ICETE MANIFESTO II

2022

Call and Commitment to the Renewal of Theological Education

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Content

EXECUTIVE SUMMARY

Building on the rich traditions of Christian theology and theological education, while at the same time aware of the opportunities and challenges ahead of us, we submit in "bold humility" the following call and commitments. We seek to realize this vision for theological education in dependence upon the creative power of the Spirit, inspired by God's immeasurable love, and devoted to Christ's matchless glory.

PART 1: Foundations: The purpose and the task of theological education

Theological education is called and committed to the inspiration and authority of the Bible, as the normative text of the Christian faith. This shapes purpose, content and form of theological education.

1. The purpose: Committed to God and his mission (*mission Dei*)
   Theological education is called and committed to delivering educational programmes that are 'fit for purpose' by serving God's mission (missio Dei).

2. The content: Committed to biblical foundations
   Theological education is called and committed to the Bible as the normative foundation for the articulation of theology.

3. The form: Committed to a biblically rooted pedagogy
   Theological education is called and committed to a pedagogy that reflects a Biblical understanding of teaching and learning.

PART 2: Contexts: Theological Education in local and global contexts

Theological education is called and committed to theologising in concrete local contexts and in conversation with the global church. This shapes contexts, conversations and articulations of theological education.

4. Contexts: Doing theology in various contexts
   Theological education is committed to doing theology in specific contexts by addressing the questions, challenges and needs that arise from the various contexts.[1]

5. Conversations: Doing theology in global dialogue and partnership
   Theological education is called and committed to doing theology in conversation with the global church, which embraces different geographical regions, cultures, traditions and denominations.

6. Articulations: Providing theological education that is relevant in ever changing religious environments
   Theological education is called and committed to articulate theologies that address the burning questions that religious pluralism, religious fundamentalism, and secularism pose to the church.

PART 3: Processes: Designing and delivering teaching/learning processes that are 'fit for purpose'

Theological education is committed to providing formal and non-formal educational opportunities that are 'fit for purpose': Enabling people to live a life in accordance with God's vision and mission in church, mission and society. This requires outcome-oriented curricula, integrative learning processes, and appropriate quality assurance provisions.

7. Outcome-oriented curricula: Designing programmes that are "fit for purpose"
Theological education is called and committed to designing curricula that are intentionally guided by learning objectives defined in collaboration with stakeholders.

8. Integrative learning: Providing holistic learning processes in community
Theological education is called and committed to facilitating integrative learning processes that include action and reflection, individuality and community, rationality and spirituality, knowledge and character, wisdom and innovation, educating the entire person.

9. Quality assurance: Becoming learning organizations
Theological education is called and committed to excellence and continuously assessing the achievement of desired outcomes, thus becoming a learning organization.

PART 4: Scope: Theological education for all spheres of life

Theological education is committed "to make sense of the whole of life by reference to God", and to enable men and women "to be agents of transformation, so that the whole of life may reflect God's intentions".[2] This extends the scope of theological education beyond the realm of the sacred into all spheres of life, the private, the professional and the public.

10. Private sphere: Transforming individual lives and households
Theological education is called and committed to educate the whole person for the whole life. Therefore, theological education has a spiritual centre, focussing on the transformation of men and women in relation to God in a way that affects their immediate environment.[3]

11. Professional sphere: Providing applied theology for all occupational domains
Theological education is called and committed to providing theological reflection on relevant topics for men and women in all occupations. This means that theological education must address challenges and issues of the church and beyond the church's internal agenda.

12. Public sphere: Contributing to the 'shalom' of society
Theological education is called and committed to contributing to the flourishing of life

in all spheres of society according to the biblical mandate to "seek the Shalom of the city" (Jeremiah 29:7).

PART 5: Institutions: Providing leadership and organizational structures that are 'fit for purpose'

Theological education is committed to providing the institutional and organizational structures that enable and promote viable educational opportunities adapted to the educational goals and formats. This requires leadership with head, hand and heart.[4]

13. Head: Moving into the future through strategic leadership
    Theological education is called and committed to intentionally and strategically providing the best possible educational programmes for the various leadership needs in mission, ministry and marketplace.
14. Hands: Providing suitable and affordable structures through organizational leadership
    Theological education is called and committed to providing the appropriate organizational structures for the realisation of its strategic goals.
15. Heart: Shaping institutional cultures that promote learning
    Theological education is called and committed to cultivate organizational culture that promotes learning.

PREAMBLE

"Love the Lord your God with all your heart and with all your soul and with all your mind." 38 This is the first and greatest commandment. 39 And the second is like it: "Love your neighbour as yourself." 40 All the Law and the Prophets hang on these two commandments.

Matthew 22,37-40 NIV

Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go. When they saw him, they worshiped him; but some doubted. Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

Matthew 28:16-20 NIV

We affirm that the mission of the church and of theological education is inspired by the two central statements of Jesus, often called the "Great Commandment" and the "Great Commission". This is a call to see the purpose of theological education in the nurturing of a holistic spirituality (love) and in the empowerment to participate in God's mission.

The driving force behind all the Church's efforts and endeavours are the words of the risen Christ: "All authority has been given to me in heaven and on earth". This puts into effect the promised reign of God. Death does not have the last word. Life and hope are announced. This is the good news.

The redemptive acts of God through Jesus Christ are an expression of the character of the triune God, and this character is love. Above everything that will be stated in this document, we confess:

"Mission has its origin in the heart of God. God is a fountain of sending love. This is the deepest source of mission. It is impossible to penetrate deeper still; there is mission because God loves people."[5]

Based on this reality, the Church is sent into the entire world to bring people of all nations into communion with Christ and the fellowship of his disciples. The reign of Christ takes shape in his followers as their lives are transformed through the teachings and example of Jesus. Education is an essential part of this Great Commission and theological education finds its purpose and mission within the framework of this mandate.

Finally, the Church sent by Jesus lives on the promise: "I am with you always, to the very end of the age."

This is the source and the foundation of the reaffirmed call for renewal in theological education in the 21st century expressed in this Manifesto.

INTRODUCTION

The context: Where do we come from? Where are we? Where do we want to go?

This Manifesto stands on the shoulders of previous generations, their work and reflections, their conversations and formulations. From the patristic period through the Middle Ages to the Reformation and on to the modern university of the Enlightenment and the Bible schools of the revival and missionary movements, the church has sought the study of the Bible and the formation of its teachers and leaders. Foremost, this Manifesto stands in the tradition of the evangelical movement as expressed more recently in the *Lausanne Covenant* of 1974 and following documents of the *Lausanne Movement*.

In particular, we see this document as a continuation of the concerns expressed in the *ICETE Manifesto on the Renewal of Evangelical Theological Education* of 1983,[6] and as further developed in many ICETE conferences and publications over the last 40 years. It is our desire to reaffirm the call for renewal of theological education. More specifically, we take up the developments of the past decades, take into account present opportunities and challenges, and set out a vision and a commitment for theological education that will empower the Church and every Christian to participate in God's mission. This calling encompasses all spheres of life, and all cultures and contexts of the world.

It is our conviction that theological education is committed to a twofold agenda. Foremost, God's story with humanity and all of creation, as revealed in the inspired and authoritative text of the Bible, remains the normative agenda for the church in its mission and for theological education. At the same time, a missional church and its theological education will take its secondary agenda from cultures and contexts of the present.

Looking over the last two decades of the 20th century and the first two decades of the 21st century, several fundamental changes in the World stand out that must be in view when reformulating a manifesto for theological education:

- The "centre of gravity" of the Christian movement is no longer in the western world[7] and the church has become a truly global church.
- The western world has been experiencing a rapidly developing post-Christendom reality.
- The forces of globalisation on the one hand, and the desire for contextual relevance on the other hand, are shaping realities and discourses in all areas of life.
- We experience multi-cultural and multi-religious societies in which persons increasingly have hybrid cultural identities.
- We experience diversification and pluralisation in all areas of life.

- Political conflicts, endless wars and humanitarian disasters are leading to unprecedented migration, posing almost insurmountable challenges to the global community.
- Information technology, digitization and the internet revolutionise communication and education.
- Academisation, professionalisation and institutionalisation influence all areas of society including education.
- We experience a world characterized by volatility, uncertainty, complexity, and ambiguity (VUCA-World).
- We experienced how a pandemic has challenged and changed theological education as we knew it, especially as evidenced in the accelerated shift from residential to virtual modes of delivery.
- We observe an increasing awareness of problems related to ecology, energy and natural resources.
- We witness rising nationalistic movements, religious fundamentalism, persecution and opposition.

All these (and many more) developments and transitions must be taken into account as we reformulate our vision for theological education.

Perhaps the most formative insight of recent decades is the call for the integration of mission and theological education: Theology and theological education need to become missional in their very essence and orientation. The purpose of theological education must be defined within the framework of the *missio Dei* and a missional self-understanding of the Church.[8]

Within this basic orientation towards missional theological education, we observe various developments and shifts in theological thinking that can best be captured in the form of potential polarities and tensions:[9]

- Global and local: Globalisation, on the one hand, pushes towards uniformity and occasionally new forms of colonialism emerge. On the other hand, we hear an urgent call for contextual and situational relevance of theology. Theological education is challenged to navigate between the global and the local.[10]
- Ecumenical and evangelical: We have been moving beyond the polarisation between the ecumenical and the evangelical movements: We witness fruitful conversations at many levels - despite all remaining differences.
- The Christian faith in a world of many religions: More than ever the church and its theological education are challenged to engage meaningfully with other religions and particularly with Islam.
- Church/mission and academy: The academization of theological education has opened a gap between the needs of the church in mission and the agenda of academia. Programs and institutions of theological education as well as the church

- are challenged to take concrete measures to bridge the gap between church and academy.
- The "Ministry" and the ministries: The limitation of theological education to the training of professional clergy has been questioned. For decades, there has been a call to provide theological education for all God's people in order to empower them to serve in a wide spectrum of ministries in the church and beyond.
- Residential, full-time studies and the diversification of education: Information Technology revolutionizes education. Traditional forms of residential full-time studies are being replaced more and more by flexible and modular *Diversified Education*[11] and *Open Distance Learning and Education*.[12] Often remote and online, and in-person and in-community delivery are in tension and we are challenged to optimise the provision of services and accessibility while ensuring holistic education.
- Formal and non-formal education: Formal and non-formal theological education are equally important for church and mission. They should be offered in mutual respect and partnership.[13]
- Tradition and innovation: We need to cultivate a creative tension between continuity with tradition and creativity in mission; between the rich heritage of theological education and the need for innovative new forms of future-oriented, missional education.
- The "sacred" and the "secular": Traditional theological education, focusing on ministerial formation, tends to be inward-oriented, focusing on the maintenance of pastoral ministries. This has promoted a growing gap between the sacred inner world of the church and the secular outer world of everyday life. Theological education is challenged to overcome this unhealthy divide.[14]
- Individual and communal: Much of theology and theological education has been shaped by a more individualistic versus a more collectivistic orientation to the nature of conversion, sanctification, and the church. Theological education must seek a greater balance, integrating individual and community concerns."

In the light of this background, the aim of this manifesto is to affirm and to formulate a call and a commitment for theological education in the years ahead.

The scope and the task: What do we mean by 'theological education'?

This Manifesto uses the term 'theological education' in a broad sense. We can define this wide understanding of theological education in three ways:[15]

- Beyond "professional ministry": We understand theological education in a broader sense than merely education for "the ministry" of the professional and ordained clergy. It is about appropriate theological education for all God's people. However, this does not include education at the church grassroots level, such as discipleship training, informal Bible study or Sunday school.

- Beyond "academic": While higher education, with its emphasis on academic teaching, scientific reasoning, research and interdisciplinary dialogue, makes an essential contribution to Christian theology, theological education must not be limited to academic discourse.
- Beyond "formal": We understand theological education in a broad sense including formal and non-formal education and learning. Non-formal learning is normally defined as "learning which takes place through planned activities (in terms of learning objectives, learning time) where some form of learning support is present." However it typically occurs apart from institutionalized, programme-based and degree-oriented (academic) education. "Informal" learning refers to "learning resulting from daily activities related to work, family or leisure. It is not organised or structured in terms of objectives, time or learning support. Informal learning is in most cases unintentional from the learner's perspective".[16]

While this manifesto is a call and a commitment to the renewal of and excellence in theological education from an evangelical point of view, it does not define standards and guidelines for assessment and accreditation of theological education at the Higher Education level. For such purposes we refer to other documents of ICETE:

- 2021 ICETE Standards and Guidelines for Global Evangelical Theological Education (https://icete.info/resources/sggete).
- 2021 Guidelines for Research Doctoral Programmes (https://icete.info/resources/doctoral-education-resources).

Furthermore, this manifesto does not include specific applications to all areas and contexts. It is an invitation to regional agencies, colleges and seminaries, as well as other providers, to apply and contextualize the call and the commitment articulated in this document in their particular contexts.

The process: How was this Manifesto created?

The initiative to revisit and restate the ICETE Manifesto was taken in the ICETE board meeting June 2020. An international team, representing all regional members of ICETE, was commissioned to develop a first draft.[17] This first draft was presented to a wider circle of partners and stakeholders in October 2021, and a revised text was presented and discussed at the virtual ICETE conference in November 2021.

While this document was produced in the context the *International Council for Evangelical Theological Education*, the text was developed in open conversation with insights and formulations of other Christian traditions. Of particular importance were texts articulated around the Edinburgh 2010 consultations: in particular, the "World Report on the Future of Theological education in the 21st Century" by the *Programme on Ecumenical Theological education of the World Council of Churches* (ETE/WCC) and *World Conference of Theological Institutions* (WOCATI). Beyond these concise documents, the *Handbook of Theological*

Education in World Christianity[18] provided a wide panorama on the issues and concerns in all regions of the world.

This Manifesto is not meant to present an evangelical view of theological education intended exclusively for evangelical theological institutions and churches. It rather hopes to contribute to the global and ecumenical search for the renewal of theological education and ministerial formation.

We do this in the framework of the ICETE mission statement: "Advancing quality and collaboration in global theological education to strengthen and accompany the church in its mission."

PART 1: FOUNDATIONS: THE PURPOSE AND THE TASK OF THEOLOGICAL EDUCATION

Theological education is called and committed to the inspiration and authority of the Bible as the normative text of the Christian faith. This shapes purpose, content and form of theological education.

1. The purpose: Committed to God and his mission (*missio Dei*)

Theological education is called and committed to delivering educational programmes that are 'fit for purpose' by serving God's mission (missio Dei).

In the midst of all contextual needs and demands, theological education will ultimately find its purpose and primary agenda in honoring God and participating in his mission (*missio Dei*). The God who revealed himself in Jesus, the Messiah, and who works through his Spirit, as the Bible witnesses, desires life.[19]

Theology and theological education therefore have the objective to contribute to a flourishing life lived in relationship with God, fellow human beings, and God's creation.[20] Theological education informed by the *missio Dei* has God's kingdom in view; it is inspired by God's love and focuses on God's entire creation.

By being committed to the vision of the *missio Dei*, theological education serves the Church in mission. It does so by empowering men and women to love God and to serve the world.[21]

In order to be relevant for the church in mission in various contexts and situations, theological education is to be offered in many formats serving multiple needs. In addition, theological education must be accessible to all God's people. Special attention must be given to groups of people who have traditionally had and still have limited access to education: Neither gender nor social status, neither skin colour nor nationality, neither geographic location nor lack of personal connections should exclude people from theological education.[22]

Ultimately, our desire and aspiration is that theological education has an impact: In people's lives, in the church and in the world.[23]

2. The content: Committed to biblical foundations

Theological education is called and committed to the Bible as the normative foundation for the articulation of theology.

The interpretation of the normative text of the Christian faith must be at the heart of theological education, because the Scriptures lead to faith in Jesus Christ and thus to life (John 20:31).

The Bible itself is not a book above history, but theology in context.[24] Its missional theology reflects the fact that mission is the mother of theology.[25] The texts of the Bible reflect various historical situations and many life experiences, and consequently they point to the articulation of theologies that are contextually relevant and speak into the lives of people.

In theological education, men and women learn to interpret the Bible missionally and in community, in light of the grand narrative of God's mission and the church's participation in that mission.[26] In theological education, men and women learn to give foundation and orientation to the church in mission through biblical-theological reflection.

This requires love and respect for the Bible as the Word of God as well as hermeneutical and exegetical skills, including the knowledge of Biblical languages as appropriate to the type and the level of studies. We are committed to theological education that focusses on God, on God's Word, on God's intentions for the World, and on God's transforming power.[27]

3. The form: Committed to a biblically rooted pedagogy

Theological education is called and committed to a pedagogy that reflects a Biblical understanding of teaching and learning.

Our commitment to the Bible shall not only shape the content of our theology, but also the way we design educational processes and conduct teaching and learning. All efforts in Christian education are inspired by the Great Commission[28] and the Great Commandment.[29] This is a holistic pedagogy that cultivates love for God and for fellow human beings, integrates soul, heart and mind, and leads to action in God's mission. Such a pedagogy is modeled by Jesus and the apostle Paul.[30] Such "kingdom learning"[31] moves beyond knowledge, skills and competences to the transformation of lives and the cultivation of Christ-like virtues and character. Such education integrates the teaching of theology, the acquisition of skills, and the cultivation of spirituality and character in order to shape identity, flourish as humans, enable for ministry, and empower for mission even if it includes suffering.[32]

Furthermore, a biblical model of education is characterized by role models, relationships and community. Content is not only presented, but also represented by credible teachers. In theological education, the life of the teacher matters.[33] Therefore, we are committed to cultivating teachers who are rooted in the Bible - not only in terms of theological content, but also in the whole conduct of their lives.[34]

PART 2: CONTEXTS: THEOLOGICAL EDUCATION IN LOCAL AND GLOBAL CONTEXTS

Theological education is called and committed to theologising in concrete local contexts and in conversation with the global church. This shapes contexts, conversations and articulations of theological education.

4. Contexts: Doing theology in various contexts

Theological education is committed to "doing theology" in specific contexts by addressing the questions, challenges and needs that arise from the various contexts.[35]

Theological education which is biblical in the aforementioned sense (PART 1) is not a-historical but rooted in particular cultures and contexts. We therefore commit ourselves to listening to the voices, the questions and the needs of people in specific contexts. We teach men and women to engage with the realities of church and society. We do not understand theology as content defined once and for all, but as a process of ongoing interaction between the normative Word of God and the concrete contexts and life situations in the sense of "critical contextualizations".[36] Although the message of the Bible itself is universal and unchanging, all theology is contextual theology reflecting the specific language we speak, the questions we ask, and the categories we employ.

We therefore practice methods of biblical interpretation and theological research that bring the message of the Bible and the realities of the present into conversation. This includes different ministerial needs and ministry models in various contexts, as well as the realities of every-day life of Christians in all areas of life and work. We are committed to theological education that bridges the gap between the sacred and the secular and enters in meaningful dialogue with the various fields of knowledge and human inquiry. We understand theology and theological education as a praxis which integrates practice and theory, action and reflection.[37]

Furthermore, context-sensitive theological education will also take into account the different cultural forms of thinking and learning.[38] This includes not least a sensitivity for oral cultures.[39]

In the end, context-sensitive theological education will only be fully realised if the dominance of English is overcome, if theology is articulated in indigenous languages, and if sufficient resources are provided in contextually relevant languages.

5. Conversations: Doing theology in global dialogue and partnership

Theological education is called and committed to "doing theology" in conversation with the global church, which embraces different geographical regions, cultures, traditions and denominations.

While theology is meant to be relevant in local contexts, it will also be an expression of the one global church. This requires conversation and interaction beyond local contexts, denominational boundaries and the horizon of single congregations. That also includes engagement with relevant international academic discourses.

We are committed to theological education which is 'ecumenical' and 'catholic' in the generic sense of these words, interacting with the voices of other church traditions, other cultures and contexts, representing various political, economic, societal and religious experiences. The entire church is enriched by such global theological exchanges.

Furthermore, in an increasingly globalised and polycentric world, partnerships in theological education will become more and more important and significant. Consequently, we are committed to the development of partnerships in theological education which are shaped by mutual respect and interdependence. We want to overcome all forms of unhealthy dependence and neo-colonialism.

6. Articulations: Providing theological education that is relevant in ever changing religious environments

Theological education is called and committed to articulate theologies that address the burning questions that religious pluralism, religious fundamentalism, and secularism pose to the church.

In the midst of many contexts and situations, we - providers of theological education and churches - consider two realities to be particularly challenging in the years ahead: How can we provide meaningful and inspiring theological education for and with the church in its mission in (1) a post-Christendom age and (2) in multi-religious societies?

Theological education is called and committed, to keeping in mind the challenges that Christians face in these global realities. This means that the mere continuation of conventional curricula and traditional teaching content will not suffice. We need a fresh theologising that, on the one hand, is in continuity with the Christian tradition, and on the other hand, formulates fresh and relevant answers to the questions that post-Christendom and multi-religious realities pose. We are committed to theologies that are at the same time *reproductive* and *productive*.[40] In this sense, we want to empower people to theologise responsibly and relevantly by listening to the world's agenda and responding from the Bible.

This calls for theological education that enables respectful dialogue with people of other faiths and witness to one's own faith in bold humility. Theological education must engage

with secularism, the post-Christian culture, as well as the new religious movements. This requires credible witness as well as sound apologetics.

PART 3: PROCESSES: DESIGNING AND DELIVERING TEACHING/LEARNING PROCESSES THAT ARE 'FIT FOR PURPOSE'

Theological education is committed to providing formal and non-formal educational opportunities that are 'fit for purpose': Enabling people to live a life in accordance with God's vision and mission in church, mission and society. This requires outcome-oriented curricula, integrative learning processes, and appropriate quality assurance provisions.

7. Outcome-oriented curricula: Designing programmes that are "fit for purpose"[41]

Theological education is called and committed to designing curricula that are intentionally guided by learning objectives defined in collaboration with stakeholders.

In the truest sense of the word, 'curriculum' includes not just a list of courses or modules, but a journey of learning. Therefore, when we design curricula, we will never just focus on content; our attention will be on the learning processes. What counts foremost is what the learners *do* and what they *learn*. What the teachers *know* and what they *do* serves the learning of the learner.

Based on this educational principle, we are committed to developing our curricula with the end in view: We articulate intended learning outcomes in terms of competences and character. From there we define teaching/learning activities and assessment tasks.[42] We are committed to define learning outcomes that are 'fit for purpose' and we do this in close partnership[43] with stakeholders[44] and based on the analysis of contexts and needs.[45] At the same time, we never lose sight of God's purposes (the *missio Dei*) as revealed in the narrative of the Bible.

Wherever possible we strive to overcome the traditional division of the curriculum into separated disciplines, which creates fragmentation and hinders integration. With creativity, we seek greater integration by designing courses, modules and programmes that reflect the realities of life and service rather than academic specialisations and by emphasizing transversal competencies (spiritual and character formation, ministry skills) that are integrated across the disciplines.

8. Integrative learning: Providing holistic learning processes in community

Theological education is called and committed to facilitating integrative learning processes that include action and reflection, individuality and community, rationality and spirituality, knowledge and character, wisdom and innovation, educating the entire person.[46]

Based on a biblical view of men and women, we are committed to an understanding of education that focuses on the holistic development of the entire person.[47] This must lead us to develop integrative learning processes that are in line with the principles of adult education and holistic transformative learning.[48] This includes learning-centred educational processes, the integration of action and reflection in the learning process, emphasizing the cognitive, the affective and the behavioural dimensions of learning.

We are committed to the relational and communal dimension of seeking the truth, reading the Bible (hermeneutics) and articulating relevant theology in context. We value the communal dimension of holistic formation, shaping the Christian life through thinking, reflection and discussion as well as through corporate worship, community and collaboration. In summary: it is not just about education *for* discipleship and education *for* ministry, it is about education *in* discipleship and education *in* ministry.[49]

We are aware of the opportunities and challenges information technologies and "Open and Distance Learning" (ODL) bring. We see the benefits of diversification, flexibility and extension which enhances accessibility for many more people, however, we also critically observe the challenges this means for holistic and integrated learning processes. Especially in emergency situations (e.g. pandemic, disaster, war) where theological institutions have to abruptly shift their programs to online instruction or alternative delivery, there is need to ensure that important parts of the graduate profile are not lost in the shuffle. This includes effectively accomplishing by new means spiritual and character formation, and practical training for ministry.

9. Quality assurance: Becoming learning organizations

Theological education is called and committed to excellence and continuously assessing the achievement of desired outcomes, thus becoming a learning organization.

By striving for excellence and quality in our educational efforts we seek to honour God and serve people.[50] We are committed to internal quality assurance processes that help us to become learning organizations which are constantly seeking improvement so that we can better accomplish our mission. We understand external assessment and certification as an expression of accountability and we are committed to having our programmes assessed by external agencies so that they are 'fit for purpose'.

While formal academic accreditation and government recognition have significant value for certain purposes,[51] our commitment to quality and excellence, evaluation and assessment, should not be restricted to academic accreditation of formal theological education. We want to invest in quality assurance procedures at all levels and for many formats of delivery – formal and non-formal.

The phrase "the faculty is the curriculum" points to the fact that the quality of education is closely linked to the quality of faculty. The training, selection and development of faculty must therefore be a high priority in our theological education.[52]

The primary criterion of quality must always be "fitness for purpose" with regard to the *missio Dei*. For this purpose, a "missional audit"[53] will be of particular importance and we are dedicated to implementing such procedures.

PART 4: SCOPE: THEOLOGICAL EDUCATION FOR ALL SPHERES OF LIFE

Theological education is committed "to make sense of the whole of life by reference to God", and to enable men and women "to be agents of transformation, so that the whole of life may reflect God's intentions".[54] This extends the scope of theological education beyond the realm of the sacred into all spheres of life: the private, the professional and the public.

10. Private sphere: Transforming individual lives and households

Theological education is called and committed to educate the whole person for the whole life. Therefore, theological education has a spiritual centre, focussing on the transformation of men and women in relation to God in a way that affects their immediate environment.[55]

Theological Education is committed to spiritual formation, personality formation and character building in relationship to God the Creator and Saviour. In theological education, God must not be reduced to an object of investigation, and faith is not merely a phenomenon observed and analysed by disengaged researchers. Christian theology is "faith seeking understanding" (Anselm). Theological education is therefore the "search for truth" with the aim of living a "life in truth".[56] This also comprises the formation of wisdom, which includes the cultivation of virtues and character.

Theological Education understood as "kingdom learning"[57] is oriented towards the nature of the Kingdom of God, which the Apostle Paul describes with the words "righteousness, peace and joy through the Holy Spirit" (Romans 14:17). This is "flourishing life" according to the Bible.[58]

This focus on personal faith-formation should never be understood individualistically. Such formation takes place in relationships and leads to community. The restoration of the human being always includes his or her closest relationships—first and foremost the sphere of the home, i.e. marriage, family and extended family. In short, theological education is fundamentally about helping us all, teachers and students, to love the lord our God with all our heart, soul, mind and strength and our neighbour as ourselves.

Theological education is committed to the formation of the entire person in community. It will never be satisfied with merely dealing cognitively and detachedly with theories about God and faith; it will always have the life-changing relationship with that God in mind.

11. Professional sphere: Providing applied theology for all occupational domains

Theological education is called and committed to providing theological reflection on relevant topics for men and women in all occupations. This means that theological education must address challenges and issues of the church and beyond the church's internal agenda.

The God who is the origin and content of all theological reflection and education is the God of the whole universe; creator, sustainer and redeemer of the world. His love, concerns, and reign relate not only to the personal piety of believers and the inner space of the Church, but rather also to all aspects of life and therefore to all occupational domains in which men and women are active. Consequently, while it is the task of theological education to train for vocational church ministries, it must engage with the questions and challenges of all vocations. Men and women who are involved in workplaces outside of the church need theological orientation relevant for their professional field.

In a world where values, virtues and ethics are deteriorating, the formation of character and cultivation of wisdom are among the most essential contributions that the Christian community can make to a flourishing life in every occupational sphere.[59]

In addition, theological education must address the many challenging ethical questions with which men and women in all professional spheres are day after day confronted. This can only happen if educational institutions offer courses in applied theology for professionals.

12. Public sphere: Contributing to the 'shalom' of society

Theological education is called and committed to contributing to the flourishing of life in all spheres of society according to the biblical mandate to "seek the Shalom of the city" (Jeremiah 29:7).

The commitment to focus the purpose of theological education on the "church in mission" does not mean that this is a vision restricted to the internal affairs of the church and its evangelistic mission to the world. There is "mission beyond evangelism",[60] and this refers to the church's responsibility in all spheres of the public life. Theological education needs to have the *missio politica* on its agenda.[61]

As we observe global developments and challenges in the first two decades of the 21st century, we identify critical areas, which desperately call for serious theological reflection and responsible action, for example:[62]

- In a world torn apart by war and violence, the church has a mandate to work for reconciliation and peace.
- In a world that is negligent and destructive of God's creation, the church has a mandate to advocate for the careful stewardship of creation.
- In a world overwhelmed with massive refugee and migration movements, the church has a mandate to promote hospitality, multicultural coexistence and interreligious encounter and dialogue.

- In a world where people are affected by drastic disasters (e.g. war, persecution, environmental catastrophes, pandemics), churches need to train ministers to serve people in such crises.
- In a world where religious minorities are increasingly oppressed and threatened, the Church has a mandate to stand up for religious freedom and respectful treatment of religious minorities.
- In a world where we are still confronted with racism, extreme nationalism, dictatorial regimes and ruthless oppression of those who think differently, the Church has a mandate to stand up for human rights, the protection of minorities and democratic political processes.
- In a world where our lives are increasingly dictated by a globalised economy, the church has a mandate to work for social justice, responsible use of resources, fair working conditions and responsible consumer behaviour.
- In a world where we are still far from men and women being equal partners in God's mission, the church has a mandate to witness and live out a biblical partnership of men and women.
- In a world where human dignity and the protection of life are often disregarded, the church is called to speak and to act on issues like beginning and end of life issues, human trafficking, and God's gift of sexuality, marriage, and family.
- In a world where science is a dominant force, theology is challenged to enter into competent dialogue with the various scientific disciplines.

Theological education is committed to addressing such challenging issues, because the world needs to hear the biblically grounded and theologically reflected voice of the church, and to see the corresponding actions of Christians.

PART 5: INSTITUTIONS: PROVIDING LEADERSHIP AND ORGANIZATIONAL STRUCTURES THAT ARE 'FIT FOR PURPOSE'

Theological education is committed to providing the institutional and organizational structures that enable and promote viable educational opportunities adapted to the educational goals and formats. This requires leadership with head, hand and heart.

13. Head:B Moving into the future through strategic leadership

Theological education is called and committed to intentionally and strategically providing the best possible educational programmes for the various leadership needs in mission, ministry and marketplace.

Strategic leadership in theological education will take into consideration the social, demographic, economic, cultural, political and technological realities and developments, and

respond with educational programmes that are 'fit for purpose' in these circumstances and contexts. This applies to formal and non-formal education, each to an appropriate extent.

One of the biggest challenges of educational leadership in our rapidly changing and fluid time is the tension between stability and continuity that makes education reliable on the one hand, and innovation and flexibility that makes it relevant in ever-changing situations on the other hand. This requires innovation, vision, and strategic planning, while at the same time remaining rooted in the tradition of the Christian faith.

Theological education that wants to serve the church in mission in the years ahead will be committed to ongoing assessment of its programmes and to innovation as required by changing contexts, needs and opportunities.[63] At the same time, responsible leadership of theological education will avoid programmes that are driven only by economic considerations. Good education can never be determined by the market alone.

Viability and stability are core values in education, so that stakeholders and students can depend on reliable educational programmes. Consequently, we are committed to responsible, strategic leadership to ensure the integrity and reliability of theological education at every level and in all delivery formats.

14. Hands: Providing suitable and affordable structures through organizational leadership

Theological education is called and committed to providing the appropriate organizational structures for the realisation of its strategic goals.

Good structures are needed for the realisation of good ideas. Content requires appropriate forms. This applies to education at all levels. Consequently, we are committed to organizational and institutional forms and structures that enable us to realize our mission.

There is no one-size-fits-all solution with regard to organization, structures and infrastructures for theological education. Cultural contexts, geographical location, national educational systems, types of programmes, target groups, collaboration and partnerships, economic capacity and many other circumstances require appropriate and adjusted forms and structures. We therefore avoid simplistically transferring organizational structures that are appropriate in one context to another, or even imposing them on people in another situation.

Appropriate structures and organizational procedure are normally required in the following areas, as appropriate to the format and level of education provided:

- Clear and transparent structures of leadership, management and decision-making.
- Clear distinction between governance and management.[64]
- Proper administration in all areas of the organization.
- Finances: A clear business plan, and integrity in fundraising, budgeting and accounting.
- Student services, through which students are accompanied and advised.

- Staff and faculty: recruitment, employment, support, supervision, assessment, development. Appropriate staff policy.
- Pedagogical development of faculty.
- Facilities as appropriate for the delivery of the programmes.
- Information technology: Provision of essential technical facilities, as well as the necessary support for lecturers and students, including appropriate training for teachers in the pedagogical use of technology.
- Access to study materials and other resources (e.g. libraries, internet).
- Maintenance and development of the entire physical and technical infrastructure.

15. Heart: Shaping institutional cultures that promote learning

Theological education is called and committed to cultivate organizational culture that promotes learning.

At the heart of the educational institution is its culture. The 'medium is the message' – the culture of an educational institution is part of the hidden curriculum, and this often speaks louder than the formal curriculum. Consequently, theological education is committed to cultivate an institutional ethos that reflects the values and goals of the school.[65]

Theological education must be committed to an institutional culture which is characterized by Christian virtues, values and behaviour including mutual respect, a servant attitude, truthfulness, honesty, and sense of community.

At a time when ethical standards in education and research are being compromised worldwide, theological educational institutions are challenged to set an example of integrity and fairness.[66]

Learning is promoted through a culture of eagerness to learn by all. Educational institutions are therefore committed to becoming learning organizations.

Institutions providing theological education are 'hybrid organizations', they operate in different social spheres which can create tensions. As Christian communities, they adhere to Christian values and attitudes. As educational institutions, they are committed to cultural and national educational standards and procedures, especially when seeking academic accreditation. As businesses, they are subject to economic principles. It is the responsibility of culture-shaping leadership to navigate wisely between the different demands of the various social spheres and ensure that Christian values and behaviour shape the culture of the institution above all other forces.

We conclude: The quality of leadership is a key factor for the development of sustainable and relevant theological education. Consequently, we are committed to invest in excellence in leadership, governance and management in theological education. This includes appropriate training for those in leadership responsibilities.

Building on the rich traditions of Christian theology and theological education, while at the same time aware of the opportunities and challenges ahead of us, we submit in "bold

humility" the above call and commitments. We seek to realize this vision for theological education in dependence upon the creative power of the Spirit, inspired by God's immeasurable love, and devoted to Christ's matchless glory.

Endnotes

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[1] Cf. Rupen Das 2015. *Connecting Curriculum with Context. A Handbook for Context Relevant Curriculum Development in Theological Education*. Carlisle: Langham (ICETE Series); papers presented at the ICETE International Consultation for Theological Educators, Nairobi, Kenya 2012: Havilah Dharamraj, We Reap What We Sow: Engaging Curriculum and Context in Theological Education; Myrto Theocharous, Not Living on Bread Alone: Theological Education as Prophetism (https://icete.info/equipping/consultations/c12-nairobi/).

[2] Andrew Kirk 1997. *The Mission of Theology and Theology as Mission*. Valley Forge: Trinity International Press, 8,31-42,

[3] Cf. Robert W. Ferris 2018. *Ministry Education That Transforms*. Carlisle: Langham (ICETE Series).

[4] Bernhard Ott 2016. *Understanding and Developing Theological Education*. Carlisle: Lanham (ICETE Series), chapter 8.

[5] David Bosch 1991. *Transforming Mission: Paradigm Shifts in Theology of Mission*. Maryknoll, NY: Orbis. 392.

[6] Cf. Robert W. Ferris 1990. *Renewal in Theological Education. Strategies for Change*. Wheaton: Billy Graham Centre.

[7] By "western world" we are referring here to Europe, North America, Australia, and those lands most directly influenced by European culture and traditions.

[8] David Bosch 1991. *Transforming Mission. Paradigm Shifts in Theology of Mission*. Maryknoll: Orbis, 489-498; Andrew Kirk 1997, *The Mission of Theology and Theology as Mission*. Valley Forge: Trinity Press International; Robert Banks 1999. *Reenvisioning Theological Education. Exploring a Missional Alternative to Current Models*. Grand Rapids and Cambridge UK: Eerdmans; Bernhard Ott 2001. *Beyond Fragmentation. Integrating Mission and Theological Education*. Oxford: Regnum; Peter F. Penner (ed.) 2005. *Theological Education as Mission*. Schwarzenfeld: Neufeld Verlag.

[9] See many examples in Marilyn Neidoo (ed.) 2015. *Contested Issues in Training Ministers in South Africa*. Stellenbosch: Sun Press.

[10] Craig Ott & Harold A. Netland 2006. *Globalizing Theology*. *Belief and Practice in an Era of World Christianity*. Grand Rapids: Baker.

[11] Cf. Ross Kinsler 2008. *Diversified Theological Education: Equipping All God's People*. Pasadena: William Carey International University.

[12] Cf. Christo Lombaard 2021. The Bible, Open and Distance Education and Learning, and Spirituality: Possibilities in a Post-Secular Time. *Acta Theologica Suppl 31: Integrating theory and practice: A challenge in theological education*. DOI: https://doi.org/10.18820/23099089/actat.Sup31.4, 48-65.

[13] Cf. the "Pastoral Trainers Declaration", Cape Town 2010 (https://rreach.org/wp-content/uploads/2017/05/Pastoral-Trainers-Declaration-Cape-Town-2010.pdf); Ashish Chrispal 2019. Restoring Missional Vision in Theological Education. The need for transformative pastoral training in the majority world. *Lausanne Global Analysis* 8 (5) (https://lausanne.org/content/lga/2019-09/restoring-missional-vision-theological-education); Manfred Kohl 2021. Re-Forma: Solving a Key Issue in Global Training of Pastors and Church Leaders. *Evangelical Review of Theology 45 (2)*, 103-112. Ulf Strohbehn (ed.) 2020. *A Manual for Starting and Developing Bible Schools. Appeals and Cases for Paradigm Shifts in Spiritual Formation*. Helsinki: Fida International.

[14] Cf. Stuart Brooking, Paul Branch & Federico Villanueva (eds.) 2021. *Secular, Sacred, More Sacred. Four Calls to Bridge the Divide*. Carlisle: Langham (ICETE Series).

[15] Cf. Linda Cannell 2006. *Theological Education Matters: Leadership Education for the Church.* Newburgh, IN: EDCOT Press.

[16] Cf. the definitions in the *Guidelines for the Recognition of Formal, non-Formal and Informal Learning* of the *European Council for Theological Education*:

Formal learning is learning typically provided by an education or training institution, structured (in terms of learning objectives, learning time or learning support) and leading to certification. Formal learning is intentional from the learner's perspective.

Non-formal learning is learning which takes place through planned activities (in terms of learning objectives, learning time) where some form of learning support is present (e.g. learner-teacher relationships); it may cover programmes to impart work skills, adult literacy and basic education for early school leavers; very common cases of non-formal learning include in-company training, through which companies update and improve the skills of their workers such as ICT (Information Communication Technology) skills, structured on-line learning

(e.g. by making use of open educational resources), and courses organised by civil society organizations for their members, their target group or the general public.

[17] The initial text was drafted by Bernhard Ott in close interaction with the following international team:
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[18] Dietrich Werner et all. 2010. Oxford: Regnum. See also many relevant texts in Dietrich Werner 2011. *Theological Education in World Christianity. Ecumenical Perspectives and Future Priorities*. Tainan: Programme for Theology and Cultures in Asia.

[19] John 20:31.

[20] Cf. Miroslav Volf & Matthew Croasmun 2019. *For the Life of the World. Theology That Makes a Difference*. Grand Rapids: Brazon Press.

[21] Cf. Cape Town Commitment.

[22] Cf. Dieumeme Noelliste 2005. Theological Education in the Context of Socio-Economic Deprivation, in *Evangelical Review of Theology* 29 3), 270-283.

[23] See the presentations of the ICETE Conference 2015 in Antalya, Turkey, on the theme "Engaged and Effective – The Impact of Theological Education (https://icete.info/equipping/consultations/c15-antalya/).

[24] See for example, Dean Flemming 2005. *Contextualization in the New Testament: Patterns for Theology and Mission*. Downers Grove: InterVarsity.

[25] Cf. the formula "mission is the mother of theology" goes back to Martin Kähler, quoted in David Bosch 1991. *Transforming Mission. Paradigm Shift in Theology of Mission*. Maryknoll: Orbis, 16, 489. I. Howard Marshall writes: "New Testament theology is essentially missionary theology… The theology *springs out of* this movement and is *shaped by* it, and in turn, the theology *shapes* the continuing mission of the church… A recognition of this missionary character of the documents will help us to see them in true perspective and to interpret them in the light of their *intention.*" *New Testament Theology* (Downers Grove: InterVarsity, 2004), 34-35.

[26] Michael W. Goheen (ed.) 2016. *Reading the Bible Missionally*. Grand Rapids: Eerdmans; Bernhard Ott 2011. Doing Theology in Community. Reflections on Quality in Theological education, in Mary Raber & Peter Penner (eds.), *History and Mission in Europe. Continuing the Conversation*. Schwarzenfeld: Neufeld, 281-392.

[27] Bernhard Ott 2016. *Understanding and Developing Theological Education*. Carlisle: Langham (ICETE Series), 170-195.

[28] Matthew 28:20: "Teaching them to obey all that I have commanded you".

[29] Matthew 22:35-40: „You shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.' The second is this, 'You shall love your neighbor as yourself.' There is no other commandment greater than these."

[30] Robert Banks 1999. *Reenvisioning Theological Education. Exploring a Missional Alternative to Current Models*. Grand Rapids and Cambridge UK: Eerdmans; David C. Wright 2022. *Integration: A conversation between Theological Education and the Letters to Timothy & Titus*. Carlisle: Langham.

[31] David Heywood referring to "discipleship-learning" according to Matthew 28:20 introduced the term "kingdom learning", in David Heywood 2017. *Kingdom Learning. Experiential and Reflective Approaches to Christian Formation.* London: SCM Press.

[32] David C. Wright (forthcoming). *Integration: A conversation between Theological Education and the Letters to Timothy & Titus*. Carlisle: Langham.

[33] Cf. Miroslav Volf & Matthew Croasmun 2019. *For the Life of the World. Theology That Makes a Difference*. Grand Rapids: Brazon Press, 115-147.

[34] Cf. on faculty development: Fritz Deininger & Orbelina Eguizabal (eds.) 2018. *Leadership in Theological education. Vol 3: Foundations for Faculty Development*. Carlisle: Langham (ICETE Series).

[35] Cf. Rupen Das 2015. *Connecting Curriculum with Context. A Handbook for Context Relevant Curriculum Development in Theological Education*. Carlisle: Langham (ICETE Series); papers presented at the ICETE International Consultation for Theological Educators, Nairobi, Kenya 2012: Havilah Dharamraj, We Reap What We Sow: Engaging Curriculum and Context in Theological Education; Myrto Theocharous, Not Living on Bread Alone: Theological Education as Prophetism (https://icete.info/equipping/consultations/c12-nairobi/).

[36] Cf. Paul Hiebert 1984. Critical Contextualization, in *Missiology: An International Review*, XII (3), 287-296.

[37] Cf. Bernhard Ott & Volker Kessler 2021. *Integrating Theory and Practice: A Challenge in Theological Education.* ACTA THEOLOGICA Supplementum 31 (https://journals.ufs.ac.za/index.php/at/issue/view/455).

[38] Cf. Marlene Enns 2003. Towards a Theoretical Model of Mutuality and its Implications for Intercultural Theological Education: Holistic an Analytical Cognition. Unpublished PhD Dissertation, Trinity International University. Craig Ott 2021. *Teaching and Learning across Cultures: a Guide to Theory and Practice.* Grand Rapids: Baker Academic. Perry Shaw, Perry, Cezar Lopez, Joanna Feliciano-Soberano, and Bob Heaton. 2021. *Teaching across Cultures: A Global Perspective.* Carlisle, Cambria, UK: Langham Global Library.

[39] Cf. See International Orality Network, affiliated with the Lausanne Movement (https://orality.net/).

[40] To the *reproductive* and *productive* task of theology, see "Bernhard Ott 2011. Doing Theology in Community. Reflections on Quality in Theological education, in Mary Raber & Peter Penner (eds.), *History and Mission in Europe. Continuing the Conversation*. Schwarzenfeld: Neufeld, 287-290.

[41] Cf. Fritz Deininger & Orbelina Eguizabal (eds.) 2017. *Leadership in Theological education. Vol 2: Foundations for Curriculum Design*. Carlisle: Langham (ICETE Series).

[42] See John Biggs & Catherine Tang 2011. *Teaching for Quality Learning at University*. Maidenhead: Open University Press, 95-110, for the concept of "aligned curricula" using the terms "Intended Learning Outcomes" (ILOs), Teaching/Learning Activities (TLAs), and Assessment Tasks (ATs).

[43] Note the call for partnership between church and mission on the one hand and theological education on the other in the Cape Town Commitment, 68-69.

[44] Cf. Robert Brynjolfson & Jonathan Lewis (eds.) 2006. *Integral Ministry Training. Design & Evaluation*. Pasadena: William Carey Library, 67-78; Bernhard Ott 2016. *Understanding and Developing Theological Education*. Carlisle: Langham (ICETE Series), 284-290.

[45] Cf. Stuart Brooking 2018. Is it Working? *Researching Context to Improve Curriculum*. Carlisle: Langham Publishing (ICETE Series); Perry Shaw 2014. *Transforming Theological Education. A Practical Handbook for Integrative Learning*. Carlisle: Langham.

[46] Cf. Jessey Jaison 2017. *Towards Vital Wholeness in Theological Education*. Carlisle: Langham (ICETE Series).

[47] Cf. Paul D. Spears & Steven R. Looms 2009. *Education for Human Flourishing. A Christian Perspective.* Downers Grove: IVP Academic; Miroslav Volf & Matthew Croasmun 2019. *For the Life of the World. Theology That Makes a Difference*. Grand Rapids: Brazon Press.

[48] Perry Shaw 2014. *Transforming Theological Education. A Practical Handbook for Integrative Learning*. Carlisle: Langham; Marie-Claire Weinski 2006. *Understanding and Promoting Life Change: An Inquiry Into the Transformative Learning of Evangelical Theological Students in Germany* (Doctoral dissertation, Trinity International University). Hamburg: Verlag Dr. Kovac; Deborah J. Kramlich 2017. Teachers that Transform: Setting the Stage for Transformative Learning within the EEAA (European Evangelical Accrediting Association). Unpublished doctoral dissertation European School of Culture and Theology/Columbia International University.

[49] Cf. David Heywood 2017. *Kingdom Learning. Experiential and Reflective Approaches to Christian Formation.* London: SCM Press; David Heywood 2021. *Reimagining Ministerial Formation*. London: SCK Press. Ulf Strohbehn (ed.) 2020. *A Manual for Starting and Developing Bible Schools. Appeals and Cases for Paradigm Shifts in Spiritual Formation*. Helsinki: Fida International.

[50] Cf. Steven A. Hardy 2016. *Excellence in Theological Education. Effective Training for Church Leaders*. Carlisle: Langham (ICETE Series).

[51] Bernhard Ott 2017. Accreditation: Importance and Benefits for the Institution. In Fritz Deininger & Orbelina Eduizabal (eds.), *Leadership in Theological Education. Volume 1. Foundations for Academic Leadership*. Carlisle: Langham (ICETE Series), 183-215.

[52] Cf. Fritz Deininger & Orbelina Eguizabal (eds.) 2018. *Leadership in Theological education. Vol 3: Foundations for Faculty Development.* Carlisle: Langham (ICETE Series).

[53] Cf. Cape Town Commitment (69): „We urge that institutions and programmes of theological education conduct a 'missional audit' of their curricula, structures and ethos, to ensure that they truly serve the needs and opportunities facing the Church in their cultures.

[54] Andrew Kirk 1997. *The Mission of Theology and Theology as Mission*. Valley Forge: Trinity International Press, 8,31-42,

[55] Cf. Robert W. Ferris 2018. *Ministry Education That Transforms*. Carlisle: Langham (ICETE Series).

[56] Volf, Miroslav 2005. Dancing for God: Challenges Facing Theological Education Today. *Evangelical Review of Theology* 29(3), 197–207; Miroslav Volf & Matthew Croasmun 2019. *For the Life of the World. Theology That Makes a Difference*. Grand Rapids: Brazon Press, 115.
See also: "Theology yields instructions for deliberating well about the gospel—for deliberating well about what God has done in Christ, for deliberating well about what the church is to say about God and do in the name of God in particular situations, for deliberating well about how we can live well, as individuals and as communities, in light of the gospel" (Vanhoozer, Kevin J. 2000. "The Voice and the Actor." In *Evangelical Futures: a Conversation on Theological Method,* ed. John G. Stackhouse Jr., 61- 106. Grand Rapids: Baker, citation 82-83.)

[57] David Heywood 2017. *Kingdom Learning. Experiential and Reflective Approaches to Christian Formation.* London: SCM Press.

[58] Miroslav Volf & Matthew Croasmun 2019. *For the Life of the World. Theology That Makes a Difference*. Grand Rapids: Brazon Press, 164-185.

[59] Cf. the many publications on Globethics.net (www.globethics.net), especially Christoph Stückelberger 2016. Integrity – The virtue of virtues, in C. Stückelberger, W. Fust & O. Ike (eds.), *Global ethics for leadership, Values and virtues for life*, 311–328, Geneva: Globethics.net (https://www.globethics.net/documents/4289936/13403236/GE_Global_13_web.pdf/).

[60] For the concept „mission beyond evangelism" see the Cape Town Commitment (69): "Theological education is part of mission beyond evangelism."

[61] Johannes Reimer2017. *Missio Politica. The Mission of the Church and Politics*. Carlisle: Langham.

[62] Most of the subsequent topics are taken from the following documents: the *Lausanne Movement*, especially Part II of the Cape Town Commitment and topics from the Lausanne Content Library (https://lausanne.org/category/content); publications from the World Evangelical Alliance, especially from the areas *Public Engagement* and *Global Advocacy* (https://worldea.org/what-we-do/), documents published in the *Handbook of Theological Education in World Christianity*, eds. Dietrich Werner et all, 2010, Oxford: Regnum.

[63] For examples, see Meri MacLeod 2013. Unconventional Educational Practices in Majority World Theological Education. A Qualitative Research Study Commissioned by Overseas Council International. A Comprehensive Report. Unpublished manuscript.

[64] On governance, see Jason Ferenczi 2015. Serving Communities. Governance and the Potential of Theological Schools. Carlisle: Langham (ICETE Series).

[65] Cf. Perry Shaw 2014. *Transforming Theological Education. A Practical Handbook for Integrative Learning*. Carlisle: Langham, Part I. Davina Soh 2016. *The Motive of Hospitality in Theological Education*. Carlisle: Langham (ICETE Series).

[66] Cf. Divnya Singh & Christoph Stückelberger (eds.) 2017. *Ethics in Higher Education. Values-driven Leaders for the Future*. Geneva: Globethicsnet. https://www.globethics.net/documents/4289936/20368389/GE_Education_Ethics_1_isbn9782889311644.pdf.