Theological Education in the Changing Context of World Christianity—an Unfinished Agenda

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The year 2010 saw the commemoration of 100 years of Christian mission since the World Missionary Conference held in Edinburgh in 1910, an event commonly regarded as key to the rise of the ecumenical movement in the twentieth century and even as an unparalleled turning point in the history of world Christianity. Edinburgh 2010 afforded an opportune moment to reflect on the dramatic changes in the landscape of world Christianity globally during the past century, changes of which no one could have dreamed in 1910. At the same time, the year 2010 provided an occasion to measure missionary accomplishments within the field of theological education against the dreams and aspirations enunciated during the original World Missionary Conference, and to assess the shape of the task that still lies before us.[1]

Early Beginnings in Edinburgh 1910

Two major commission reports from Edinburgh 1910 dealt with issues of education, namely, that of Commission III ("Education in Relation to the Christianisation of National Life") and that of Commission V ("The Preparation of Missionaries"). Despite the limitations engendered by the colonial worldview of the outgoing nineteenth century, both reports contain ideas that remain significant and surprisingly current.[2] Their relevance to theological education and missionary training can be summarized as follows:

- Edinburgh 1910 highlighted the strategic importance of theological education as an indispensable element of any Christian mission, both past and future.[3]
- Edinburgh 1910 attempted to develop a worldwide survey of the state of Christian education and theological education based on reports received from all regions, leading to Commission III's 455-page report.[4] Similar empirical research on recent developments in theological education would be welcome today.
- Edinburgh 1910 called for massive improvement in the quality of training for missionaries. Commission V proposed rigorous enhancement of academic standards and the incorporation of language studies, the history of religions, the sociology of mission territories, and general principles of missionary work, an early foretaste of the contextualization debate of the later 1960s.
- Intentionally moving beyond denominational lines in theological education, Edinburgh 1910 promoted the establishment of centralized mission colleges that would be jointly supported by various denominations and mission agencies, in contrast to existing regional denominational mission seminaries. Such central institutions for missionary preparation,[5] open to missionaries of all Christian denominations, were foreseen for places such as Shanghai, Madras, Calcutta, Beirut, and Cairo. Visionary and revolutionary in their understanding of Christian education and of theological education in particular, such ideas provided a preview of the concept of ecumenical theological education and ecumenical learning that would be developed decades later.
- Edinburgh 1910 favored a deliberate move toward vernacular theological and Christian education.[6]

The missionary movement had thus voiced its desire for sound Christian education and quality theological education involving missionary and ecumenical cooperation long before the established churches were ready to consider this paradigm change in their own ministerial formation programs. Steps to address the pressing need for ecumenical learning and interdenominational cooperation in theological education first gained support in the missionary context. Edinburgh 1910 bequeathed to the international movement an obligation to place theological education as a priority in any sober mission strategy. In the words

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of Commission III, "The most important of all ends which missionary education ought to set itself to serve, is that of training those who are to be the spiritual leaders and teachers of their own nation."[7]

Joint Action for Theological Education

Implementation of the vision of Edinburgh 1910 was severely delayed by the two world wars and by the new world order that unfolded in the process of decolonialization; but remarkably, passion for joint action in mission and theological education remained alive for decades, despite these setbacks. That deep commitment was renewed and found visible expression in the process that led to the creation of the Theological Education Fund (TEF) during the Accra Assembly of the International Missionary Council in 1958. TEF's work was distinguished by three major programmatic concerns: for *quality in theological education*, ensured by a combination of intellectual rigor, spiritual maturity, and commitment; for *authenticity*, the result of a critical encounter with each cultural context in the design and purpose of theological education; and for *creativity in theological education*, which was understood as the promotion of new approaches through which the churches could act in obedience in mission.

TEF was a remarkable example of high-level international cooperation in funding and promoting indigenous institutions of theological education and of textbook programs for churches in the South. The particular interests of individual mission boards and churches were set aside in favor of joint action. Over its three mandate periods (1958–64, 1965–69, and 1970–77), TEF's many achievements included:

- Support for local faculty development programs in all major regions.
- Strategic support for a number of crucial interdenominational "centers for advanced theological study in the Third World."[8]
- Development of advanced theological textbooks in regional languages. Many of these works were translations of Western theological books into Asian and African languages, an impressive collection of which can still be seen in World Council of Churches (WCC) archives.
- Formation of a limited number of regional associations of theological schools. The Association for Theological Education in South East Asia (ATESEA), for instance, was formed in 1957 in Singapore; its first executive directors, John R. Fleming and Kosuke Koyama (from 1968), worked closely with TEF.
- Launching by Shoki Coe (from Tainan Theological College and for fourteen years on the staff or director of TEF) of the debate on the contextualization of theology and theological education, which led to the emergence of liberation theologies in many churches and colleges in the Southern Hemisphere.[9]
- Encouragement of alternative models of theological education, such as theological education by extension.[10]
- Stimulation of debate about appropriate models of partnership in theological education so that theological education in the West/North could be properly geared to serve theological education in the South.[11]

In a fascinating concluding report for the last meeting of the TEF committee, in Bromley in 1977, TEF director Coe stated that, in his evaluation, TEF had served as "an ecumenical symbol of (common) concern for the advancement of theological education in the Third World," which was "motivated by an 'ecumenical vision' of mission which questioned the denominational approach of Modern Missions." As a common working instrument, TEF had spent some 13 million dollars between 1958 and 1977, with more than one hundred donor agencies and mission boards participating. The copious archives of TEF and of the Program on Theological Education (PTE), located in the Ecumenical Center in Geneva, offer a rich material base for doctoral research projects on the history of theological education in Asia, Africa, and Latin America. Coe also emphasized, however, that equipping and qualifying theological education in the churches of the South in many aspects remained "an unfinished task," particularly because TEF "as an ecumenical agency could not and should not try to cover everything which is the normal responsibility of the Schools and the Churches." Coe's concern for the future involvement of the WCC in theological education would prove prophetic: "Regionalization is a missiological necessity and welcomed practically everywhere, but its role, function, and its structures need careful mutual consultation, and it is my conviction that the effectiveness of the new PTE will depend on its ability to evolve this healthy relation between the regions and the PTE."[12]

The integration of TEF into the WCC and the formation of PTE in 1977 under its first director, Aharon Sabsezian, took place with the understanding of all parties of the WCC's ongoing obligations to secure within the WCC's own structures the continuity of this core program of the international missionary movement and to remain committed to bringing together key partners and agencies to collaborate in the advancement of theological education. It was recognized, however, that the forms of the program might change.

The Standing of Theological Education Today

Upon its integration into the WCC in 1977, TEF was renamed PTE. Since 1991 the program has continued under the title of Ecumenical Theological Education (ETE). Limitations of space do not permit going into detail here about the engagements and accomplishments of TEF/PTE/ETE during the latter decades of the twentieth century.[13] But publication of the *Atlas of Global Christianity*, edited by Todd M. Johnson and Kenneth R. Ross, has provided data that corroborate the recognized southward shift of the center of gravity in Christianity.[14] As in 1910, some of the key trends and figures form a backdrop that is vital for examining the state of theological education in the world today.

- While 66 percent of all Christians lived in Europe in 1910, by 2010 only 25.6 percent of the world's Christians resided in Europe. By contrast, while fewer than 2 percent of all Christians lived in Africa in 1910, by 2010 this figure had skyrocketed to almost 22 percent. The Global North (defined as Europe and northern North America), home in 1910 to over 80 percent of all Christians, had declined to under 40 percent of the Christian total by 2010. Despite these shifts, the overall percentage of Christians in the world population has changed little, which Dana Robert noted in her opening address at Edinburgh 2010: "A century ago the participants at Edinburgh 1910 complained that only one-third of the world was Christian. Today we rejoice that one-third of the world are followers of Christ."[15]
- Seen in terms of the proportion of a regional population that is Christian, in Africa the shift becomes even more

obvious: while Africa was less than 10 percent Christian in 1910, by 2010 nearly 50 percent of its population was Christian, with sub-Saharan Africa well over 70 percent Christian.

- Although Christianity remains a minority religion in most Asian countries, the Christian population in Asia has increased overall from 2.4 percent in 1910 to 8.5 percent, or 292 million, today. A marked increase in the Christian population in Southeast Asia over the last hundred years (from 10.8 percent to 21.8 percent) is countered by a sharp decrease in Western Asia over the same period (from 22.9 percent to 5.7 percent). More specifically, Christianity in Asia is growing particularly in countries such as China, India, Nepal, and Cambodia.
- Extrapolation of these figures to 2050 suggests that Christianity will continue to grow in the Global South—particularly in western Africa, middle Africa, eastern Asia (China), and Southeast Asia—but will also sharply contract in the Global North (particularly in Europe).

The production of such detailed empirical data on the composition of and trends in world Christianity has not yet been replicated for theological education worldwide. The impact of these shifts in world Christianity in terms of the number and availability of theological colleges, faculties of religious studies, and Bible schools has yet to be determined. Neither the *Atlas of Global Christianity* nor the *World Christian Database* offers reliable data on this essential element of mission and education history.

We do have information about some regional developments. For instance, since the founding meeting of ATESEA in Singapore in 1957, the number of its member schools has increased from 16 to 104;[16] in addition, theological colleges in the Senate of Serampore system have grown to 54 since the institution's reorganization in 1910.[17] Theological education in China has experienced a remarkable resurgence with the reopening of Nanjing Theological Seminary in 1981; furthermore, between 1981 and 2009 some 10,000 theological students graduated from the nineteen theological seminaries in China.[18] There are probably 2,000 or more theological colleges and Bible schools in world Christianity today, which represents a tremendous increase over the past hundred years.[19] Worldwide statistics on secular higher education, however, give us pause. The data on levels of investment in higher education, libraries, Internet access, and scholarly publications point to sharp contrasts and growing inequality between the North and the South in tertiary education in general.[20] This disparity is certainly not without impact and parallels in higher theological education. Many indicators suggest that the number of programs and institutions of theological education and their accessibility vary considerably between regions and that standards in theological education and the stability of theological institutions differ greatly between the Global North and the Global South. In several aspects the differences are more polarized now than they were 100 years ago.

As part of the Edinburgh 2010 process, nine international study groups were established to consider individual subthemes; one of these groups examined theological education. Despite the

lack of preexisting comprehensive data for global developments in theological education, the group was able to present new surveys and empirical observations concerning developments in theological education on the world level. By drawing together the contributions of the WCC's ETE program and Edinburgh 2010's international study group on theological education,[21] it became possible to make available a number of new publications and research papers.[22] This material includes:

- A 100-page study report on theological education globally, "Challenges and Opportunities in Theological Education in the Twenty-first Century: Pointers for a New International Debate on Theological Education," which was published in November 2009 and introduced during the session on theological education in Edinburgh, June 2010.[23]
- The 800-page *Handbook of Theological Education in World Christianity*, which was released during the Edinburgh 2010 centenary conference;[24]
- A report that will appear in the final Edinburgh 2010 centenary conference volume, covering the major issues raised during the two sessions at the conference devoted to theological education.
- A major publication on the future of African theological education that was developed after the November 2009 Stellenbosch conference on the future of theological education in Africa.[25]
- A major resource book on women and mission in world Christianity, initiated by a project group in 2009 and due to be published in 2011.[26]

The forthcoming conference volume for Edinburgh 2010 will consider the relevance of these publications and papers, as well as the issues mentioned below, for theological education in the twenty-first century. Overall, I see that we now face six specific challenges.

The challenge of unequal distribution. The absolute majority of resources for theological education—teaching staff, scholarship funds, theological libraries, and publications—is still located in the North. With the remarkable shift in the gravitational center of world Christianity, however, the major need and demand for theological education is in the Southern Hemisphere. In various regions of the world there is a tremendous gap between the available resources and programs for theological education and the surging growth of Christianity.[27] The dramatic increase in demand by younger and dynamic populations in Asia and Africa for general higher education is reflected in growing demand for theological study programs. That demand has not been met by a similar increase in opportunities for theological education. In Nepal, for instance, where the number of Christians has grown from zero to 900,000 within the past half century, the training of pastors has not kept pace. Many pastors receive only a rudimentary five-month training program. It enables them to read the Bible and to pray, but courses at the bachelor of divinity level and above are simply not available. The Nepalese church displays

enormous zeal to serve God, but its lack of well-trained pastors and theological educators is also enormous. Turning to southern Africa, we note that more than 50 percent of all southern African church leaders, including those of African Instituted Churches, lack a formal theological degree; degree programs are either inaccessible or unaffordable.

The world's recent economic crisis has deeply affected theological colleges dependent on their endowment, as well as departments of theology or religious studies dependent on state funding. Even so, there is a widening gap between state-funded or endowment-supported theological colleges in the North and the smaller, highly vulnerable church-based theological colleges in the South. Where the monthly average salary is below US$30, it is difficult to find the means to purchase a typical theological book selling for US$60 or to pay the fees demanded by some commercial providers for access to electronic theological journals. Funding for scholarships and grants for higher studies is gravely deficient in almost all theological colleges of the South, and several churches in the South are having increasing difficulty in supporting their institutions of theological education. The predominant bilateralism and voluntarism in the donation of funds to support theological education in the Global South has weakened both international and centralized as well as regional structures designed to undergird the development of theological faculty in the South.

The challenge of cultural dominance. Edinburgh 1910's plea that contextualized forms of theological education be developed in the Asian churches was in part answered in the twentieth century by the establishment and implementation of indigenous models of theological education and contextual theologies. Western patterns and theological concepts, however, continue to be exported throughout the Global South, with the result that the task set by Edinburgh 1910 has been only gradually and very incompletely fulfilled. Theological research and publications from Europe are present in African theological libraries, where theological research from Africa is to a great extent absent. Voices from Africa and Asia tell of a decline in commitment to contextualized theologies and of the publication of fewer Asian or African theological books. Instead, there is an increased tendency to create programs affiliated with American or other Western or Asian theological colleges that operate as branches in countries of the South. Some now speak of ambivalent trends toward Americanization or Koreanization of theological education in Asia and Africa. Western models and curricula for theological education have often been minted within a Constantinian or post-Constantinian church setting. When such practices are transferred without extensive adaptation into contexts in the South, where the setting is in most cases pre-Constantinian, the unresolved challenges for contextualization of theological education become obvious. The need for contextualized teaching materials and curricula is also made evident today in and through rapidly spreading evangelical and Pentecostal theological education. It can be a very revealing experience to visit theological libraries in smaller theological colleges in Asia or Africa and to notice what is available in terms of theological books written from indigenous perspectives.

The challenges of contextualization also hold true for centralized theological colleges in Asia or Africa that operate with English as the medium of instruction. Do they really serve the contextualization of the Gospel and of church ministries, or do they—unintentionally—rather serve to decontextualize and to Westernize theological reflection in Asian and African contexts? Do candidates who have benefited from programs offered by such colleges, often located in urbanized areas, with their many modes and opportunities for communication, feel motivated and equipped to go back to parishes in rural areas, where quite different needs are present? In looking around, one cannot but see the continuing urgent need for culturally and linguistically appropriate programs and resources for theological education. The plea of Edinburgh 1910 for theological literature and education programs to be made available in vernacular languages has been overshadowed by the historic development of English as the preeminent colonial language globally. Outside the realm of English it is still difficult to gain international recognition or to find opportunities for communicating indigenous theological knowledge.

The challenge of migration and pluralization. Contextualization of theological education is at stake, but transcontextuality and the diversification of theological education have also become issues in both Northern and Southern contexts. As the world shrinks and global migration brings different cultures, religions, and denominational identities from isolated pockets into close and vibrant neighborhoods, it has become imperative that theological education address multiple identities, cultural milieus, and social spheres all within a single context. For example, Malaysia must address thousands of Filipino and Chinese immigrants; African nations such as the Democratic Republic of Congo and South Africa are coping with thousands of migrants or refugees from war-torn neighboring states; American colleges are opening up to Hispanic and African-American communities as a result of decades of transnational and internal migration. According to the International Organization for Migration, the number of international migrants increased by 45 million between 1965 and 1990—an annual growth rate of about 2.1 percent, adding some 10 million migrants each year.[28] The fundamental implications of global migration and increasingly diverse constituencies for programs of theological education have not yet been fully spelled out. And the need is not only for higher-degree programs but, more often, for informal and extension-like programs. If we compare the resources invested in residential and degree-oriented programs with the resources made available for informal and lay programs, we often encounter an imbalance. But in many churches there is a great need also for informal theological education for catechists, Bible women (itinerating Bible teachers), and lay preachers, as they bear the greatest burden for mission and evangelism today. Diversification of theological education could make available affordable and accessible courses for those who carry out these key tasks. Diversification has been a key feature of American theological colleges over the past decade. As Daniel Aleshire from the Association of Theological Schools (ATS) stated in his challenging address to the ATS/Commission on Accrediting biennial meeting in 2010: "The shifting center of gravity in global Christianity invites North American theological schools both to consider their contribution to a wider world and to embrace the intellectual contributions that the world brings to them."[29]

The challenge of the disintegration and fragmentation of world Christianity. The most remarkable single trend in world Christianity today is that denominational fragmentation in the international and regional landscape of theological education networks and institutions is greater than ever before in the history of Christianity. The number of Christian denominations has climbed to astronomical figures unimaginable in 1910.[30] This increase is due in particular to the growth of the so-called independent churches, from 1.5 percent of all Christians in 1910 to 16.1 percent in 2010.[31]

Let us take just the example of Africa, where the missionary enterprise led to the creation of predominantly ethnic churches, in which ethnic identities were aligned with denominational identities. There are about 2,600 ethnic groups in Africa. In many countries, such as Kenya, Nigeria, and the Democratic Republic of Congo, there are today thousands of Christian denominations. Kenya has 400 denominations, Angola 800.[32] Often each major denominational family has its own theological college or Bible school and seeks to build up its own Christian university in an effort to strengthen its denominational identity. There are associations of theological schools that come together to form denominational world families: the ecumenical World Conference of Associations of Theological Institutions/ETE, the World Alliance for Pentecostal Theological Education, and the International Council for Evangelical Theological Education. Streams of financial support no longer feed into one global pool or into regional programs on the model of the TEF in the 1960s and 1970s but instead follow denominational and bilateral channels, thereby creating multiple parallel, and often rival, systems of theological education, accreditation, and degree-granting institutions.

Even recent splits within denominational families and widening gaps at denominational boundaries—the result of disagreement over biblical hermeneutics, the authority of biblical tradition, human sexuality, or women's ordination—have to a significant extent been either caused or at least influenced by certain trends and shortcomings in organized systems of theological education. As a consequence of this isolation and fragmentation, theological schools in various contexts and of different denominational orientation lack both common quality standards and mutual recognition. In turn these deficiencies mean that positions adopted in light of requirements and challenges made by governments or secular accreditation bodies are weaker than might otherwise be the case.

The challenge of the long-term viability of theological institutions and associations of theological schools. The financial viability of theological education after the world's financial meltdown is an issue not only within the United States but, to an even greater extent, in the South. The support, including financial support, given by churches to their institutions of theological education not only has not increased but has even eroded in several regions, a perennial problem in Asia in particular.[33] Growing churches and struggling Christian communities are finding it increasingly difficult both to obtain well-trained ministers and pastors in sufficient number and to maintain their theological colleges financially. The struggles of churches, for example, in South Africa, to pay their pastors and ministers have led in turn to falling enrollment in ministerial formation programs. Although it might be argued that today, unlike one hundred years ago, theological education in the South is largely financed locally, many theological colleges in Asia and Africa continue to depend on external partners for support. Threats to the long-term stability of interdenominational, as well as some denominational, theological colleges because of the fragility of their financial support are topics widely discussed.

Several churches in the South have had to reduce or withdraw their support for interdenominational theological colleges. Other churches have been investigating whether their institutions could become part of Christian universities or whether formerly church-related theological colleges could be transformed into state-financed departments of the humanities in larger Christian universities. Such developments limit the influence of the churches and reduce their sense of ownership, and can also diminish the role of these institutions in ministerial formation. Sustaining a sense of ownership and vital interrelatedness between churches and institutions of theological education thus remains, as noted by the global study report on theological education, a constant and challenging task.[34]

There are some positive signals from Regional Ecumenical Organizations (REOs; e.g., the All Africa Council of Churches [AACC], the Christian Conference of Asia [CCA], and the Latin American Council of Churches [CLAI]) of a growing concern for networking between associations of theological schools and, with the help of ETE, for the development of new models of regional cooperation in theological education. The AACC has installed an advisory commission for theological education, which has as its goal the revitalization of theological education and the creation of a major African theological education fund. (More broadly, to supply financial and moral support one could envision creation of an equivalent of the Foundation for Theological Education in South East Asia for the African continent.) The CCA has agreed to create an Asian Theological Education Fund and to work together with the Asian Forum on Theological Education. In Latin America CLAI has agreed to a Latin American Forum of Theological Education that brings together all major associations of theological schools in Latin America and will include building up a Latin American Theological Education Fund. But all these new developments are fragile, because often neither the financing nor the staffing of the REOs themselves are fully supported by their member churches. In this area we urgently need more international support, more visible ownership of theological education by churches, and more strategic networking between funding organizations and partners around the world.

The challenge of a new kind of secularism in educational politics. A last and often underestimated factor is the new positioning of theological education within political and university structures, a situation increasingly evident in several European and other contexts. Historically "theology" as an academic discipline belonged to the formative elements of medieval European universities, and for centuries theology could present itself as the "crown of all science." Times have changed tremendously for post-Enlightenment and post-Christendom societies both in Europe and in several other regions; nowadays the plausibility and legitimacy of theology as a distinct, confessionally bound academic discipline within a secular university is questioned. State-funded universities are tending to move away from theological faculties and to give priority to departments of religious studies. Reports from Great Britain, Scandinavia, and Germany indicate a decline in the number of research projects and teaching positions in theology proper and a shift toward projects and positions in the field of religious studies.[35]

At its meeting in Graz, Austria, in July 2010, the Third Consultation of Theological Faculties in Europe appealed for recognition of the validity and importance of theology within the European university context, stating, "The move to Religious Studies is in part a response to a decrease in student numbers, in part a reflection of an interest in the religious pluralism of Europe. However, the inevitable result is a decrease in the number of faculty in traditional theological disciplines. We recognize that Theology and Religious Studies can be complementary disciplines in a faculty." The meeting's final statement emphasized the "urgent need to make the case for the importance of theology in the context of universities in Europe. The case for theology taking its place amongst the humanities (and indeed the sciences) needs to be made by University teachers, church leaders and Christians with influence on the authorities. Reasons for the ongoing significance

of theology include the rich history of theology in the Universities from their birth, the growing importance of religion in European and world politics, and the postmodern critique of any claim to an ultimately non-confessional worldview."[36]

Conclusion

Though this article is only a preliminary and summary evaluation of the import the Edinburgh 2010 centenary conference had for theological education, it is appropriate to acknowledge the conference's success in bringing together all the major streams of world Christianity and in enabling dialogue on key questions of Christian mission, including theological education. The Common Call issued at the close of the conference provides language for defining a broadly based common understanding of mission. Edinburgh 2010 was also successful as a study conference because of the commitment, under the leadership of Kirsteen Kim, of the nine international study groups. Materials assembled by the conference will hold significance for missiologists and experts in world Christianity for several generations to come.

The concluding report of the session on theological education rightly states that "the concern for Christian education, theological education, and ministerial formation, which has been a key task throughout the history of Christian mission from its very beginning, needs to be reaffirmed and identified as a strategic task of common action for all Christian churches in the twenty-first century."[37] But these words remain a passionate declaration, rather than a practical commitment, because Edinburgh 2010 lacked any mechanism for entering into cooperative action in international theological education. Failure to strategize toward new models of international and interdenominational cooperation was a weakness of the Edinburgh 2010 process. With only four main days of conference meetings and only two ninety-minute sessions on each of its nine study themes, Edinburgh 2010 not surprisingly had neither the structure nor the time to achieve the depth and sense of commitment engendered by Edinburgh 1910.

But perhaps the problems lie even deeper. Many would have liked to see a clearer follow-up strategy and real commitment to joint action on theological education worldwide; the sad fact that Edinburgh 2010 fell short of these expectations also reflects the enormous fragmentation of world Christianity, the weakening of the ecumenical spirit, and the loss of international solidarity in this key area of the Christian missionary task at the beginning of the twenty-first century.

Notes

1. This article is a shortened version of the first two parts of a public lecture delivered on October 5, 2010, at the Lutheran Theological Seminary at Philadelphia, on the occasion of the meeting of the board of the Foundation for Theological Education in South East Asia (FTESEA). A shorter version of this lecture was also delivered as the keynote address at the Senate of Serampore meeting at Clark Theological College, Nagaland, India, February 3, 2011. For the complete lecture, see www.oikoumene.org/en/news/news-management/eng/a/article/1634/promoting-theological-edu.html.
2. See David A. Kerr and Kenneth R. Ross, eds., *Edinburgh 2010: Mission Then and Now* (Oxford: Regnum Books, 2009), pp. 87–118, 155–77.
3. See the report of Commission III, chaired by Charles Gore, bishop of Birmingham: *Missionary Conference, 1910: Report of Commission III; Education in Relation to the Christianisation of National Life* (Edinburgh: Oliphant, Anderson & Ferrier; New York: Fleming H. Revell, [1910]), pp. 5–6.
4. Kerr and Ross, eds., *Edinburgh 2010*, p. 87.
5. *World Missionary Conference, 1910: Report of Commission V; The Training of Teachers* (Edinburgh: Oliphant, Anderson & Ferrier; New York: Fleming H. Revell, [1910]), pp. 180–92, esp. p. 183. See also pp. 115–23.
6. See *Report of Commission III*, cited in Kerr and Ross, eds., *Edinburgh 2010*, pp. 87–88.
7. Ibid., p. 89.
8. See the Theological Education Fund staff paper "Centres for Advanced Theological Study in the Third World: A Survey and Evaluation of Developments," in *Learning in Context: The Search for Innovative Patterns in Theological Education* (Bromley, Eng.: Theological Education Fund, 1973), pp. 155–75.
9. See Shoki Coe, *Recollections and Reflections*, ed. Boris Anderson, 2nd ed. ([New York]: Formosan Christians for Self-Determination, 1993), particularly "Contextualization as the Way Towards Reform in Theological Education," pp. 270–75; see also J. Gordon Chamberlin, review of *Contextualization: Origins, Meaning, and Implications; A Study of What the Theological Education Fund of the World Council of Churches Originally Understood by the Term "Contextualization," with Special Reference to the Period 1970–1972*, by William P. Russell, *Journal of Ecumenical Studies* 34 (Spring 1997): 241–42; David J. Hesselgrave and Edward Rommen, *Contextualization: Meanings, Methods, and Models* (Grand Rapids: Baker, 1989).
10. F. Ross Kinsler, "Extension: An Alternative Model for Theological Education," in *Learning in Context*, pp. 27–49; F. Ross Kinsler, ed., Diversified Theological Education: Equipping All God's People (Pasadena, Calif.: William Carey International Univ. Press, 2008).
11. See Justus Freytag, "The Mission Academy at the University of Hamburg and a Six-Continent Approach to Theological Education," in Learning in Context, pp. 132–40.
12. Shoki Coe, director's report for the last TEF committee meeting, Bromley, July 1977, pp. 15–17, 10, TEF archives, box 35 (1977), WCC.
13. On the history of TEF/PTE/ETE, see Christine Lienemann-Perrin, *Training for a Relevant Ministry: A Study of the Contribution of the Theological Education Fund* (Madras and Geneva: Christian Literature Society and Programme on Theological Education of the WCC, 1980); Dietrich Werner, ed., *Ministerial Formation* 110 (April 2008), special Jubilee Issue on the fiftieth anniversary of the founding of TEF; Dietrich Werner, guest ed., "Theological Education in Mission," *International Review of Mission* 98, no. 388 (2009): 1–214, special ETE Jubilee issue.
14. Todd M. Johnson and Kenneth R. Ross, eds., *Atlas of Global Christianity* (Edinburgh: Edinburgh Univ. Press, 2009).
15. Dana Robert, "'Witnessing to Christ Today': Mission and Unity in the 'Long View' from 1910 to the 21st Century," opening lecture, Edinburgh 2010, June 3, 2010; www.edinburgh2010.org/en/resources/papersdocuments.html.
16. These figures of growth come from http://en.wikipedia.org/wiki/Association_for_Theological_Education_in_South_East_Asia#History.
17. See www.senateofseramporecollege.edu.in.
18. Yilu Chen, "Major Developments and Challenges for Theological Education in China," in *Handbook of Theological Education in World Christianity: Theological Perspectives, Ecumenical Trends, Regional Surveys*, ed. Dietrich Werner, David Esterline, Namsoon Kang, and Joshva Raja (Eugene, Ore.: Wipf & Stock, 2010), p. 431.
19. *An International Directory of Theological Colleges, 1997*, compiled and edited by Alec Gilmore (London: SCM Press; Geneva: WCC, 1996), listed more than 2,000 theological colleges worldwide.
20. See graphs displaying data on trends in tertiary education expenditure in various countries and on the world level, at www.worldmapper.org.
21. The group, moderated by Dietrich Werner and Namsoon Kang, consisted of representatives from historical churches and their institutions of theological education and of evangelical organizations as well as Pentecostal educators.
22. See the articles in the *International Review of Mission* 98, no. 388 (April 2009), and *Ministerial Formation*, no. 110 (April 2008).
23. The paper is available at www.oikoumene.org/en/resources/documents/wcc-programmes/education-and-ecumenical-for

mation/ecumenical-theological-education-ete/edinburgh-2010-international-study-group-on-theological-education.html.

24. See Werner et al., *Handbook of Theological Education in World Christianity*.
25. See the articles assembled in *Missionalia* 38, no. 2 (2010).
26. The project is moderated by Christine Lienemann, Atola Longkumer, and Afrie Songko Joyce.
27. Edinburgh 2010—International Study Group, "Bridging the Divide in Terms of Unequal Accessibility of Theological Education," in *Challenges and Opportunities in Theological Education in the Twenty-first Century: Pointers for a New International Debate on Theological Education* (Geneva: WCC, 2009), p. 82.
28. Henry S. Wilson and Werner Kahl, "Global Migration and Challenges to Theological Education," in Werner et al., eds., *Handbook of Theological Education in World Christianity*, pp. 76–84.
29. Daniel Aleshire, "The Future Has Arrived: Changing Theological Education in a Changed World," address to ATS/COA biennial meeting, June 2010, www.ats.edu/Resources/PapersPresentations/Documents/Aleshire/2010/Biennial-FutureHasArrived.pdf.
30. The *World Christian Database* lists 9,491 Christian denominations on 380 pages. See www.worldchristiandatabase.org/wcd/esweb.asp?WCI=Results&Query=211. But David B. Barrett, Todd M. Johnson, and Peter F. Crossing, "Missiometrics 2007: Creating Your Own Analysis of Global Data," *International Bulletin of Missionary Research* 31, no. 1 (2007): 27, estimate the number of Christian denominations worldwide to stand at 37,000.
31. Johnson and Ross, *Atlas of Global Christianity*, p. 70.
32. The figures come from personal conversation with André Karamaga, general secretary of the All Africa Council of Churches, Nairobi, 2009.
33. See Wati Longchar, "Marvin D. Hoff: An Advocate and Friend of Theological Education in Asia," in *Partnership in Training God's Servants for Asia: Essays in Honor of Marvin D. Hoff*, ed. Sientje Merentek-Abram and A. Wati Longchar (Jorhat: Association for Theological Education in South East Asia and Foundation for Theological Education in South East Asia, 2006), pp. 54–55.
34. Edinburgh 2010—International Study Group, "Churches' Support and Sense of Ownership for Institutions of Theological Education," in *Challenges and Opportunities in Theological Education in the Twenty-first Century*, pp. 85–86.
35. Vidar L. Haanes, rector of the MF Norwegian School of Theology, reports, "Several of the theological faculties in Scandinavia have gone through external evaluations and benchmarking processes and some have merged with other faculties and institutes. The threats are not so much on quality as of economy, resources and critical size. There is a great need for research and education in religion and society, but this—on the other hand—is a threat to research and education in theology proper. There is a growing interest in the study of Religion in general, but not a parallel interest in the study of Theology. In most of the Scandinavian faculties, positions in classical theology are replaced by positions in religious studies. It is difficult to fund theological projects, while in all the Scandinavian countries there are research programs in Religion and Society, funded by the research councils" ("Academic Theology in Scandinavia: Research—Education—Formation," paper presented at the Third Consultation of Theological Faculties in Europe, Graz, Austria, July 7–10, 2010, p. 2; www.uni-graz.at/grazerprozess/tagung2010/pdf/Haanes Graz 2010.pdf). Peter Stilwell describes the situation of theological education in Europe's Latin countries similarly. See "Theological Education in Latin Countries, Some Notes on the Situation in Portugal," paper presented at the Third Consultation of Theological Faculties in Europe, Graz, Austria, July 7–10, 2010, p. 2; www.uni-graz.at/grazerprozess/tagung2010/pdf/stilwell_statement.pdf.
36. "Jeopardised or in Demand? Academic Theology in Europe Between Education, Science, and Research," final statement, Third Consultation of Theological Faculties in Europe, July 7–10, 2010, Graz, Austria, www.uni-graz.at/grazerprozess/tagung2010/Final_Statement_2010_en.pdf. Similar concerns were raised at Edinburgh 2010; see "Edinburgh 2010 and the Future of Theological Education in the Twenty-first Century," p. 5.
37. "Edinburgh 2010 and the Future of Theological Education in the Twenty-first Century," p. 5.