfill their mission and ministries.

In the *Global Mission in the Twenty-First Century* (GM21) document, the ELCA Global Mission has elaborated four goals that challenge the church toward accompaniment in mission. Goal III states that ELCA-GM will accompany churches around the world and invite them to accompany this church in expressing the unity of the Body of Christ and in cooperating in the mission of the Triune God« by giving priority to leadership development within churches» (p. 26).¹

ELCA-GM maintains a strategic programmatic priority to leadership development.

Specifically, this happens through an increased commitment to providing international scholarships; continuing in developing opportunities within countries and the capacity building necessary for this; emphasizing south-south opportunities and encounters; providing for sabbatical opportunities; encompassing church leadership development in areas other than theology, such as finance, management, health, and development; providing for encounters and consultations regarding leadership development; and giving priority to the development of women leaders.

Parallel to this commitment, ELCA-GM recognizes that the church is a community of the faithful and, because of this, accountabilities lie not in personal desires but with the need of the church. Therefore, the primary actor in leadership development is the church, usually in its local expression. A process towards developing leaders for the church is based on the needs, desires and responsibilities of the church, from which the initiative is taken.

Meanwhile, the global nature of the church is acknowledged, the *communio* in which we live and do mission, and the oneness of the church. This has implications on wider accountabilities, responsibilities and opportunities. Leadership development, while aimed at local needs and responsibilities, also is a concern for the whole Church.

reSource Leadership International

Melody Mazuk

Director of Library Development

Dear Sisters and Brothers,
Association of Churches and Missions in Germany – EMW

Dr. Owe Boersma
Africa and Middle East Desk

The scholarship and some (!) other theological educational engagement of the Association of Churches and Missions in Germany is partially included into the scholarship information portal of the EKD:

English: https://www.evangelische-stipendien.de/en/node/585
French: https://www.evangelische-stipendien.de/fr/node/587
Spanish: https://www.evangelische-stipendien.de/es/node/589
The General Board of Global Ministries of the United Methodist Church

Dr. Elisabeth Tapia
Director of Mission Theology

Abstract

The General Board of Global Ministries (GBGM) which is represented in this meeting is the UMC’s international mission agency with four foci of ministries: leadership development, ministry with the poor and poverty elimination, global health and healing, and congregational development/church growth. One of our tasks is to help churches and communities develop and sustain future leadership of laity and clergy by providing scholarships when needed, especially those from outside the United States.

We also have the General Board of Higher Education and Ministry and the United Methodist Women who facilitate and grant scholarships to scholars, especially women, racial ethnic groups in the USA and beyond.

1 GBGM Scholarships

World Communion Scholarship Program and the International Leadership Development Program. The office of Scholarship, headed by Ms. Lisa Katzenstein, has a 68 year history, and we work with our global partners and with people of racial diversity. I am a living proof that when you invest in the education and formation of women, youth and persons from economically challenged groups that investment comes back in manifold ways. Education can lead to transformation.

Can you imagine the future of these scholars and the communities they will serve?

- in 2010/2011 we have 220 total scholars;
- 69 Africans, 32 Asians, 66 Latin America and Caribbean, 16 Eurasia, 21 African American, 10 Asian American, 10 Hispanic/latina’ latino;
- US$ 1.272.995 total scholarships granted for 2011/2012;

2 Plans for the Future

1. GBGM continues to prioritize selecting students who will study in their countries or regions.

2. Provide leadership development grants for 250 young people to be trained in areas related to the mission of the church and the needs of their regions; for clergy and lay leaders in Central conferences and autonomous churches, and network with existing church agencies and ecumenical bodies with similar goals.

3. Mentoring and facilitating ways to connect them to work in mission as they desire.
3 Areas of Reflection

- search for financial viability in the light diminishing funds and restructuring
- how to connect scholars and develop mentoring networks
- best practices of equipping scholar candidates who will study and return in order to respond to the prioritized needs in regions.
- look for best ways to invite churches to participate in the financial support for scholarships as well as for worldwide mission projects.

4 What we celebrate thus far

- the presence, commitment and God given gifts of our scholars;
- the Scholarship/Leadership Development Program of GBGM is a »strategic and intentional vehicle for leadership development among United Methodist partners around the globe«;
- as much as possible, we encourage students to relate their areas of study to the four foci areas suggested by the church at large, and at the same time encourage studies that are trans-disciplinary, contextual, and transformative;
- one of the goals is to increase mission service opportunities with focus on ministry with the poor and challenge systems that perpetuate poverty around the world, with appropriate ministries and methods for working with the poor and marginalized communities.

Outcome: »Global Ministries will support an average of 250 students per year during the quadrenium, ensuring that they complete their studies, and accompanying them in the process of reinsertion in mission service. These scholarships are supported by the World Communion Sunday offerings and Donor designated Funds.« (GBGM 2013-2016 Budget submitted to the GC, page 7.)

Visit our website www.umcmission.org
Information: scholars@umcmission.org
Human Resources Development Programme of the LWF

Abebe Yohannes Saketa

Secretary for Human Resources Development

Unfortunately I did not get a summary of the PowerPoint presentation, yet.
Danmission

Henrik Sonne Petersen

Programme Leader for Church and Dialogue

Unfortunately I did not get a summary of the PowerPoint presentation, yet.
Asian Forum on Theological Education – Program on Theology and Cultures in Asia

Dr. Wati Longchar

Secretary

Dear Sisters and Brothers,
Theological Education in Latin America and the Caribbean

Nilton Giese
Treasurer FETELAC

1 A Continent of Diversity

- Different Languages (Spanish, Portuguese, English, French, Dutch, Kechua, Aymara)
- Peoples and Cultures
- Diversity of Churches and Spiritualities
- Predominance of the Roman Catholic Church (80%)
- Other Churches are considered »associations«
- States have no interest in the promotion of Theological Formation
- In 20 countries there are 135 Theological Seminaries within four Associations

2 Theology Students

- they already are pastors
- they work during the day and study theology in the evening
- their study is structured in modules (intensive modules of two weeks)
- they study to keep their congregations alive (pentecostals)
- they look for ecumenical openness

3 First step in 2008: Sharing experiences

- ASTE (Association of Evangelical Theological Seminaries in Brazil) created 1961, has 38 affiliated seminaries in Brazil.
- ASIT (Association of Theological Seminaries and Institutions) created 1962, has 43 affiliated institutions in the Southern Cone, predominantly traditional seminaries which have as priority to prepare pastors for their Churches
- CLAI (Latinamerican Church Council) created 1978 by the Forum of Seminaries which gathered predominantly theological institutions which did not belong to any association stress on mutual approach and service among Churches and Seminaries
- ALIET (Latinamerican and Caribbean Association of Evangelical Theological Institutions) created 1980, 35 affiliated institutions, Theological education in contemporary theological issues, in the light of the religious reality and the live and mission of the Church
- CETELA (Community of Latinamerican and Caribbean Ecumencial Theological Education) created 1988, stresses contextualized theological education with quality focus on the study of pentecostalism and on the accreditation of affiliated theological Seminaries
Conclusions: 135 Seminaries sought for:

- a common space for dialogue on Theological Education
- implementation of initiatives
- improve the use of resources
- avoid unnecessary duplication of tasks
- improve communication among members and create a space of interlocution with other regional and international associations of Theological Education and related organizations.

In 2009 the »Foro de Educació Teológica Ecuménica« (Forum of Ecumenical Theological Education), FETELAC, was founded.

How does it work? At the Annual Assembly (General Secretary and President of each Association and of CLAI) there is a debate on common theological challenges, on Theological Education Fond and new membership.

4 Common theological challenges

- Theology of Prosperity

Lay State
- Different Spiritualities
- Social Movements
- Church and Gender Rights
- Development and Extractivism

5 Common needs

- Scholarships for Theological Bachelor degrees
- Scholarships for the formation and exchange of faculty
- Scholarships for the capacitation of lay deacons.
Working Group 1

Dr. Armin Zimmermann – Reporter to the Plenary

Co-operation between evangelical and ecumenical scholarship programs/ Accessibility of information on theological scholarships programs and the concept of an international web-portal for theological scholarship programs in cooperation with GlobeTheoLib

Group members Marie Hayes - Melody Mazuk - Dietrich Werner - Lai Tin Hre - Wati Longchar - Robinson Butarbutar - Tibor Anca - Maake Masango - Armin Zimmermann

Moderator Maake Masango

Minutes Tibor Attila Anca

Abstract

The intention of the discussion of the group and its goal was to prepare some recommendations to initiate the creation of synergies in theological education in view of the forthcoming WCC’s General Assembly 2013 in Busan, South Korea, and the future of WCC’s ETE programme after this assembly.

1 First Topic: Co-operation between evangelical and ecumenical scholarship programs

- After briefly reminding ourselves of the history of the disputes between the so-called »evangelicals« and »ecumenicals« we realised that this history is either not strongly reflected or not even present at all in many regions of the world. On the other hand, we face the dilemma that in some regions the generations with a living memory of these disputes are passing away while recent generations do no know about them. This can be helpful, but in order to avoid the reproduction of certain mistakes, some memories have to be kept. Interestingly and strikingly, the old categories are still identifiable in regard to the funding strategies, organisational features and ecclesiastical allegiances of, for example, scholarship agencies. This must be reflected upon and overcome in the future.

- Thinking about the future of theological education we discussed the idea of establishing common quality standards, though the term itself was disputed. Questions that arose were, who sets these standards and in which context should they be applicable, considering that the national state is usually the accrediting authority for any institution of higher learning and its programmes? We need joint ownership of the process of developing and establishing the respective standards and have to avoid the impression that this is something which the North wants to impose on the South. We should hold each other accountable and form a covenant for theological education and the development of internationally acceptable standards. In addition, the church leadership must be involved at a reasonably early stage in this process to guarantee that its results are accepted not only by the secular but also by the ecclesiastical authorities.

- We have to be aware of the secular frameworks of higher education like the processes led by UNESCO and the EU. These may be helpful guidelines and provide orientation for theological education strategies and structures as well. We cannot ignore them anyhow as we are dependent on government policies which are guided by these processes.
In order to promote ecumenical theology and the cooperation of theologians and funding agencies, we could think of an Ecumenical Theological Institute for Leadership Training, e.g., every second year, where some stakeholders join in hosting a common seminar bringing together, for example, their respective present and/or past scholarship holders.

2 Second Topic: Accessibility of information on theological scholarships programs and the concept of an international web portal for theological scholarship programs in cooperation with GlobeTheoLib

- There was a common awareness of the necessity to have a common information system, without having a common understanding how this system should look like. Accessibility and sharing of information was considered vital for the future of theological scholarship programmes.

- It was emphasised that publishing information on one’s scholarship programme may also generate more interest among possible funders of the programme. Publicity and transparency in regard to what we are doing is necessary and will be beneficial.

- A question was whether a common portal would match the scholarship policy of those agencies that have restricted access to scholarships like granting them only to those applicants that are within a predefined partnership. Experiences of the EKD-Project show that an increase in the number of applications may only be observed at the beginning of the project.

- For the sake of a global information system the regions must take over ownership in researching and preparing the data/information. As a first step existing information could be linked to the EKD.

- One possibility is to design a closed platform to test the information circulation between different agencies/institutions prior to a public information portal.
Working Group 2

Henrik Sonne Petersen – Reporter to the Plenary

Split degree programs – distant learning programs in staff development plans

Group members Wesley Ariarajah, David Field, Sue Parks, Henrik Sonne Peterson, Joshva Raja, Abebe Yohannes Saketa, Robin Steinke, H.S. Wilson, Michael Biehl

Moderator N.N. ?

Minutes N.N. ?

The group shared insights and experiences in split degree programs and in distant learning models. As points for further consideration the group raised the following issues:

The financial vulnerability of many of the institutions (in the US according to a survey 75% of the institutions and schools are financially stressed).

- The crisis of finances for post-graduate studies is also one of the first degrees offered at these institutions which are heavily affected by a growing demand for part time studies and issues stemming from second career students,
- Part time studies seem to be in many cases not less expensive for the students and require not less infrastructure, personnel or academic and pastoral accompaniment from the institutions than residential programs,
- As a result the methods of teaching and learning have to change and to adopt and thus institutions which are oriented basically towards residential models are challenged and affected.

Split site degree programs are models for cooperation: a degree program is followed with two or more institutions in different regions.

- Advantage: students may experience less cultural stress and shorter times of being away from the home region and/or their working areas. This may especially help women and families to enroll in programs for higher degrees,
- Disadvantage: at least two institutions have to raise funds for their programs and infrastructure for less students. How to cope with that,
- The model of the Methodist formation by extension seems to do without residential institutions. Is that a model for other programs, too?

For these new models including e-learning and other models of distant learning methods the cultural sensibility of the study material and the methods have to be taken carefully into account.

The group affirmed an overall shift from input oriented learning (what a student should learn) to an outcome oriented formation: which competences should the educated person do have after their formation? What outcomes do we look for? We need as well academic research, leadership training and ministerial formation.

What is the role of the WCC in theological education and formation?
• WCC should facilitate the debate on and formation for an ecumenical mindset,
• Help to understand the different crises in the various regions,
• ETE is a vital instrument for organizing processes of regional and global discussions on matters of theological education.
Working Group 3

Notes of Dietrich Werner

On the potentials of regional funds for theological education

Group members  Unknown

Moderator  N.N.

Minutes  N.N.

• The regional funds which have been created in a collaborative effort between WCC-ETE, the REOs in Latin America, Asia and Africa serve a vital function in the new landscapes of church developments and promotion of theological leadership in the regions of the South;

• There are different working premises and political and structural conditions in the various continents and therefore no common structural model can be imposed, but working arrangements need to worked out according to regional needs and possibilities;

• The questions remains whether REOs have sufficient working staff to get plans and program implemented and working properly;

• Another key question is whether these funds are actually supported by churches from the regions and not only by partners from mission agencies. The goals are not yet met in this regard;

• But it is better to start with modest programmes for faculty developments in the regions than to remain always dependent only on western funds;

• The falling social status of pastors in African churches is a matter of concern; pastors earn so little that for many well educated young Christians it is not attractive any more to register for ministerial formation programmes;

• There is a diminishing number of students enrolled in theology despite there is a growing need for pastors in both the African and Asian churches – this should be an issue of great concern for the future of mission and World Christianity;

• New Christian universities are often set up as a means to generate new income and prestigious visibility for denominational churches. But the dynamics are often that theological education and ministerial formation which were at a concern at the beginning diminish in relevance and value after other disciplines will take the lead in terms of funding and financial support and visibility in African universities; Do we therefore promote secularization and lack of properly trained church leadership for African churches in the future?

• What type and kind of ministers are needed for the future of African and Asian Christianity? Do we need to have a new balance between residential theological education programmes and TEE programmes which both need to be taken into consideration in regional funds for theological education?
Working Group 4

Notes of Dr. Dietrich Werner

Development organizations and theological education

Group members  Unknown

Moderator  N.N.

Minutes  N.N.

• There are a lot of misunderstandings, prejudices and mutual suspicions in the air around the relationship between development work and theological education;

• We need to develop a holistic concept of mission which includes both development and does not sideline the relevance of theological education which is a key contribution to social and political development in itself;

• There is a lot of evidence that churches can be more effective in terms of social witness, human rights issues and fight against poverty and HIV/AIDS if they have proper theological education

• We need to make more efforts to convince governments and developmental organizations on the strategic relevance of theological education programmes of they are performed on a broad based curriculum and under integration of social and political issues with developmental significance;

• The landscape of donor agencies seems to be more and more driven by huge development organization and it is vital that the agenda for mission and theological education, for pastoral issues and for spiritual renewal is not sidelined as this would lead to a one-sided and distorted concept of integral development implicitly following the economistic reductionist concept of the west;

• The work of ETE in WCC should be acknowledged and more supported by mission and development agencies in the WCC:s constituency and beyond,

• While giving a priority to sur-place scholarships and to South-South scholarships the important need for also maintaining vital interchange between students from the North and students of theology from the South needs to be taken into consideration; why should not more students of theology also have a proper exposure to the realities of the churches in the Southern hemisphere and have important periods of study in major institutions of the South (including with credits)?

• We also need to make better use of theology students from the South who have studies in the North for their churches and leadership roles;

• Today we need to get involved major funding partners in a major new debate on the strategic relevance of theological education for the future of World Christianity. A common vision for theological education in the 21st century should bring all scholarship organizations together. Something like an ecumenical covenant for the future of theological education is needed;

• Many Christian churches still have not made theological education a priority in the annual programmes and budget plans; we also need to look critically which disciplines are most favoured in programmes of theological scholarships; with the legitimate development of all kinds of different types of contextual theologies sometimes core disciplines of theology such as Biblical studies, history and pastoral theology degrees have been neglected;
• It should be noted also for the future of theological scholarship programmes that there is a significant lack of pedagogical skills of theological teachers and training for teaching pedagogy should be a more visible component in scholarship programmes;

• The main divide today is not so much any more between evangelicals and ecumenicals, but the main divide in several contexts is about majority churches which belong to the well-established historical churches (either of protestant or roman catholic tradition) and the newly emerging, younger minority churches, which lack everything in terms of proper theological education and have very little resources even to staff and enable regional extension programmes.
1 Introduction

Representatives of some 40 organizations for theological scholarship programs, mission agencies, world confessional families and regional ecumenical organizations came together for a consultation on theological scholarships at the Academy of Mission/University of Hamburg from 24th to 26th of April 2012. The conference under the title »Ecumenical Partnership in Theological Education and Theological Scholarship Programs – Needs and Future Priorities for World Christianity« was organized in a collaborative effort between World Council of Churches, Program for Ecumenical Theological Education (ETE), EKD office in Hannover and Academy of Mission and supported by the EMW.

As a continuation of the so-called Birmingham process of international partners in theological education which was started in spring 2011 and formulated the »Agenda 21 for Common Collaboration in Theological Education«1 a broad and diverse spectrum of Christian organizations from different denominational backgrounds (including protestant, orthodox and evangelical churches) came together to discuss current needs of theological faculty development, innovative models of ecumenical partnership, joint theological doctoral programs and future collaboration to cope with common challenges.

Partners represented included LWF Scholarship Program, EKD-Scholarship program, General Board for Global Ministries of the United Methodist Church, World Council of Churches (ETE), Overseas Council International, Scholarship Desk of the Rumanian Orthodox Patriarchate, Council for World Mission of Church of Scotland, Association of Protestant Churches and Mission (EMW), St. Paul’s Luther Seminary, Anglican Communion Office, United Evangelical Mission, Oxford Center for Mission Studies, Danmission, University of Pretoria, Association for Theological Institutions of Southern Africa (ATISCA), Queens Foundation for Ecumenical Theological Education, MF School of Theology Norway, Association for Theological Education in Myanmar, Resource Leadership International Canada, Mission 21, All African Conference of Churches (AACC), Asian Forum on Theological Education (AFTE), Program on Theology and Cultures in Asia (PTCA), Latin American Council of Churches (CLAI), Gettysburg Theological Seminary, ICCO & Kerkinactie, Methodist e-academy, Church of Sweden, Evangelical Lutheran Church of Brazil, German National Committee (DNK) of LWF.

General issues discussed included:

- the disparity in the availability of resources for theological education between the North and the South and within several regions,
- the tremendous rise in the number of higher education students in the South in general and the rise in applications for theological study programs in particular,
- the growing interest of Pentecostal and independent churches in theological education programs,
- urgent needs to empower women in theological education and church leadership
- a new awareness of the strategic relevance of theological education for social and political development in society as well as for the mission of the church.


2 Common Convictions

Participants articulated as common convictions:

a That the engagement for theological leadership development has strategic importance of for the future of World Christianity;

b That the unique role WCC has played in facilitating international platforms of dialogue and collaboration for theological education is highly appreciated and this should be continued in order to facilitate better mutual information and international coordination with the various players concerned;

c That ecumenical theological scholarship programs historically have played a major role for most of those serving in current leadership roles in ecumenism and World Christianity (many of which have been nurtured, brought up and trained via theological scholarship programs) and therefore concern should be given to equipping also the future generations of ecumenical and theological leadership for the churches;

d That the accessibility of concise information on existing scholarship programs and their different profiles and criteria need be improved;

e That churches, their scholarship programs and institutions of theological education should properly relate to current changes in the landscapes and modes of delivery of higher education programs as well as the process of internationalization of degree courses in theological education;

f That a commonly articulated voice of European Christian churches in the so-called Bologna process and the dialogue on common standards and international partnerships in higher education which have a bearing for theological education is urgently needed and should be an important priority for the churches in Europe;

g That partnership in theological education ought to move beyond rigid confessionalism and be open to the realities of a growing need for theological education in all Christian churches, including smaller minority churches;

h That the distinction between theological and non-theological scholarship programs for many partners is artificial and not responding to the real needs of churches which claim a holistic concept of Christian mission including social development and therefore prefer theological programs not to be neglected, but to be properly integrated with social, political and religious research dimensions in inter-disciplinary study projects;

i That theological studies enabled and supported by scholarship programs are to be primarily placed and firmly rooted within the regions (South-South exchange; sur-place scholarships) while at the same time allowing for vital periods of intercultural learning and immersion also in other contexts in order to emphasize both contextuality as well as catholicity and ecumenicity of theological leadership development;

j That partner churches in all continents ought to have well articulated overall faculty development plans and general scenarios for church personnel development into which a theological scholarship project is integrated so as to move beyond a demand for theological scholarships in a merely individualistic and personal career oriented approach;

k That changing realities of global migration and mission have a lasting impact on theological scholarship programs as Diaspora and immigrant churches in all continents and change the demands, influx and profile of programs for theological education in many contexts;

l That all interests and processes for internationalization and globalization in theological education should be geared towards meeting the real needs of churches and their mission in the majority world instead of just bringing theological programs of the North around the world;

m That there are increasing needs for developing targeted theological scholarships programs in certain neglected fields and disciplines (in certain regions for instance: pastoral theology, missiology, biblical theology, ecumenism) as well as a growing request for inter-disciplinary theological research projects.
3 Innovative Models

Realizing that several agencies as well as world confessional families have undergone thorough evaluation and re-envisioning of their theological scholarship programs participants discussed several innovative models which are of importance for the future such as:

a joint or trilateral doctoral programs for theological faculty development or part-time PhD programs and split sites programs which are more context-based and reduce risks of de-culturation and which reduce also the costs of studies,

b new modes of higher theological education such as hybrid theological courses combining shorter residential periods with distant learning and e-resources;

c joint theological scholarships agreements in which several organizations share in the financial burdens of theological scholarship projects;

d joint theological teachers academies (summer schools, ecumenical theological institute) for theological scholarship receivers or alumni’s of different theological scholarship programs in various regions;

e regional institutes for excellency in theological education which combine management training and administration skills with theological learning (example: Overseas Council);

f new distant theological learning programs such as the Methodist e-academy;

g virtual visiting professorships, models of mentorship for younger theological scholars and short-term visiting professors arrangements (multidirectional);

h improved ways of sharing theological knowledge resources such as GlobeTheoLib\(^2\);

i networks of interaction and mutual partnership between theological scholars in diaspora and theological training institutions in certain continents so as to turn brain drain into brain gain for theological faculty development (example: Asian-North-American Theological Educators Network, ATEN);

j study leave programs for pastors from churches around the world to get exposure to the realities of the churches in other parts of the world;

k regional theological scholarship programs and theological education funds which have been created in close collaboration with regional ecumenical organizations like CLAI, AACC and CCA.

4 Threats

Participants warned over against certain trends emerging and their consequences, such as:

a the negative impact of tightened visa regulations and increased restrictions for international students on ecumenical exchange programs in certain countries (Europe, America, Australia, South Africa);

b too high language barriers and academic entrance requirements for students from the majority world in western academic theological education programs which overemphasize the role of classical languages for theological education or demand for very high levels of proficiency in European languages (TOEFL tests);

c the continued difficulty to raise funds for theological education projects which in comparison is greater than with projects for development-related education although this is not reflecting the holistic needs of partner churches for both;

d a withdrawal from and weakening engagement for ecumenical theological scholarship work in some churches and international organizations as a result of which several churches, particularly in the global South, would be the first to suffer;

\(^2\)Please, find the referred website here: \url{http://www.globethics.net/gtl}. Eds. note.
increased difficulties to find theologians and theological students from churches in the North ready to go abroad for intercultural exposure programs, for serving periods as ecumenical co-workers, missionaries or visiting lectures in churches of the South;

a general (financial and sometimes programmatic) weakening of interdenominational programs on theological education over against increased denominational funding;

a neglect of training for management skills and leadership competences for heads of schools in theological scholarship and ecumenical partnership programs;

a continued reliance of some churches in the South on external resources and support for their theological institutions and programs instead of efforts to mobilize one’s own resources and regional churches’ support;

the lack of properly trained theological facilitators for interfaith-dialogue, for healing of memories between different religious and denominational identities and for conflict mediation in interreligious conflicts in several regions of the world;

the urgent and specific need to have more well-trained experts for interfaith dialogue which can contribute to deepen and rebuild the peaceful co-existence between people of other faiths and Christians in some conflict zones and can counter trends for religious extremism on all sides;

the demand for a sustained and intentional effort to strengthen theological expertise for sustaining dialogue between Muslims and Christians in some parts of the African continent (Sudan and Nigeria) or Asia (Pakistan, Indonesia)

5 Recommendations

In looking ahead for the future participants agreed on several recommendations for their own collaborative process, for international ecumenical organizations, mission and development agencies and degree granting institutions of theological education as well as for the churches:

A common international web-portal (or proper international information system) with basic information on the different theological scholarship programs should be explored in its feasibility and realistic scope and then be implemented (perhaps in stages);

A more visible and strategically planned involvement of European churches and related programs of WCC in the Bologna (EHEA) process and related efforts to define essential elements for quality theological education should be planned and implemented;

Increased collaboration should take place between the agencies and networks presented in this Hamburg consultation and particularly between Ecumenical, Evangelical and Pentecostal programs for theological education (including Orthodox and Roman Catholic networks and agencies);

The collaboration process between theological scholarship programs started in Hamburg should be continued via a mandated continuation committee;

Increased emphasize should be given to South-South-North exchange programs and joint theological degree program in order to continue the vital mutual exchange and intercultural learning while at the same time reacting to rising costs;

Resources and collaborative programs in the churches of the South should be strengthened;

Innovative funding methods and new channels of support should be developed to secure the continuation and strengthening of financial resources for theological scholarships programs such as designated giving, endowment funds, bequests/legacy and mobilization of development related as well as government support for higher theological education programs;

The (mentioned) innovative models for international ecumenical partnership and theological scholarship work should be widely shared and continuously tested and evaluated with regard to their effectiveness and appropriateness;
Theological Leadership development for younger and emerging churches should be given adequate priority;

More theological scholarship capacities should be mobilized and devoted to the empowerment of women theologians, young theologians and specialized programs for differently abled persons should be encouraged, shared and further developed (special project Queens Foundation, Birmingham);

The process to develop a framework of expected outcomes for theological education and quality indicators for theological education on an international (and regional) level (see Common Charter on quality in theological education – project of ETE) should be supported by churches, mission agencies and associations of theological institutions;

Theological education and ecumenical cooperation and formation in theological education should be a priority of WCC in its future mandate period. The future of the ecumenical movement itself lies with theological education and ecumenical formation;

WCC should strengthen its theological education program in the post-Busan period;

WCC should review its withdrawal from theological scholarship work by facilitating continued networking of the wide spectrum of theological scholarship organizations and the establishment of a focused international theological scholarships program for ecumenical studies alongside the existing WCC scholarship program for diaconical and developmental studies as well as the residential program for ecumenical studies in Bossey Ecumenical Institute;

6 Conclusion

Historically there has been a strategic alliance between Christian faith and higher education which specifically has marked the churches of the Reformation and much of Christian mission history in the majority world in past centuries. Insufficient awareness of a growing disengagement in the ecumenical movement from these historical alliances may have drastic consequences for the future flourishing of World Christianity and the Ecumenical movement.

Inadequate responses to the issues described may result in handing over theological education to market driven, competitive forces which make theological education a commodity available primarily to those who can afford it and thereby diminish the Church’s public witness. Sustained attention to the flourishing of theological education is as the heart of the ecumenical movement and gives us concrete ways to bear witness to the unity we share in Christ. Participants in the consultation confirmed in several ways how “Good theology can really change the world”:

- Sound and well reflected Christian theology has crucial importance for the moral fabric of society;
- Robust theological thinking informs the value systems guiding policy and ethical decisions;
- Collaborative reflection across the global church creates pathways for the dialogue of religious traditions on common efforts for world peace and integral and sustainable development.

This can be the fruit of rich and deep theological conversation across time, traditions and cultures which bear witness to God’s call and claim for the flourishing of creation. Theological Scholarship work and international ecumenical partnerships in theological education therefore are an essential element for “Equipping the Saints for Divine Mission” (Eph 4,11-13).

Final Note: Key-note presentations of the international consultation on theological scholarships, the profiles and priorities of the represented scholarship organizations as well as additional background papers have been made available on a special website:

http://hamburg2012.evangelische-stipendien.de/conference_documents
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