

THE ANITEPAM BULLETIN

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Theological Education Preparing Anglicans for Ministry

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TEE pioneer challenges theological education to deliver good news for the 21st century

By Mike McCoy

Humanity faces two global threats — economic injustice and ecological destruction — and theological education must address them.

So said Dr F. Ross Kinsler, pioneer of theological education by extension (TEE), when he visited South Africa last month.

Dr Kinsler was guest of honour at the 30th birthday celebrations of the TEE College of Southern Africa (TEECSA).

He helped to establish TEE as a viable model through his work in the Presbyterian Seminary in Guatemala in the early 1960s, and then through the World Council of Churches' Programme for Theological Education.

He was also a consultant at the 1975 meeting of South African churches and theological education bodies that led to the founding of TEECSA in 1976.

Global challenges

Thirty years later, Dr Kinsler addressed nearly 200 students, guests and staff at TEECSA's Johannesburg campus on 21 April, during a symposium on "Doing ministry for a change".

Noting that massive changes had taken place in South Africa since his 1975 visit, Dr Kinsler identified three global challenges to theological education.

The first was the struggle for justice, especially

economic justice. Jesus came that all might have life in its fullness (John 10:10), yet the global economic reality contradicted that.

Dr Kinsler invited every theological education programme to focus its curriculum on the search for justice, seeing it as a confessional issue on a par with the churches' opposition to Nazism and apartheid.

"The rape and plunder of our world"

The second major challenge was to move from ecological destruction to "being present to our planet".

Quoting the words of an ecologist — that Christianity "has been compliant in the rape and plunder of our world" — Dr Kinsler commended the environmental work of the Kenyan Nobel Peace laureate for 2004, Wangari Maathai, and her Green Belt Movement.

"Theological education must take up this challenge — and this will involve a paradigm shift in focus from individual conversion to collective salvation in the reign of God," Dr Kinsler said.

Wholeness

This led him to the third global challenge: to move from an individualised and privatised model of healing to "integral and systemic wholeness".

"We have made huge progress in health care — for those who can afford it," Dr Kinsler said. "But what of the poor? Anti-retroviral drugs for those living with HIV are still inaccessible."

Poverty underlay all disease, he added. Top-down solutions usually failed; so we had to start from below — in churches, for example.

Jesus' ministry did not focus just on individual



Ross Kinsler, pioneer of Theological Education by Extension
Photo: Gary Kush /TEENet

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Editorial

I serve as a part-time staff member of the Theological Education by Extension College of Southern Africa. In that capacity I recently took part in the College's 30th birthday celebrations in Johannesburg.

Over four days, TEEC's staff and associates from all over Southern Africa — and not a few students — gathered at the Turffontein campus for consultations, a symposium on “Doing ministry for a change”, a thanksgiving service, and, as the climax, TEEC's largest graduation ceremony ever.

TEE College began its life in 1976, at the height of apartheid oppression. Not long after it opened its doors, the young people of Soweto rose up against apartheid's inferior system of education and the imposition of Afrikaans as a medium of instruction.

The events of 16 June 1976 and the days that followed left an indelible mark on the psyche of South Africa, and were a turning point in the struggle against apartheid that eventually saw democracy triumph in April 1994.

TEE College was founded expressly to provide an alternative model of theological education at a time when the church's witness was sorely needed.

As TEEC's 30th anniversary leaflet says, it was established “as an anti-apartheid institution to provide affordable, contextual theological education within a non-racist, non-sexist, ecumenical and multi-lingual setting”.

Dr Ross Kinsler, world-renowned pioneer of TEE, was TEEC's guest of honour. He was generous in his appreciation for what the TEE College has achieved over 30 years.

But he also made it clear that the challenges facing us are no longer those of 30 years ago. New opportunities and threats demand our responses. The vision that created TEEC needs to be kept vibrant if the future is to be met with courage and faithfulness.

Believing that Kinsler's insights speak not just to TEEC but to all theological education in Africa, we feature some of his remarks in our lead article. I hope that it, and the rest of this 50th issue of our *Bulletin*, will stimulate you to renew your vision for your own context.

— Mike McCoy

Have we got it right?

ANITEPAM's mailing list has grown steadily over the years. It may be that we are sending our publications to people who have moved on, or to organisations and addresses that no longer exist. Maybe some do not wish to receive our mailings any more. Or maybe we have got name or address details wrong.

Does any of this apply to you? If so, please let us know. We'll gladly fix mistakes, change details, or stop mailing you.

You can also get the *Bulletin* and *Journal* via the internet, saving time and mailing costs. Contact us!

The African Network of Institutions of Theological Education Preparing Anglicans for Ministry seeks to strengthen the ministry of theological education throughout Africa.

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ANITEPAM is committed to fostering communication about theological education throughout the continent. Members are encouraged to enter into correspondence with members of our Governing Council.

The Governing Council is led by The Very Revd Victor Atta-Baffoe PhD, Dean of St. Nicholas Seminary, PO Box A-162, Cape Coast, Ghana, representing West Africa (term expiring 2008). **E-mail:** <victorattabaffoe@yahoo.com>

Pour l'Afrique Francophone (term expiring 2007):

The Revd Seth Ndayirukiye, Institut Theologique de Matana, Burundi; currently studying at Uganda Christian University, PO Box 4, Mukono, Uganda.

E-mail: <revsethndayirukiye@yahoo.fr>

For East Africa (term expiring 2009):

The Revd Dr Dickson Chilongani, Principal of Msalato Theological College, PO Box 264, Dodoma, Tanzania.

E-mail: <chilonganid@hotmail.com>

For Southern Africa (term expiring 2006):

The Revd Lubabalo Ngweni, Rector, College of the Transfiguration, PO Box 77, Grahamstown 6140, South Africa.

E-mail: <cotooffice@intekom.co.za>

For Nigeria (term expiring 2009):

The Revd Canon George Njoku, Director of Theological Education and Doctrinal Matters, Primate's Office, Box 212 ADCP, Wuse Zone 5, Abuja, Nigeria.

E-mail: <gnjoku@anglican-nig.org>

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The Revd Frazer Kachikoti, Rector of the Anglican Seminary of St John the Evangelist, PO Box 21493, Kitwe, Zambia.

E-mail: <stjohns@zamnet.zm>

Member-at-large (term expiring 2009):

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Liaison with North American and British partners:

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All our publications can be downloaded from our web site
www.anitepam.org

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healing, but also on the creation of a healing, caring, sharing community.

“Theological education must offer resources and curricula for integral wholeness.”

Good news for the 21st century

In the face of these global challenges, Dr Kinsler called for a rediscovery of the biblical theme of the jubilee year, or Sabbath economics, as the basis for the good news that needs to be proclaimed.

Pointing to Luke 4:16-21, he described it as “the mission mandate for Jesus and his followers”.

Jesus’ mission, Kinsler said, was founded on the biblical jubilee found in passages like Leviticus 25, and in Isaiah 58:6 and 61:1-2.

In announcing the good news that God’s *basilieia* (reign) was breaking into human history, Jesus declared the jubilee, “the year of the Lord’s favour”.

So the good news is rooted in the biblical vision of justice, forgiveness of debt, freedom from oppression, and peace.

The theme of the Sabbath was also important, Dr Kinsler said, as it provided for periods of rest for people and for the natural environment.

In the face of global poverty, injustice, and ecological destruction, Christian mission had to have a jubilee vision, which included working for economic justice and the protection of the created order.

New possibilities

To respond to these challenges, Dr Kinsler urged programmes of theological education to recognise two major changes that are taking place.

The first, he said, was a change towards *diversified theological education*. Programmes and institutions could no longer see themselves as only ‘residential’ or ‘TEE’.

The founding of the global network TEENet in 2004 showed just how diverse theological education programmes had become.

Dr Kinsler reminded his audience that the early forms of TEE had spread quickly to give laity and clergy wider access to theological education, and to give priority to training local leaders.

“TEE was founded on the belief that ministry was given to the people through baptism, not through ordination,” he said.

“The challenge now is to build the most effective programmes for each context. There can be no polemical distinction between residential and TEE models of theological education.”

Dr Kinsler cited the example of a Christian university in Costa Rica that offers 14 different modes of theological education, from residential study for degrees to basic training in local village churches.

From periphery to mainstream

The second major change in theological education was the use of technology to *integrate people from the periphery into the mainstream*, giving them greater access to theological education.

He gave the example of a seminary in California, founded as a traditional residential institution, that now had on-line learning communities of people from all over the USA and around the world.

Such programmes enabled people who lived far from the traditional centres of learning to participate in mainstream theological education.

The emerging possibilities are numerous, he added, and each programme must build the most appropriate structure for its context.

“Global apartheid is the ruling world order. The demand for alternatives is growing,” Dr Kinsler said.

“We need diversified models of theological education that work at all levels, among all people, for the sake of Sabbath economics.” ✚

- The TEE College of Southern Africa plans to publish Dr Kinsler’s address and other papers from its 30th birthday celebrations in the *TEE Journal*. Contact TEECSA at <admin@tee.co.za> or PO Box 74257, Turffontein, South Africa, 2140 for more information. See also Ross & Gloria Kinsler, *The biblical jubilee and the struggle for life: An invitation to personal, ecclesial, and social transformation* (Maryknoll: Orbis Books, 1999).

Is there an ‘Anglican Way’ in African theological education?

The Primates’ working group Theological Education for the Anglican Communion (TEAC) has identified a range of ‘target’ groups for whom it has formulated guidelines for formation and training. Underlying all of the theological and practical issues is the question, ‘**What is the Anglican way?**’.

That is also to be the focus of the *ANITEPAM Journal* in November 2006, but with a decidedly African slant. Is there an Anglican way of doing theological education in Africa? How do we form and educate Anglicans — lay and ordained — in our programmes and institutions? What is the style and content of distinctively Anglican theological education? Do we need a distinctive style and content? If so, why, and how? What resources do we have, and what do we need?

You are invited to share your story of ‘the Anglican Way’ with others in African theological education through the pages of the *ANITEPAM Journal*. Tell us how ‘being Anglican’ shapes the way you do theological education. Send your contribution to the Corresponding Secretary before 15 October 2006. ✚

TEE tutors trained in Addis Ababa

By Mary Witts

If someone had said to me a year ago that I would now be heading up a TEE team for the wider work of the Anglican Church in Ethiopia, I would have laughed in disbelief.

Yet here I am, back in England after my first session of teaching at St. Matthew's, the Anglican Church in Addis Ababa, and hoping that the tutors are now all back at their far-flung homes, busy getting organised to begin their teaching.

What an amazing opportunity for us all to be involved in something so potentially creative and positive. The three weeks' training have given us a firm footing from which to start out on the new venture. It has been exciting, tiring, and all-engrossing.

Three weeks allowed us to form a team who know each other and can work together, and support each other in their small groups until we meet again in June.

The team consists of thirteen tutors and me, speaking eight different mother tongues between us.

We are eleven Sudanese of five different tribal groupings; one Somali, resident in Addis; our one local Amhara, born just behind St. Matthew's Church; and me, the lone woman and westerner.

Five are resident in refugee camps, another one retains his refugee status, and several of the others have experienced refugee status in the past.

The range of experience of life and Christianity has helped to give us a breadth of view.

Based in a country where the Orthodox Church has long been the majority religious experience (since before Christianity made much impact on the life of Britain), it has been good to have the Orthodox background of one student to draw on.

Similarly, the Muslim background of another has provided an extra dimension.

Among the Sudanese we have former Baptists, Presbyterians, and Catholics. It is a rich tapestry against which to explore our faith and what it means for us all to be part of the Anglican Communion.

Worship

Our days opened and ended with worship. It felt right that Canon Andrew Proud (chaplain of St Matthew's Church, Addis Ababa and the Horn of Africa, in the Diocese of Egypt, and a USPG mission partner) was able to join us as our leader, and that our days were bound by communal prayer.

Our worship took the form of shortened morning and evening prayer, providing an introduction to a form of prayer that has always been a basic part of Anglican spirituality.

Andrew said that he found the worship very 'quiet' in comparison with his usual experience of Sudanese worship, perhaps very western in its restraint.

Our worship was only inculturated by the singing

that took the place of psalms. Yet, it was this very form of inculturation that meant that we could not all join in, except for the few times in which we sang in English. I found the few occasions on which we all said the Lord's Prayer in our own languages particularly moving.

During our time in Addis, these short liturgies were translated into the languages that will be used for teaching, providing the next stage of inculturation. It is hoped that the worship will remain an integral part of the teaching sessions, continuing to surround the TEE venture with prayer, and placing our theological thinking firmly within the confines of our faith as well as uniting us all in the experience of common worship.

Within the teaching groups it may well be that more natural inculturation takes place. It will be important to reflect upon the worship when we meet again, as well as the teaching.

Teaching

The teaching was in three forms: (1) An academic course that forms the first part of the new Certificate in Theology, *The Roots of our Faith*. (2) A course to help the church leaders provide a rich and meaningful celebration of Holy Week and Easter as the first part in our lay training programme. (3) A smaller amount of time devoted to organising the TEE programme and discussion of teaching.

This should provide the format for future sessions, so that we run the theological education for the church leaders in tandem with lay education, and also provide time for reflection and training for the important role of tutor of the educational material.

The *Roots of Our Faith* course had undergone much pruning and refining since I first brought it to Addis in draft form in December 2005. It had been simplified by dropping material, lengthened by allowing twice as long for the teaching, and inculturated by adding some input from African theologians to many sessions.

It remains an academic course, though one that works by developing and thinking through the personal experience of faith. It is based upon the Richard Hooker triad of *Scripture, Christian Tradition and Reason*, with Wesley's addition of *Experience*.

The tutors quickly became engaged with the material, and teaching sessions were lively, and full of discussion and laughter as everyone learned to listen to others' points of view with humility and respect.

Coming from my English setting, the depth of faith I encountered was profound and humbling. I was aware that my western, reasoned, philosophical approach could well be alien to my African students.

However, their interest and response proved that they were not only able to cope with an academic approach, but also found it interesting and useful.

Religious experience

The sharing of religious experiences took up the whole

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Scholarships — a special focus

Effective theological education needs teachers who are well-trained, well-equipped, and committed to a lifetime of learning. This is especially true in Africa, where the resources for such training — whether financial, infrastructural or human — and often lacking.

As a service to the theological education community in Africa, ANITEPAM offers this special focus article on scholarships and study opportunities that are made available to us by our partner churches, centres of learning, foundations, and other agencies.

Some of the information below originally appeared in the February 2005 edition of the *ANITEPAM Bulletin*. However, we have updated and significantly expanded it.

We thank the Bonham Mission Fund for making it possible to publish this survey.

We hope that any readers who are considering post-graduate study in order to undertake or enrich their vocation in theological education will find it useful.

As you consider the information in these pages, please follow these important instructions:

1. Consult your bishop and/or governing authorities *before* you apply for any scholarships. They may already have details and application forms for these or other opportunities, including those that may be available through your national council of churches.

2. Take careful note of the requirements and conditions of each scholarship, and follow them exactly. It is very frustrating for applicants and for granting bodies when applications are rejected simply because they have not followed the right process.

The World Council of Churches

The WCC Scholarships Programme is a global ecumenical formation programme that exists to help churches and related organizations equip people to fulfil their mission.

Two features distinguish it from other scholarships programmes.

First, it is a **global ecumenical formation programme**. It offers ecumenical exposure and formation through placement of students in countries other than their own.

Second, the WCC expects **churches or ecumenical organizations** to assess the need for new knowledge and skills to improve their work, and only then to identify the individual or group who they will nominate for a scholarship.

The nominating body contracts to use the student in an identified role on his/her return; the student contracts to use what he/she has learned in that role. This means that the scholarship benefits the wider

community as well as the individual.

The WCC Scholarships Programme offers two types of scholarships:

(A) **Scholarships for postgraduate studies** (to a Masters degree level). These are awarded for a wide range of subjects, mostly involving some specialization.

(B) **Scholarships for group training**. The participants should fulfil the normal criteria for the Scholarships Programme, and should be multipliers, transmitting the acquired knowledge and skills. Scholarships are offered for both theological and non-theological group training.

The Programme criteria and applications process are available at www.wcc-coe.org/wcc/what/education/scholarships-e.html (English) or [/scholarships-f.html](http://www.wcc-coe.org/wcc/what/education/scholarships-f.html) (French). These pages also link to the contact details of offices in Africa that can handle scholarship enquiries.

Or you can contact: Programme Executive, Mission and Ecumenical Formation, World Council of Churches, Box 2100, CH-1211 Geneva 2, Switzerland. Ph: +41 22 791 6116, fax: +41 22 791 6122. email: tta@wcc-coe.org.

Overseas Ministries Study Center, USA

OMSC offers a number of scholarships to allow recipients to rest, refresh, and engage in further research or study during an academic year (August — May). They are usually church leaders or Christian scholars who have served in ministry or in education for ten years or more, and stay at OMSC, giving them access to Yale University libraries.

For more information contact: Administrative Assistant for Admissions, OMSC, 490 Prospect Street, New Haven, CT 06511 USA. Phone: (203) 624-6672, Ext. 310. Fax: (203) 865-2857. E-mail: Admissions@OMSC.org. Web site: www.OMSC.org.

The Li Tim-Oi Foundation

The Li Tim-Oi Foundation exists to carry on the ministry of the first Anglican woman priest by enabling women in the Two Thirds World to train for Christian work in their own countries.

It only makes grants to support Anglican women students (or women in a united church in communion with Anglicans) who are being trained for responsible tasks for which their diocese has decided to employ them, and for which it has budgeted the funding. Grants are normally for vocational training, not for further academic qualifications, and are not normally for a course that has already started.

Grants are only given for students to attend an institution in their own context. Applications need the support of the bishop of the diocese for whose service the candidate is to be trained.

Read the full grants guidelines at www.litim-oi.org/grants.html. Contact the secretary at <achall@globalnet.co.uk>, or download application forms from: <http://www.litim-oi.org/applics.pdf>.

Anglican Church of Canada

The Anglican Church of Canada provides financial support for graduate theological education at local and regional levels with partners in Africa and elsewhere, as well as for regional students in south-to-south opportunities for graduate theological studies.

Scholarships are restricted to doctoral studies in theology, master's studies in theology, short-term coursework, and student internships. Women, indigenous students, and other minority persons within partner churches' leadership are given preference.

The scholarship programme supports between 5 and 8 students in the Africa region, depending on where they are studying. Most of its scholarship students study in Africa. For more information, contact Dr Andrea Mann, Global Anglican and Ecumenical Relations, Partners in Mission, Anglican Church of Canada, 80 Hayden Street, Toronto, ON M4Y 3G2, Canada. Tel: +1 416-924-9199 ext. 265, e-mail <amanne@national.anglican.ca>.

Oxford Centre for Mission Studies

OCMS does not offer scholarships as such, but it offers a process for doing research that is economically efficient and requires fewer resources. The details are on the OCMS website. For more information, contact the Executive Director, The Oxford Centre for Mission Studies, PO Box 70, Oxford, OX2 6HB, England. Telephone: +44 (0)1865 556 071, e-mail: OCMS@ocms.ac.uk. Web: www.ocms.ac.uk

Overseas Leadership Training Program of the Episcopal Church

This program's focus is on diocese and province-wide leadership planning and development.

Grants made for the training of individuals are to assist the local diocese in a particular province as it plans for ongoing leadership training, either within the church itself or within the wider community which the church serves, where appropriate training is not available. Training should be undertaken to prepare the candidate to return to a specific work or leadership position in his/her home area upon completion.

The OLT Program identifies as a top priority the training of theological teachers/leaders so that the theological and training colleges of the home church are strengthened and enabled to develop future leader-

ship. The primary focus of the OLTP is to provide educational opportunities not otherwise available in an overseas province. Only academic programs which are not provided for within the applicant's home province's and/or country's resources will be provided through the OLTP.

Primary degree programs are generally not considered, though some exception may be made in the case of women candidates who have not had the opportunity for higher education, or theological candidates who have three-year certificates and for whom a Bachelor of Divinity would be considered an advanced degree. Priority is given to programs of training that rank on the Master's Degree level.

The full Program guidelines and application procedure can be found at: www.episcopalchurch.org/1649_684_ENG_HTM.htm?menu=menu1682. Or write to the Manager of Partnership Services, Office of Anglican and Global Relations, The Episcopal Church Center, 815 Second Avenue, New York NY 10017-4503, USA. Phone: 800-334-7626 x 6227, fax: 212-983-6377. Email: <jteets@episcopalchurch.org>.

Please note that all applications for the OLT program must be processed through your diocesan bishop.

Langham Partnership International

The Langham Partnership International, based in the UK, offers opportunities for scholars to enrich their teaching skills. Their explanation of the programme follows.

Langham Scholars

We believe the renewal and maturity of church leaders are shaped by those who teach them.

Our mission

The purpose of the Scholars programme is to provide financial support for evangelical doctoral students from the Majority World who will go on to train Christian leaders in their home country, most typically at the university and seminary level.

Our grants

Financial support is given by means of a grant, in return for which the scholar agrees to teach in the Majority World for at least ten years, beginning immediately after receiving his/her PhD. The grant will be treated as a repayable loan if this agreement is not honoured.

Criteria for applicants

Applicants must be Majority World Christian leaders in pursuit of a PhD in one of the following areas:

- ◆ Old Testament
- ◆ New Testament
- ◆ Theology
- ◆ Ethics
- ◆ Church history
- ◆ Intercultural studies (based on biblical teaching)

Please review the programme policy for the complete scholarship criteria.

Programme Policy

Our scholars will be men and women who sincerely believe, diligently study, faithfully expound, and relevantly apply the Word of God.

Our scholars must be Majority World Christian leaders in pursuit of a doctorate at North American, Australian, British, European and other institutions as approved by the scholar-ship committee.

Our scholarships support scholars who contextualize their research, seeking to make the gospel relevant to their culture.

Our scholarships typically support Majority World Christian leaders who are mentored by evangelical supervisors, or by supervisors who are sympathetic to evangelical scholars, throughout the course of their doctoral study.

Scholars are selected by the National Organizations, according to the following criteria. In order to be considered for a grant, the applicant must provide evidence that he or she:

- ♦ Is pursuing advanced studies to prepare him/herself for the training of others, especially pastors;
- ♦ Is in pursuit of a PhD in one of the following areas: Old Testament, New Testament, Theology, Ethics, Church History, or Inter-cultural Studies based on biblical teaching or interacting substantially with scripture and theology;
- ♦ Has a strong nomination from a Majority World seminary or theological institution as a future faculty member;
- ♦ Has strong endorsement from a Majority World church leader testifying to their evangelical convictions and the potential leadership contribution resulting from advanced studies;
- ♦ Has demonstrated academic ability and competence, and leadership experience or potential;
- ♦ Is committed to serving within their home country immediately upon completion of the degree;
- ♦ Has received a portion of their financial support from other sources, including from within their home country;
- ♦ Is willing to sign the Grant Agreement, including the LPI Statement of Faith, annually.

We are committed to providing practical and pastoral support to our scholars during their course of study. Upon completion of the PhD studies, scholars become members of the Fellowship of Langham Scholars.

How to apply

The grant application process is defined by the location of the institution where the scholar will study. Go to <http://www.langhampartnership.org/> and click on the link "Scholars". Choose one of the following links near the bottom of the page for more information on the application process:

- ♦ Langham Scholarships (for study in the UK)
- ♦ JSM-Langham Scholarships (for study in the United States and Canada)
- ♦ International Scholarships (for study in the rest of the world)

Note: JSM-Langham Scholarships assist seminary teachers as they pursue a doctoral degree. Generally, scholars must study in the UK, USA or

Canada to receive a grant. If you intend to obtain your PhD at an institution located elsewhere, please write to us for additional information.

The St Augustine Foundation, Canterbury

The Foundation is willing to consider applications for scholarships for degrees and post graduate work, for example with the principals of theological colleges.

The Trustees wish to help build theological capacity. Any application will be considered on its merits, but will have to have the approval of the diocesan bishop (or Primate if the application is coming from a diocesan).

The Trustees will look for matching funding, and will need feedback on how the grant has been used.. The next meetings of the Trustees will be in late November 2006 and May 2007.

Applicants must complete the Foundation's grant *pro forma*, available from the Treasurer, Christopher Robinson. Tel: +44 1227 865-282, fax: +44 1227 865-222, e-mail <chrisc@canterbury-cathedral.org>.

The Church Mission Society, UK

CMS awards scholarships to applicants from partner churches or institutions that work closely with the Society. Contact the CMS Regional Manager in Cape Coast, Kampala, Lusaka, or Nairobi, or CMS UK's scholarships co-ordinator, Margaret Mukasa, at CMS, Partnership House, 157 Waterloo Road, London SE1 8UU, UK. Ph +44 20 7928 8681, fax +44 20 7401 3215. E-mail: <margaret.mukasa@cms-uk.org>.

Universities in South Africa

Several South African universities have departments of theology or religious studies and host postgraduate students from around Africa. Most offer some financial support to students.

The School of Religion and Theology at the University of KwaZulu-Natal in Pietermaritzburg offers: (1) A School of Theology bursary programme for BTh and BTh (Honours) students, usually covering annual academic fees (around R14,000 [US\$2,300]). (2) A bursary programme in the Theology and Development Programme for the best applicants (about R20,000 [\$3,300] a year). (3) A special focus on AIDS, with sponsorship of R40,000 [\$6,600] for one year.

Visit their web site, www.sorat.ukzn.ac.za, or contact Dr Steve de Gruchy, the School's higher degrees coordinator, at <DegruchyS@ukzn.ac.za>.

See also the Department of Religious Studies at the University of Cape Town (www.uct.ac.za — click on *Faculties and departments*, then *Graduate School of Humanities*) or the University of South Africa (www.unisa.ac.za — click on *Prospective students*, then *Bursaries and loans*). ✚

Overseas Leadership Training Program helps Nigerian diocese to train ministers

By Mary Frances Schjonberg

BERKELEY, CALIFORNIA — There is a world of difference between eastern Nigeria and the San Francisco Bay area. But the Revd Jonathan Onyebuchi Dimobika is bridging the distance.

In the fall of 2005, Dimobika, 39, began studying for the master of theological studies degree at the Church Divinity School of the Pacific (CDSP), an Episcopal seminary in Berkeley, California.

This arises from a partnership between Dimobika's bishop, CDSP, and the Episcopal Church's Overseas Leadership Training Program.

If the world is a global village, Dimobika said, then it is good that he knows a few more things about the village. "It helps me to interact with people of different cultures and nationalities and know their world views."

That interaction works both ways, according to the Revd Jan Wood, CDSP's dean of students. Students tell her "how lively class discussions are because there's a different perspective".

Such times allow students to deal with the assumptions they have made about other cultures and people.

"Be very careful"

Dimobika noted that there is a "very strict, conservative culture" in many parts of the Anglican Communion and in the Church of Nigeria. His bishop said to him, "You know who you are and where you came from, and be very careful."

Dimobika said he is "firmly established" in his values and will not be "derailed" from them during his time at CDSP and in the USA.

"I came here for my academics and nothing else," he said, adding that he expresses his views, and "I also hear the other side of the story but I hold my views."

Training after ordination

The academics are a big part of the Overseas Leadership Training Program (OLTP), part of ECUSA's Office of Anglican and Global Relations.

Canon James Teets BSG, who manages the program, said that there is such a great need for clergy in many parts of the Communion that most clergy get a large amount of their theological education after ordination.

Dimobika had three years of theological training at Trinity Union Theological College in Umuahia, Nigeria, and earned diplomas in theology and religious studies before his ordination.

He later earned a bachelor degree in education. At CDSP he is studying broadly, but concentrating on pastoral theology and Christian education.

He said his studies involve more books and more in-depth information than his previous training.

Teets said the OLTP program begins with the needs

of the dioceses and provinces. "I work for the bishops," who determine what their dioceses need, and who can meet those needs but require training that isn't available locally or regionally, he said.

The process

People who want to enter the program must first get their bishop's endorsement, as well as that of their archbishop or provincial secretary.

They must then complete a large application and pass the English Language Skills Assessment examination.

Applicants often have to travel 500-600 miles to a testing location for the two- to three-day test. They must also have a medical examination.

Dimobika began the process when G.C. Echefu was bishop of the Diocese of Ideato from 1999 to 2004. In January 2005, Echefu's successor, the Rt Revd Caleb Maduoma, approved his plan to go to CDSP, as did the national offices of the Church of Nigeria.

Teets vets the applicants and submits their paperwork to all 11 US seminaries associated with the Episcopal Church, which then present proposals to the applicants directly.

Seminaries provide full scholarships, stipends and insurance. Dimobika received proposals from CDSP and Episcopal Divinity School in Cambridge, Massachusetts.

The OLTP pays the cost of the students' travel to and from the seminary each year. Dimobika is one of two participants currently in the program. Another had to go home because of illness in her family.

At the end of their studies, participants in the program must return to do the work their bishops have given them to do.

"Powerful bishops"

Dimobika, who worked as a parish priest, cathedral administrator and in other pastoral and administrative jobs, is not sure just what his bishop plans for him.

He said that bishops in Nigeria are "powerful," adding that "they may have a plan for you but they may not disclose it to you".

He suspects he may be asked to teach at the local seminary "or do some other work that will help the diocese and the province".

Meanwhile, until December of this year or May of 2007, he is at CDSP, where he continues his work on a dissertation on mission and evangelism in Nigeria.

Richness and diversity

The training program hopes to "add richness to the mix of the student body," Teets said. Wood agreed that the richness was part of CDSP's desire to have international students.

Dimobika said he is glad the Episcopal Church continues to offer the program.

"People were really surprised that they were willing to keep up the program...despite the fact that there have been disagreements within the Communion," he said. ✚ [Episcopal News Service]

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of the third session. It had been placed correctly, fairly near the beginning, but not so near that confidences could not be exchanged.

It was interesting that the session that proved the hardest work and least satisfying was the first of the two Scripture sessions. Either it came at a low point in the middle week, when many were feeling 'under the weather', or it introduced too much material that was not new in a not very interesting manner, or I was thrown by the response to my inadvertent 'liberal' use of the word 'legend' for an Old Testament genre.

That unimportant word in a list of genres would have gone unnoticed; but for the evangelically-trained Somali it was a 'red rag to a bull'!

The sessions that I had expected to be the most difficult, those on tradition and reason, enjoyed great interest and engagement. That the material of the course had been understood and links made with their own lives showed in the 'evangelism' exercise in the second-last session, where in groups they acted as village evangelists according to a randomly selected methodology of scripture, tradition, reason, and experience.

Discussion

Discussions ranged far and wide. I found it a hard balance between allowing discussion to lead us, and sticking with my material (a necessity in terms of preparing the tutors for their own teaching).

We spent a fruitful time with 'crossing oneself', which led to interesting discussion on reverence in the presence of God.

Infant and believers' baptism provided another interesting meander, where viewpoints were already very firmly held and the students were keen to inform the others of the reasons for their own points of view.

A quotation from Desmond Tutu about the pull between Western and African expressions of Christianity brought us to potentially difficult and time-consuming discussion on the discernment of where cultural traditional practices and values were and were not compatible with Christianity.

Time and my own lack of knowledge prevented the discussion from following a natural course, but it is one that should be returned to and allowed full freedom of discussion.

Interestingly, women not covering their heads in worship in western expressions of Christianity (e.g. as experienced at St. Matthew's?) was seen as very strange and unbiblical.

The programme

This course took place in the morning, while the Holy Week and Easter course was followed in the afternoons of the first and last week. It proved the right balance, for a full day of more academic material could have proved overly heavy. Fortunately the heavier of the Holy Week sessions fell on lighter *Roots of Faith* days.

The first week was spent 'exploring' the Easter story,

through memory, meditation, drama and thought. The week culminated in a very moving showing of 'The Passion of the Christ', when most were in tears, and was followed by an incredible discussion that Andrew and I wished had been taped!

The first week's work was all naturally brought together in un-programmed discussion of 'Good Friday' and 'Easter Day' Christians, and differing personalities and faith experiences.

The afternoons of the third week were centred on 'experiencing Holy Week', preparing and using Holy Week worship for our end of day worship.

Andrew began with a talk and discussion on inculturation, which unfortunately half the group missed as they were at the opticians. I followed this up with further discussion on inculturation throughout the week.

The group seemed more able to discuss inculturation in theory than to begin to think creatively about exactly what that might mean for them in their design of liturgy for Holy Week and Easter.

This was not made easier by the fact that became apparent, that there is little celebration of Holy Week in their churches. Easter Day is the day for 'marching', when the Christian communities visit each other's churches in procession.

Apart from the fact that no drumming takes place on Good Friday and until Easter Day, there seemed little sense that anything happens on Good Friday. It was hard to know whether this was a communication problem, or really the case.

Meshack seemed to be the only one who had any conception of Palm Sunday, and in his church their procession is centred on bringing a boy 'king' into the church, around whom they sing and dance in reverence. This was possibly our most inculturated event during our mock Holy Week.

It will be interesting to hear about the Holy Weeks that take place in the churches after the tutors have taught this course.

Inculturated liturgy?

It increasingly seemed to me that you cannot begin to ask for inculturated liturgy until there is an experience of liturgy to be inculturated. To a certain extent natural inculturation will take place through the insertion of music and prayer into set forms.

This feeling needs further thought and discussion so that our course in October, aimed at studying worship and beginning to 'do' some inculturation, is of maximum benefit for our churches, and not just an imposition of western thoughts on inculturation.

Perhaps a better way in could be through traditional practices that already occur, such as at marriage and death. These could be inculturated to include a Christian element.

During the middle week, Andrew and I spent an afternoon introducing how the TEE course will function, and began the slow task of beginning to organise who their students might be.

The success of both the *Roots of Faith* and 'Holy Week and Easter' will depend in part on the co-operation and support of all the church leaders.

Some tutors will have more support and help than others. Some may well encounter direct opposition.

The follow-up sharing of experiences and reflection when we next meet will be crucial for the tutors, and for us in Addis to gain sense of what exactly is taking place.

It is incredibly exciting that the *Roots* course may reach 250 people, and that each church should have the opportunity to prepare for the celebration of Holy Week and Easter.

Teaching methodology

During this week I also spent an afternoon with small groups of five, discussing teaching and the methodology of the type of teaching that our course is designed to use.

The basis of the discussion centred on the response to a question: 'What have you noticed about the way that I teach?', with some comparison with the type of teaching that has to happen in Ethiopian schools with their large classes.

Much useful discussion ensued, especially as each group had included a teacher. They were all enthusiastic about the participative method of teaching and learning that had been modelled for them throughout the course.

It remains to be seen how far they can put it into practice. The workbook for *Roots*, with its many questions, has been written in such a way that it would be hard to use a more material-based teaching style.

As well as joining us each day for worship and lunch, Andrew managed a private conversation with all

(most?) of the tutors. This was an essential part of the process, for he is their spiritual leader, and knows and understands the situations in which they will work.

My association is necessarily going to remain more Addis-based, though I hope that the reflection on the tutoring process that takes place in June will give me greater insight, and thus inform my teaching and the best ways in which to help their tutoring.

I end by repeating what I wrote at the beginning. I believe that the three weeks have given us a firm footing from which to start out on the new venture.

I am more than delighted to be a part of this exciting venture, and very much looking forward to my return to Addis in June. ✚

- *Mary Witts has tutored on the Bath & Wells diocesan adult education course since 1994, and was invited to become the first director of the TEE scheme for the Anglican Church in Ethiopia in 2005. She has a BEd from Newcastle-on-Tyne, a BA in Theological Studies from Wesley College, Bristol, and an MA in Christian Studies from Bristol University.*

Do you have, or know of, liturgies from your context that have been inculturated? Are you willing to share them with Mary Witts and the group of tutors-in-training in Addis Ababa before they meet in October 2006? Please contact Mary Witts at The Vicarage, 38 Rectory Road, Burnham on Sea, Somerset TA8 2BZ, UK, or via e-mail at <thewittsonweb@hotmail.com>

Listening: Making a difference in Anglican theological education

In the February 2006 issue of the *Bulletin* we reported on the meeting of the Primates' working group Theological Education for the Anglican Communion (TEAC) that took place in Johannesburg in January. Here the Communion's Director of Theological Studies, **Clare Amos**, reflects further on its work.

It is a real privilege to be involved with such an important initiative of the Anglican Communion. The commitment of both the Archbishop of Canterbury and the Anglican Primates to this work underscores what priority they want to give to seeking to improve theological education throughout the Anglican Communion.

But if you think about it, 'theological education' is quite an odd expression. Unless you are 'in the know', you might not immediately realize what it means. I understand it as 'learning and training for ministry in the Church'. That certainly includes theological knowledge, but it also refers to the practical skills that are an essential part of preparation for any who seek

to minister in the Church.

And then there is the question of 'formation' — something that is quite difficult to pin down or quantify, but certainly includes helping those who are training for ministry to be rooted in a life of prayer and worship, and to discover a spirituality that is both creative and authentic for them, and true to the tradition and discipline of the Church.

Actually, I think that theological education understood like this is quite an Anglican way of looking at the process. Indeed, I wonder if theological education as a phrase to describe this combination of activities originated in Anglican circles. It would be interesting to have the chance to explore this sometime.

Perhaps that hints at something of the task which lies before TEAC. I believe that our challenge is to help those who are training for ministry both to have a burning passion for theology and to be properly equipped for the tasks of their future ministry.

When Archbishop Rowan made an important contribution to TEAC's presentation at the Anglican Consultative Council in June 2005, he made the

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Theological questions for the Communion

By Don Thompson

(General Secretary, Colleges and Universities of the Anglican Communion)

As noted in the February 2006 issue of the *Bulletin*, the Inter-Anglican Theological and Doctrinal Commission (IATDC) is consulting the Anglican Communion on the relationship between the Anglican churches in preparation for its next meeting in Limuru in September 2006.

The Chair of IATDC, the Right Revd Professor Stephen Sykes, wrote to all bishops and theological education centres in the Anglican Communion to offer their answers to some of the key questions troubling the Anglican Communion.

All these focus on a general study of Anglican identity. The discussion has been initiated through response to six propositions:

1. The *koinonia* of the Anglican Communion is both greatly enriched, and at times challenged and confused, by the variety of ways of encountering scripture. We bring our whole lives, in our different cultural and personal contexts, to scripture, and from those places open ourselves to 'being read by' scripture.

2. Dividing doctrine from ethics not only creates the possibility for serious mistakes in Christian thinking, but also diminishes the coherence of the life of holiness which is the Christian vocation.

3. The reality of the incarnation implies that the gospel is always proclaimed in specific cultures. Inculturation always runs the risk of syncretism, in all cultures without exception. One of the gifts which comes from membership of the Anglican Communion is that other Provinces hold up a mirror to each of us, enabling us to question whether the gospel has been compromised among us.

4. Since the beginning of Christianity, disputes have arisen in which the truth of the Gospel is seen to be at stake. Not all disputes are of such significance, but some are. In a Communion made up of many different churches, discernment is required to identify what in any particular context are the crucial issues for the life of the Church.

5. Disputes in the church may be on many issues. Issues of discipline, such as church teaching on sexuality or the recognition of ministerial orders, may be important in some contexts; specific issues of poverty, justice and peace in others. Attention to the concerns of other churches within the Communion is important for putting those of each local church into a proper perspective.

6. At every level, the practice of *koinonia* requires that there are those who have the responsibility to arbitrate in disputes and conflicts vital to our shared life. Such arbitration gains its force from the ties that bind us together in a voluntary communion. The church then, needs to develop structures for testing, reconciliation,

and restraint.

A summary of the conversation so far — in deliberately non-technical language — has been expressed like this:

- Communion is God's gift — and it is good for you. Human beings are not meant to exist on their own. It is in fellowship with God and neighbour that we find lasting fulfilment and real life.
- This 'communion' is offered to everyone in the gospel, to be received by faith, sealed in baptism, and sustained by faithful participation in the family of God's thankful people.
- It is not easy to love your neighbour. In our world it is difficult enough to even meet one. And at times disputes and controversies can threaten to disrupt even the most Christian communities.
- What enables Christian people to walk together in the footsteps of Jesus is their common faith, which is intimately linked with their shared calling to a corporate life of holiness.
- You cannot often specify in advance what distortions of belief or behaviour could disable the Christian fellowship, but listening to God's Word together, entering into the story and actions of His salvation, and keeping in touch with other parts of the family, helps sensitise it to things which could be really damaging.
- Anglicans share a 'family likeness' with other families around the world. They do not look much like each other, but when they do happen to get together they realise how much they have in common.
- They all face different problems — although even the same problem can look different when it is viewed from another angle. Some communities are especially worried about personal issues, like homosexuality or whether gender determines who is competent to lead the churches. Most are more concerned about how their fellow Christians and fellow citizens possibly survive under the threat of prejudice, poverty, violence or the enormity of human suffering.
- Each church has to face its own problems, but in a communion there must always be ways for them to help each other with their tasks. After all, communion is God's gift — and no one church has ever unearthed the full extent of all his promises!
- What many people are wondering at the moment is whether there might be some better ways for Anglican churches to support each other as they discover the significance of their life together. It is not just a matter of money (although that can certainly make a difference). The biggest help we can offer each other is the chance to see ourselves in a new way. We can learn from each other about good things that God offers his people. We have insights, ideas, convictions to share that can help us on the way, and clarify our sense of common purpose in God's service together. ✚

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following memorable comment: “The gospel overflows in theology... Theology is perhaps first and foremost a celebration — a celebration that helps us find a way, or a truth that leads us into a life.”

How can we help to share this sense of excitement about theology with those who are seeking to minister in the church? All too often ‘theology’ is regarded as either irrelevant or dangerous — the hostile foe of ‘simple faith’.

Unless our theological education includes the vision of celebrating and cherishing theology, it will have an aridness about it. It may enable people to function in ministry at a certain level — but will it offer a way, a truth and a life that will help sustain ministers in both good — and difficult — years ahead?

And as for those who would want to suggest that theology is an inessential luxury in the training of ministers, perhaps other words of Archbishop Rowan (originally part of a lecture he gave entitled “What is theological education?” at the Centre for Anglican Communion Studies in Birmingham, England, in November 2004) provide a response:

A theologically educated person is someone who is reading the world in the context of the narratives that have brought God alive, savingly and transformingly. That means that a theologically educated person reads the Bible as a record of the changes impressed upon the human world by the living God. A theologically educated person encounters Christian doctrine as the struggle for words large enough and resourceful enough not to be completely misleading about the mystery, the scale of the living God. The theologically educated person is the person who reads the history of Christian communities as an invitation to read the Bible in company, and to find education and discipleship in that process.

If that is a description of a theologically educated person, then it would be hard indeed to suggest that

theology is irrelevant for any who are training to minister in a mission-shaped church.

During our meeting in South Africa, the Revd Mike McCoy shared with us the transformed and transforming vision of theological education in contemporary South Africa. Memorably he quoted from John Zizoulas: “The Church is a tree with its roots in the future and its branches in the present.”

That is the kind of Church that TEAC believes theological education needs to be preparing people for.

Obviously, that means we need to be making a range of practical suggestions: better training in the ‘Anglican Way’, perhaps with the setting up of specialist centres for the study of Anglicanism and/or the provision of a distance learning diploma in Anglican Studies; a possible CD/DVD on Anglicanism; establishing clear criteria as to the competencies required for different ministries; finding ways to share resources such as books and personnel more equably around the Communion; tackling the linguistic exclusion that Francophone and Hispanic-speaking Anglicans sometimes feel; facilitating the responsibility of bishops for theological teaching and training in their dioceses.

These are but a few of the many ideas which it will be my responsibility as secretary to TEAC and Director of Theological Studies to ensure get followed up, either by the members of TEAC or others, over the next few years. ✚ [ENS, edited]

Stop press!

The Francophone Association for Mission Studies (AFOM) is to host the European conference of the International Association for Mission Studies in Paris, 24-28 August 2006. French will be one of the languages used. For more information, go to www.afom.org/reunions/2006/AfomIams2006_EN.html or contact Polly Keen at <pk262@cam.ac.uk>.

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