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TEAC Working Group

# An Anglican Communion Approach to Theological Education

Report on Future Directions, 2012

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TEAC (Theological Education for the Anglican Communion)



# AN ANGLICAN COMMUNION APPROACH TO THEOLOGICAL EDUCATION

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### Contents

#### Part 1: Theological Education: a gift from God

- 1.1 Being drawn into the purposes of God
- 1.2 Theological education as a gift of empowerment
- 1.3 Diversity and common concern
- 1.4 A Communion approach

#### Part 2: A Brief overview of the TEAC Story

- 2.0 TEAC1: evolution and consolidation 2000-2008
- 2.1 Primates 2000: the Urgency of theological education
- 2.2 Primates 2001: Revitalizing mission through learning of wisdom
- 2.3 Primates and the early formation of TEAC 1: 2002-2005
- 2.4 TEAC1: Production and delivery: 2006-2008
- 2.5 The *Anglican Way* consultation in: 2007
  
- 2.6 TEAC2: a new phase with a continuing trajectory: 2009-2012
- 2.7 Women theological educators consultation: 2009
- 2.8 TEAC2 Canterbury, England 2009
- 2.9 Harare, Zimbabwe 2011
- 2.10 Sri Lanka: 2012
- 2.11 The Principals ' Consultation May 2012
- 2.12 A decade of TEAC: Insights for the future
- 2:13 TEAC methodology: a critical issue for the future

#### Part 3: Future Directions and Focus

- 3.1 The argument of the report
- 3.2 A movement in two directions
- 3.3 Three important dimensions of theological education
- 3.4 Developing conviviality, catholicity and coherence
- 3.5 Identifying the dynamic content of theological education
- 3.6 A Communion focus for theological education
- 3.7 Agenda for the future: Coordination, Resources, Networks
- 3.8 Becoming strategic about the purposes of theological education
- 3.9 Coordination
- 3.10 Resources
- 3.11 Networks
- 3.12 Fleshing out the three areas of recommendation

# AN ANGLICAN COMMUNION APPROACH TO THEOLOGICAL EDUCATION

## Report on Future Directions, 2012<sup>1</sup>

### PART 1: THEOLOGICAL EDUCATION: A GIFT OF GOD

#### 1. Being drawn into the purposes of God

1.1 The Spirit of Love draws all creation towards the God and Father of our Lord Jesus Christ. This movement is captured in the Anglican Collect for Pentecost 18 based on the famous prayer of St Augustine:

*Almighty God,  
you have made us for yourself,  
and our hearts are restless till they find their rest in you:  
pour your love into our hearts and draw us to yourself,  
and so bring us at last to your heavenly city  
where we shall see you face to face;  
through Jesus Christ your Son our Lord,  
who is alive and reigns with you,  
in the unity of the Holy Spirit,  
one God, now and for ever. Amen*

This prayer suggests that being drawn towards God is fundamental to human life and the whole of creation. It involves a certain human restlessness and unfinished seeking of God. This human cry for God has its deepest origin in the life of the triune God. The restless human heart for God is matched by God's restless desire for human beings to find their joy and shalom in each other in the world. In this way we are drawn into the fullness of our relation with God and each other.

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1. This report was initially drafted by Bishop Stephen Pickard of the TEAC Working Group having been commissioned by the General Secretary of the Anglican Communion, Canon Kenneth Kearon. The final version of the report was developed by the TEAC Working Group at the Sri Lanka meeting of TEAC in March 2012. It is now presented as a report from the TEAC Working Group for general distribution and comment and also as the TEAC report to ACC 15, in Auckland, November 2012.

1.1.2 This movement towards each other through the Divine working is identified in the following prayer<sup>2</sup> and complements the prayer above:

*Almighty God,  
You have also made us for each other  
And your heart is restless till we find our joyous rest in each other  
around you:  
Gift to us, O Triune God, the love that binds and energizes you,  
so that we might be blessedly drawn toward each other while being  
drawn closer to you.  
And bring us to that renewed Kingdom  
where your earth will be filled with the Glory of God  
and where we can face each other without fear or shame.  
because your own face has been fully unveiled;  
Through Jesus Christ and in the power of the Holy Spirit  
One God now and forever. Amen.*

1.1.3 As the above two prayers indicate being drawn into the purposes of God is a complex process that consists (a) in the attraction between God and human beings and (b) a movement in which people are drawn together. These complementary movements are a gift of God through Christ in the Spirit. The result is an overflow of joy and peace between people and empowerment of human life. The Spirit of God who empowers human beings and God to come into closer relation is the same Spirit at work between human beings drawing them closer to each other. The empowerment of the Spirit works in both directions simultaneously. This means that the experience of human empowerment through deeper shared life is never just a human achievement but also a work of Spirit who is between all things willing the good and holy. As human beings find their life together in God they share a foretaste of the coming kingdom. It is earthed in the here and now. It is a foretaste, and provisional but none the less genuine. It gives concrete reality to the prayer, 'Your kingdom come, your will be done on earth as it is in heaven'.

1.1.4 As suggested in the second prayer the movement towards God occurs in and through the movement of human beings to each other and creation. This is a thoroughly ecclesial activity; the movement towards God is never simply the journey of the alone individual to God. Rather it is inherently communal. The fourth century spiritual writer Dorotheos of Gaza described the pathway to God as a movement from the perimeter of a circle to the centre of the Divine. As one moves closer to the centre from the perimeter one is also brought closer to others on the same journey. To seek God or be attracted to God and so to find our rest in God, involves a corresponding growth in community with one another. Seeking, finding and indwelling God is the human pilgrimage not only undertaken in the company of others but actually experienced with and through the joy and suffering of the movement of human beings towards each other in the world. This means that in the most general sense the human creature is of necessity an ecclesial

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<sup>2</sup> Composed by Rev Dr. Sathianathan Clarke, a member of TEAC

being. This is most powerfully symbolised in the sacrament of baptism wherein we are incorporated into the body of Christ. Henceforth our identity is given in and with our identity with each other in Christ. Baptism is a sign that our seeking of God is a shared activity that involves companionship with others. Salvation in Christ is always a corporate reality in which persons separated are reconnected as one new humanity in Christ (Ephesians 2:15).

## **1.2 Theological education as a gift of empowerment**

1.2.1 The above reflections have particular importance for theological education. The Latin root of ‘educate’ is ‘educō’ meaning ‘to draw out’ (*duco*—to lead forth, raise up; *e*—from, out of). The educative process involves being drawn out and into something deeper and richer. When this education is theological the focus is God (*theos*—God; *logos*—word). Being drawn together and deeper into the world and simultaneously being drawn deeper into the life of God revealed in Christ the Lord is the purpose of theological education.

1.2.2 This educative process concerns the whole self—heart, mind, body and spirit. The movement of persons towards God and God’s work of drawing people toward each other are interwoven and hard to differentiate. Moreover it is a movement that has the character of a journey or pilgrimage ever deeper in embrace of others and the world. On this account theological education is integral to being a disciple of Christ in God’s world. That is why the development and nurture of theological education ought to be located at the heart of the life and mission of the church. It is at once a very human work and undertaking and at the same time energised from the heart of God.

1.2.3 The process of theological education is one important way in which the people of the world find their true community with one another and God. It is a way of learning and practicing the wisdom of Jesus. Moreover precisely because it is a gift of God through the Spirit of love it is always an empowering wisdom that builds capacity and overflows out of the abundance of God’s gracious mercy in Christ. Much more could be said but the foregoing represents a flag at the outset of this report to highlight the importance of theological education. Clearly it has a vital place in the church as it responds to the purposes of God.

## **1.3 Diversity and common concerns**

1.3.1 Theological education is an important dimension of the churches of the Anglican Communion. It takes place in diverse contexts and through a variety of institutional arrangements and looser networks. These include the traditional seminary education model associated with preparing people for ordination. In these contexts there has been a remarkable growth over the last few decades in programs for lay education and training. In significant numbers of cases this basic model has been developed ecumenically with differing degrees of success. Some of these ecumenical ventures have been dismantled or not encouraged either through problems over resources or more usually because of

concerns over perceived loss of denominational identity. Another feature of this model is the increasing partnerships with Universities and other Tertiary Education institutions.

1.3.2 Theological education and ministerial formation has also been developed in the last three decades through non-residential course programs that usually involve frequent periods when students come together. These regional courses are an important feature of many provinces.

1.3.3 Alongside the more traditional residential and non-residential approaches to theological education there is, in some places an increasing focus on institutes for mission training. This may be linked to an emphasis on ‘emerging church’ and ‘fresh expressions’ of Christianity. Here the concern is more on immediate needs for mission and outreach compared to those institutions with stronger academic emphasis.

1.3.4 There is often a tension between the academic and praxis based approaches to theological education. Depending on the local context one element may predominate and differing emphases bring with it differing strengths and weaknesses. Increasing numbers of theological institutions try to combine both emphases though resources are often limited and compromise seems to be the name of the game in most theological education settings.

1.3.5 A noticeable development in recent decades has been Theological Education by Extension (TEE) programs that remain important and popular in many areas, in particular Africa. The past decade has also witnessed the growth in the use of electronic forms of learning. The *e* learning world is expanding and theological education is tapping into this flexi-mode form of education. This requires considerable skill and resourcing. It is not a cheaper option but it does expand the capabilities of an institution to make available to larger and more dispersed peoples opportunities for theological education for the whole people of God.

1.3.6 Of course theological education occurs in many different kinds of ways and at many different levels of church life. It is not restricted to what happens in a dedicated institution for theological education though it is true that such institutional settings have the potential to concentrate and encourage what happens elsewhere. Certainly a key feature of modern approaches to theological education is an increasing emphasis upon education for the whole people of God. Theological education is no longer the exclusive domain of those preparing for ordination. Widening theological education requires a heavy investment in good quality and accessible resources. Common elements in all formal structures of theological education—residential/non-residential; academic/practical mission; face to face delivery/flexi-mode distance education; centralised/regional networks— are:

- (a) the issue of resources: funding, faculty, library, technology
- (b) recruitment and development of theological leaders
- (c) curriculum development that combines skills & competencies/theological depth/formatational emphasis

- (d) achieving quality accreditation and review procedures
- (e) nurture of healthy balance among faculty/teachers of academic/pastoral/missional attributes
- (f) resourcing lay and ordained people in training

These are shared challenges to a greater or lesser extent for theological education across the Anglican Communion.

#### **1.4 A Communion approach**

1.4.1 The above matters will not come as a surprise. They underlie the serious situation that theological education faces and explain some of the reasons for the work of TEAC over the past decade. However care needs to be taken regarding expectations and capabilities. Anglican polity and structure emphasises local expressions of faith and mission. This means that theological education is fundamentally the responsibility of the various and diverse churches of the Anglican Communion. In this sense theological education is first of all a provincial matter; that is to say, it is undertaken at the 'local' level rather than organised and determined centrally. In this sense theological education operates within an Anglican ecclesiology.

1.4.2 Given this context a critical question for theological education, like many other aspects of Anglican life, is: 'How to foster rich and dynamic networks and linkages between the diverse churches and their theological education work across the Communion?' The principal of subsidiarity holds; what can and ought to be undertaken at the local ought not be ceded to or taken over by more centralised institutional arrangements. However joining up different institutions in various ways, sharing resources and wisdom, finding ways to work well together for the benefit of all, developing ways to act as a catalyst and/or seed theological education at the local level, all these kinds of things might be initiated or encouraged by a more representative Communion body or operation.

1.4.3 This report tracks the story of how a *Communion approach to theological education* has been developing and makes proposals for its future direction and structure. A fundamental question is: in what ways can the Anglican Communion, through its representative agencies or designated body/persons, play a part in fostering high quality theological education in the churches of the Anglican Communion? Part Two of this report is an analysis of the story so far. Part Three considers some possible future directions.

## **PART 2: A BRIEF OVERVIEW OF THE TEAC STORY**

### **2. TEAC 1: Evolution and consolidation 2000-2008**

#### **2.1 Primates 2000: The urgency of theological education**

2.1.2 At the Primates' meeting in Porto, Portugal, March 2000, Professor David Ford spoke on the theme, 'The Vocation of Holiness in Today's World: Anglican Interpretation of Scripture'. At the end of his paper he made three suggestions as to how the Primates 'might help shape the Anglican Communion's relationship to scripture in line with the Anglican tradition'. The three issues were international debt, human sexuality, and 'Education in the Anglican Communion' a matter 'that was virtually absent from the Lambeth 1998 agenda'. In respect to this final matter Professor Ford stated that **'The biggest question for the future of the Anglican Communion seems to me to be about the quality of our shared faith and how that faith is learnt in ways that are shared'**.

2.1.3 Ford continued: **'The question is whether there can be ways of renewing and developing shared Anglican understanding, feeling, imagination and practising so that we are a global communion in significant communication. At the heart of that is learning together and working at understanding the faith today'**. This Anglican theologian was in no doubt about the seriousness of this matter for the Anglican Communion: 'If our structures do not serve this and if they do not enable, especially for those with leadership responsibilities, the formation of a common mind with a depth of Christian content, then I predict that Lambeth Conference in 2018 will have far, far less of that shared family understanding and feeling. It may not even happen'. This was an address to the Primates in 2000 and it remains remarkably relevant and even more serious a warning now as it was then.

#### **2.2 Primates 2001: Revitalizing mission through learning of wisdom**

2.2.1 At the following Primates' meeting in Kanuga, USA, March 2001, The Rev'd Professor Daniel Hardy gave a paper entitled, 'Theological Education in the Mission of the Church'.<sup>3</sup> Whereas Ford's address the year before placed the question of shared faith and education on the agenda, Hardy's paper attempted to map out how theological education served the mission of the church. In doing so Hardy offered a comprehensive and challenging approach to theological education with learning and practising wisdom being the key. He addressed the problem of the 'shortages of wisdom' and 'shortages in mission' and argued that theological education was vital for the wellbeing and energy of the church in mission. He stated: 'With rightly directed learning, we may develop the

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<sup>3</sup> Subsequently published in Daniel Hardy, *Finding the Church: The Dynamic Truth of Anglicanism*, London, SCM, 2001.

wisdom by which to constitute the Church as a more effective mediation of the mission of God in the world. The learning of wisdom is therefore essential for the revitalization of the mission of the Anglican Communion'. He went on to state that 'The issue of the learning of the wisdom of Christ is of greatest urgency in the mission of the Anglican Communion'. Strategically this entailed (a) 'discernment of the fundamental questions for the development of wisdom through learning in the Church and (b) establishing 'procedures for cooperation in the dissemination of theological education throughout the churches'.

2.2.2 The papers by Ford and Hardy represent critical inputs at the beginning of what became the TEAC Working Group over the subsequent decade. As a result of the Primates 2001 meeting the first *Theological Education Working Party* was established under the chair of the Archbishop of Tanzania, Donald Mtetemela.

### **2.3 Primates and the early formation of TEAC 1: 2002-2005**

2.3.1 When the Primates met in Canterbury in April 2002 the Working Party established in 2001 made proposals for future work including development of electronic learning materials. Valuable information was also collected from the Primates regarding the needs and challenges for theological education in their own Provinces. Subsequently a small strategic planning group (Primates' Theological Education Planning Group) appointed by the Archbishop of Canterbury was established to carry on this work.

2.3.2 This new group met at West Wickham, November 2002 under the chair of Presiding Bishop Gregory Venables and became the *Anglican Communion Task Group on Theological Education* (ACTGTE). This meeting established what became known as *Target Groups* to consider basic needs in theological education for Bishops, Priests, Deacons and Laity. Representatives from IASCOME (Inter-Anglican Standing Commission on Mission and Evangelism) were invited to membership of the Target Groups. At this meeting a fifth group was established called 'The Anglican Way'.

2.3.3 ACTGTE reported to the Primates' Meeting in Brazil in May 2003. The Primates reiterated their commitment to Theological Education (see their *Pastoral Letter May 2003*). The ACTGTE Steering Group chaired by Bishop Venables met in London, November 2003 to discuss the continued development of the *Target Groups*, *The Anglican Way* project and assess the current resources available throughout the Communion in regard to Theological Education. During 2003 Clare Amos became the part time coordinator of work of ACTGTE. From 2004 this body began reporting to the ACC Standing Committee. Canon Robert Paterson (Bishop of Sodor and Man 2008) played a significant part in the early development and leadership of the fledgling TEAC Working Group first as Secretary and later as chair.

2.3.4 ACTGTE met again in November 2004 at Bristol and by this stage the name TEAC—*Theological Education for the Anglican Communion* had been adopted. These meetings provided the opportunity to discuss the work of the *Target Groups* and *The Anglican Way*. A booklist of useful resources was developed by John Corrie and website

information and consciousness raising were important issues. The TEAC aim was encapsulated in Ephesians 4:12-14, 16:

*‘to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ...from whom the whole body, joined and knit together by every ligament with which it is equipped as each part is working properly, promotes the body’s growth in building itself up in love’*

2.3.5 The TEAC brief was stated thus:

*‘To deliver a well-focussed challenge to be a Communion of Christians who read the Bible together in the fullest awareness of who, when and where we are;  
To strengthen the sense of why we are Anglicans and what sort of Church we want to be;  
To make clear suggestions as to how theological education can be delivered with appropriate professionalism and ecumenical alertness;  
To create a culture of teaching and learning in the faith community;*

*Because all Anglican Christians need some kind of theological education’*

2.3.6 In February 2005 TEAC reported to the Primates’ meeting at Dromantine, Ireland. This report included a developed rationale for TEAC. This brief but important document argued that learning and education in the scriptures and faith were central to the mission of the Church; that in a world of ‘countless tragedies’ theological education had a part to play at the practical level and was not the preserve of academics; that there were some serious issues facing the Anglican Communion in the area of theological education. In regard to this point the following matters were noted:

- General lack of theological literacy
- Inadequate engagement with contemporary thinking, culture and society
- Confusion among those in public ministry, especially concerning the practise of diakonia
- Inadequate training of priests and inability to make connections between biblical and practical life
- Poorly developed practices of episcopal ministry in differing contexts
- Failure to appreciate the value of other Christian traditions

2.3.7 Following this report to the Primates TEAC reported to the Anglican Consultative Council 13, June 2005. The TEAC report focussed on the Five Marks of Mission and developed them in relation to theological education (with the addition of two further marks). The intent was to illustrate how theological education was integral to the Anglican commitment to mission. Archbishop Rowan’s remark at the meeting is worth quoting: ‘The gospel overflows in theology, .... Theology is perhaps the first and

foremost celebration – a celebration that helps us find a way, or a truth that leads us into a life’.

2.3.8 At the TEAC meeting in July 2005 at Ripon Theological College, Cuddesdon (following ACC 13) the following ‘Principles for Theological Education’—developed from the aims of TEAC above, were clearly articulated:

‘Within our common life and worship

we will encourage a culture of teaching and learning across the  
Anglican Communion to support the life of all the baptised;  
we will strengthen awareness of Anglican identity and promote an  
understanding of the Anglican way;  
we will be a communion of Word and Sacrament, Christians who read  
and study the Bible together; and  
we will strive to deliver theological education with professionalism  
and ecumenical awareness appropriate to context.’

## **2.4 TEAC 1: Production and delivery 2006-2008**

2.4.1 By the time TEAC met in Kempton Park, South Africa in January 2006 the work of the *Target Groups* for Bishops, Priests, Deacons, Laity, *The Anglican Way*, and Resource work were well established with clear briefs, comprehensive data collection, critical reflection by the TEAC members and material ready for circulation through various means including websites. Major work had been completed on the *Ministry Grids* showing what kind of ministry was required in different contexts. *The Anglican Way* group had produced a booklist of theological resources and the Compass Rose Society had arranged for 12 grants for book packages to go to theological institutions in the Communion in areas of greatest need. The Anglican Way group had developed a 12 point overview—gleaned from comprehensive inquiry and feedback—identifying characteristics and values of an Anglican ethos and spiritual life. It was clear that TEAC was in the delivery mode.

2.4.2 The report to the Joint Standing Committee of Primates and the ACC in March 2006 offered a comprehensive account of the work of TEAC; what was in the pipeline for public circulation and some of the common problems across the Communion with respect to Theological Education. These included:

Uneven distribution of resources and lack of resources in other than  
English  
Variable standards in pre-theological and theological education  
Poorly formed doctrines of God, church, scripture  
Challenges from fundamentalism, ‘new generation’ churches, Islam  
and the West.  
Inadequacy in selection, discernment for training for public ministries  
Need for clarity regarding the role of bishop

Dominant focus on priesthood and weak on issues of discipleship and other ministries  
Negative perceptions of Anglicanism  
Neglect/disenchantment with theological study due to demands of public ministry

2.4.3 The report identified a list of responses to the above matters and raised the possibility of a more permanent Anglican Communion Theological Education Commission. The importance of the funding support of Trinity Church Wall St. for the work of TEAC and specifically for the post of Director of Theological Studies was recognised.

2.4.4 In the following year TEAC appointed three Regional Associates covering South America, South East Asia and Africa. The purpose of the Regional Associates was to help develop a network of Anglican Provincial representatives relating to theological education; to provide resources from their local contexts for TEAC projects; to offer assessment regarding needs of theological education in their regions; to promote the work of TEAC in their regions; to represent TEAC at various gatherings-regional, national and international; to assist in building good communication networks between TEAC Co-ordinator and the regional associates; to meet together on an annual basis. The work was for 1 day per week.

2.4.5 A year later in February 2007 at Dar-es-Salaam, Tanzania, the Director of Theological Studies and TEAC co-ordinator, Clare Amos reported to the Joint Standing Committee of Primates and the ACC. The *Ministry Grids* were now on the Communion website and would be sent to all bishops in the Communion; 20 theological colleges had received a package of 25 books as a resource for Anglican students; a grant had enabled a revised edition of Adrian Chatfield's *Something in Common* to be translated into 4 languages; the TEAC website was being rebuilt; Regional Associates for TEAC were being appointed; an Anglican Way consultation was planned for May 2007.

## **2.5 The Anglican Way consultation 2007**

2.5.1 The Anglican Way had been part of the TEAC agenda for some years and had been the focus of one of the original target groups. After an extensive consultation and feedback process this target group was a key focus of the consultation in Singapore, May 2007. This meeting included consultants and representatives from IATDC-Inter Anglican Theological and Doctrinal Commission. The *Ministry Grids* were reviewed and discussed in relation to the Ordinal and Vows—a matter for further development. Significant time was spent on the Anglican Way project. The result of this was a new document incorporating the earlier work of TEAC. It was called, *The Anglican Way: Signposts on a Common Journey*. This document set the agenda for the development of a series of teaching booklets on the Anglican Way. Two Signpost booklets were produced for the Lambeth Conference and more are in production. TEAC also offered a number of self-select groups at Lambeth and TEAC work was incorporated into the Indaba process exploring 'The Bishop and the Anglican Way'.

2.5.2 In November 2008 at Trinity College, Singapore the first regional theological consultation for two decades was held jointly organised by the Centre for the Study of Christianity in Asia (under the directorship of the Rev'd Dr Michael Poon) and TEAC (represented by Clare Amos).

## **2.6 TEAC 2: A new phase with a continuing trajectory 2009-2012**

### **2.6.1 ACC 14 and the birth of TEAC 2**

2.6.2 The Lambeth Conference in July 2008 effectively saw the end of TEAC phase 1. The bodies that had provided funding for TEAC indicated a willingness to continue to support the work of TEAC. With the agreement of the Primates responsibility for TEAC's future was placed with the ACC. The TEAC report to ACC 14 outlined the history of TEAC 2005-2009 and its achievements including: clear statement of rationale, principles and structuring; the development and publication of the 'outcomes based competency grids'; development and publication of two *The Anglican Way Signposts* documents with more projected; supply of book packages (25) on Anglicanism to over 30 institutions in the Communion; translation of *Something in Common* into four languages had begun; exploration of possible module on Anglican Studies; establishment of TEAC website; initial stages of development of data base of Anglican theologians; following a consultation attended by 35 women from around the Communion initial phases of development of women theological educators network; contribution to Lambeth 2008. The report noted issues concerning staffing and funding (TEAC is not supported by core ACC budget); the need for a fulltime coordinator for TEAC type work and more attention given to the establishment of Regional Associates.

2.6.3 The report proposed a new phase of TEAC to work strategically on (a) *The Anglican Way* project and (b) developing networks to resource and support theological educators (e.g. principals, women educators, diocesan staff with an education brief). TEAC phase 2 would include a core group of 8-10 people (compared to 35 in total for TEAC 1) from the different regions of the Communion and be accountable to the ACC. The report went on to identify a comprehensive list of tasks for a future TEAC:

- To assist/monitor/support Director of Theological Studies and Regional Associates.
- To continue: textbook supplies to Anglican Colleges; translation of materials; distribution of the ministry grids.
- To develop and expand the 'Signposts' series; theological underpinning (e.g. reflection on the ordination vows) for practical work.
- To support Anglican theological educators/institutions through consultations/networks.
- To work with a network of other institutions and groups (eg the International Study Centre Canterbury, mission agencies, theological colleges) on cross-regional theological education in the Anglican Communion

- To consider seriously establishing an internationally available module on Anglican Studies
- To develop Anglican Communion website re theological resources, a database of Anglican theological educators and training institutions.
- To offer consultancy to Provinces in the area of theological education as requested and as resources may be available.
- To offer general support to ‘The Bible in the Life of the Church’ project
- To nurture the network of Provincial Directors of Ministry/Training.
- To accomplish other tasks in the area of theological studies/theological education that it is requested to undertake by the ACC, the Primates Meeting or by the Archbishop of Canterbury.

2.6.4 Subsequently ACC 14 established a ‘new phase of the Working Party’, endorsed the proposed structure and tasks as set out in the submission received and welcomed the establishment of the informal network ‘Connecting Anglican Women in Theological Education’ and asked those responsible for the work of TEAC to support and encourage its further development.

## **2.7 Women theological educators consultation 2009**

2.7.1 TEAC sponsored this meeting held in Canterbury in March 2009 with 35 Anglican women theological educators. In many ways this consultation was the precursor to the way TEAC 2 developed. It raised many issues for future attention: need for mentoring potential women theological educators; establishing a network of such educators; development of a global Anglican academy for women in leadership (GATA); consciousness raising with respect to women’s issues and perspectives in theological education and development of specific courses in women’s studies.

## **2.8 TEAC 2: Canterbury, 2009**

2.8.1 The initial meeting of the new TEAC group (with funding for 3 years) with Archbishop Colin Johnson in the chair, took place in February 2010 at Canterbury. The chief work of this new group was to prioritize and allocate responsibilities in relation to the tasks determined at ACC 14. Key here were the following:

- (a) the continued development of the Signpost series. TEAC recognized that the four-fold ‘Signposts’ statement not only set out the structure of the *Anglican Way* but also provided an appropriate framework for theological education itself. This too needs to be formed by scripture, shaped through worship, ordered for communion and directed by mission
- (b) planning for a theological Principals Consultation in May 2011 in Canterbury
- (c) further exploration of the viability of a module on Anglican Studies and
- (d) support of ‘The Bible in the Life of the Church’ project

2.8.2 The meeting identified five areas for future work: Taking initiatives with respect to development of resources; Facilitation of networking;; Funding; Communication; Advocacy. A follow up meeting at the Anglican Communion Office was held in

November 2011 to work on the Anglican Studies module. The need for specific funding to enable the development of an *e* learning module was recognized.

## **2.9 Harare, Zimbabwe 2011**

2.9.1 The second meeting of TEAC 2 took place in Harare, Zimbabwe in February 2011. This meeting developed on two fronts. First and significantly the first two days of the meeting were devoted to continuing ministerial education for the clergy of the Diocese of the Church of the Province of Central Africa. The training used the template of the Signposts statement focused on scripture, worship, communion and mission. In this way a key resource developed through the TEAC Anglican Way group was put into practice in a specific pedagogical process for clergy. On a second front the meeting addressed other key tasks of its mandate: planning and initial development of a number of booklets in the Signposts series; further work on *e* learning; planning and preparation for the forthcoming meeting of College Principals.

2.9.2 The Harare TEAC consultation offered a clue as to how the work of TEAC might be integrated and expanded at the local levels of the Communion. It had a significant impact on all concerned and it also brought home to the TEAC members how critical is the need for the development of accessible and user friendly resources for clergy and laity. The experience was a microcosm of some of the key tasks of the mandate of TEAC i.e. consultancy to Provinces in the area of theological education and nurture of the network of Provincial Directors of Ministry/Training. The Harare consultation also offered an important and creative way forward for the way in which theological education projects and programs might be facilitated and initiated at local and provincial levels. However at an even deeper level the Harare experience was an example of how theological understanding emerges within particular contexts and that this is integral to how future TEAC work ought to proceed.

## **2.10 Sri Lanka 2012**

2.10.1 A third meeting of TEAC 2 took place in Sri Lanka in March 2012. TEAC members heard first hand about the religious, cultural, political situation of Sri Lanka. In a post-conflict context key themes emerged including healing, reconciliation and unity. This was a challenge for the churches given the fact that Christianity is a minority religion in Sri Lanka. Having opportunities to meet with clergy, bishops, ordinands from various churches and the lay people of the church concerning the challenges and hopes they held for a future church in Sri Lanka. Engaging with students and faculty from Theological College of Lanka (TCL) showed yet again how good quality theological education depends on a close interaction between Scripture, tradition and immersion in local situations. In this context there is always a two way movement and enrichment. It confirmed for TEAC members that theological education is a ground up matter even while it is fed from sources beyond the local.

2.10.2 The Sri Lanka meeting spent a great deal of its time assessing the work of the past decade and discussing future directions based on our learning so far. A report written by

Bishop Stephen Pickard and commissioned by the General Secretary provided the basis for these discussions. The result was a revised report out of which a number of key recommendations for theological education in the Anglican Communion.

## **2.11 The Principals' Consultation May 2011**

2.11.1. This took place in Canterbury in May 2011 with 38 Principals from across the Communion. Besides the cross section of representation what was remarkable was the fact that this consultation was the first one ever held for Principals of the Communion. The consultation showed the potential for theological educators to speak across cultures and theological boundaries with a degree of openness and freedom that can strengthen the links between the Instruments of Communion and improve their operation.

2.11.2 The other feature of the consultation was that it highlighted the small number of women in leadership positions in Anglican Seminaries worldwide. The consultation also confirmed that there exists an urgent and extremely important need to develop databases of theological educators and institutions; develop networks/associations of Anglican theological institutions and/or ecumenical consortia with Anglican programs and faculty; provide professional development pathways for the nurture of new leaders; establish mechanisms for exchange of students and faculty and funding for the same; develop on line resources for teaching Anglican studies in the languages of the Communion; continue to provide opportunities for theological educators/leaders to meet for the exchange of ideas, share experiences at least every three years; explore possibilities for accreditation of theological courses; include theological colleges in the Anglican Cycle of Prayer.

2.11.3 The consultation highlighted how important it was to gather theological educators from diverse backgrounds for growing the 'bonds of affection' of the Anglican Communion. In this respect the consultation also pointed to ways in which theological Principals might dialogue with bishops and Primates for the benefit of all. Archbishop Rowan offered an incisive and inspiring address on the place and significance of theological education in the Anglican Communion.

## **2.12 A Decade of TEAC: Insights for the Future**

### **2.12.1 Good things that last take time**

2.12.2 Good things that last take time and patience is required to sow the seeds for new learning, wisdom and empowerment (Mark 4:26-29). This is especially the case when this involves many people in patient conversation across diverse cultures, languages, needs and aspirations. The Anglican Communion is not a uniform and simple entity with a 'one size fits all' rule. Theological education is pre-eminently a local matter with all the potentials and burdens this carries. How a global Communion of autonomous churches sharing a common heritage and order can act together for the benefit of mission in God's world is a major issue. Theological education has a critical part to play in this missional activity of the Anglican Communion.

2.12.3 But what would an Anglican Communion approach to theological education look like given the diversity and complexity of such a Communion? And how might the Communion act through a representative body in such a way that the local churches were encouraged in their mission through better resourcing in theological education without undermining local responsibility? These are just a few of the challenges that faced the Communion when, initially through the Primates, the current initiative on theological education began.

2.12.4 Although the history of the Communion covers almost two centuries it is only with the advent of the third millennium that the TEAC project has emerged. To some extent this recent initiative picked up on an earlier impetus to theological education in the Communion through the establishment of St Augustine's College, Canterbury in the late 1950's. When the College closed in the early 1960's the St Augustine's Trust was established and has continued to assist the work of theological education through grants to various bodies and groups. However the recent catalyst for TEAC seems to have arisen from an intuitive grasp of a need among the Primates and the wisdom of two Anglican theologians, David Ford (2000) and Daniel Hardy (2001 & 2002) who gave TEAC its theological kick-start, so to speak. There is plenty of fuel remaining in those early proposals regarding the way ahead in the Communion in theological education. Indeed the challenges these two theologians presented over a decade ago have provided the backdrop for so much of the ensuing work of TEAC 1 and 2.

2.12.5 Over the past decade there have been significant achievements in the areas of resource development and initiatives to grow new networks and linkages of theological educators through consultations, regional associates, data bases and related resources. These achievements as well as ongoing work and challenges for the future are listed in the Appendix at the end of this report.

### **2.13.1 TEAC Methodology: A Critical Issue for the Future**

2.13.2 It would be easy to miss one of the most important outcomes of the life of TEAC 1 and 2 concerning its method of working. Over the past decade TEAC has established some important parameters for ongoing theological education at the Communion level. The following points are important:

2.13.3 The constitution of the TEAC Working Groups has been intentionally broad in its representation and its members have brought quite specific expertise to the tasks. TEAC has endeavoured to have a gender balance and at all times has sought the mind of the wider Communion through face-to-face engagements, careful listening and use of written material seeking responses. This way of working has benefited greatly from the work of coordination and leadership undertaken by the Director of Theological Studies from the Anglican Communion Office.<sup>4</sup>

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<sup>4</sup> In September 2011 Clare Amos left her role as Director (4 days per week) to take up a position with the World Council of Churches in Geneva. In the 7 years that Clare was in

2.13.4 Another key feature of TEAC has been its insistence on asking the critical questions concerning the rationale and role of TEAC. These matters have been regularly interrogated and basic tensions in a Communion approach to theological education have not been ignored. In this latter area the main questions have to do with the proper and appropriate focus for an Anglican Communion approach i.e. enabling and facilitating rather than taking full responsibility; seeding and acting as a catalyst rather than producing everything required; producing resources or developing networks and partnerships. These issues continue to circulate and will be more fully addressed in Part 3.

2.13.5 The work undertaken by TEAC could not have occurred had it not been for generous financial support from a number of key bodies: Trinity Church Wall St. Compass Rose Society; the St Augustine's Foundation; St Boniface Trust and the Archbishop of Canterbury's Anglican Communion Fund. Establishing the theological education work of the Communion on a more secure financial base is a critical matter for the future. TEAC is not supported at present by the core Anglican Consultative Council budget.

2.13.6 TEAC's method of working has evolved over the past decade. In the early years it was critical for the large membership of TEAC to coordinate itself and find focus regarding its mandate. This required considerable energy and time. Valuable outcomes were achieved as identified in this report. The results of this work continue to have a positive impact in the Communion. The new phase of TEAC from 2009 to the present has operated in a different way from TEAC 1. The reasons are various. A smaller working group changed the dynamic. However by far the most significant development in TEAC 2 was the decision to go to specific need areas of the Communion for our meetings. This intentional immersion and engagement with local theological educators and the wider church and culture had a profound effect not only on the individual members of the working group but more particularly on the group's understanding of how theological education might be best encouraged and developed from the perspective of the Communion. TEAC's method of working alongside and engaged with specific church contexts (Harare diocese, Zimbabwe and the Province of Central Africa; the two dioceses of the Anglican Church of Ceylon in Sri Lanka) has significantly shaped the content and proposals contained in this report. It has sharpened the need to see theological education as a way of empowerment of local and regional churches and highlighted the constant need for joining up people and places across the Anglican Communion.

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the position she achieved some remarkable things (see appendix to this report), spearheaded some excellent initiatives and raised the profile of theological education in the Anglican Communion.

## **PART 3: FUTURE DIRECTIONS AND FOCUS**

### **3. Overview**

**3.1 The argument of this report is that there needs to be a concerted effort to establish a permanent commitment at the level of the Communion to theological education.**

3.1.2 Part 1 of this report offered an account of the purpose of theological education and related this to themes of being drawn to one another and to God. This was identified in terms of the restlessness of humans and God for a fuller participation in the coming kingdom of God. Important in this movement towards God and each other was the Spirit's work of empowerment. The restlessness that attends the movement of humans to God and God to the peoples of the world and the way this occurs through people being drawn to one another in solidarity and love have their origins in the Spirit of love manifest in Christ and at work in the whole created order. Part 1 recognised that the work of theological education was a way by which people of the world could join as disciples of Christ and share in the mission of God in the world in its suffering and joy.

3.1.3 Part 2 of this report offered an account of the recent history of theological education as a Communion wide project through the work of TEAC 1 & 2. Some concluding reflections on the past decade of TEAC point us towards Part 3 of this report regarding more specific reflections and recommendations for the future of theological education in the Anglican Communion. In an important sense Part 3 develops a more concrete ecclesial framework that flows from the theological insights of Part 1. In doing this Part 3 has attended to the actual history of TEAC outlined in Part 2. In this way theological reflection and historical process are combined in Part 3 and considered as a concrete task of the church.

### **3.2 A movement in two directions**

3.2.1 The question of future directions for theological education in the Anglican Communion is directly related to the kind of Communion the Anglican churches of the world constitute. In other words theological education is necessarily an ecclesiological matter. Accordingly when we inquire about a Communion approach to theological education the character and content of that education has to resonate with the kind of Communion Anglicanism is. This implies a natural reticence for overly centralised structures and programs. It will necessarily focus on capacity building in theological education at local and regional levels. This follows the Anglican way in mission and the enculturation of the gospel. The future direction for a Communion approach to theological education will thus be towards the local manifestations of the body of Christ. This is in keeping with the original vision for theological education as developed at the

2000, 2001 and 2002 Primates' meetings. Here the importance of the link between theological education and Anglican mission in the world was seen as vital.

### **3.2.2 A key question:**

***How might theological education contribute to the nurture and empowerment of the mission of the Anglican Communion?***

3.2.3 How then might a *Communion* approach serve the above direction for theological education? Some clues here arise from reflection on the way the Anglican Communion has developed various structures and agencies, both formal and informal, over time to connect the churches of the Communion and enable greater shared life, mutual exchange and strengthened sense of being in God's mission as the body of Christ. This of course is something of what is involved in the notion of 'bonds of affection' which in recent times have been strained to breaking point in some instances but nonetheless, of enduring importance for being a Communion of churches. Underlying the emergence of structures of connectivity (including the Instruments of Communion; extensive diocesan links; mission and development agencies; the Mother's Union;) is an attempt to find a balance between local mission and being church with a wider catholicity and sense of the whole. For Anglicans the movement is by nature bottom up, from local to global, from dispersed authority to focussed. The character of the Anglican Communion of churches is shaped by this fundamental movement of life in the body of Christ.

3.2.4 In this context the challenge for Anglicans is how to find a deeper and stronger common life, voice and action through the disparate, multiple and rich expressions of Christianity at the local, regional and provincial levels. This movement towards one another in obedience to the catholic character of the church is also part of God's mission that we are called to follow. As a consequence *a Communion approach to theological education also means following the mission of the Anglican Communion into fuller catholicity*. The future direction of theological education from a Communion perspective will accordingly also involve developing networks and/or structures that nurture the church's catholicity and coherence and in this way increase capacity to share wisdom for mission.

3.2.5 The future direction of *theological education in the Communion is thus a double movement* both (a) outwards encouraging new possibilities in mission at the local level of being church and (b) inwards to facilitate the coherence and catholicity of the Anglican Communion. The movement in both directions for theological education is the way that theological education contributes to God's mission through the church (Ephesians 3:10), However in this double movement the move towards greater coherence and catholicity across time and space is not an end in itself but a way by which the quality of communion among the peoples of the world might be strengthened and grow. In similar vein the movement out into local forms of church is not simply an end in itself but in order to bear witness in word and deed to the coming kingdom of God when God will be 'all in all'.

3.2.6 The double movement both inwards and outwards; from dispersed and on the edges to the centre; is never a simple dynamic. For example there is always a surplus of knowledge, wisdom and power that occurs through exchanges between peoples and between edges and centres and the whole process is far more open ended than normally understood. God is always breaking out of our overly restricted notions of how and where the Spirit of Christ is at work in the world. The wind of the Spirit truly blows where it wills and our calling is to follow as we are best able and to do so in the power of that same Spirit. What this means is that ultimately there are no final centres but multiple locations being constantly joined up through human yearning and the empowering work of Christ's Spirit. The Anglican Communion of churches is attuned to this reality through a polity that at once recognises the priority of the local church as the site for inculturation and engagement with the gospel and the restless way in which dispersed peoples are always seeking deeper communion with others across boundaries, learning from, suffering with and rejoicing in God's saving work in the world. Indeed God is always breaking into the world and then re-emerging from within as the power by which people find new life with one another and the Lord and giver of life. This means that our notions of catholicity are not static but dynamic and fundamentally expansive. God the Lord is calling more and more peoples into fellowship with him and each other. The framework for the one, holy and catholic church is basically apostolic and hence missiological. Theological education is nestled within this larger framework and takes its cue and purpose from such an environment.

3.2.7 This basic framework makes it clear that whatever structures are proposed of a more centred kind (structurally and organizationally) belong within a larger and more dynamic ecclesial vision and serve that. It also signals that the nurture and development of mission through theological education at the local level can benefit greatly from interaction and sharing of wisdom from the wider church.

### **3.3 Three important dimensions of theological education**

#### **3.3.1 Recognising the diversity of contexts for theological education**

3.3.2 The experience of TEAC over the past decade has highlighted the great variety on the ground regarding the nature and forces shaping theological education. This ought not be surprising given the diversity of cultures, ethnic and racial variety, languages, particular provincial histories and their relation to different mission agencies. How the churches in their multiplicity of contexts engage in mission is the key issue and theological education has to follow and nurture this effort above all else. This means it is context specific in shape and character. This is critical when it comes the question of appropriate resources.

#### **3.4 Developing conviviality, catholicity and coherence**

3.4.1 Finding that our place in the world is with each other within the joy of God; discovering that our lives are given zest and power as we realise we belong to the wider church catholic; such developments lead to a richer coherence as a Communion of

churches. Such things come as a gift waiting to be discovered and at the same time they are features of being the church that require commitment, openness and tenacity. Sharing lives and labouring in the gospel in ways that transcend ethnic, cultural and social differences is mutually beneficial and creates new capacity for service and mission at the local level. Working for a deeper coherence is therefore costly because it takes time and effort. This is especially the case when people are already stretched and under pressure (e.g. from their local church, its structures and bishops) to concentrate on the immediate and urgent rather than spend time and energy investing in networks and relationships that go well beyond the confines of the local context. However the effort to connect with others, share in the suffering and joy of others and discover a wider catholicity has real benefits. Primarily it creates new flows of energy and communication and opens up new possibilities for local education. We find a renewal in our speech and peoples' voices are released to offer praise to God and honour to each other. Second and associated with this is the benefit of growth in mutual understanding and the ability to communicate with one another. A Communion approach to theological education can contribute to an enhanced catholicity, coherence and conviviality in the gospel. It does this through its focus on learning and the pursuit of wisdom which always overflows into new areas and embraces more and more people of the earth.

### **3.5 Identifying the dynamic content of theological education**

3.5.1 What is the content of theological education and who is it for? These are critical issues for today's church. The Bible in the Life of the Church project has highlighted the importance of Scripture and communities of interpretation as critical for theological education. This accords with the Anglican Way Signposts identification of the four elements in the life of the Communion: formed by Scripture; shaped by Worship; ordered for Communion; and directed by God's Mission. These four began with a statement about being 'formed by Scripture' followed by 'shaped by worship'. Scripture and worship require a holy ordering and point the church towards its mission. The content of theological education moves through these four co-ordinates with priority on Scripture and Worship. Listening to Scripture and interpreting its meaning and significance together through worship and in our diverse contexts for mission is the crucible in which the content of theological education is forged.

3.5.2 One thing that is clear from the decade of TEAC's work is the immense variety of theology 'courses' operating in the Communion. There are similarities and overlaps and also local flavour and orientation. The notion of a 'one size fits all' is neither possible nor appropriate. The idea of a modular course relevant across the Communion may not be unrealistic but it would have to be developed in such a way that allows local adaptation. A web-based approach has distinct possibilities in this respect but it requires careful and professional development.

3.5.3 The challenge of content in theological education is the challenge of resources and identifying what is useful. Whatever is developed and/or initiated at the Communion level for local adaptation has to be sensitive to the dynamic way in which God's wisdom is learnt and practised in the local churches. This means resources have to be open-ended and capable of creative adaptation.

### **3.6 A Communion focus for theological education**

3.6.1 A Communion approach to theological education is the natural companion to a Communion that seeks to serve its Lord through local mission undertaken in a catholic and hence open, generous and ever expanding spirit.

However this report also alerts the church to the dangers of an over centralised and content rich approach to theological education at the Communion level. To serve the local what is required from the Communion is an approach that embodies flexibility, adaptability, capacity for network building and mutual sharing. What might this look like?

3.6.2 The past decade of TEAC work points to a twin focus in theological education:

**(a) *facilitating and developing resources that build capacity in local contexts***

**(b) *building networks that strengthen coherence and maximize shared learning throughout the Communion.***

3.6.3 The focus on *resource facilitation and development* has been significant in terms of output even though there is still much more that might be done. The *Ministry Grids*, booklists and packages and *The Anglican Way Signpost Series* are some examples. A question arises: is it the work of the Communion to *produce* resources or to *facilitate and initiate* resource development at local levels? Again this may not be a neat division and one may necessarily cross over into the other. Yet it is an issue that remains on the agenda. However part of the problem concerns the *nature* of the resources developed. To the extent that such resources are not sufficiently adaptable and user friendly in local contexts critics of resource development have an important point to make. This goes back to understanding the nature of the content of theological education as discussed briefly above. Finally and importantly a focus on resource development and facilitation provides an opportunity to encourage lay as well as clergy theological education at the local level.

3.6.4 The focus on *network building* can be observed through the variety of consultations - international and regional - that have been held over the period. These have been welcomed and helped to strengthen relationships across the Communion and enhanced the sense at the local level of belonging to something wider and richer. Because of the nature of theological education in *local* contexts (its focus, funding and accessibility) a network approach, though critical, tends to focus on clergy education and professional development. This focus can be broadened by developing networks and consultative gatherings at *regional* and *international* levels. Such environments help to generate new resources for both lay as well as clergy.

3.6.5 Facilitating the development of resources in collaboration with local contexts and assisting local initiatives is closely linked to building networks. Resource development and growing networks are inter-related and inform each other. Getting the right balance between resource facilitation and development and network building is important. It is equally important to determine the right method for developing networks and engaging in resource development. The experience of TEAC over the past decade and the early theological vision for theological education articulated at the Primates' meetings over a decade ago have informed the trajectory of theological education developed in this report.

### **3.7 Agenda for the future: Coordination, Resources and Networks**

#### **3.7.1 For the empowerment of the people of God**

3.7.2 In the light of the foregoing this report makes three key recommendations about what can be done at the Communion level. The TEAC working group believes these recommendations will enable theological education to empower the peoples of the Communion as they follow the mission of God in the world. These recommendations are threefold:

- (a) **coordination (including oversight and advocacy)**
- (b) **resource facilitation**
- (c) **network development**

Exactly what kind of coordination, resources and networks is of course critical and is briefly outlined below. Details regarding this are outlined below, not in a prescriptive sense but in a directional and aspirational sense. However the details regarding the kind of coordination, resourcing and networking have to be related to the purposes of theological education. It is critical that the insights from Part 1 of this report inform the specific recommendations which concern us now. With respect to the question of purpose the following comments are to be noted:

### **3.8 Becoming strategic about the purpose of theological education**

3.8.1 What does the purpose of theological education identified in Part 1 look like when transposed into concrete strategic actions in a future agenda? Three areas are critical and correspond to the three areas of coordination, resources and networks.

**3.8.2 Each of the above three areas identify specific strategic purposes.** Thus in resources the purpose is to serve the whole people of God; in networks the purpose of theological education concerns leadership development for men and women; in coordination there are a range of related activities designed to keep the vision burning bright and always before the church. In one sense these purposes are not neither surprising nor new and in fact flow from what has already been developed in this Report. But when it comes to specific recommendations we need to be quite clear about the implications of this report and follow these as carefully and faithfully as possible.

**3.9 Coordination:** From the perspective of the Communion it is a bottom line issue that the work of coordination, encouragement, connecting, oversight and advocacy receives a proper and adequate focus. The kinds of activities important for the empowering of theological education in the Anglican Communion requires coordination and oversight of general developments in theological education. Equally important is the need for such a function to also provide advocacy (a) for the work of theological education in the Communion (b) to remind the Communion what the vision is for theological education and how we may serve each other in this calling (c) to call attention to the imbalance of resources between different parts of the Communion (d) to seek funding for resources facilitation and resource mobilization and the development and production at the local and Communion level (e) to enable the Communion to make its contribution and learn from the wider ecumenical scene.

**3.10 Resources:** A major focus for the proposals under resources needs to be on equipping the whole people of God for their discipleship in the world. When resources are restricted to clergy training the people of God cannot fulfil their God given callings in the world. There is a wealth of energy, capabilities and vision for the kingdom and it is held within the whole church and needs to be released. A Communion approach to resourcing theological education looks to both men and women of the church of Jesus Christ to play their part in the work of the gospel. Importantly when it is discipleship of the whole people of God clergy and lay people are brought together; all are to be equipped. This is a genuinely collaborative activity from Lay People exercising their baptismal vocation in the world through to Primates practicing discipleship in their own callings.

**3.11 Networks:** A major focus for the proposals under networks needs to be on leadership development in theological education for both men and women in the Communion. Raising new leaders and teachers (both lay and ordained) whose scholarship is grounded in the Scriptures, mature spiritual life, pastoral wisdom and evangelical passion for the gospel is critical for the coming church as it serves Christ in the world. An important aspect of networks is the way they can foster face-to-face interactions with all the benefits that arise from this.

### **3.12 Fleshing out the three areas of recommendations**

#### **3.12.1 Providing coordination, oversight and advocacy**

3.12.2 Sustaining and growing resources and networks flagged above and detailed more fully below cannot occur without adequate coordination, oversight and advocacy. The purpose of these related activities of coordination is to enhance and deepen the variety of initiatives in theological education and leadership in the Communion (both currently existing, those newly emerging and those yet to unfold). This occurs through facilitating good quality communication and this in turn strengthens coherence and focus within diversity. The intention is always to focus on facilitating, and growing resources and networks that add value and volume to the weight of theological education in the

Communion. Creative generation of resources and nurture of networks are the key foci for the future. This goal is woven into the life and mission of the Anglican Communion. At heart this is an issue of responsible discipleship in the world; a discipleship that is intelligent, purposeful and spiritually discerning as it follows in the footsteps of the Lord. But it takes time, patience, and wisdom as well communicative competence and theological entrepreneurship.

### *3.12.3 A Standing Commission for Theological Education*

**3.12.4 The argument of this report is that there needs to be a concerted effort to establish a permanent commitment at the level of the Communion to theological education.** It has been noted on more than one occasion that a serious commitment by the Communion to Theological Education might warrant the establishment of a Standing Commission in the Communion for Theological Education. This would require funding for a Director, associated support, program costs and a properly constituted group. This requires a commitment to the vision articulated in this report and a commitment to ensuring strong funding as a core budget item of the ACO.

### *3.12.5 A Director for Theological Education*

3.12.6 In the absence of a Standing Commission as identified it is absolutely vital that a fulltime Director for Theological Education be appointed. In 2004 the position of Director of Theological Studies was established (4 days per week) to coordinate the work of TEAC. This position helped to facilitate the TEAC Working Group and exercise oversight over the emerging networks and initiatives of TEAC. The appointment of a fulltime Director also requires associated support, program costs

## **3.13 Resources**

- The Anglican Way Signpost series – under direction from a co-ordinator and editorial board
- Project on Biblical literacy and hermeneutics as a flow on from The Bible in the Life of the Church project. Focus would be two-fold: the academy (and those influenced by the academy) and the local church.
- Further development and ongoing management of theological education on the Communion website
- Web based resource on Anglicanism
- Database of Anglican theologians – this needs to be expanded into a website with far more information and linkages. For comparison of the kind of potential resource here see the website for ‘community of science’; an extensive resource identifying scholars, research work, publications, interests, key papers, links.

- Communications – 6 monthly *e* newsletter with issues and stories and resources from around the Communion.
- Encouragement of the production of theological resources reflecting different local contexts including translation of resources into different languages of the Communion
- Theological resourcing for leadership development

### **3.14 Network Proposals**

#### **3.14.1 Networks**

- The proposals regarding networks and consultations represent the types of things we believe are important to occur in the life of the Communion. In this sense they are indicative only. They might include the following:
- Web-based networks for information sharing, teaching material, communication.
- Principals of Anglican Seminaries/Anglicans in leadership in ecumenical theological institutions
- Women in theological education network

#### *3.14.2 Consultations: theological education face-to-face*

- Each year TEAC or a future body to be involved in two consultations each year (a) assisting in the coordination of a regional consultation and (b) another consultation in the Communion operating on a three-year cycle. In respect to (b) there is provision for a Tri-annual consultation on a particular theme. The tri-annual consultations with a recurring focus on Principals of Anglican seminaries, Anglican women in theological education, plus a third tri-annual consultation on a chosen theme and open to all.
- Annual Regional consultation – this provides a critical way to gather theological educators on a regional with a yearly moving provincial/regional focus
- Tri-annual Anglican women in theological education
- Tri-annual consultation of principals of Anglican seminaries
- Tri-annual open consultation on a theme e.g. post-war reconciliation; leadership.

### 3.14.3 *Associated linkages within a network approach*

3.14.4 The above Communion foci for theological education ensures both clergy and lay people find avenues for development of theological skills and understanding. A Communion focus would necessarily invest in nurturing linkages and cooperative ventures with a range of other Communion networks and agencies. This connecting function with agencies and groups such as those listed below would not constitute the main focus for a Communion approach but it would ensure that synchronicities that might arise between different ventures and networks and sharing in common projects might be facilitated.

- GATA (Global Anglican Theological Academy)
- ANITEPAM (African Network of Institutions of Theological Education Preparing Anglicans for Ministry)
- USPG Leadership Development Program (USPG now known as Us)
- Anglican Contextual Studies Collaborative (ACSC)
- Courses for new Bishops International Study Centre Canterbury and through TEC
- Course for new priests through the International Study Centre Canterbury
- *Journal of Anglican Studies*
- Institutes for Ministerial Leadership across the Communion

## 4. Appendix: Stock-take TEAC at 2011

### 4.1 Achievements

The achievements over the past decade fall into two broad areas:

#### 4.1.2 (a) *Resources:*

- Development and distribution of outcomes based *Ministry Grids* for bishops, priests, deacons and laity. Website:  
<http://www.anglicancommunion.org/ministry/theological/teac/grids/index.cfm>
- Development of TEAC website:  
<http://www.anglicancommunion.org/ministry/theological/index.cfm>
- Development of an Anglican Way booklist and distribution to over 30 Anglican theological institutions. See website:  
<http://www.anglicancommunion.org/ministry/theological/teac/anglican/keytexts.cfm>
- Translation of *Something in Common* (Adrian Chatfield) into four languages apart from English (Spanish & Portuguese [CD], and Swahili [hard copy])
- Development of *The Anglican Way* document and translated into French, Spanish, Swahili. Website:  
<http://www.anglicancommunion.org/ministry/theological/signposts/english.cfm> • •
- Development, translation and distribution of two booklets in the Anglican Way Signposts Series
  - (a) *The Anglican Way: Signposts on a Common Journey*, translated in Spanish, and Chinese and (b) *Mission and Evangelism*.
- Series of articles on 'Using the Bible' edited Roger Brown for the Anglican/Episcopal World.

#### 4.2.3 (b) *Networks/personnel/partnerships:*

- *Director of Theological Studies* position established
- *Regional Associates* appointed (Africa, South America, East Asia/Australasia)
- *Continuing Ministerial Education programs* run by TEAC in the Provinces (Harare and Sri Lanka)
- *Inaugural consultation for Principals of Theological Colleges* (38 from across the Communion)
- Women theological educators consultation March 2009
- *Development of TEAC website* for future data bases of theologians and institutions
- TEAC contribution to Lambeth 2008
- Gathering of significant data regarding state of theological education in the Communion
- Liaising with various bodies in the Communion including the Archbishop of Canterbury, Primates, ACC, Provincial bodies/Synods and Grant making bodies

- Consciousness raising of theological education as a priority through work of TEAC and development of its profile in the Anglican Communion

## **4.2 Work in process**

### 4.2.1 (a) *resources*:

- *Ministry Grids* for bishops, priests, deacons and laity continued distribution
- Updating of the Anglican Way booklist and continuing distribution to Anglican theological institutions
- Translation of *Something in Common* into Swahili
- Development of a further 10 booklets in *The Anglican Way Signposts Series* and translation of the same.
- Continued output from the Bible in the Life of the Church project.
- Exploration of possible modules in Anglican Studies and on line mode of delivery

### 4.2.2 (b) *networks*:

- Continuing development of the theological education section of the Communion website
- Continuing development of data base of theological educators/Anglican and ecumenical theological institutions
- Establishment and development of Regional Associates/consultations
- Planning Principal's consultation 2014

## **4.3 Challenges**

- To undertake and sustain the above work in the twin areas of resourcing and networks for the next decade.
- To continue to articulate, promote and nurture theological education in the Communion in the service of the 5 marks of mission.
- To secure organisationally and financially theological education as a Communion priority
- To develop the work of TEAC in relation to other institutions and groups (e.g. International Study Centre in Canterbury, mission agencies, theological colleges, IASCUFO) who are committed to supporting cross-regional theological education in the Communion
- Particular emphasis needed in forging and nurturing networks with women theological educators through GATA and ANITEPAM (the African Network of Institutions of Theological Education Preparing Anglicans for Ministry)
- To grow the network of Principals of theological colleges and assist in the development and nurture of the next generation of theological leaders, theologians and teachers.
- To give special attention to the encouragement of women in theological

- education and their role in leadership through connection with GATA and other agencies and institutions
- To develop a sustainable way of providing ongoing continuing theological and ministerial education to those parts of the Communion in greatest need
  - To assist the Communion to reflect and enact new ways of engaging theologically with the needs of the church and the world in local contexts.

TEAC Working Group  
Sri Lanka, March, 2012.

**KEEP UP TO DATE**

**VISIT THE THEOLOGICAL EDUCATION PAGES**

**ON**

**THE ANGLICAN COMMUNION  
WEBSITE**

**<http://www.aco.org/ministry/theological/index.cfm>**

