

Theological Education in the Anglican Communion (TEAC)

Report to ACC-14 and request for establishment of new phase of the Working Party

“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 the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ.” (*Ephesians 4.12-13, foundational biblical text for TEAC*)

Theological Education in the Anglican Communion (TEAC) is a Working Party which was established by the Anglican Primates in 2002. Since then it has reported to each of the Primates’ Meetings, and also made a presentation in June 2005 at Nottingham to the meeting of ACC 13. Additionally it has reported regularly to most meetings of the Joint Standing Committee of ACC and the Primates. The report to the Joint Standing Committee in March 2006 was particularly detailed and sought to set out TEAC’s vision for theological education. Copies of that report will be available in Jamaica for those who have not yet seen it.

The current report therefore will focus on the work of TEAC since June 2005. It also introduces, and provides the background to, the request that will be made at ACC 14 for a resolution to be passed establishing a new phase of TEAC.

A. TEAC 2005-2009

During this period TEAC has held three major residential meetings, and several smaller meetings involving either members of the Steering Group and/or the Convenors of the Target Groups¹. Other than that it worked by email correspondence among members of the Target Groups, which functioned better in some cases than in others. The three major meetings were:

- A meeting of the entire body of TEAC in Johannesburg, January 2006
- A meeting of the Anglican Way Target Group and invited consultants in Singapore, May 2007
- A meeting of Anglican Women Theological Educators held in Canterbury, UK, in February/March 2009. This particular meeting was organised by TEAC, and five members of the Working Party were present. However most of the participants at the meeting were women, from various parts of the Anglican Communion, who had not previously been involved with TEAC’s work.

Work accomplished by TEAC or in progress includes:

¹ TEAC’s current structure includes a Steering Group and five Target Groups. Each Target Group focuses on a particular aspect of theological education namely: Theological Education for Bishops; Theological Education for Priests; Theological Education for Vocational Deacons and Licensed Lay Ministers; Theological Education for the Laity; Theological Education in the Anglican Way. The Chair of the Steering Group is Rt Revd Greg Venables (Southern Cone); the Vice-Chair is Rt Revd Robert Paterson (Wales/England); the Secretary is Mrs Clare Amos, who is the Director of Theological Studies in the Anglican Communion Office.

1. Statement of rationale, principles, structuring of TEAC's work

Material has been offered setting out in systematic form a rationale for the work of TEAC (and for the importance of theological education in the Anglican Communion). A description of TEAC's work as seeking to respond to three key questions has been developed, in order to communicate succinctly the importance of what the Working Party is seeking to achieve. *Why* is theological education important for Anglican Christians? *What* are the ideals, goals and outcomes that we should aiming for? And *how* can we help to enable such goals to be met, given the disparity in resources and other constraints which affect the life of the Anglican Communion?

2. The outcomes based competency grids

These are a set of tables that have been produced which set out the 'competencies' that are ideally needed by those exercising various forms of ministry and/or discipleship in the Anglican context. The grids are designed to highlight the different competencies needed at different stages of a person's vocation e.g. in the case of priests, competencies needed at the point of selection for training, at the time of ordination to the priesthood, and after a number of years in ministry. They are designed to make clear that theological education for Christians should not cease at the point of ordination or confirmation. The competencies suggested include spiritual, intellectual and practical experience and skills. Seven competency grids are available relating to Bishops; Priests; Vocational Deacons; Licensed Lay Ministers; the Laity; and two rather different grids relating to aspects of the Anglican Way. We have worked hard to ensure that these grids are distributed and 'owned' (with local adaptations as appropriate) by the Churches of the Anglican Communion. All the grids are available on TEAC's website at <http://www.anglicancommunion.org/ministry/theological/teac/grids/index.cfm> . Sample paper copies will be available at ACC 14.

1. The Anglican Way

A major focus of TEAC's work during the last two-three years has been on the importance of ensuring that 'the Anglican Way' is explored and communicated as part of a person's theological education for ministry or discipleship. To this end the following work has been achieved/is in progress.

a) Signposts statement

This ground-breaking statement, developed out of the work of TEAC and completed at the 207 TEAC meeting in Singapore, seeks to set out in a concise form the key elements of 'the Anglican Way', particularly as they form part of theological education. One of the features of the statement is the way it seeks to show how different aspects of Anglican identity 'Formed by Scripture', 'Shaped by Worship', 'Ordered by Communion' and 'Directed by God's Mission' flow into each other and inform each other. In this statement 'Mission' becomes both the goal and the inspiration for our self-understanding as Anglicans. The Signposts statement is available in English, French, Spanish and Swahili and can be found on the TEAC website at : <http://www.anglicancommunion.org/ministry/theological/signposts/english.cfm>

It has been incorporated as Appendix One to this Report.

b) Signposts booklets

These are a series of booklets called the 'Signposts series' which seek to develop, expand upon, and present in an appropriate educational way, specific aspects of the 'Signposts statement'. The first two have been produced as printed booklets and electronically; three or four other booklets are already in the pipeline. Copies of the first two booklets, No. 1 – exploring the Signposts Statement as a whole No. 2 on an Anglican approach to Mission and Evangelism will be available in Jamaica. We would welcome specific suggestions for future booklets in the series. Our hope is (assuming that funds allow) to translate at least some of these booklets into languages other than English.

c) Supply of books on the Anglican Way to theological colleges

Supported by grants from the Compass Rose Society, TEAC is seeking to supply a set of key books on Anglican Studies to theological colleges around the Anglican Communion that request these books. These are books that we believe should be in the library of all colleges training people for ordination to the Anglican ministry. The bibliography can be found at:

www.anglicancommunion.org/ministry/theological/teac/anglicanway/keytexts.cfm

So far we have supplied 30 colleges – and have a list of 15-20 more who have requested the books when further funds allow.

d) Translation of *Something in Common*

The provision of the books referred to in (c) above was an important reminder to us that there were very few resources on Anglicanism available in languages other than English. With this in mind we selected one well regarded book on Anglicanism *Something in Common* by Adrian Chatfield and have organised the translation of this book into Spanish, Portuguese and Swahili. The French translation is in process. The Spanish and Portuguese translations are available on CD, the Swahili translation in hard copy. Copies will be available at ACC 14 both for inspection and for taking away – if the translation can be of use to you. We would welcome assistance to ensure that the availability of this resource is widely known throughout the Anglican Communion, and are also interested in working with Provinces if they wish to organise the translation of *Something in Common* into further languages.

e) Possible module on Anglican Studies

During the last couple of years we have considered whether or not to seek to provide a module on 'Anglican Studies' to be made available using distance learning resources via the Anglican Communion website. There are a number of questions that would need to be sorted out e.g. what 'level' would we be aiming at? How 'formal' would the module be? Should it be accredited? How (if at all) would any tutorial support be provided? Although these are significant questions we receive such regular comment about the need for such a study module, that we are wanting to take the issue further, and hope to work further on this in the year after ACC 14. Comments and suggestions relating to this aspect of TEAC's work would be particularly welcome.

2. TEAC website

As will already be clear from the web references given above, TEAC's website is already fairly substantial. We have a policy of seeking to make available on the website our 'work in progress' to invite comment from members of the Anglican Communion. We are also seeking to build up this Theological Studies/TEAC section of the Anglican Communion website to be a major resource for Anglicans engaged in any form of theological education. This is itself ongoing 'work in progress', but members of the AC might like to explore the website at the stage it is now, and make suggestions for further development. We suggest you start by going to:

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

One website based project that we are hoping to activate as soon as possible after ACC 14 is the establishment of a database of Anglican theologians/theological educators with details of their particular skills and interests. There is also the question of the database of Anglican theological colleges, courses and training institutions. Until fairly recently this was administered by CUAC (Colleges and Universities of the Anglican Communion). CUAC have now suggested to us that we might take over work on this database, and updating it will be a major priority in the coming months.

3. Women theological educators consultation

The most recent major event in the life of TEAC has been a consultation for approximately 35 Anglican women theological educators. The choice of this professional group was due to the under representation of women in theological education, both as teachers and as learners, in some parts of the Anglican Communion. It was an extremely fruitful week, 23 February – 2 March 2009, and as well as sharing themes and experiences from the various contexts represented by the women, the consultation spent part of the week working in six task groups. The task groups agreed to take forward the following concerns:

a) Mentoring

Develop principles and protocols for the practice of mentoring potential theological educators, and guidelines both for those who could offer themselves as mentors and those who could benefit from such assistance.

b) Network

Establish a network for Anglican women who are theological educators to offer support and encouragement to each other, and to promote the role of women as theological educators.

c) Standards and Goals in theological education

Gather information from around the Provinces in order to educate ourselves on this topic and to stimulate thinking and response on the part of others. On the basis of the information received we will propose competencies needed by theological educators.

d) Pedagogical issues

In view of the marginal status of women in church and society in most parts of the Anglican Communion, seek to mainstream women's issues and

perspectives in all theological education courses and encourage the development of specific courses in women's studies.

e) The Latin American region

Address specifically Latin American needs and concerns identified by members of the consultation from the Latin American region. As a consultation we affirm that this is a valuable part of our total work, and illustrates the importance of the contextual dimension in theological education.

f) Global Anglican Theological Academy for Women in Leadership

Establish a specific structure for helping in the development of a number of younger women from the two-thirds world as academic leaders for the future global Anglican Communion.

A number of the issues, particularly in c) and e) above, relate to theological education for both men and women.

The fruits of the consultation will provide a considerable agenda for TEAC to take forward in the immediate and medium term future.

4. TEAC and the Lambeth Conference

TEAC made a worthwhile contribution to the Lambeth Conference. As well as organising a number of self-select groups, it contributed to the documentation available in the Lambeth Reader. Perhaps most significantly the format for the Indaba exploration of 'The Bishop and the Anglican Way' was drawn from the TEAC 'Signposts' model, which has in turn been reflected in the Lambeth Conference Reflections document.

5. Staffing and Funding issues

The Director of Theological Studies, Clare Amos, acts as the Secretary to TEAC and spends about 60% of her working week on TEAC work (she is also responsible for inter faith concerns and works one day a week for USPG: Anglicans in World Mission). Her brief in the area of theological education is wider than purely TEAC work, for example she has been used as a consultant by the Church of Ireland as they restructured their theological education curriculum. As she is by training a biblical scholar she sometimes has a particular involvement in biblical studies concerns, for example being part of the team that wrote the Lambeth Conference Bible Studies and has, along with the Secretary-General and others, worked on the proposal for 'The Bible in the Life of the Church' project. She has been in the post in its current format since January 2006, although she was involved in the work of TEAC on a more part-time basis previous to that.

She works with three Regional Associates, who were appointed in May 2007. These are Rt Revd Michael Fape (Nigeria), Revd Sally Sue Hernandez Garcia (Mexico) and Revd Joo Yup Lee (Korea), who work for TEAC one day a week – helping in a variety of ways e.g. translation, course writing, distribution, to take forward the work of TEAC in their region. We still need to exploit the potential for the work of these Regional Associates more fully – however pt 5e) above will certainly give Sally Sue Hernandez a substantial agenda to take forward over the coming two-three years.

As regards funding TEAC is not supported at present by the core Anglican Consultative Council budget. Instead, both for staffing and project costs it relies on the support of a number of funding agencies. These include: Trinity Church, Wall St; St Augustine's Foundation; St Boniface Trust; Compass Rose Society; the Archbishop of Canterbury's Anglican Communion Fund. Their considerable generosity has enabled us to carry out the work to date, and we believe that their willingness to continue support shows that the importance of theological education is widely realised.

B. The 'new' TEAC

It has become clear during the past year that TEAC in its present structure i.e. with 35 people in the specific Target Groups has probably come to the end of its natural life. This does not mean that Communion wide involvement in theological education issues should come to an end – far from it, we are proposing that a 'new TEAC' should be established to work more strategically particularly in the areas of the Anglican Way and supporting theological educators (the Women Theological Educators' Consultation was a foretaste of this) . Because the original TEAC was a Working Party accountable to the Anglican Primates, Bishop Greg Venables, Chair of TEAC, took to the recent meeting of the Primates in Alexandria the following suggestion, 'to draw the work of TEAC in its present form to a close, and to establish it in a new phase of its work. The formal establishment of this new phase (provisionally known as TEAC 2) would take place at ACC 14.' The Primates Meeting concurred with this suggestion, and we present to you a proposal for the structure and tasks of the new TEAC (to be called 'TEAC 2'). The Primates' Meeting have seen, and are content with, these suggestions as regards structure and tasks, though they also noted the importance of ensuring that the theological education of laity was not neglected.

Proposed Structure

1. TEAC 2 would be steered by an international group of 8-10 people, reflecting different regions of the Anglican Communion and different 'stakeholders' in terms of theological education (e.g. bishops, theological educators, lay people). They would meet once a year for a residential meeting. The Director of Theological Studies and the TEAC Regional Associates would be present at the meeting. The Director would act as Secretary to it. The Chair of the body would be chosen by the Archbishop of Canterbury in consultation with the Secretary General; the members will be selected by the Secretary General in consultation with the Archbishop of Canterbury.
2. TEAC 2 would be accountable to the ACC.
3. Additionally the Director would seek to set up and keep in regular communication with a 'network' of Provincial theological education /Directors of Ministry.
4. It would be envisaged that particular foci of the work of TEAC 2 would be
a) the relation to the Anglican Way
b) in support of theological educators (understanding this term in a wide sense e.g. not simply college/course staff, but including those working as diocesan staff in the area of theological education for laity and clergy)

Proposed Tasks

1. To monitor, support and develop the work of the Director of Theological Studies and through him/her the work of the Regional Associates.
2. To sustain and continue ongoing projects developed by TEAC 1 e.g. the supply of textbooks to Anglican theological colleges, the translation of material into languages other than English; the distribution (and possible translation) of the ministry grids.
3. To develop and expand the 'Signposts' series.
4. To develop theological underpinning (e.g. reflection on the ordination vows) for practical work in the area of theological education.
5. To support the work of Anglican theological educators and theological education institutions as appropriate and realistic (e.g. by gathering people/consultations provision of resources).
6. To work with a network of other institutions and groups (e.g. the International Study Centre Canterbury, mission agencies, theological colleges) who are committed to supporting cross-regional theological education in the Anglican Communion
7. To consider establishing an internationally available module on Anglican Studies
8. To develop the theological education section of the Anglican Communion website with theological resources, a database of Anglican theological educators and an updated list of theological training institutions.
9. To offer consultancy to Provinces in the area of theological education as requested and as resources may be available.
10. To offer general support to 'The Bible in the Church' project (although dedicated groups to take this forward would be established.)
11. To nurture the network of Provincial Directors of Ministry/Training.
12. To accomplish other tasks in the area of theological studies/theological education that it is requested to undertake by the Archbishop of Canterbury, the Secretary General or the Joint Standing Committee.

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At ACC-14, we will be inviting you to scrutinize this suggestion, soliciting discussion, and asking the meeting of ACC to approve the establishment of TEAC 2.

Clare Amos
Director of Theological Studies
23 March 2009

Appendix One

Theological Education for the Anglican Communion (TEAC)

The Anglican Way: Signposts on a Common Journey

This document has emerged as part of a four-year process in which church leaders, theologians and educators have come together from around the world to discuss the teaching of Anglican identity, life and practice. They clarified the characteristic ways in which Anglicans understand themselves and their mission in the world. These features, described as the 'Anglican Way', were intended to form the basis for how Anglicanism is taught at all levels of learning involving laity, clergy and bishops. This document is not intended as a comprehensive definition of Anglicanism, but it does set in place signposts which guide Anglicans on their journey of self-understanding and Christian discipleship. The journey is on-going because what it means to be Anglican will be influenced by context and history. Historically a number of different forms of being Anglican have emerged, all of which can be found in the rich diversity of present-day Anglicanism. But Anglicans also have their commonalities, and it is these which hold them together in communion through 'bonds of affection'. The signposts set out below are offered in the hope that they will point the way to a clearer understanding of Anglican identity and ministry, so that all Anglicans can be effectively taught and equipped for their service to God's mission in the world.

The Anglican Way is a particular expression of the Christian Way of being the One, Holy, Catholic and Apostolic Church of Jesus Christ. It is formed by and rooted in Scripture, shaped by its worship of the living God, ordered for communion, and directed in faithfulness to God's mission in the world. In diverse global situations Anglican life and ministry witnesses to the incarnate, crucified and risen Lord, and is empowered by the Holy Spirit. Together with all Christians, Anglicans hope, pray and work for the coming of the reign of God.

Formed by Scripture

1. As Anglicans we discern the voice of the living God in the Holy Scriptures, mediated by tradition and reason. We read the Bible together, corporately and individually, with a grateful and critical sense of the past, a vigorous engagement with the present, and with patient hope for God's future.
2. We cherish the whole of Scripture for every aspect of our lives, and we value the many ways in which it teaches us to follow Christ faithfully in a variety of contexts. We pray and sing the Scriptures through liturgy and hymnody. Lectionaries connect us with the breadth of the Bible, and through preaching we interpret and apply the fullness of Scripture to our shared life in the world.

3. Accepting their authority, we listen to the Scriptures with open hearts and attentive minds. They have shaped our rich inheritance: for example, the ecumenical creeds of the early Church, the Book of Common Prayer, and Anglican formularies such as the Articles of Religion, catechisms and the Lambeth Quadrilateral.
4. In our proclamation and witness to the Word Incarnate we value the tradition of scholarly engagement with the Scriptures from earliest centuries to the present day. We desire to be a true learning community as we live out our faith, looking to one another for wisdom, strength and hope on our journey. We constantly discover that new situations call for fresh expressions of a scripturally informed faith and spiritual life.

Shaped through Worship

5. Our relationship with God is nurtured through our encounter with the Father, Son and Holy Spirit in word and sacrament. This experience enriches and shapes our understanding of God and our communion with one another.
6. As Anglicans we offer praise to the Triune Holy God, expressed through corporate worship, combining order with freedom. In penitence and thanksgiving we offer ourselves in service to God in the world.
7. Through our liturgies and forms of worship we seek to integrate the rich traditions of the past with the varied cultures of our diverse communities.
8. As broken and sinful persons and communities, aware of our need of God's mercy, we live by grace through faith and continually strive to offer holy lives to God. Forgiven through Christ and strengthened by word and sacrament, we are sent out into the world in the power of the Spirit.

Ordered for Communion

9. In our episcopally led and synodically governed dioceses and provinces, we rejoice in the diverse callings of all the baptized. As outlined in the ordinals, the threefold servant ministries of bishops, priests and deacons assist in the affirmation, coordination and development of these callings as discerned and exercised by the whole people of God.
10. As worldwide Anglicans we value our relationships with one another. We look to the Archbishop of Canterbury as a focus of unity and gather in communion with the See of Canterbury. In addition we are sustained through three formal instruments of communion: The Lambeth Conference, The Anglican Consultative Council and The Primates' Meeting. The Archbishop of Canterbury and these three instruments offer cohesion to global Anglicanism, yet limit the centralisation of authority. They rely on bonds of affection for effective functioning.
11. We recognise the contribution of the mission agencies and other international bodies such as the Mothers' Union. Our common life in the

Body of Christ is also strengthened by commissions, task groups, networks of fellowship, regional activities, theological institutions and companion links.

Directed by God's Mission

12. As Anglicans we are called to participate in God's mission in the world, by embracing respectful evangelism, loving service and prophetic witness. As we do so in all our varied contexts, we bear witness to and follow Jesus Christ, the crucified and risen Saviour. We celebrate God's reconciling and life-giving mission through the creative, costly and faithful witness and ministry of men, women and children, past and present, across our Communion.
13. Nevertheless, as Anglicans we are keenly aware that our common life and engagement in God's mission are tainted with shortcomings and failure, such as negative aspects of colonial heritage, self-serving abuse of power and privilege, undervaluing of the contributions of laity and women, inequitable distribution of resources, and blindness to the experience of the poor and oppressed. As a result, we seek to follow the Lord with renewed humility so that we may freely and joyfully spread the good news of salvation in word and deed.
14. Confident in Christ, we join with all people of good will as we work for God's peace, justice and reconciling love. We recognise the immense challenges posed by secularisation, poverty, unbridled greed, violence, religious persecution, environmental degradation, and HIV/Aids. In response, we engage in prophetic critique of destructive political and religious ideologies, and we build on a heritage of care for human welfare expressed through education, health care and reconciliation.
15. In our relationships and dialogue with other faith communities we combine witness to the Lordship of Jesus Christ with a desire for peace, and mutual respect and understanding.
16. As Anglicans, baptized into Christ, we share in the mission of God with all Christians and are deeply committed to building ecumenical relationships. Our reformed catholic tradition has proved to be a gift we are able to bring to ecumenical endeavour. We invest in dialogue with other churches based on trust and a desire that the whole company of God's people may grow into the fullness of unity to which God calls us that the world may believe the gospel.

*TEAC Anglican Way Consultation
Singapore, May 2007*