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LEON PACALA, Associate Editor

LISA MORSE, Editorial Assistant

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Robert D. Galloway, Artist, Dayton, Ohio

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**Patterns of Globalization: Six
Studies**

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CONTRIBUTORS TO THIS ISSUE

T. ERSKINE CLARKE, Professor of American Religious History,
Columbia Theological Seminary, Decatur, Georgia

JAMES N. PANKRATZ, President, Mennonite Brethren Bible
College, Winnipeg, Manitoba, CANADA

ANNE C. REISSNER, Associate Professor of Kerygmatic Theology,
St. Francis Seminary, Milwaukee, Wisconsin

DAVID A. ROOZAN, Director, Center for Social and Religious
Research, Hartford Seminary, Hartford, Connecticut

DAVID S. SCHULLER, former Associate Director, The Association
of Theological Schools, Dayton, Ohio

ROBERT L. STIVERS, Professor of Religion, Pacific Lutheran
University, Tacoma, Washington

RICHARD F. VEITH, Swander Professor of Systematic Theology,
Lancaster Theological Seminary, Lancaster, Pennsylvania

RONALD C. WHITE, Jr., Visiting Professor of Church History, The
School of Theology at Claremont, Huntington Library and Art
Gallery, San Marino, California

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EDITORIAL

David A. Roozen

Twenty-seven faculty and administrators edged to the front of their chairs. A seminary president was beginning his response to preliminary drafts of papers that, in revised form, would be published as, "Fundamental Issues in Globalization" (*Theological Education*, Spring, 1990). "I want to thank the authors for their careful and thoughtful analysis," he began. "These papers certainly clarify and extend, in a most helpful way, the increasingly nuanced understandings that are emerging of the conceptual and theological issues at stake in our concern with globalization." "But," he continued:

I'm at a slightly different place. Where I really need help is on how to translate all this into the praxis of my institution; how to institutionalize it within our program and core commitments. What do we know about this?

Although the process of preparing the six case studies of "global" programs and the concluding article on implications for institutional change contained in this current issue of *Theological Education* began well before the president's question, the question cuts to the heart of the issue's intent. What does it look like when conversation and reflection turn toward implementation? What can we learn from the experience of institutions that have developed programmatic embodiments of globally oriented commitments?

After six years of work by the Shriver Committee, the Association of Theological Schools at the thirty-fifth Biennial Meeting in 1986 formed a Task Force on Globalization which was given a mandate to prepare ATS member schools for the 1990s as a "decade of globalization." Funding from the Pew Charitable Trusts enabled the Task Force to sponsor a variety of research and programs directed toward this end. The above noted collection of papers on fundamental issues in globalization is one expression of that effort, as was the 1990 Summer Institute on Globalization, and the 1989 survey on globalization in theological education.¹ This issue of *Theological Education* is yet another.

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The six case studies were commissioned by the Task Force's Study/Survey Committee, chaired by Faith Burgess. I was invited by the committee to design and manage the process of preparing the cases. The cases were intended to combine description and critical reflection. Specifically, case writers were asked to include:

- A. A description of the historical development of and originating motivations for the program;
- B. A description of the program's goals and process as experienced by leaders and participants;
- C. An elaboration of the institution's learnings about the bridges and barriers to the implementation of such programs;
- D. Critical reflection concerning the pedagogical and theological assumptions underlying the program, and efficiency of the program.

The six programs presented in the cases were chosen by the committee to include as much diversity as possible among different global understandings, different theological understandings, different program foci and different stages of development; as well as denominational background and regional setting. The programs were *not* chosen with the expectation that they necessarily represented "best of class." Nevertheless, each program was well recommended to the committee, and was chosen with the expectation that it offered positive learnings.

Case writers were selected on the basis of their case writing experience, understanding of theological education, and proximity to the selected programs. "Globalization" experience was not a prerequisite. None of the originally selected case writers were employed by their case institution. However, each case writer was

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teamed with an internal consultant. Figure 1 lists the case writers, internal consultants, case institutions, and focal programs of the cases.

FIGURE 1: Globalization Cases

Writer	Internal Consultant	Institution	Case Program
Richard Vieth	John C. Wagner	United Theological Seminary	Transcultural Experience
Robert L. Stivers	Tim Weber	Denver Baptist Seminary	Pilot Immersion Project
Ronald White	Jeremiah McCarthy	St. John's Seminary Camarillo, CA	Multicultural M.Div.
James N. Pankratz	Terry Anderson	Vancouver School of Theology	M. Div. in Native Ministries
Erskine Clarke*		Columbia Theological Seminary	Alternative Context for Ministry
Anne Reissner	Robert Schreiter	Catholic Theological Seminary	World Mission Program

*Louis Weeks began the process as case writer, but had to withdraw. Erskine Clarke was serving as internal consultant and switched roles to case writer upon Weeks's withdrawal.

The case writers met for an initial briefing during a Task Force conference at Maryknoll, New York, November 10-12, 1989. The purpose of the cases was outlined, and the writers developed a common protocol to use as a framework for constructing their cases. A number of analytical case studies of educational programs were also reviewed, as was literature on institutional change. A major consideration for holding the briefing within the context of the Task Force conference was the opportunity it provided for case writers to interact with Task Force members and guests, and to participate in the review of drafts of Task Force commissioned papers on fundamental issues in globalization.

Writers prepared initial drafts of cases based on the equivalent of approximately two days on site at their case institutions; comprehensive reviews of institutional documents related to the program under consideration; and innumerable follow-up, often telephone conversations.

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Drafts were reviewed by the writers' internal consultants and then again at a two-day writers' conference held in May, 1990. The conference also afforded the opportunity for David Schuller to have an extended discussion with writers about emerging learnings from the cases about institutional change.

The cases and concluding article on implications for institutional change represent a commitment on the part of the Task Force to help move the discussion of globalization toward implementation, and special thanks are due the Task Force and the Pew Charitable Trust for their initiative in this process. Special thanks are also due the institutions that graciously agreed to open themselves to published, external review; and for the time, insight and candor of all their staff and students who participated in the study, especially the internal consultants. David Schuller has carried a larger share of ATS staff responsibility for globalization for nearly ten years, and his gentle leadership has been deeply appreciated by all with whom he has worked. My special appreciation for his staff work with the Study/Survey Committee during the formative period of the case study design, and for his willingness to bring his years of experience observing theological education to bear in his concluding article on institutional change. Appreciation also to Gail Buchwalter King for carrying our project to completion, both in her role as editor of *Theological Education*, and more importantly, as ATS staff to the Task Force following David Schuller's departure. My most heartfelt thanks, however, is to the case writers. It is a rare pleasure to work with such a responsive and congenial group.

¹ENDNOTE

1. See David A. Roozen, "If our Words Could Make It So: Comparative Perspectives from the 1983 and 1989 Surveys on Globalization in Theological Education." Distributed at the thirty-eighth Biennial Meeting of the Association of Theological Schools, Montreal, June, 1990.

GLOBALIZATION IN MID-AMERICA

Richard F. Vieth

During the 1990 January Interterm, sixteen seminarians at United Theological Seminary (UTS), accompanied by two of their spouses, fulfilled the school's new transcultural requirement by participating in programs in Central America, the Caribbean, Mexico, and New Mexico. The Wednesday following their return to campus they met with their collegial Core Groups to reflect on the experience. The meeting of one group was described by Kendall McCabe, Professor of Homiletics and Worship:

My students were sharing their encounter with the poor in Central America. We began talking about how that will affect the way they read "Blessed are you poor" in Luke's Sermon on the Plain. They said they discovered that "poor" has many more ramifications now than when they were dealing in privileged economic definitions. They began to wrestle with what real poverty means--poverty that is not just to be pitied but embraced, in the Franciscan sense of the word. They were surprised that people whom they pitied were happy, and happier than they. One expects change in seminary, but I have seen new people emerge after thirty days. It's astounding! What will it mean now for these people to open scripture to others in the light of this experience?

Such a moment was the culmination of a decade of planning for globalization of theological education at UTS, which in turn built upon a century of involvement with world Christianity.

From Union to United

An historical marker erected on the campus in Dayton, Ohio, summarizes UTS's origins and history.

The Church of the United Brethren in Christ first opened Union Biblical Seminary in 1871 on Dayton's West Side. The school changed its name in 1909 to Bonebrake Seminary in honor of

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six pioneer ministers. The union of the United Brethren and Evangelical Churches led to the seminary's 1954 merging with the Evangelical School of Theology. Affiliated with the United Methodist Church since 1968, United Theological Seminary has been located on this thirty-five acre campus since 1923 where it prepares men and women for ministry.

From its beginning to the present, United has been focused on preparing persons for ministry. Initially this meant preparation for ordination or for a career in religious education. In recent decades the curriculum has expanded beyond the M.Div. and M.A.R.E. degrees to include the Doctor of Ministry (D.Min.), the Master of Arts in Theological Studies (M.A.T.S.), and a new Master of Arts in Religious Communication (M.A.R.C.).

The 1989-90 Academic Catalog lists a faculty of thirty-six, including Dean, President, Librarian and seven part-time faculty. Also listed are twenty-two Adjunct Professors, fifteen Field Associates for Supervision, and eleven Clinical Supervisors.

In the fall semester of 1989, 458 persons were enrolled in United Seminary's five degree programs, for a total of 268 FTE (full-time equivalents). Based on FTE, 56% were in the M.Div. program, 30% in the D.Min., 10% in the other three Master-degree programs, and 4% were unclassified.

Of the seminarians enrolled in the M.Div. program, 15% were black, 85% white, and half were female. United Methodists comprised 78% of the M.Div. population, the remainder being drawn from a variety of denominations. The median age was thirty-six. In the other Master-degree programs the demographics were similar, but the D.Min. profile was different; 35% were black and 12% female. Of the eleven international students at United, five were M.Div., two M.A.T.S., two M.A.R.C. and two D.Min.

Global Traditions

The curriculum at United has been oriented toward the preparation of persons for ministry since its founding. At the same time, "theological education at United has always been global," according to John C. Wagner, Director of Supervised Ministries. This combination is highlighted by the

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UTS statement of purpose printed on the opening page of the current catalog: “to educate persons for Christian ministry that is both local and global.” The statement goes on to say that the seminary, as part of the church, shares its goal of

making effective in the world the redeeming activity of God through a servant ministry. This goal reaches beyond denominations and nations to a truly ecumenical and global vision.

In support of his thesis that education at United has always been global Wagner cites the many faculty and officers of the seminary who, throughout its history, have served on the mission field, studied abroad, and travelled overseas, and the many international students who have come to UTS. Calvin H. Reber, Jr., Professor Emeritus of Missions, adds that because Dayton was the headquarters for the Evangelical United Brethren, there were frequent international visitors to the seminary.

When the Association of Theological Schools (ATS) began to focus on globalization in the late 1970s, one of the early members of its Task Force on the Internationalization of Theological Education was John Knecht, then President of United. During this time he was also an advocate for the globalization of theological education within the Association of United Methodist Theological Schools. Knecht was instrumental in getting Reber to deliver three papers on globalization, one to the Association and the other two at United.¹ Reber’s first paper argued that the world as a “global village” requires changes within the church and within theological education. The second paper challenged seminaries to give preparation for ministry in global context as central a place in the curriculum as the teaching of bible and theology. He urged the generation of educational objectives to articulate this commitment and for faculty development for globalization. In his final presentation, delivered in the month of his retirement, he lamented the “glacial speed” of movement toward globalization and identified barriers to that movement, from institutional inertia to “the resistance of fearful, aching, insecure and outraged church members.”

On October 5, 1981, Dean Newell Wert appointed a Task Force on the Internationalizing of Theological Education at UTS. During the eighties, numerous faculty, students, and staff dedicated to globalization served on

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this body. Later renamed the Task Force on Globalization, this body has been described by one member as the “think-tank, the dreaming group” on globalization. The Task Force engaged in such activities as integrating international students into the life of the seminary, sponsoring international dinners, and encouraging student participation in overseas seminars and in conferences on the world mission of the church.

When Norman Thomas succeeded Reber in the chair of World Christianity in 1983, he was added to the Globalization Task Force and soon became its chairperson. Thomas had spent fourteen years as a missionary in Zimbabwe and Zambia and had subsequently taught missiology, evangelism, and social ethics at Yale, Boston University, and the Pacific School of Religion. For Thomas globalization meant “the affirmation that God is active as Creator, Redeemer, and Judge of the whole world, and that the church is to be in mission and ministry in the one human family of which we are members.” This implied that “wherever we are, we are part of that global community-in-ministry.” Hence the slogan, “Think globally, act locally.”

Thomas considered the ATS emphasis on globalization to be a critical moment in the history of missiology--“a new *kairos*.” Globalization meant that the teaching of missions, which had gone into eclipse after World War II, was moving to the center of the theological curriculum. In his installation address, he declared (quoting Hough and Cobb), “The world consciousness that is today Christian consciousness should permeate the entire curriculum and not be relegated to only one of its parts.”² He lifted up three topics proposed by Hough and Cobb for core courses: “The global context of our lives,” “What does the reality of Buddhism (or Hinduism or Islam) say to us about our faith and our mission?” and “What is the church’s mission today?”

In addition to making such topics the center of the curriculum, Thomas identified another ingredient essential to preparation for ministry in the global village: a transcultural immersion experience. “Overcoming parochialism can best be achieved through experiential education,” he wrote in *United’s Bulletin* in March, 1985. “Such a change results more often after direct contact with persons whose life experience is different from our own.” As instances of such life-changing experiences he cited seminarians who had spent a summer “with Mother Teresa in Calcutta, among Afghan refugees in Pakistan, or in the shanty towns of Lima, Peru.”

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Most faculty at United knew seminarians whose lives had been profoundly affected that way, and hence they affirmed the value of such experiences. The Globalization Task Force encouraged and even subsidized seminarian participation in such events, especially in the Two-Thirds World. The Task Force was also instrumental in organizing several UTS-sponsored international study-tours, including ones to Italy, Africa, China, and Israel. Student enrollment in these was always minimal, however, due to cost and scheduling problems, and because most seminarians, headed for parishes in middle-America, had other priorities. Better enrollment was secured for a summer seminar, "Models of Ministry," held in Washington, D.C. The seminar worked with the Church of the Savior and other congregations that were seeking to respond creatively to the issues and people of the city. First offered in 1980, this course taught by Professor Wagner continued to be offered in subsequent years.

To summarize the situation at UTS in the mid-eighties, then, note that globalization remained peripheral--a vague concept celebrated at an occasional international dinner. Global concerns held no "turf" in the curriculum, and how such concerns might or might not impact courses was up to each instructor.

Curriculum Revision

An opportunity to make globalization more central presented itself in 1986 when the faculty decided to undertake an extensive curriculum revision. The previous fifteen years had been a period of change both in the curriculum and in the style of learning. Under the leadership of Dean Wert and Kenneth Pohly, Professor of Pastoral Care and Director of Supervised Ministry, field-based learning had moved to a more central place in the curriculum. Pohly was the author of Pastoral Supervision and a nationally-recognized authority on that subject. At UTS he placed seminarians in church and community settings that would be fertile sites for field learning. Approximately half of these were student pastorates. He also developed a program to train on-site supervisors. Field experiences were further processed as a part of the agenda in "Core Groups," which also included interdiscipline, reflection, student evaluation and curriculum planning. About ten seminarians met twice weekly under the leadership of a trained Field Associate for Supervision, and a faculty member. This pedagogical

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style spilled over into the classroom, as faculty began using their new skills in dialogical and action-reflection learning in their other courses.

Curriculum revision was stimulated by the changing character of the student body, a large turnover in faculty as a result of retirements, the general return to required courses in higher education, and the need to focus a curriculum that had undergone numerous minor revisions.

A Curriculum Design Committee was appointed in the fall of 1986 and worked throughout the academic year 1986-87, consulting frequently with the whole faculty. Membership included students and staff as well as a broad representation of faculty.

Although strengthening requirements in the classical fields was the primary goal, curriculum revision opened the door for other changes. A new program in Black Church Ministries, for instance, was on the agenda from the beginning. Those concerned about globalization saw this as the opportunity to build new international and intercultural dimensions into the curriculum, including one or more required intensive units.

As curriculum design got underway the possibility for such an outcome looked promising. There was, to begin with, strong support from the Dean and from the new President of United, Leonard Sweet. Both were innovators; both were active in ATS and supported its emphasis on the globalization of theological education. Dean Wert spoke of its importance:

First of all, things happen in context, and the widest possible context is global. It is a mistake to think we can educate for ministry without understanding that context. Second, the meaning of that context will vary according to who's purveying that meaning. Television provides global interpretation, but it is a vehicle for the powerful. We need to help people find resources to counteract such narrow interpretations. Third, we need to re-understand our traditions in light of other world perspectives, especially that of Asia, Africa, and South America. Fourth is the experiential dimension: there's a serious gap if we don't experience this first-hand.

Indeed Wert was convinced that in the nineties globalization would replace

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the clinical model as the organizing principle in theological education.

Because UTS has a very active Board of Trustees and National Board of Advisors the progress of the curriculum committee was regularly reported and received enthusiastic support and helpful responses from these bodies.

Administrative support was augmented by a favorable climate among faculty, especially those on the Globalization Task Force. Good will alone might prove insufficient in the struggle for place among limited requirements, however. Those who favored a global emphasis with a required immersion experience perceived that they could hope to succeed only by making common cause with faculty in other disciplines.

Other obstacles also had to be overcome. First, the quarter system at UTS included no block of time suitable for an immersion experience except summer, which was impractical for many seminarians who served churches or held secular jobs. If, however, the quarter system were replaced by a semester system with an interterm, then January would provide an ideal time for the intensive unit. Some faculty preferred the semester plan anyhow because it would add four more weeks to each course.

A second obstacle was finances. How could students on tight budgets accumulate a sum sufficient to pay for an overseas experience? It was decided to add a ten-dollar “transcultural surcharge” to each of the ninety credits required for the M.Div. degree. Each student would thereby accumulate \$900 toward the cost by the time of graduation. Although some administrators worried about the impact of an additional fee on recruitment, the Admissions Office viewed the proposed transcultural experience as a potential “plus” for recruitment--a view that ultimately proved to be correct.

A potentially more formidable obstacle was the possible threat to the integrity of the carefully-designed program of supervised field education. A January component that would take seminarians away from field placements for several weeks would interrupt the orderly process of supervision. It could also be expected to trigger objections from congregations and agencies needing to find replacements while seminarians were away. At the least this would require careful negotiation between UTS and field sites. But beyond

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this, if the new program were lodged in the Supervised Ministry Office--as such a field-based module logically would be--it would surely overload an already burdened staff. Furthermore, the new curriculum was scheduled to go into effect just a year or two before the retirement of the Director of Supervised Ministry--scarcely a time to add major new responsibilities to this office.

It was therefore recognized that in order to secure Supervised Ministry's ownership of the transcultural program it would be important to involve that office in the planning process at each step of the way. Hence the Director was asked to work closely with Norman Thomas from the Curriculum Design Committee in drafting the proposal for the Transcultural Experience. When the proposal finally went to the faculty, it was the Director of Supervised Ministry who presented it.

The New Curriculum Takes Shape

The Curriculum Design Committee worked throughout the academic year 1986-87, consulting frequently with the entire faculty. At a Faculty Curriculum Design Retreat on April 20, the Committee's proposal was presented, discussed at length, and adopted with minor changes. It would take effect in the Fall of 1988. Unfinished items were referred back to the Committee.

Basic to the new curriculum was a semester calendar with a January interterm. Requirements were increased to eight semester hours each in Old Testament, New Testament, Church History, and Theology. Four hours each were required in Christian Education, Pastoral Care and Counseling, Preaching, and Mission and Evangelism, plus two hours each in Administration, Ethics, Black Church Ministry, and Church and Community/World Religions.

The existing design for Supervised Ministry was preserved, except that the two weekly Core Group meetings were consolidated to one extended period per week. Four mandated semesters of Core Group and Supervised Ministry together would earn four credits. Incorporated into the Supervised Ministry Proposal was the requirement of "at least one intensive module," to receive "up to two credits." An earlier draft of the proposal had included three one-credit intensive modules, two of them required in the first and second years, the third elective. The final document telescoped these into a

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single, two-credit module, to be taken normally in January of the middler year.

With the details of that module still to be developed, the Dean asked Dr. William P. Shaw of Crosscurrents International Institute in Dayton to prepare a concept paper on “Globalizing Theological Education,” to be presented to the Faculty in September. Shaw had directed numerous community-based international education projects for the Kettering Foundation, one of which had demonstrated “the disproportionate impact of the mid-career, parish-level minister in changing opinions of community people on issues related to international affairs.” More recently Shaw had accompanied Dean Wert on a visit to Goshen College to observe their international program in operation.

Shaw grounded his concept paper in the theological notion that our planet is sacred yet finite, and that all persons reflect equally the image of the God who dwells in them. His proposal called for each M.Div. student to take several courses in global understanding during the first year, to choose a global emphasis in the second and research it through a carefully-planned intercultural experience, and in the final year present the results of this research in a major thesis. Shaw believed that diligent effort could put such a program in place by the time the new curriculum would go into effect in the fall of 1988.

Throughout the Fall Term of 1987 the Curriculum Committee continued to refine its plan, and on December 18 it presented to the faculty a “Proposal for Implementation,” consisting of twenty items with thirteen appendices. With minor exceptions the faculty adopted the Implementation Proposal and instructed the Curriculum Committee to create an evaluation and review process.

Transcultural Experience

One of the twenty items was the Transcultural Experience, as it was now named. A lengthy appendix, written by Pohly and Thomas, and modeled on Lancaster Theological Seminary’s Cross-cultural Seminar, provided details, beginning with a “Rationale”:

United Theological Seminar is committed to

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equip persons for ministry who can think globally while acting locally. Global awareness is no longer an optional quality for ministry, but an essential competency. In our global interdependence we live on “spaceship earth.” Those training for set-apart ministries in the church are called to equip others for global awareness and cross-cultural sensitivities.

Two goals for the Transcultural Experience were stated:

1. To enable participants to discover and shape their identity as persons, as Christians, and as world citizens in relation to culture(s), churches, and/or faiths different from their own.
2. To enable participants to have an experience in ministry in either an intercultural or international context.

Among the concrete objectives subsumed under these goals were: to develop appreciation of the culture and identify culture shocks; to establish direct contact with the people, with their churches, and with persons of other faiths, manifesting inclusiveness; to engage in ecumenical dialogue; to compare and contrast religious life in that culture with one’s own church life; to formulate a theological and ethical response to social, economic, and political conditions, especially as they impact the poor and dispossessed; and to share one’s transcultural experience in the home context of ministry.

A section of the Appendix titled “Coordination with Supervised Ministry or Work Sites” stated: “The time away will be made a part of the learning-serving covenant,” and “the supervised ministry office will develop a list of potential preachers.” Yet the Implementation Proposal proper listed as a continuing issue, “How will it be possible for students who are working or serving churches to get off for this period of time?”

Other remaining issues on this list included how the program was to be administered and financed. Not only would there be considerable administrative costs, but the document estimated that as many as sixty seminarians would need an advance to pay for the Transcultural Experience before the full \$900 from the surcharge could accumulate. To meet these expenses funds were written into the projected 1989-90 budget in the hope that a donor could be found to cover the cost. This hope was realized in 1989

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when Emeritus Professor Arthur Core and Marian Core made a major gift to the endowment of the seminary to underwrite the cost of the Transcultural Experience.

In late spring of 1988 Professor Pohly informed the Dean and President that he planned to retire effective July 1989, in order to devote full attention to the school's Center for Supervisory Studies. President Sweet and Dean Wert then approached John Wagner to succeed Pohly as Director of Supervised Ministry beginning July, 1989. Wagner accepted the new position and Phyllis Schaefer, Coordinator of Supervision in the Office of Supervised Ministry, was designated Coordinator of Transcultural Experience and her contract increased from half to full-time, effective July, 1988.

During the summer of 1988 the Dean invited Nathan Vanderwerf of Codel, Inc., to prepare a pre-and-post test of student attitudes and values regarding globalization, to be used at entry and graduation. The questionnaire arrived in time for use with the 1988 entering class, which showed surprisingly positive attitudes toward globalization. A letter accompanying the questionnaire raised several questions that had come up in a conversation between Vanderwerf and Shaw, including where administrative responsibility for the program would be lodged, what steps were planned beyond the Transcultural Experience, how globalization would affect curriculum objectives and other courses, and plans for faculty development in globalization

Implementation

Before the entering class could even consider where they might go on their Transcultural Experience many details remained to be articulated. The task of developing a detailed plan and implementing it was assigned by the Dean to Schaefer and Wagner. They drew up a timetable for decision and action in consultation with the Globalization Task Force, of which both were members. The Task Force, however, found the Transcultural Experience too much of an additional undertaking so in November the Dean appointed an Advisory Committee for the Transcultural Experience, consisting of nine faculty, staff, and students, plus William Shaw.

An early decision was that instead of organizing its own transcultural programs, UTS would network with existing programs appropriate to

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United's goals and objectives. The Supervised Ministry Office would provide information on the ones that met UTS standards and assist students to enroll in them. Students could also propose alternative programs to those officially publicized, so long as they met the criteria. This plan of networking with other transcultural programs had a number of advantages: the cost of designing and leading seminars was eliminated, United's legal liability was lessened, and students had various options from which to choose the one that best met their own educational goals. Disadvantages included less control over design of programs and greater administrative complexity.

Once this decision had been made, Schaefer and Wagner began to gather information on programs that met the standards. Most were sponsored by other schools, churches, or private agencies. These were invited to apply for approval and to visit the campus for a briefing session with interested students. In this way more than half a dozen potential transcultural programs were identified, ranging in cost from \$900 to \$1,400.

Wagner and Schaefer were aware of the need for careful interpretation to students so that appropriate decisions and plans could be made before January 1990. This process, initiated at Orientation, was furthered through a "Global Awareness Day," celebrated November 16, 1988, with international speakers and an international meal. Supervising pastors were invited in order to highlight the next program and discuss ways to make it a positive value at the site of ministry.

Basic information on the Transcultural Experience was sent December 8 to all students, faculty, and staff. The six-page memorandum included rationale, goals and objectives, funding arrangements, an invitation for spouses to participate, a timeline for decision-making and preparation, and a preliminary list of approved transcultural programs. The memo advised potential participants that their responsibilities included preparation, daily journaling during the experience, a concise reflection paper at its conclusion, and sharing their experience in the seminary community and in their context of ministry. The memorandum was followed by frequent additional notices, reminding students of meetings and deadlines, answering common questions, and providing further details. Some students joked that they received more mail from Phyllis Schaefer than anyone else!

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Core Groups were also involved in the implementation design. Faculty and Field Associates received detailed information on the Transcultural Experience and were encouraged to use Core Group time to plan for it. A representative from each Core Group was recruited to serve on a Student Transcultural Advisory Committee in order to facilitate communication and feedback.

At the beginning of the Fall Semester 1989, preparatory sessions began for the January Transcultural Experience. Although the faculty had mandated such preparation, no credit had been allocated and no meeting time scheduled. It was therefore decided to use four Thursday Forums and assign two texts in order to accomplish this purpose. Preparation culminated in a service of commissioning on December 6 for the sixteen students and two spouses enrolled in five January transcultural programs in Central America, Haiti, Jamaica, Mexico, and New Mexico.

Debriefing the Transcultural Experience

At the beginning of the last week in January 1990, the eighteen participants returned to campus. In Wednesday's Chapel and in conversations between classes, they began telling their stories. Most said they needed more time to process the experience and that finding words to express it was difficult. Several said it was hard to return to traditional classes after the intensity of immersion. Some were struggling with anger at the affluence and indifference they discovered on returning home, or because of the suffering inflicted by the U.S. on Third-World peoples. One confessed: "I was not sold--I went in obligation, but I was convinced by what happened and how it changed me." "Life-changing experience" became a cliché by the end of the week.

Over lunch Thursday the participants met with the Supervised Ministry staff for a preliminary debriefing. As students reported on their varied experiences a number of generalizations emerged concerning the ingredients that enhanced or impeded learning. Scheduling, obviously a crucial ingredient in intensive education, ranged from overcrowded to unstructured. Several said they were "overwhelmed" by the bombardment of information and new experiences, while others complained of "sitting around" with nothing to do, nowhere to go, and no way to get there. The best schedules seemed to involve a balance between interpretive presentations

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and on-site experiences, with time allocated daily for individual and group reflection. The Haiti group, whose program involved ministering with the sick and dying, appreciated the built-in flexibility to choose when and where to work. Common complaints included too many lectures, too much sightseeing, and “being treated like guests.”

Another key ingredient was the quality of on-site guidance. The Haiti and New Mexico participants praised their guides, who were supportive and sensitive to the students, bridged the cultures, and integrated sociological with theological analyses. Many appreciated the gentle way in which hosts critiqued the impact of the U.S. on their cultures. One seminarian expressed gratitude for her Nicaraguan interpreter, who at sixteen was the same age as her son. “He was afraid he would be drafted to fight the Contras--now it wasn’t just any Nicaraguan soldier who might be killed by U.S. dollars.” Because the Jamaican program lacked overall guidance, the quality of the experience depended on the seminarians’ individual hosts, who ranged from sensitive and helpful to totally absent.

Reported learnings included the way life, land, and religion are integrated in Hispanic and Native American cultures; the way three different cultures use and abuse the same environment; the syncretism of Christian and native religious symbols; the resentment of other Christians toward “proselyting Fundamentalists.” One participant commented, “Experience in the Third World strips you away and makes you vulnerable again.” Another remarked, “I experienced poverty beyond belief--but I was surprised by the saints.” A visitor to Native cultures in the U.S. confessed, “I was faced with what it meant to be a white, middle-class Anglo.” Another simply observed, “The body of Christ is now much larger.”

The highlights for most were the times when intimate contact with local people occurred: shared meals, hospitality in homes, attending to the needy and talking with those who worked among them daily, and opportunities for informal conversation. “It was good to hear the perspectives of the political leaders,” said one about his visit to Managua, “but it wasn’t the same as talking to the people themselves.” Low points were moments of overstress or overload, and times of isolation or boredom. While most appeared to be genuinely enthusiastic, not all were ready to call it a positive experience in their first week back on campus.

The question remained why so few out of the pool of sixty middlers had elected to complete the requirement at the recommended time in their

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middler year. After discussing this with those returning as well as those who had remained Schaefer concluded that the more venturesome students had chosen to go first, while the less risking preferred to await their report. She also speculated that some had postponed the experience due to the heavy demands of the middler year--which could be an obstacle for future classes as well. Another problem felt by many of these first participants was that two Sundays was too long to be away from their pulpits. This led Schaefer to ponder whether a ten-day module might not work better for UTS students. At the same time, many were reporting strongly favorable congregational feedback to their participation in the Transcultural Experience. "I think it's a gift to the churches," said Schaefer. "They expect things when their pastors return. Future funding will be easier as a result of this year's experience."

The Future of Globalization at United

During this same week in January, the Chair of the Curriculum Committee and Professor of New Testament, reflected on the new program. "It's right, it's timely, and we believe in it," he asserted. Yet he was troubled by what he perceived as a lack of theological rationale. "I don't know, frankly, why we're doing this. It sounds to me like an anthropological enterprise, operating out of nineteenth century liberalism--an egalitarian American dream played out on the religious scene." He considered several other reasons why persons might support the program.

I often suspect that what's motivating such programs is the backlash of guilt from white, U.S. imperialism, or a naive assumption that we all have something to learn from one another, or the hope that out there we'll discover the vitality that is missing in mainline North American churches.

He expressed concern about one possible impact of the experience when seminarians graduate. "What I fear is that they'll become self-

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righteous and pontificate and thus put people off even farther than they already are.” He hoped that proper debriefing might prevent this.

He saw little possibility of advancing globalization beyond its present place in the curriculum. Revision had introduced about as many requirements as the curriculum could handle. “If we ‘up’ the hours, where will they come from?” he asked. Within his own field, which he described as inherently cross-cultural, he could think of no ways to make courses more global.

In spite of his doubts about rationale, he did describe a prototype of the successful transcultural experience.

In a course in New Testament Theology several years ago, we had worked through the canon, describing the theological perspective of each document and the role it could play in today’s church situation. I had expressed reservation about the use of Ephesians, because I read it as a triumphalist document--the last thing we need to encourage in our cultural situation.

Subsequently one student went to South Africa for two weeks. On his return he came straight to my office and said, “You won’t believe what happened. In that culture one of the most important documents is Ephesians! Where people are genuinely downtrodden and oppressed, Ephesians isn’t read as triumphalist but as a cause of great hope. It’s read with a futuristic, not a present cast--not triumphalist at all!”

If only everyone could go and see that the culture frames the religious tradition, and that there’s a meaning of that tradition in relation to the culture! He learned something very important.

Also during that week several faculty met informally to talk about globalization’s future at UTS. All present agreed that the transcultural component was solidly in place. “That question’s settled,” asserted a professor of theology, “but there’s been little discussion of the reasons for doing this.”

“The rationale is clearer sociologically than theologically,” commented a professor of Old Testament. “It’s not clear to me how this will play out,

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either in my field or in the local parish.”

“I haven’t the vaguest idea what we’re shooting for,” added the theologian.

Is this a post-modern version of nineteenth century evangelism--”win the world for Christ”-
-or is this a pluralistic engagement with world religions, with the meaning and status of Christianity wide open? Or do we just think it’s intrinsically good to have as many varieties of experience as one can have?

“I think it’s the opposite of nineteenth-century evangelism,” injected a professor of Homiletics and Christian Ministry. “U.S. churches are experiencing malaise. There’s much more energy in churches in other parts of the world. Globalization is our eagerness to learn from those churches.”

“There’s a problem in that,” one faculty observed. “The energy is in highly-defined groups, not those committed to inclusivity.”

Another agreed.

Japan is a successful culture because it is absolutely homogeneous. Every church I engaged in Japan was that. I’ve been told all my life that pluralism is one of the highest virtues. In Japan it is no virtue at all. If we really engage other people, there’s a vulnerability and a threat that isn’t all that attractive. I wish I had never gone to Japan--then I could go on with my pluralism.

“The sad thing,” observed an associate professor of religious communication, “is that the most successful models of church renewal and growth are homogeneous. You pander to your audience, and everyone’s all the same, and you grow.”

“There’s another alternative to homogeneity,” another interjected, “and that’s one of the reasons for the Transcultural Experience.”

“We have taken enough students to Adams-Morgan in Washington, D.C.,” added another, “to know that they often come back changed people, and that makes a difference in their ministries. But it has to be interpreted in an interdisciplinary way before and after the experience, or it is just a vacation.”

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“For our students the rubber meets the road in the community,” one insisted. “Local congregations need a gospel that defines their church, but not one drawn from someplace else. Comparative analysis doesn’t help.

“I disagree profoundly,” another objected.

One problem is that today’s pastors, most of whom are themselves upwardly-mobile, are trying to build homogeneous congregations. But a community church has to reach out to those who are different. Seminarians need training in social class analysis so that they know how to bridge cultural barriers.

“But without a theological basis,” an Old Testament professor said, “we’re doing sociology. At some point we have to focus on the articulation of the gospel, not a sociology of inclusiveness.”

“It’s not an either/or,” was the reply. “There are strong biblical images for breaking out of the religious ghetto.”

The Old Testament professor, however, saw today’s seminarians as ill-prepared to do comparative analysis. “Fifteen years ago seminarians came right out of college. They needed experience. Today’s seminarians are rich in experience but lack analytical skills.” He acknowledged that the skills needed to understand a biblical text could also be used to understanding another culture--or a congregation. “But then students shouldn’t be in field settings during their first year. We need to put in place those hermeneutical and analytical skills the first year, then place students in situations where they put them to use.”

“When does experience precede analysis, and when does analysis precede experience?” asked a professor of Church Music.

I don’t think there’s an either/or here. I require students in my African-American music course to have four visits to Black Churches, then come back to class. Some have the analytical skills to process those experiences; others need help. Some aren’t ever going to get it. But that’s life.

On hearing a report of this discussion, the dean acknowledged that there had never been a complete faculty consensus on rationale. “It was a

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significant part of our conversation and there was general agreement with the ATS material,” he maintained, “but if we had insisted on a common rationale before doing it, we’d still be working on it.” He saw evangelism and interreligious dialogue as dimensions of globalization at UTS, but his own focus--perhaps because he was an ethicist--was on liberation. “Unless we involve ourselves in the liberation of persons--understanding what it means to be oppressed, the structures that do this to people, and our responsibility for that--then we haven’t gone far enough.” The dean stated his rationale for globalization as follows:

The only way to start is with the God of creation and covenant--God in universal terms, not just a parochial God. In covenant we have a paradigm of how we live with each other. Then there is redemption. I like to remind our students, whenever we talk about differences among people, that every person is a person for whom Christ died. That has far-reaching implications! These are keystones. If we understand creation, covenant, and redemption biblically, then we have to face the fact that God is always first and foremost on the side of the oppressed.

The Dean shrugged at criticism that the transcultural experience was superficial. “I have more hope for this than my colleagues,” he affirmed, citing the transformation he had seen in students who participated in the 1987 China Seminar. “Two or three weeks is not long, but I’ll be surprised if it doesn’t have consequences for this school beyond what we’ve dreamed.”

As the 1989-90 academic year came to a close, some aspects of the immediate future of globalization at United became clearer. First, each Wednesday of the Fall semester an interdisciplinary faculty team would teach the course required in preparation for the Transcultural Experience. Second, two new programs developed to fulfill the transcultural requirement were drawing high interest: one to the Soviet Union, led by Tyson Inbody and Bill Shaw, the other to Africa, led by Professors Gwinyai Muzorewa and Norman Thomas. A large number of D. Min. students were expected to sign up for the latter. Altogether seven faculty would lead or participate in transcultural modules in 1990-91. Finally, an ATS grant would enable eight

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faculty to present papers exploring ways of teaching in their fields from a global perspective. The papers are to be prepared in consultation with peers at UTS and in the Two-Thirds World. Following discussion in faculty colloquia, the papers will be revised, edited, and published in 1992.

Reflective Conclusions

Two observations arise from this history of globalization at UTS. First, it may be difficult to understand how an innovative new program can, by common acknowledgement, be so firmly in place when some faculty members seem unsure about its reason for being. A few wonder if its rationale is sufficiently theological, suggesting instead that it risks being merely anthropological; experience for its own sake, imperialism, or a guilty reaction to past imperialism. In speaking of the value of an international or transcultural experience, many point to seminarians whose lives or views have been “transformed” by the encounter with people of another culture, but in what way are these persons transformed or why is such transformation to be prized? Is this a valuing of transformative experience for its own sake? In addition, several question the consequences for parish ministry of such transformation. Others on the other hand, value a specific kind of transforming experience: for example, the discovery that the meaning of a biblical text is dependent on the cultural context in which it is read.

Doubts about the purpose of the program need to be put in perspective by recalling the theological rationale given in the Academic Catalog and in the Handbook's description of the Transcultural Experience. These statements, presupposing the biblical notion of divine lordship of all creation, speak of God's redeeming activity in the whole world, which in turn calls the church to “a truly ecumenical and global vision.” The statements thus project the ancient tradition of mission in God's oikoumene into the present context of “global interdependence on spaceship earth.” “Global awareness and cross-cultural sensitivities” thus became essential to equipping the saints for ministry anywhere, including mid-America. The frequently-quoted slogan, “Think globally, act locally,” captures well the essence of this rationale. In light of the comments of some faculty in the case, however, one may still ask how widespread the ownership is of the published rationale.

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It may be useful to position UTS in relation to the four reasons for globalization identified by Don Browning.³ These may be summarized as 1) evangelism, 2) ecumenicity, 3) interreligious dialogue, and 4) liberation and justice. Ecumenicity is emphasized in the UTS program, both in the history of world missions at United and in the published statements cited above. As one returning seminarian put it, "The body of Christ is now much larger." Liberation and justice are prominent in the rationale offered by the Dean and other faculty, as well as in the reports of seminarians returning from their January experience. Evangelism and interreligious dialogue have emerged as critical concerns for the first returning students. How this four-fold rationale will be played out in the UTS experience remains to be seen. Perhaps more important than which variety of globalization predominates at UTS is the pragmatic twist given to it by almost everyone. The litmus test is its impact on mission and ministry in the local church.

A second observation is that this case offers a model for studying institutional change. The seeds of globalization were sown on the fertile soil of a century of interest in world Christianity. This was followed by a decade of exploration. The Task Force on Globalization initiated and tested different strategies and discovered their limitations. Then came the moment of opportunity, when dissatisfaction with the existing curriculum opened the door for inclusion of a new transcultural requirement. The apparent ease with which this was accomplished should not deceive us into thinking it was effortless, however. Leadership was exercised, resources and barriers identified, ownership of important constituencies secured--all essential to success. Even after the new curriculum became policy, however, the new Transcultural Experience might have been a disaster, had it not been for Supervised Ministry's detailed planning and involvement of students.

United is now at a crucial point in this process. The policy is in place, procedures have been tested, and the first group has returned. The temptation now is to put it on "automatic pilot," thereby short-circuiting the continuous cycle of evaluation, feedback, and revision in which the whole institution needs to be involved. Another temptation--even though no one claims that the curriculum has now been globalized--is to assume that adoption of the transcultural requirement has achieved all that can be accomplished. The result would be to restrict globalization to a margin of the curriculum. Preparation of faculty papers on globalization in various fields looks like an appropriate next move, a step that few schools have succeeded in taking.

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ENDNOTES

¹. "Education for Ministry in a Global Context," October 7, 1980; "How to Integrate and Permeate Internationalization Issues in the Whole Theological Curriculum: Some Priorities," March 23, 1982; "The Globalization of Theological Education: Third Stage Considerations: Facing the Obstacles," May 6, 1983. The first was published by the United Methodist Board of Higher Education and Ministry as "Occasional Paper No. 38," December 18, 1981.

². Joseph C. Hough, Jr., and John B. Cobb, Jr., Christian Identity and Theological Education (Chico, Calif.: Scholars Press, 1985), pp. 104, 130; quoted in Norman E. Thomas, "From Missions to Globalization: Teaching Missiology in North American Seminaries," International Bulletin of Missionary Research (July 1989) pp. 103-107.

³. Don S. Browning, "Globalization and the Task of Theological Education in North America," Theological Education, Vol XXIII, No.1, pp. 43-44.

EVANGELICALS IN TRANSITION

Robert L. Stivers

“It hits you the second week abroad on one of those immersion experiences. We have the same social problems here in Denver.” So spoke a member of the faculty at Denver Seminary as he reflected on a trip to southern Africa and his thoughts about the seminary’s new emphasis on globalization. This particular faculty member vigorously supports the new emphasis at Denver, seeing it as a broadening and deepening of the seminary’s traditional stress on conversion to include social and ecumenical concerns here and abroad. A brief foundational document drawn up for Denver’s globalization project echoes these sentiments:

The most crucial step in implementing a new vision is recognizing that we are basically provincial in our approach to theological education. Our teaching is primarily geared for white, middle-class males from North America.

Denver Seminary, also known as Denver Conservative Baptist Seminary, is in a state of transition not unlike other seminaries in the evangelical tradition. Firmly planted in this tradition, as symbolized by the annual ritual of commitment in writing by all faculty to “the great doctrines of the Protestant faith,” Denver seeks to “open up” and “broaden out” from what most feel is a too narrow mission.

Taking the steps necessary to “open up” has widespread support from Denver’s administration, faculty, and staff. Nevertheless opposition can be anticipated. The commitment to evangelism in both foreign and home missions runs deep and traditionally has taken precedence over other concerns. The primacy of the doctrine of redemption over the doctrine of creation is well established in its tradition. The characterization of Denver as provincial is objectionable to some, suggesting that the body of theological truths built up over the centuries is somehow inadequate or relative. The added focus in teaching on local social problems and contextualization is foreign to the experiences of most faculty, students, and staff. Finally, there are well-founded concerns about the seminary’s capacity to address the problems of inner-city Denver. So while chances of success are good, “opening up” has its perils.

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The Setting

Denver Seminary occupies eight buildings on a twelve-acre campus in the southeastern suburbs of Denver. The University of Denver and Iliff Seminary are one mile to the north, with St. Thomas Seminary also in close proximity. Unknown to many at the seminary, one of the nation's premier golf and country clubs, Cherry Hills, is a neighbor across the street. Cherry Hills has hosted many of the nations most important golf tournaments.

Approximately 425 students, 30 percent of whom are women, attend the seminary. Counseling, with 105 students in the M.A. and 20 in the M. Div. program, is the most popular area of study. Like other seminaries, Denver is attracting second career students. The average age of the students is 32.

Serving these students are 22 faculty members two of whom are women, one in Christian Education, the other a librarian. Denver recently hired its first faculty member from a minority group.

The curriculum is divided along the normal seminary lines, although emphases differ from other seminaries because of Denver's evangelical tradition. Members of the community see the Bible as the foundation and the heart of the curriculum.

Historically the seminary has its roots in the Conservative Baptist movement, a 1943 offshoot from the Northern Baptists (now the American Baptist Churches), precipitated by the fundamentalist-modernist controversy. From the outset the Conservative Baptists stressed foreign missions with their constituting act being the formation of the Conservative Baptist Foreign Mission Society. Denver Seminary was built in 1950 with a strong Department of Missions.

The stereotype of Protestant evangelicals as fundamentalists and pentecostals is inaccurate, especially with regard to Denver Seminary. Although fundamentalists and pentecostals can be found at Denver, members of the community generally locate themselves in the center of the much broader evangelical movement in the United States and are quick to disavow these old stereotypes.

The history of the seminary is instructive in this regard. Originally oriented exclusively to Conservative Baptists, over its forty years of existence Denver has expanded its mission first to all Baptists and then to evangelicals generally. Today Denver is interdenominational with Baptists constituting forty percent of the student body. Only half of these are

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Conservative Baptists. Evangelical Presbyterians form the third largest group. The change of name to Denver Seminary with the accession of a new president, Haddon Robinson, in the late seventies, reflects the gradual broadening. Today Denver characterizes itself as an evangelical seminary in the Baptist tradition. For Ralph Covell, Academic Dean, what counts is not so much the denomination but the general orientations “Baptist” and “evangelical.”

Some at the seminary lay claim to Baptist social traditions which antedate the fundamentalist-modernist controversy. They point out that Baptists in the nineteenth century combined an emphasis on conversion and mission with social action in much the same way as the Wesley brothers. Although they are quick to disown elements of his theology, they proudly point to Walter Rauschenbush, the leading theologian of the Social Gospel movement, as a Baptist who married piety with a social conscience. Yet in the words of another faculty member reflecting changes in the twentieth century, “We’ve been in Denver forty years and have not addressed major social issues. These are questions we have not asked in our classrooms.”

Students speak of Denver as an open place where they are allowed to think within the parameters set by scripture, which they claim is absolute in their lives. They point out that a variety of hermeneutical principles are used to explore scripture, but that Denver is no place for “unanchored liberalism” a negative characterization which one hears frequently around the seminary. Equally, they disavow fundamentalism, seeing themselves in the middle between right and left. Students are proud that each year every faculty member affirms and signs without mental reservation the doctrinal position of the seminary. “That way,” they say, “we know the boundaries of what we will get.” This doctrinal position is appropriately part of Denver’s self-identity. Denver Conservative Baptist Seminary is committed to the great verities and abiding fundamentals of the Christian faith:

The Word of God. We believe the Scriptures of the Old and New Testaments are the inspired Word of God, inerrant in the original writings, complete as the revelation of God’s will for salvation, and the supreme and final authority in all matters to which they speak.

The Trinity. We believe in one God, Creator and Sustainer of all things, eternally existing in three persons, Father, Son, and Holy Spirit; that

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these are equal in every divine perfection and that they execute distinct and harmonious offices in the work of creation, providence, and redemption.

God the Father. We believe in God the Father, an infinite personal Spirit, perfect in holiness, wisdom, power, and love. He concerns Himself mercifully in the affairs of men and women, hears and answers prayer, and saves from sin and death all who come to Him through Jesus Christ.

Jesus Christ. We believe that Jesus Christ is God's eternal Son, and has precisely the same nature, attributes, and perfections as God the Father and God the Holy Spirit. He is not only true God, but true Man, conceived by the Holy Spirit and born of the Virgin Mary. We believe in His sinless life, His substitutionary atonement, His bodily resurrection from the dead, His ascension into heaven, His priestly intercession on behalf of His people, and His personal, visible, premillennial return from heaven.

Holy Spirit. We believe in the Holy Spirit, His personality, and His work in regeneration, sanctification, and preservation. His ministry is to glorify the Lord Jesus Christ and implement Christ's work of redeeming the lost and empowering the believer for godly living and service.

Humanity. We believe God created humanity, male and female, in the image of God and free from sin. We further believe that all persons are sinners by nature and choice and are, therefore, spiritually dead. We also believe that the Holy Spirit regenerates those who repent of sin and trust Jesus Christ as Savior.

Salvation. We believe in salvation by grace through faith in Jesus Christ. This salvation is based upon the sovereign grace of God, and was purchased by Christ on the cross, and is received through faith apart from any human merit, works, or ritual. We believe salvation results in righteous living, good works, and proper social concern.

The Church. We believe that the Church is the spiritual body of which Christ is the head and is

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composed of all persons who through saving faith in Jesus Christ have been regenerated by the Holy Spirit. This body expresses itself in local assemblies whose members have been immersed upon a credible confession of faith and have associated themselves for worship, instruction, evangelism, and service. The ordinances of the local church are believers' baptism by immersion and the Lord's Supper. We also believe in the interdependence of local churches and the mutual submission of Christians to each other in love.

Separation of Church and State. We believe that each local church is self-governing in function and must be free from interference by any ecclesiastical or political authority. We also believe all men and women are directly responsible to God in matters of faith and life, and they should be free to worship God according to the dictates of their consciences.

Christian Conduct. We believe that the supreme task of every believer is to glorify God in life and conduct and be blameless before the world. Each Christian should be a faithful steward of all possessions and seek to realize in every area of life the full stature of maturity in Christ.

Last Things. We believe in the bodily resurrection of the saved and lost, the eternal existence of all people in either heaven or hell, in divine judgments, rewards, and punishments.

The relations between faculty and students appear to be very good, an appearance which is vigorously affirmed by students. Complaints centered on the heavy amount of required work, which one student characterized as the invasion of secularism, and the lack of preparation for the cultures they will encounter in their later work.

Finally, the students reserved particular praise for mission classes which were said to play a leading role in setting new directions in thought and teaching. "It's the mission classes" said one student, "which all the students talk about."

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The Globalization Program

Denver Seminary has a history of worldwide involvement focused rather exclusively on individual conversion and church planting. This focus is crucial to the acceptance of expanded efforts and has been briefly summarized and critiqued in the Seminary's statement on goals and strategies for globalization.

For nearly forty years, Denver Seminary has tried to keep alive this vision of the world. We have maintained our ties to the Conservative Baptist Foreign Mission Society and other evangelical mission agencies, offered mission majors in our Master of Divinity, Master of Arts, and Doctor of Ministry degree programs, and encouraged missions-awareness among our students. Some of our faculty have had substantial overseas ministry and teaching experience; and since the early 1980s, about half of our faculty has participated in seminary-sponsored summer trips to the Third World. As a result, over the years about 18 percent of our graduates have gone into cross-cultural ministries in the United States or abroad. Nevertheless, we realize that we have not been as successful as we would like at turning our students into "World Christians" and that most of what we do as a seminary is done with only North America in mind.

Particularly important for the present efforts at globalization were several faculty summer trips to the Third World. Funds were given to the seminary in the early 1980s to support three or four faculty members each summer at a cost of \$10,000 on trips to overseas missionary settings. While the half of the faculty who went on these trips often looked at the Third World through the lenses of missionaries trained in the United States, they did not miss the changes going on in the mission field or the miserable conditions of poverty they found there. They were profoundly affected and used their experiences to rethink their approaches to theological education. These trips also whetted appetites for a broadened understanding of mission, for a greater appreciation of and sensitivity to international students, and changes in the Seminary's curriculum. Perhaps more important for the success of present efforts, they gave legitimacy to what followed. As one observer put it, "Globalization is O.K. because of our previous programs."

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The primary component of Denver's globalization program is the Pilot Immersion Project funded by the Pew Charitable Trusts and the Lilly Endowment. Organized and administered by Plowshares Institute under the direction of Robert A. and Alice Frazer Evans, the overall purpose of the Pilot Immersion Project is to prepare future leaders for building up a church able and willing to respond to the challenge of global witness and service. The project seeks to transform and renew the so-called "pilot seminaries" by making issues of global justice and peace integral not only to their curricula, but also to the ethos of the institution. The strategy is to expose a critical mass of faculty, administrators, trustees, and students to common human and theological problems in Asia, Africa, and Latin America through "immersions" in the total life of a region or country. Special attention is given to social justice, the plight of the poor, and the interrelation of religious, justice, and environmental issues.

This approach, which sees political and economic issues as indispensable to faithful proclamation and to a living out of the gospel message, challenges the apolitical stance characteristic of much of the evangelical tradition. It is also designed to challenge the seminaries in the project to look at their own community and to address the growing gap between the poor and the non-poor, as well as factors of race, gender, class, and age which are equally applicable to the local and to the international scenes. Designers of the project expect that the bonding and broadening which occurs during immersions will be the catalyst for the structured changes required to meet these challenges.

Denver was invited to submit a proposal for this project in early 1988. The president and the dean of the seminary took the request to the seminary's Administrative Committee which enthusiastically supported it. Timothy Weber, professor of Church History, was asked to be project coordinator. Work on the application began almost immediately under the watchful eye of a six-member steering committee chaired by Weber. Globalization was discussed and affirmed by the faculty at a later summer retreat (1988). The application was completed by November 1988 and subsequently Denver was accepted as one of twelve schools in the Pilot Immersion Project in the U.S. and Canada.

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Denver Seminary's first immersion team, consisting of the president, four faculty members, a trustee, and a student, traveled to southern Africa in June 1989 in concert with teams from three other seminaries. The second team went to Peru and Cuba in June 1990. A third is planned for June 1991 to Asia. The program also includes a local inner-city Denver immersion to be organized by the seminary itself.

The strategy of the steering committee is to use the immersion experiences to bring global concerns more centrally into the life of the seminary, and beyond, to effect major institutional change. Their plans are ambitious and seek to apply the vision of the Pilot Immersion Project very broadly in the life and mission of Denver Seminary.

The main tactic to accomplish this strategy is to let the combined experiences of team members become a determining factor in the total life of the community. Since about half the faculty will participate, this seems a sound way to proceed. After the second immersion, the steering committee expects to begin a process of curriculum revision by developing a course on multicultural ministry which will not only deal with global but also with local ministry. In due course, the steering committee foresees the day when those faculty who have been on the immersion experiences will alter their course materials and teaching methods to include globalization as a central element. These changes will in turn influence other faculty to improve their courses along the same lines and even to rearrange degree requirements. Students should be directly affected by a changed curriculum.

Special emphasis is placed by the steering committee on the local immersion. For members of the committee globalization also means localization. Not only has the seminary neglected to address certain elements of the Third World experience, but also these same elements in its own backyard. Committee members anticipate that local mission to the inner-city will be more difficult than mission to the Third World. They do not seem naive about crossing the boundaries between the white, middle-class world which is Denver's historic constituency and the Black and Hispanic cultures of inner-city Denver.

Finally, members of the steering committee are convinced that they must move slowly. They are aware that institutional change is a gradual process. They admit that students have little awareness of global issues. "Globalization" is even an unfamiliar word. The committee is also convinced that it will only make the desired changes by building broad

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support in the faculty and larger constituency. That is one reason the immersions are so important. Returning faculty members are persuaded by their experiences that changes are appropriate and spread this message throughout the seminary.

So far there is remarkable support for a broadened and deepened mission at Denver. The faculty seems to be aware that more is at stake than the inclusion of global elements in the curriculum and that the Pilot Immersion Project, while an important catalyst for this, is only one element in a transitional process. Also included are a revision of the Seminary's mission statement, chapel services devoted to global concerns, faculty research on global issues, the hiring of more women and racial/ethnic minorities, the continuation of seminary sponsored trips to the Third World, and the exploration of links to churches, schools, and mission agencies in the Soviet Union and the Caribbean.

Motivations, Assumptions, and Goals

What is Denver trying to accomplish in all this? What drives the desire to make institutional changes at this particular time?

Theologically the changes are stated in a variety of ways, all of which amount to more or less the same thing. Repeatedly, faculty, administrators, and students assert the need to broaden and deepen traditional evangelical emphases. Some put it in terms of strengthening their theology of creation. They perceive Denver's stress on personal salvation and a theology of redemption to be appropriate, but too restrictive. Soul and body, the spiritual and the material, are both important, so the mission of the seminary must be expanded to be more inclusive.

One high level administrator affirmed the traditional Baptist emphasis on salvation but added that evangelicals had neglected the social world. He linked his concern for social justice to the Bible, identifying it as central to the gospel message. Within the broad range of social concerns he then focused on Jesus' ministry among the poor. Although he did not make the connection, it was clear from other remarks that his social concern emerged not just from a reading of the Bible, but also from the experience of twenty years in the mission field where he learned to minister to the needs of impoverished people suffering from unjust political and economic arrangements.

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This administrator's reflection on his own personal experience was typical and points to something which is apparently emerging in the evangelical tradition generally. The impact of personal experiences of Third World poverty on the men and women sent abroad to plant churches should not be underestimated.

While the concerns to broaden theological understandings to include a theology of creation, to understand the full measure of the gospel message, and to minister to both the spiritual and material needs of people were the main motivations for globalization, others were encountered. Several at Denver spoke of contextualization. One African student told the story heard in other settings of missionaries to his country who rejected native musical instruments in worship only to introduce electric guitars from the United States soon afterward. Today, he explained, the native instruments are making a comeback, but the failure to see important contextual differences in theology remain. Other students nodded in agreement.

What contextualization meant in systematic terms was not explored in depth. Several members of the community referred to the white, male, and Western orientation of the evangelical tradition and Denver in particular. They referred to this orientation many times when speaking about narrowness and provinciality. Since conversations centered on globalization, this white, male, and Western context was contrasted to indigenous theologies emanating from Denver's mission fields. Mention was made on several occasions, however, of local contextualization, in particular to the theologies coming out of the experiences of women and racial/ethnic groups. Some women and men at the seminary are pressing for increased acceptance of inclusive language, of women in the ordained ministry, and of insights from feminist thought. The strength of this pressure was difficult to assess, but certainly it is an important part of the mix. Less strong is the pressure from racial/ethnic groups since they are so little a part of Denver's constituency.

Whatever the impact of contextualization, it is clear that Denver's white, male, and Western orientation is under the microscope. This represents a serious challenge for the seminary, the question being whether Denver can broaden and deepen its mission and still keep its roots firmly planted.

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Ecumenism was another motivation for globalization, although of relatively minor importance. Only two professors, both from outside the Baptist tradition, spoke of a need for greater ecumenical involvement. Asked to explain what he mean by ecumenism, one of the professors used the terms “open,” “tolerant,” and “listening.” It seemed apparent that his understanding of ecumenism was closely identified with his appreciation of the role of context in theology. It is unclear why so little attention is given to ecumenism per se. Is ecumenism too associated with more liberal theological traditions? Or is it that Denver has already moved significantly in an ecumenical direction? Involvement in the Pilot Immersion Project which involves ecumenical clusters of schools in immersion experiences, the changed make-up of the student body, and the shortening of the name over ten years ago would be three important indicators of the latter. What seems to be the case is that an ecumenical focus has ceased to be an issue and has taken on the status of an assumption.

The need to understand global and especially Third World problems was still another motivation for globalization. This motivation stems from increasing concerns about the economic and political contexts of mission and the awareness of a shrinking globe threatened by unequal power relationships, destructive technologies, and environmental degradation.

The need to train men and women for the realities they will encounter in the mission field was the final motivation. This need was linked to the themes of opening and broadening and reinforced them. It was also linked to the introduction of new teaching techniques, although little was said in depth in this regard except for a few references to using the case method and exploring more experiential forms of instruction.

To what degree have those who seek change at Denver Seminary already achieved what they set out to do? Since the seminary is only beginning its globalization project and so much rests on it, little can be said. What is clear is that globalization has taken a prominent place in the consciousness of faculty and administrators. It is a primary focus of attention. It has been a main subject at faculty retreats and meetings. The Pilot Immersion Project grant has attracted the attention which its planners intended. The full range of direct and indirect issues raised by globalization are being intensely debated. This is a good start.

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The Challenge of Globalization

To characterize anyone at Denver as “against globalization” would be incorrect. The school’s tradition is too heavily influenced by foreign missions. This does not mean, however, that resistance to what is being planned will not be forthcoming or that major concerns are not being raised about the immersion experiences. For a group of indeterminate size within the seminary, perhaps with a larger constituency outside, there are significant questions which Denver needs to face.

What is difficult to discern is whether the questions are personal and generational or theological. Most seminary faculties and university departments of religion over time develop factions toward which members gravitate for reasons of like mind, personality, and age. Denver is not unique in its strong personalities with settled views. What the outside observer on a short visit is unable to determine is how much personality and age are factors in questioning change. That they are a factor at Denver seems to be the case. Degree and importance are unclear.

What can be reported with accuracy is what those who question the program ask and the assertions they make. Since those who have concerns about globalization have been open and clear in raising them, it is possible to summarize their main arguments.

First there are questions about the term “globalization” itself. It is a neutral or vague term which can be filled with just about any content. No problem exists for the questioners if globalization enhances student appreciation of diversity and encourages global cooperation. Nor are there objections to learning conflict management, paying attention to international social problems, or making students sensitive to world interdependency. Indeed, they say, if this were all that globalization meant, there would be no criticism.

Globalization often means much more, claim those who question. It frequently includes relativistic perspectives, leftist ideologies, and the propagandizing of students. Often absent from contemporary literature on globalization is any mention of individual freedom. Some texts are pacifist and urge capitulation to communism. Differences of opinion are held to be ideological and not matters of moral conviction. Ambiguity and tolerance are highly valued, except tolerance of moral absolutes. Relativism is prized. The actions of the United States and the Soviet Union are slanted in a leftist

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direction. Globalization can also be linked to certain movements and groups which may be problematic, for example, the New Age movement, Marxism, Bahai'ism, the Unification Church, and Transcendental Meditation.

Two messages emerge from this question about the meaning of globalization. One is that proponents of globalization need to spell out their ideological assumptions, values, and meanings. This is a legitimate message to which the faculty has responded by affirming the following definition of globalization.

By "globalization in theological education," we at Denver Seminary envision the following: 1) an intensified commitment with Christians everywhere to take the whole saving gospel of Jesus Christ to the whole world under the authority of scriptures; 2) and empathetic understanding of different genders, races, cultures, and religions to be able to contextualize the gospel more effectively; 3) increased application of biblical principles to such global issues as economic development, social justice, political systems, human rights, and international conflict; 4) a deliberate effort to become a Christian community where underrepresented members feel at home; and 5) a thorough implementation of these goals throughout the seminary and in our personal lives.

The other is a conservative critique of what is perceived to be a liberal or even radical model for educational change. It raises far more serious problems for Denver's new direction. It cannot be answered simply.

Second, those who are raising questions differentiate between non-redemptive "general" and redemptive "special" revelation, reasserting the primacy of Denver's traditional emphasis on the latter and the mission to call God's people out of the world by preaching the gospel to sinners. In spite of this reassertion, they argue positively for addressing the world's major social problems, claiming general revelation as their foundation. So long as the distinctions between the unregenerate and the regenerate, the flesh and the spirit, the world and the church are not lost, they affirm a curriculum which addresses questions of liberty, justice, and the temporal needs of all human beings. They acknowledge the duty of governments to follow the moral law.

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With this there is little disagreement, although some would hold a different basis for social involvement. The problem comes when the “content” of general revelation is held to be the same everywhere, and humans are said to have common natures in the divine image. On these premises those who are asking questions dismiss the need for contextualized theology and insist on a unified and universal statement of Christianity. They also posit revealed moral absolutes to govern human conduct and call on proponents of globalization to state them unambiguously, to use them as a compass in economically and politically troubled societies, and to apply them in a critical and realistic way to empirical situations.

They also insist that globalization be developed so it is consistent with the “exclusivity” of special revelation. They emphasize redemption, the illusion of redemption through social engineering, and the need to relate the major doctrines of Denver’s statement of faith. They reiterate that evangelicals find it helpful to alleviate in so far as possible political and economic injustice, but that the basic problem lies in the sinfulness of the human heart. Hope rests in regeneration.

These matters come to a head over the characterization of Denver as “provincial.” The questioners appear to take exception to the implication that what is white, male, and middle class is not part of a universal humanity true for all races, genders, and classes. Worse, the allegation of provinciality appears to undercut Denver’s evangelical traditions. They resist the inference that globalization should challenge Denver’s current theological perspectives, insisting instead that these perspectives are the “solid rock” on which Denver must stand. A willingness to give up the classical doctrines of orthodox and evangelical faith for other limited insights is anathema. When all the evidence is in, they confidently assert, the objective validity of revealed moral law and of the revealed gospel of Jesus Christ will be confirmed.

There is more at stake here than meets the eye. No one at Denver professes a desire to discard the evangelical tradition of the seminary. Nor is there much disagreement over social witness, at least in principle. Yet in their desire to broaden and deepen, proponents of change have and will continue to run up against the position which holds to the objective truth of orthodox, evangelical theology developed in the West. This truth is not seen as white, male, and middle class as contextualists would hold; it is universal

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and revealed, however important white, middle class males were in its formulation. To hold otherwise is to open the gates to relativism and “unanchored liberalism.”

The proponents of globalization in response insist that the Pilot Immersion Project and contextualization represent no departure from what Denver has always done, only a simple broadening and deepening. They do not expect the primary emphasis on evangelism to change in the future. They claim only to be about the training of men and women to carry out Christ’s mission in the world more effectively. Denver graduates, they maintain, need to be “world Christians” who understand and appreciate the diversity of the church and its many contexts. They need to know how to pass along a global perspective to those whom they will serve.

Reflections

While there is little opposition to globalization at Denver, the questions raised in the preceding section are fundamental for Denver and the evangelical tradition in general. What exactly is Denver’s identity and mission? What are the implications of globalization for the inherited tradition? Can proponents of change open the seminary to diversity, contextual theology, broadened perspectives, and the inner city and at the same time maintain the “truths” of their evangelical tradition? On the resolution of these questions hinges Denver’s efforts to globalize its curriculum, to relate to local racial/ethnic groups, and to participate in what Richard Mouw of Fuller Theological Seminary refers to as a kinder, gentler, evangelicalism shorn of its triumphalism. One wonders if the Pilot Immersion Project is a strong enough catalyst to energize sustained discussion of these fundamental questions, much less carry them through to resolution.

George Marsden in a recent history of Fuller Theological Seminary in Pasadena, California makes clear that Fuller has also been addressing many of the same issues.¹ In response, Fuller has substantially increased the number of Hispanics and Asians in its student body and on its faculty. In so doing it has experienced integration and diversity as a challenge to its received evangelical tradition. Advocates for a social change emphasis from the one side and for pentecostal and fundamentalist forms of expression from

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the other clash and put pressure on a received tradition which stresses the individual and forms of ministry developed for white, middle-class North Americans.

That Fuller and Denver are wrestling with this problem is laudable. Again, the hard question for a seminary in Denver's tradition is whether it can include other voices without significantly changing its own. As Marsden makes clear in describing controversial events at Fuller, the tendency in crisis is to fall back on received tradition, granting only secondary status to the voices of women and those of different social, ethical, and class status.

Given Fuller's experience, globalization at Denver may be a lot easier than coming to terms with the inner city. It is already globalized in its own traditional way, and to expand its emphases to include the socio/political dimensions encountered in the Third World is within its capacities. Curriculum changes which produce greater sensitivity to Third World contexts, more training in the problems students will encounter there, and greater attention to the political and economic dimensions can be designed and eventually integrated. Only a small number of Third World students find their way to Denver, too few to represent a serious challenge to traditional evangelical emphases. Graduates of Denver who enter the foreign and cross-cultural mission fields are a significant force, but often far away and outnumbered by those who stay at home.

The local context is another matter. The women of the seminary are making their voices heard, but outreach to different racial, ethnic, and class constituencies has only begun. If globalization, as intended, leads to significant localization, then a more difficult challenge will be at hand. At that point the faculty and students at Denver will be challenged by minorities with conflicting concerns and agendas. Even those who are now seeking change at Denver and who want to keep one foot in evangelical soil while placing the other in globalization and localization will be seriously challenged.

Those who raise questions about Denver's globalization program make a strong point by demanding that proponents must be clear about the implications of globalization. Denver must further develop its globalization principles and reflect on what they mean in concrete terms for the received tradition. The relation between the old and new must be clearly articulated in both theological and practical terms. A clear statement of how changes in global mission and anticipated outreach to the local community relate to

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traditional patterns at the seminary must be developed. An understanding of the different approaches to globalization and exploration of the implications of contextualized theology are critical. Other seminaries in Denver's tradition could be used as case studies to anticipate the problems the new directions will present.

Is the Pilot Immersion Project a strong enough catalyst to energize this journey? For the first leg it seems admirably suited. Travel to and study about Third World sites, the promise of combining the spiritual and material, the manageability of the project, the shared experience between faculty as well as with academics from other traditions, and the potential for evolutionary curriculum development make it attractive.

For the legs beyond the last immersion in Denver itself, other structures will need to emerge. Perhaps these will develop along the lines of group interests. The women of the seminary no doubt will continue to pursue a more inclusive agenda. Students headed for Third World countries and cross-cultural missions might be an increased force for a broadened perspective. Faculty who have gone through the immersion experiences may make adjustments in their syllabi and insist on further globalizing developments. The committee overseeing the Pilot Immersion Project might become a more permanent vehicle and help to find the resources for further change. The forces within Denver's branch of the evangelical tradition seem headed in the direction of greater diversity and might be counted on for support.

Denver, along with the other seminaries in the evangelical tradition which are diversifying their mission, represents a great hope for protestantism in the twenty-first century. Its biblical and christological grounding, its openness to the working of the Holy Spirit, and its revived interest in issues of social justice position it well for following the mandates of the gospel and leading middle America to a more comprehensive understanding of the Christian tradition. In the twenty-first century we will need to stress both creation and redemption in theology, for the social, spiritual, and environmental problems brought on by a much larger population utilizing more powerful technologies will be great indeed.

ENDNOTE

¹. Reforming Fundamentalism, Grand Rapids: Eerdmans Publishing Co., 1987.

GLOBALIZATION IS CLOSING IN ON US

Ronald C. White, Jr.

Most visitors are surprised as they arrive for the Monday midday mass. The liturgy, homily, and celebration of the Eucharist are all in Spanish. The celebrant is not Hispanic. Three quarters of those present for the mass are not of Hispanic background. Participating in worship underscores the reality that globalization is an integral part of the life of St. John's Seminary.

But there is a touch of irony if not humor in leaving the Chapel. Father Jack Stoeger, Spiritual Director at the seminary, points to the large window over the entrance to the Chapel. At the top are the words of Jesus in Latin: "Go and teach all Nations." This was the vision for the seminary of the Archdiocese of Los Angeles founded in 1939. At the base of the window are the words "To the Greater Glory of God." But under this affirmation are added the words "and the honor of Ireland."

What a difference a half century can make! From the Latin and Ireland of traditional Catholicism to the Spanish mass celebrated by Anglo and Asian as well as Hispanic. St. John's is determined not to live in the past, but to prepare its priests for the world of the 21st century. To be ordained every priest must speak two languages.

Readiness for Ordination

The development of the program in globalization shifted into high gear at St. John's with the appointment of Archbishop Roger M. Mahony in September 1985. Early in his ministry the Archbishop came to the seminary to meet with the faculty. He encouraged the seminary to marshal its resources towards the training of priests for a new day in the Church. He told the faculty that the changing face of the church in Los Angeles called for the need of a second language. In a dialogue with the faculty, several professors raised the question: but what if a student is ready and does not have a second language? The Archbishop replied: "I question the readiness for ordination."

In 1987 the Archbishop appointed his friend and former classmate, George H. Niederauer, as Rector, to lead St. John's. Rector Niederauer speaks of globalization as two movements. In the first movement the world comes to the seminary. In the second movement the seminary goes to the world.

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Niederauer believes that globalization at St. John’s began with the recognition of the first movement. All nations are coming to Los Angeles. It is the largest Hispanic city next to Mexico City. But it is also a pulsating Asian city. Los Angeles is the “doorstep” of immigration at the end of the twentieth century. This vast, sprawling metropolis is the new Ellis Island of the United States. The city is the point of entry for a diverse group of immigrants. Nearly 100 languages serve as the first tongue of Los Angeles school children.

Candid Catholics point out that the Catholic church has suffered large losses in membership in the last two decades. Where have these Catholics gone? Largely to Evangelical and Charismatic groups that are Protestant or Pentecostal. All of this points up the pressure within Catholicism to reexamine its own strategies for ministry.

The assumption that Los Angeles will continue to be a doorstep for a new world energizes all that happens at St. John’s. The Rector believes St. John’s must reflect the diversity of this changing world.

There are three schools in the Archdiocese system. The seminary and a college are adjacent to each other at Camarillo. A high school is located forty miles away. The changing shape of Los Angeles’ ethnic diversity is evident in comparing the ethnicity of students in the three schools.

Table 1: Student Populations in Archdiocese Schools 1990-1991 Percentages

	Anglo	Hispanic	Asian	Black	Total
High School	19	41	37	3	150
College	33	34	32	1	100
Seminary	60	23	17	0	130

In Table 1, one can see that Hispanic, Asian, and Blacks all increase in numbers as one moves from the high school to the college to the seminary. It should be pointed out that not all high school students end up at the seminary. But the trajectory points clearly to an even more diverse priesthood in the coming years.

“Multicultural,” rather than “globalization,” is the word heard most often at St. John’s. The entry into multicultural awareness is language. The Language and Cultural Studies Program, directed by Dr. Aurora H. Mordey, has been the catalyst of the multicultural thrust of the seminary. The goal is that every student can minister in two languages. One language will be English. If English is the first language, then Spanish will be the second

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language. If Tagalog or Vietnamese is the first language, then English will be the second language.

“Towards Collaborative Ministry in the 1990s” is the model chosen by the seminary as it prepares its materials for an upcoming accreditation visitation. Collaborative does not mean cooperation just between those who teach and administer. Collaboration is meant to embrace the whole seminary community. Students speak of their ownership of multicultural education. For example, student committees oversee the Cultural Awareness Days. One senses that new students are quickly socialized into the enthusiasm for collaborative ministry and multicultural education.

The pedagogical assumptions and methods are at this point a mixture of traditional and nontraditional. There is recognition of both cognition and praxis. Educational experiences from the program in language and culture are working their way into the traditional classes and classrooms. One faculty member describes the pedagogical changes at St. John’s as a movement from Word to Experience. Many members of the faculty describe changes in their own teaching style. Increasingly teachers start with the experiences of students rather than starting from assumptions or first principles.

A major catalyst for the pedagogical change has been the immersion experiences required of students in Mexico. Students live with Mexican families and either study at language schools or work in parishes. Instead of learning **about** the poor, students learn **from** the poor. Professor Gabino Zavala puts it simply: “we learn from people.” He went on to add that after students and faculty return from Mexico: “we care.” The motivation for the immersion requirement was the recognition that to be a good pastor means to minister to the whole people of God.

Everyone is in agreement that globalization cannot be achieved by simply adding special classes. Faculty and students agree that there is still much to do in transforming the traditional courses in the curriculum. Classes are offered in Spanish every semester. In the academic year 1989-1990 two classes were being offered in Spanish, one in theology and the other in pastoral theology. Father Zavala regularly offers Canon Law in two sections. Presently eighteen students are enrolled in the English section, and eleven students are enrolled in the Spanish section.

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Institutional Profile

St. John's Seminary is located 55 miles northwest of Los Angeles and five miles from the Pacific Ocean. Charged with preparing priests mainly for the throbbing Archdiocese of Los Angeles--55 to 60 per cent of the students come from the Archdiocese--the setting for the seminary is peacefully pastoral. The seminary was named in honor of St. John the Evangelist. The seminary and college are situated on 100 acres of land that was a gift from Don Juan Camarillo in 1927. The schools are surrounded by orange and lemon groves that were once part of the Ranchos Calleguas and Las Posas. Today the oranges and lemons are harvested by Sunkist in cooperation with the schools.

The faculty at the seminary number twenty, including thirteen priests, one religious sister, and six lay people. Three are Hispanic. Eight of the nine non-Hispanic priests take their regular turn as the principal celebrant and preacher at the mass in Spanish. It is anticipated that a Vietnamese priest will join the faculty in 1991-92. The Language and Cultural Studies Program employs 5 people, one full-time and four part-time. Four persons, all Hispanic, teach Spanish. One person teaches English as a second language. At the present time there are "Mentor" programs for Koreans, Filipinos, and Vietnamese.

The Language and Cultural Studies program is part of the regular academic program of the seminary. Father Jeremiah J. McCarthy, the Academic Dean, is responsible for its structure and staffing. Along with Rector Niederauer, McCarthy was instrumental in the formation of the program. In his soft-spoken manner he is a vigorous advocate of the expansion of the program's classes and activities.

The Board of Directors of the seminary numbers 25. The Board includes in its membership several Hispanics, a Filipino, a Chinese, and an African American.

The student body numbers 130 for 1990-91. This is up from 98 just five years ago. The projections are that the student body will number more than 140 for 1991-92. The growth is largely from the Archdiocese of Los Angeles, and is made up of greater numbers of ethnic minority students and second career students.

Fundamental to the educational experience at St. John's is the understanding of ministerial formation. Formation is both intellectual and spiritual. There is great intentionality in the whole process of spiritual

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formation. Father Stoeger, as Spiritual Director, coordinates a program in which every student has a spiritual director of their choice. The spiritual director must be a member of the faculty. The student meets with this “soul friend” every 3 to 4 weeks. In the summer between the first and second year there is a two-month intensive program on spiritual formation (IPSF).

How has this emphasis been impacted by the newer emphasis on globalization? Several faculty members note that the priest who is the director needs to be open to the culture of the students. This in turn helps prepare these future parish priests to be open to the spiritual and cultural experiences of the people they will serve.

Father Stoeger spent part of the summer of 1988 in Guatemala to better prepare himself for his task of integrating spiritual formation with the developing language and cultural studies program. He is aware of the need to understand the differences and nuances in the spiritualities of Latin America.

Members of the faculty and administration are quite cognizant of the new thrust in the life of the seminary. They are both enthusiastic about the multicultural emphasis, and modest in their assessment of how far the seminary has come and how far it has yet to go. Some of the faculty are quite candid in speaking of their own training as occurring in an era and in institutions which did not prepare them for globalization in theological education. There is a recognition of the need to hire more Hispanic and Asian faculty. It seems apparent that a key criteria for anyone coming to the faculty in the future will be a commitment to multicultural theological education. Facility in Spanish or the readiness to learn Spanish is assumed.

Mark A. Lager, the Librarian, intends for the library to be a full partner in globalization. Computer programs are available in Spanish. Language rooms with both tapes and computer courses are being utilized. The periodical section contains Spanish language newspapers and journals. Increasing numbers of books in Spanish are being purchased. A sense of accomplishment over these steps of the last three years is accompanied by conversations about the need to do more for Asian students.

The selection of books in the bookstore is largely determined by courses offered at the seminary. Books are available on various dimensions of globalization. There are good resources on the church in Central and South America, with fewer resources on the church in Africa and Asia. There are also books on the various world religions, although it was reported that the demand for these books is small.

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Every student is required to complete 13 units of field education. In the second semester of the second year every student participates in a social service ministry. In each setting--from Los Angeles County jails to hospitals to Skid Row to a Refugee Resettlement Center--Spanish is a requirement. In 1989-90, students participated in the Census with the homeless. Sister Bernadette Murphy, Director of Field Education, observed, "I always thought of globalization as reaching out; but now I see globalization as closing in on us."

The financial health of the seminary changed significantly through the creation of the Carrie Estelle Doheney Endowment. Doheney, a member of the Archdiocese of Los Angeles, provided the Library in 1940. In the library was her extensive collection of furniture, oils, tapestries, illuminated manuscripts and paper weights. Included was a Gutenberg Bible. In her will was the provision for the sale of this collection at the discretion of the seminary. Several auctions took place between 1985 and 1988. Some valuable items were retained and will be placed in a newly renovated library.

The auctions have yielded a Doheney Endowment valued at approximately forty-five million dollars. During the 1990-91 academic year almost \$1,500,000 will be provided from the endowment for general operating expenses.

In 1988 the Archdiocese of Los Angeles adopted the Los Angeles financial plan which releases students of their financial burden. A fund of more than \$600,000 has been amassed over the years for this purpose. This plan is funded through the Vocations office and is directed by the Archbishop.

How have the new financial resources impacted the multicultural program? The program, including the immersion experiences in Mexico, was underway before the endowment was established in 1988. But the program was on a much smaller scale. The new financial footing of the seminary has allowed for the increase of the globalization emphasis, including the salaries of staff in the Language and Cultural Studies program and the immersion experiences outside the United States.

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Language and Cultural Studies

Father Niederauer was appointed Rector in 1987. At the time of his appointment he was serving as Spiritual Director on the seminary faculty. Ten years before he had attended a Ministry Training Services conference. Twenty-five of the participants were American and twenty-five participants came from other continents. Niederauer says that this conference, and the formal and informal dialogue with the non-American participants “opened my eyes.”

Since assuming the leadership of St. John’s the Rector speaks of his own “on the job training.” There is a difference, he says emphatically, between being a professor and being the chief administrative officer. Given Archbishop Mahony’s encouragement he has tried to inform himself about the ways St. John’s can best appropriate a multicultural approach in the formation of priests.

It should be noted that there were opportunities for students to study Spanish at St. John’s in the 1970s and early 1980s. But Father Zavala, who was a student at the seminary from 1973 to 1977, observed that most students didn’t do it. Why? Courses were taught in the afternoons and evenings. The message communicated: language study is optional. In addition, Father Zavala believed that interest was not sufficient from the top down.

From 1985 through 1987 Sister Mary Thomas led a new emphasis on language and culture. She was succeeded in 1987 by Thomas Elis, a Panamanian. In these three years progress was made. More students studied Spanish. But there was student resistance. Language study then and now is non-credit. Language study still seemed to be an option that was done after other class work and obligations were completed.

Everyone agrees that the Language and Cultural Studies program “changed with lightning speed” with the coming of Dr. Aurora H. Mordey in September 1988. All previous directors of the program were part-time. Professor Mordey is an Argentinean who was teaching at St. John’s Seminary College. She was persuaded to become the director of the program of Language and Cultural Studies, in her own mind seeing the new possibilities at the seminary as a greater opportunity for service. An energetic person, she has become the point woman for a new burst of energy. Although she plays down her own role in the changes at St. John’s, it is obvious from conversations with administration, faculty and students, that

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Dr. Mordey's leadership has been crucial. LESSON: globalization does not happen by fiat or committee, but is incarnational. Professor Mordey is an engaging presence who encourages everyone in their efforts.

The growing edge of reflection at St. John's is the question of how the content of the classes is being changed by the process of globalization. Dean Jeremiah J. McCarthy serves as Academic Dean and teaches Moral Theology. He has directed the curriculum committee to give priority in 1990-91 to a study of how globalization can become more central in the curriculum. At the moment there are no courses explicitly on globalization. A possibility is to add electives to the present curriculum. But Dean McCarthy prefers to speak of "the globalization component" which should be at the heart of every course.

Is there any resistance among the faculty to implementing globalization throughout the curriculum? Dean McCarthy answers: no. The response of the faculty is rather: "how can we best do it?"

Father McCarthy spoke of the initiative of students in curriculum revision. His observation was confirmed by other faculty. Students are bringing questions to the classroom. These questions are often coming from their immersion and field work experiences. Students are requesting more courses in Spanish.

McCarthy wants to offer at least one course every semester in Spanish. The goal is twofold: to develop a theological vocabulary in Spanish and to maintain and enhance proficiency in the language.

Conversations with three faculty members reveal their connections and commitments to globalization.

Dr. Keith D. Lewis teaches church history. He describes growing up in Hawaii as important to his appreciation of ethnic diversity. He has been at St. John's only two years, but it is evident in his conversation that he is committed to globalization and open to exploring new ways to incorporate it in the classroom. He is continuing to rework his course "The Church and Missions in the Early Modern Era" with globalization in mind. He wants to expand both courses and types of courses. An energizing question for Lewis is "how to bring sensitivity to globalization to the classroom."

Dr. Michael F. Walsh is described by a faculty colleague as a "quiet inexorable force of conscience." As he teaches biblical studies at St. John's, he says that two things are converging: a personal and an institutional story. His personal story is of a young man growing up in Arizona. As an Anglo he

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found himself welcomed into Mexican-American communities as a high school student doing census work. “I discovered a family bigger than I thought. I experienced these members of the family as a gift rather than a threat.”

He came to St. John’s in 1979. In those first years he recalls students coming to St. John’s without realizing they would encounter an emphasis on globalization. The problem was compounded by the reality that in those years the seminary did not give the students the resources to enter into globalization.

In 1979 there was resistance. Walsh heard Anglo students say: “I did not come here to be priests to Mexicans.” He heard Hispanic students ask: “Will I be welcome here?”

The turning point, from Walsh’s perspective, came when St. John’s decided to work on globalization. The increasing numbers of minority students began to break down barriers. “Their richness became obvious” to the Anglo students.

Walsh believes that only in the last several years has St. John’s really started to work on globalization in a self-conscious way. The name change, from the Spanish department to the Language and Cultural Studies department, signifies this commitment.

What is needed now? Walsh believes it is not easy for academics to move away from a common set of suppositions into uncharted waters. The key will be to “trust the awareness that reality is more global.” This may mean going against the accepted European/North American way of doing things. The insights of cultural anthropology can be helpful. In biblical studies Walsh wants to encourage students to ask the question: how does it speak to the present? He points to Jon Sobrino’s, Christology at the Crossroads, as an example of this approach.

Father Walsh is grateful that Dr. Mordey has taken the lead. He believes that now it is up to faculty to get on board with the way they teach their classes.

Dr. Paul F. Ford teaches Liturgy and Systematic Theology. He speaks of several influences which have opened him up to globalization. He taught at Loyola Marymount University and friendships there encouraged him to understand liberation theology. His doctoral studies were at Fuller Theological Seminary which widened his world to an evangelicalism that was at once concerned with both spirituality and social justice. He credits the Vietnamese students at St. John’s as a major influence on his life. These

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students looked death in the face in their homeland and today live with a “serene detachment” about the creature comforts seemingly so essential to most Americans.

It is apparent that Ford’s courses on Spirituality and Ecclesiology speak of both spirituality and justice. He tells students that we need to be reforming both individuals and structures. A central text in his course on Introduction to Spirituality is Michael Crosby’s, The Spirituality of the Beatitudes, where conversion is linked to resistance to cultural addictions.

A question raised in his ecclesiology class is how to get structural sin into the confessional. Ford’s face lit up as he spoke of the changes in one of the wealthiest students whose eyes were opened to the reality that sin is both systemic and individual.

The Impetus of Immersion

In attempting to understand the program in multicultural studies, it is possible to describe two starting points. One is personal. Rector Niederauer and Dr. Mordey are key persons relating to all other members of the community. The other is structural--starting from the study of language and then walking through that door to culture.

In 1988 Dr. Mordey proposed that language study be placed at the beginning of the day: eight o’clock Monday through Friday. Previously there were no eight o’clock classes in the curriculum. This change got everyone’s attention and sent a signal of the priority of a second language. The presence of Rector Niederauer in the first early morning Spanish classes spoke volumes about their priority. Several persons commented that the President led by example. Father John Kesterton, who will be leaving St. John’s to return to the parish, is preparing himself for his new ministry by taking Spanish. Sister Bernadette Murphy, who directs the Field Education program, is also studying Spanish.

For Asian students English is the second language. Francisco de Soto teaches ESL or English as a second language. It is noteworthy that of the ten Vietnamese students, three are studying a third language--Spanish.

If language was the entrance into multicultural education, students learned quickly that it was the door to culture. “Cultural Awareness Days” have emerged as a central way on campus of understanding culture. At first

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the Cultural Awareness Days centered around recognized cultural occasions, such as Cinco de Mayo. But rather quickly the emphasis changed to a celebration of religious festivals such as Our Lady of Guadalupe or the Feast of the Korean Martyrs. Much preparation goes into these days which lift up the culture of the various groups represented within the student body. Cultural Awareness Days embrace a wide range of activities, from worship to games to food to dialogue. The Vietnamese and the Koreans have formed choirs which sing on Cultural Awareness Days and at other times as well.

A major impetus to the study of language and culture are immersion experiences. The pattern is that students participate in immersion experiences in Mexico in January of the first year and in the summer at the end of the second year. After one semester of Spanish, students spend January in Mexico. Most students live in a home and study at an institute. Those for whom Spanish is the first language work in a parish. Two month immersion experiences take place in the summer, in 1988 in Mexico and Guatemala, and in 1989 in Mexico and Korea.

The results from these immersion experiences are described by some students as a “conversion” or as “transforming.” After grumbling in Spanish class for a semester or two, experiences with people in Mexico invariably result in a new enthusiasm for language study and an appreciation for culture. In Mexico the seminarians tell of encountering a cultural window: “things are important to us, but people are important to them.” The goal was mutual understanding. The unintended result was affection and love. Father Stoeger spoke of the results of immersion as “exploding their categories.”

By the end of the second year the students are ready to participate more fully in both the churches and the culture of Mexico. There is an awareness that study and experience go hand in hand to make this program what it is. Immersion is a turning point for almost every student.

In the summer of 1989 one Korean-American student spent his summer in Korea getting in touch with the dynamics of Korean church life.

What is the relationship between the local field placements and the immersion placements in Mexico? Both Sister Murphy and Dr. Mordey spoke of both programs as examples of collaborative learning. Both programs use praxis oriented pedagogies in which students learn from and with those in the ministry setting rather than filtering the experience through imposed, preconceived frameworks. Additionally, given increasing similarities between the environment of Mexican and local Los Angeles

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placement settings, an attempt is made to identify and appropriate common learnings. Insights from Mexico, in particular, are credited by faculty with informing new patterns for local field placements.

The students founded their own group, Hermandad, or brotherhood, to foster ethnic awareness. A Spanish word, the group was founded originally to uphold and promote Hispanic values in their priestly formation. But now the group is open to all students.

The funding of the Department of Language and Culture is “new” money. For 1989-90 the budget was \$36,000 above salaries. The expenses vary greatly according to the number of students involved in the immersion programs. The number in 1989-90 was sixteen, but the projection for 1990-91 is forty. The Business Manager states that the monies to support the program will always be there.

Program expenses include the following:

1. Immersion experiences in Mexico
2. Cultural Awareness days
3. Special programs

Full funding for the immersion experiences for each student is paid for by St. John’s, sometimes in conjunction with their home diocese. Dr. Mordey visits the students in Mexico in their field locations. Other faculty have also been present in Mexico.

The Impact of Immersion

St. John’s efforts at globalization or multicultural education are still in the beginning years. Enthusiasm for the program is evident everywhere. At the same time no one wants to claim too much. After some initial resistance the program is now moving into what Rector Niederauer described as step two: moving into the world.

The spirit that one senses now is a readiness to go beyond initial forms and programs. The chief catalyst for this spirit is the immersion experience. As students return from immersion experiences the more they realize how much there is to learn and do.

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Marty Valentino spent eight weeks in the summer of 1990 in San Miguel, a city located four hours north of Mexico City. He and two other seminarians lived with a family. Marty had completed two years at St. John's which included two years of Spanish. In San Miguel he attended language school daily.

What were his impressions? Marty admitted that he entered into the immersion experience with some anxiety. Like many other students he thought he knew Mexico from the border towns, but he gained a whole new understanding living in the heart of Mexico. His appreciation for the people and their culture has increased tremendously. Because of his increased facility with Spanish he is eager to become more involved in field work in southern California.

Marty and other students are now asking more from traditional classes. Marty says he is more curious now about the theologies of liberation emanating from Latin America.

What is the impact of these experiences on campus life at St. John's? Seminarians now want to participate in Cultural Awareness Days that are not of their own ethnic tradition. They want their field work experiences to incorporate some of the same dynamics learned in the immersion experiences outside of the United States. They desire that their cultivation of spirituality take more seriously the different kinds of spiritualities nurtured in different cultural contexts. They want the Spanish mass to be more authentically Spanish. They want a more diverse faculty, especially one that is representative of Asian traditions.

The question is sometimes asked: are there patterns of ministry in the Mexican, or Central American, or South American churches that we can learn from? For students, the focal point of an answer to this question is the lessons from the base communities.

A concern at the commencement of the Cultural Awareness Days was whether these different celebrations would accent difference. That worry has proved to be unfounded. Now students are talking about participating in the cultural awareness days of groups other than their own as a way of increasing their learning. They want to move from being spectators to participants.

A continuing question is to what extent students can master a second language and culture. After the mass in Spanish an Anglo student noted that it was not really a Spanish mass. He went on to say that it was an Anglo-Spanish mass. Students from Mexico and Argentina as well as Mexican-Americans conceded a certain truth in the observation. But they were quick

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to affirm the mass as a genuine intention to worship and communicate in the language of the people. They said they were convinced that the program at St. John's was made for more effective priests even if the priests were not totally fluent in the language. The intention was a visible sign to parishioners that was overwhelming in its significance. They added that these seminarians would have sufficient on-the-job training to increase their fluency in both language and culture.

A concern expressed by both faculty and students centered around the content of meaning of the Hispanic church and culture in the traditional classes of the curriculum. Dr. Charles Miller spoke of the need for both awareness and understanding. Los Angeles is the hub of immigration to the Southwest even as New York was once the hub of immigration from Europe. The Southwest, however, is not just a geographical territory but a language territory.

Professor Miller warns of seeing Hispanic as a unifying term which actually includes much diversity. Anglo eyes and ears usually do not catch the very real differences among being Salvadoran and Mexican and Colombian and Argentinean and Brazilian. This is where awareness must push deeper to become understanding.

There is no denying the apologetic stance of the Catholic church. There are not enough Hispanic priests and the church is losing Hispanics. Some have argued that the Catholic approach is simply a survival strategy that may flounder for lack of proper motivation and integrity. One does not sense that problem at St. John's. Here a whole new breed of priests who are not Hispanic are being raised up who will minister in parishes where the Hispanic language and culture are important if not central. They will do so out of profound respect--yes, affection--for Hispanic people and their language and culture.

Miller connected all of this with the worldwide ministries of the Pope. The Pope is the symbol of unity in a diverse church and world. He celebrates the eucharist wherever he goes, but the accidents of the mass--the language and culture--are always changing.

If St. John's is to appropriate the model of the Pope it will be necessary to have a Vietnamese, a Korean, and a Filipino on the staff. A Vietnamese student has left a deep impression on Miller and others. Before arriving at St. John's he served three years in prison in his homeland. One year was spent in solitary confinement where he could not stand up. Sang Tran's gratitude to God and his zest for ministry is leaven in the community at St. John's.

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Identity and Humility

The strength of St. John's new emphasis on globalization or multicultural learning is that it is not a separate program but effects the whole institution. It receives inspiration and leadership from the top--Archbishop Mahony, Rector Niederauer, and Dean McCarthy. In conversations with the Business Manager, the Registrar, and the Director of Admissions one senses both appreciation and understanding of the basic thrust of the program. All of this is enhanced by the reality that St. John's is a relatively small residential community where candidates for ministry spend four years in education and training. Daily Spanish and culture classes and weekly worship in languages other than English reinforce values.

The best words to describe the effects of the program on the rest of the institution are identity and humility. Persons at all levels of the seminary are aware of the new directions and energy that multicultural education has brought to St. John's. There is an eagerness to speak about the language classes, the cultural awareness days, and the immersion experiences. But at the same time these new programs and experiences have brought with them the realization of how much is yet to be done. No one expressed regret or resentment at the new staffing and budget for the program in Language and Cultural Studies. Rather, one sensed an anticipation as to what more is to be discovered, as all the people of St. John's walk down the road of globalization together.

Concluding Reflections

The multicultural program at St. John's Seminary suggests several institutional dynamics that may be helpful for other institutions.

1. The St. John's story underscores the centrality of the commitment of the leadership at the top. In the structure of Catholic education this meant initially Archbishop Mahony. His statement to the faculty that seminarians were not ready to be ordained priests until they could speak a second language was the linchpin of this effort.

The leadership of Rector Niederauer and Dean McCarthy has also been critical. All too often a new program thrust is handed off to a lesser

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administrator or to a faculty member, neither of whom has the authority or the staff to bring globalization front and center in the institution.

But even for leaders, it is one thing to lead with directives and memos. It is another form of leadership which pays up personally. Again and again I was told of the impact of Rector Niederauer being present for the 8 a.m. Spanish classes.

2. After recognizing the centrality of leadership from the top it is equally important to have the right point woman or man leading the program. Dr. Aurora Mordey has been that person at St. John's. Globalization challenges many assumptions about education and ministry. These challenges have been turned into opportunities at St. John's because Mordey has earned the respect of colleagues and students.

Regard for the winsome work of Mordey should lead institutions to consider carefully who will be their point person. This person needs to teach and lead by bringing people alongside. Grumbling and frustration at learning a second language or being asked to participate in an immersion experience in another country requires the right kind of leader. Status within the institution will not finally be as important as personal gifts.

3. The approach at St. John's did not begin in theory but in praxis. "We never set out to globalize. We only set out to meet the needs of the students." These are Dr. Mordey's words as she reflected upon the changes at St. John's. Energized by the Archbishop's vision, the program began to meet the needs of a particular regional constituency.

At St. John's there appears to be a limited engagement with the literature on globalization. Dean McCarthy describes the seminary as moderate, neither liberal nor conservative in its basic outlook. The student body, like many today, is probably a little to the right of center in entering into study. But the experiences at St. John's open seminarians up to a whole range of issues related to globalization.

The seminary operates within the tradition of Catholic theological education, but recognizes that its location in southern California brings with it an especially diverse ethnic context for ministry. The seminary's resources are focused on meeting the needs of the Archdiocese of Los Angeles and surrounding dioceses in the Southwest.

4. Immersion has proved to be crucial in energizing the program in multicultural education. St. John's model, for example, meets many of the

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criteria of transformative education suggested by Alice Frazer Evans, Robert A. Evans, and William Bean Kennedy in Pedagogies for the Non-Poor.

5. The next step for St. John's concerns rethinking the curriculum. Both faculty and students agree about this central priority. It is not unusual that curriculum redevelopment follows and even lags in most stories of globalized education.

The hopeful prospect at St. John's is the way each individual faculty member is reevaluating both the content and pedagogy of his or her courses. The stories of three professors have been highlighted in order to capture some of the ways these changes are taking place.

A central task for the faculty in 1990-91 is to talk about curricular design together. Faculty in many institutions are on their own in the design and content of courses. But for globalization to become central to a seminary's ethos there needs to be an institutional-wide commitment. At St. John's that commitment has been centered in the Language and Cultural Studies department. Everyone is agreed that now is the time for a wider, shared ownership.

The comment that "globalization is closing in on us" is true for St. John's. The question for the rest of us is: is it true for our institution also? Certainly it is closing in different ways in different parts of the United States and Canada. St. John's has approached its specific mission with quiet modesty. Preparation for this case study has helped them clarify their own presuppositions and priorities. Overhearing their conversation can be helpful to the wider theological education community.

GLOBALIZATION BEGINS AT HOME

James N. Pankratz

On a May afternoon in 1987 the administration building of the Vancouver School of Theology echoed with the rhythm of a drum as the faculty, led by Professor Terry Anderson, walked in procession down several flights of stairs to meet the members of the Native Ministries Consortium. They embraced to celebrate an historic agreement: the Faculty Council had agreed to recommend to the senate and the board that the Vancouver School of Theology establish an M.Div. in Native Ministries.

Vancouver School of Theology

The Vancouver School of Theology (VST) is located on the edge of the campus of the University of British Columbia in Vancouver, Canada. It was established in 1971 as a theological institution of the Anglican and United Churches of Canada. It incorporated two earlier institutions, the former Anglican Theological College of British Columbia, established in 1915, and Union College of British Columbia, established in 1927. VST serves the Anglican Ecclesiastical Province of British Columbia and the British Columbia Conference of the United Church of Canada.

Both of the participating denominations appoint members to the governing bodies of the school. The Presbyterian Church in Canada became an Associate Denomination of the school in 1980 with governance representation, and the University Senate of the United Methodist Church has recognized VTS as appropriate for training its candidates. VST is also affiliated with the University of British Columbia, but is independent of the university in governance and funding. The school is an accredited member of the Association of Theological Schools (ATS).

The purpose of VST:

is to engage in education that will assist churches and their leaders to be theologically rooted in and passionately committed to the Gospel for their ministries in a globally interconnected world. In response to God's redemptive activity the School seeks to be faithful to the sovereignty of Christ in the mission of the church in the whole of creation.

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VST grants four degrees: The Master of Divinity (M.Div.), the Master of Theological Studies (M.T.S.), Master of Pastoral Studies (M.P.S), and the Master of Theology (Th.M.). There are fourteen full-time faculty; another two dozen adjunct faculty serve as sessional lecturers and field supervisors. The 1990-91 resident degree program student enrollment was 110 with an additional FTE of some 200 in continuing and lay education courses. Even though VST has always offered some extension courses and some supervised field education, its program has been essentially a residential program based on the Vancouver campus. The program has been oriented toward ministry in the dominant Anglophone culture of Canada. From this perspective, the agreement with the Native Ministries Consortium was a significant new commitment. It was a pledge to develop a native ministry training program which was almost completely field based and contextualized in a non-Anglophone culture.

The Origins of Native Ministry Training at VST

The commitment to native ministry training which was reached in 1988 was consistent with the vision and assumptions of VST. When the school was established in 1971, part of its vision was articulated in a document entitled "Theological Education for Ministry in the 70s." It stated that theological education in preparation for ministry should take its cultural context and locale seriously. For VST this meant its Canadian setting, its position on the Pacific Rim, and its relation to the aboriginal people of Canada. These concerns for context were important considerations for the faculty of VST as they shaped the curriculum and the life of the school.

The faculty began by initiating contacts with Asian theological schools, by inviting Asian students to VST, and by developing contacts with the Canadian native community through the churches of their constituency. In the mid-1970s two of the key persons in VST's native ministry program, Terry Anderson, presently Professor of Christian Social Ethics at VST, and John A. (Ian) MacKenzie, currently Archdeacon of the Anglican Diocese of Caledonia and Program Director of the Native Ministries Program, became involved in the formation of Project North, an ecumenical advocacy consortium for supporting northern native land claims.

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In 1978 Anderson spent his sabbatical researching native issues and visiting native communities. Based on this experience he suggested several initiatives which VST could take to serve its native constituency more adequately. In response, the VST faculty and senate appointed a Native Ministries task force to examine what role VST might have in serving the native constituency. Anderson was appointed chair of the task force and several natives, mostly from the United Church, constituted its membership. The committee agreed that VST had a role in serving the native constituencies and agreed that there was a desperate need for indigenous ministries in the native communities. However, the committee was unable to identify means to accomplish these goals, and in this sense, during its initial years, the task force was ineffective; its membership changed frequently and although most of its members were natives, they were not representatives of or accountable to any constituency.

This changed significantly in the early 1980s. The Berger Inquiry into native land claims had helped to raise native self-awareness. Across Canada, natives from the United Church formed regional groups which would permit them to represent their own concerns. Within British Columbia they formed the Coastal Regional Group of the BC Conference of the United Church of Canada. For the first time natives in the United Church had a structure which permitted them to have a strong voice in determining who the BC Conference native staff person would be. They also had a structure through which they could be represented on the task force.

Native Ministry Training in the Diocese of Caledonia

A second significant factor in the development of the Native Ministries Program was the impetus provided by the Anglican diocese of Caledonia, which comprises the northern half of BC. Since the earliest years of Christian missionary activity in the early 19th century, ordered (ordained) church leadership was white. Native leaders and native systems of leadership were looked upon with suspicion, disapproval and condescension by church leaders. This was consistent with white attitudes toward Indian culture and society in general.

Over the years there were, in fact, many natives who provided significant leadership within the church, but they did not hold positions of

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ordered leadership. Native lay readers and catechists supplemented the ministry of priests and bishop, and when no ordained priest was resident or present in the community, the lay readers and catechists provided most of the pastoral care for their communities, augmented by the occasional visit of a priest or the bishop. Some natives found opportunities to exercise leadership through the Church Army, a revivalist, evangelical organization within the Anglican Church, which was for many years the main context within the church for the expression of indigenous forms of worship.

Native leaders began to be ordained during the 1970s, reflecting a growing strength of Indian self-identity. The first ordinations took place among the Nisga'a. The Nisga'a had already symbolized their close identity with the Anglican church by adopting some of the white priests into their nation. The priests received Indian names and an Indian family. In 1972 Archbishop Scott, Primate of the Anglican Church of Canada, was also made a Nisga'a. These adoptions accelerated the growing revival of Indian culture. As the adopted white priests integrated into Indian society they came to a greater understanding and appreciation of Nisga'a ways. Gradually the red and black button blankets, traditional symbols of identity, began to be used in church services, Nisga'a art forms began to replace European, and services began to be conducted in the Nisga'a language. In this setting it was logical that both the community and the church should consider the ordination of Nisga'a.

In Anglican Church polity the bishop is responsible for the ministry in a diocese. The bishop shares this ministry with others by ordaining priests and deacons, and by appointing lay readers and catechists. He is assisted in identifying candidates for ordination by the Advisory Committee on Postulants for Ordination (ACPO). Candidates are selected based on their experience in various lay ministries in the church, as well as on university or seminary training.

In Caledonia this system was adapted to suit the character of the native communities. Ordination candidates were identified and affirmed as spiritual leaders by their communities, in consultation with the bishop, and were presented to the bishop for ordination by the hereditary chiefs of the community. This process was first used in 1969-70 when Hubert McMillan was made a deacon, and then again in 1976 when McMillan was ordained priest and Herbert Morven was ordained deacon at a Nisga'a festival. Since those first ordinations, the same process has been used to ordain another twenty Indian ministers.

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It was important to the Diocese to supplement the process by which church leaders were identified and ordained from within the native community, by providing a formal training program for ordered ministry. In the mid-1970s programs began to be offered in the Diocese through an arrangement with Charles Cook Theological School in Tempe, Arizona. By 1979 the Diocese was a Cook Extension Centre. Rev. Bill Baldwin was the first full-time staff person. In 1982 the Bishop asked Archdeacon Ian MacKenzie to take over the program for candidates for ordination and to develop clearer guidelines for training. This resulted in the Ministry Development Program and the establishment of the Bishop's Diploma. It consisted of 100 credit hours and was intended for those already active in ministry as lay readers and catechists, and in the Church Army. It did not culminate in a recognized degree, but it did provide training for ordered ministry, and it did so by allowing those enrolled to remain resident and active in their home community.

The Ministry Development Program drew its educational model and program materials from the Cook School. The purpose of the Cook program is to train Indian persons for lay leadership roles in the church. It has been a pioneer in theological education by extension and in the development of courses designed to meet specific ministry needs of Indian communities.

The Cook program provided useful training for ministry as well as limited academic recognition through Dubuque Theological Seminary and the University of the Ozarks. But both the diocese and the native communities were convinced that it was desirable to develop a program which would be more locally based and which would lead to a recognized ministry degree satisfying generally accepted standards for ordination.

The Formation of the Native Ministries Consortium

In the summer of 1984 the Anglican Church held the "Pacific Basin Conference: A Symposium on the Vision and Legacy of Roland Allen." The conference was held in Hawaii, and it celebrated the work of Roland Allen and his emphasis on the indigenous church. Native delegates from Alaska, Hawaii, New Zealand, and Caledonia urged further dialogue among Pacific

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Rim aboriginal peoples. Soon after the conference several of those who had attended - Bishop George Harris of Alaska, Bishop John Hannen of Caledonia, and Ian MacKenzie - met in Vancouver with Cecil Corbett of the Cook School, Terry Anderson, Arthur Van Seters, the VST Principal, and Alvin Dixon, a native member of the Native Ministries Task Force, to talk about a program to train native clergy. It was at these meetings that the idea of a consortium was born.

The consortium was established in the spring of 1985 with four partners: the Anglican Diocese of Caledonia, the Coastal Regional Group of the United Church, Charles Cook Theological School, and the Vancouver School of Theology. The mandate of the consortium was to “. . .develop, under native leadership, community-based training programs for native ministry, both lay and ordained.” In keeping with that mandate, native persons must make up the majority of representatives appointed by the partners to provide leadership for the consortium.

In the summer of 1986 the consortium offered a summer school program for native ministry at VST, based on the Cook intensive summer school model. Although enrollment that summer was small, the program was considered a great success, and in subsequent summers the enrollment has risen to nearly 100 people from more than 20 native communities.

It was evident, however, that more was needed. The Nisga'a leaders urged the consortium to develop an extension degree program through VST much like the training program of the Diocese of Caledonia. The consortium partners agreed, and as Anderson puts it, decided that:

The first question we needed to address was, What do native communities feel they want their clergy to know and to be able to do? That is, what competencies did they feel they needed to engage in effective ministry?

The M.Div. in Native Ministries at VST

VST's academic program was especially suited to respond to this question. It was designed as a competency-based model, introduced to VST by Jim Martin, the second principal of VST, who came to VST in 1972 from

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Union Theological Seminary in Virginia. The competencies had been defined on the basis of a study of alumnae and clergy who were asked to identify the competencies needed for effective ministry. Some competencies were identified as necessary before entry into ministry, and these were analyzed to see which of the traditional seminary academic disciplines provided the most appropriate preparation for achieving them. Groups of competencies were then assigned to the various divisions of the school (Biblical, Historical and Theological Studies, and the Theology and Practice of Ministry), and within these divisions courses were developed and evaluative methods were designed to teach and test for the competencies.

The consortium followed a similar process for planning the M.Div. in Native Ministries. Peter Zimmer, a recent VST M.Div. graduate from the Diocese of Caledonia, worked with the consortium on this task. They examined the list of competencies upon which their M.Div. program was based to see if these corresponded to native needs. If the competencies required for native ministry differed substantially, then VST and the consortium were prepared to consider offering not the M.Div. but a different degree. They concluded that the competencies necessary for native ministry were remarkably similar to those required in the VST M.Div. degree.

Despite these similarities, it was clear that the M.Div. program in Native Ministries would require some significant adaptations if it was to reflect the character and needs of native culture.

Unique Features of the Program

One of the potential obstacles for the program was the M.Div. entrance requirement. It is a standard requirement at VST, and indeed at all institutions that are members of the Association of Theological Schools (ATS), that admission to an M.Div. degree program require a completed undergraduate degree. Most natives involved in church ministry, those for whom the VST extension M.Div. was intended, did not meet this requirement. VST faced two equally unattractive choices: they could insist on this admission requirement, and thus exclude nearly all natives from their program; or they could adapt their admission requirements and risk losing ATS academic accreditation.

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But there was a solution, one sanctioned by ATS and applicable to all students, not only those in the Native Ministries Program. The solution was to use a system similar to the one ATS was using for “short-course” people. These were people who entered an M.Div. program with only the equivalent of two years of academic credit, completed the M.Div. program, but then received a B.Th. degree rather than the M.Div. ATS had recommended that if these people met M.Div. standards while in the program, they should be granted the M.Div. degree.

VST decided that students who had completed two years of college or its equivalent, and who had been recommended as candidates for ordered ministry by their churches, would be permitted to take the first year of the M.Div. program, which constitutes, in VST’s terminology, the “foundational competencies.” If they completed that year successfully, they would then be formally admitted to the M.Div. program by extension, and would receive M.Div. credit for their first year of studies.

VST has an Admissions and Program Committee that interviews incoming students and supervises their programs. To ensure that the unique circumstances of students entering the Native Ministries Program would be understood, VST made provision to supplement the committee by appointees from the Native Ministries Consortium when native students are being dealt with.

A second adaptation involved writing skills. Natives placed great importance on reading skills, because reading opened the world of other cultures and traditions to them; but, since they are primarily oral cultures, they place less importance on advanced writing skills. It was agreed that while instruction would involve a combination of written materials, tapes, and tutorial seminars, most evaluation would be conducted orally.

A third adaptation was required to ensure that the program met its primary purpose of being culturally relevant in the native setting. The VST faculty acknowledged that they did not have the experience necessary to interpret the subject matter in ways which were appropriate to native communities and traditions. It was important to provide the resources so that natives could do the contextualizing themselves. It was agreed that this could best be accomplished by shaping the degree as an extension program within the native communities. In that setting native students would not be a cultural minority, but would have a community that would both demand and support the contextualizing of knowledge and skills.

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Thus there were three major distinguishing features of the proposed M.Div. in Native Ministries. First, it would be an extension program, equivalent to the regular VST M.Div. in substance and quality, but adapted to meet native criteria of excellence as well. Second, it would not require advanced writing skills; instead evaluation would be conducted orally at a level commensurate with the standards expected of residence students at VST. Third, admission requirements would be consistent with ATS and VST standards for students entering M.Div. studies without a completed undergraduate degree.

Implementation: Resources

The program formally began in the fall of 1989 with three students: Lily Bell, a Haida from Masset on the Queen Charlotte Islands; Eric Martin, a Nisga'a from Greenville; and Verne Jackson, a Tsimshian from Kitkatla. Each student was recommended by their community and each ministers as a deacon in the Anglican Church.

When a community recommends students to the program it is required to commit itself to support them by providing continued opportunities for ministry, by providing part of their living costs, by identifying local supervisors of their ministry, and by funding the costs of tutors. This four-part covenantal relationship involving the community, the student, VST, and the church is essential. If any part of the relationship is broken the student cannot continue in the program.

Since the M.Div. in native ministries is an extension program, it is essential that the required resources are accessible to students. VST has considerable experience with field education and has been able, through consultation with native communities, to adapt established standards and expectations of supervision to the native setting. Ministry supervisors include respected elders within the local community who are identified by VST and the community.

Tutors are also resident in the region, although at present, none of them are natives. The standards for tutors are established by the Joint Curriculum Committee of VST, a committee composed of representatives from VST and the consortium. Tutors must have at least an M.Div. degree, must have experience in cross-cultural learning, and must be approved by VST. Each

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potential tutor is evaluated by the Joint Curriculum Committee and then recommended for approval to the VST Faculty Council. Approved tutors are then trained in pedagogical and cultural issues by the consortium and in the course material by the course instructor. Their work is supervised by the VST professor whose course they are teaching and by the director of the Native Ministries Program. There are presently three tutors in the program. One of the goals of the consortium and VST is to place into the native communities more ministers who are also qualified to be tutors in the native ministries program.

The VST campus in Vancouver is the formal base for the program, but the practical center is the Theological Education by Extension (TEE) Centre in Terrace, in northern BC. Ian MacKenzie, the half-time director of the program, is resident there. The TEE Centre is a major source of materials for those in the M.Div. program, and also frequently the location for tutorial sessions. The Centre also serves as the base for the Native Ministries Consortium (MNC). It was opened in 1986, prior to the establishment of the Native Ministries M.Div. program, by the Anglican Diocese of Caledonia and the Prince Rupert Presbytery of the United Church as a resource centre for lay ministry for the northern church community. Books, tapes, film strips, videos and extension courses are available for loan or sale through the Centre. Many of the extension courses provided through the Centre are part of the curriculum of the Cook School, but KERYGMA and SEAN materials are available as well. The Centre serves as an interlibrary loan depot for VST, and is linked to the VST office by telephone, fax and computer modem. The VST office was established with Daphne Anderson as Summer School Administrative Coordinator. Alice Alfred was the first office secretary but has recently left to begin studies at the Cook School.

The costs of the program are minimal because it is associated with existing programs, institutions and sponsoring communities. Office costs are shared with the TEE Centre and with VST. Although there are salary costs for the half-time director, office staff, tutors, and for the VST faculty who develop the curriculum materials for the extension courses, most of these personnel receive nearly all of their salary and infrastructure support from the institutions within which they work. Those costs are covered by VST and its constituency, and are not separately identified in the administration of the program. There are, however, specific program costs as

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well, including travel costs for the director, the members of the Joint Curriculum Committee, faculty, tutors, and students, and materials costs for courses.

The 1990-91 budget calls for expenditures of just over \$140,000 (Canadian), and projections are for very modest cost increases during the next two years. The Principal of VST, Arthur Van Seters, and the VST Development Officer have made several applications for special funding to support the program. Funding support has been received from the Trinity Grants Program (New York), The Maple Leaf Fund (London, England), Lilly Endowment (USA), the Pew Charitable Trusts (USA) -- jointly with Cook Theological School, and the Vancouver Foundation.

Implementation: Academic Program

The joint VST/NMC Curriculum Planning Committee develops and evaluates curriculum and makes appropriate recommendations to the VST faculty and senate. There have been several significant adaptations to the academic program. These adaptations have been based on two assumptions; first, that in this extension program how people learn is more important than how teachers teach; and second, that competency for ministry is the goal of the program.

One example is the language requirement. An M.Div. program normally requires learning a biblical language. After considerable discussion it was agreed that one of the chief benefits of learning a biblical language is that it helps people to get a closer view of another culture; that is, learning another language is a means of developing a broader world view. Since natives already have their own language as well as English, this benefit of language learning has already been acquired, and is considered an equivalent competency. They are, however, still encouraged to learn enough of at least one of the biblical languages to be able to use commentaries and other technical tools of biblical scholarship.

Another adaptation has been the choice of courses. After Peter Zimmer had helped to identify the competencies required for native ministry, he assisted the Curriculum Planning Committee in selecting the courses which would be most useful in developing those competencies. Some of the courses are adaptations of courses in the regular VST program; others are modifications of extension courses used at the TEE Centre or in other parts

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of the world. The first course which was used is the foundational course “Tradition and Traditions” in Historical Theology, taught by David Lochhead of the VST faculty. Lochhead himself made most of the modifications to adapt the course for extension use, and he has supervised the work of the tutors in the course. A Biblical Studies course from Africa is being modified and contextualized by Jim Lindenberger, Professor of Old Testament, and Gabrielle Suedfeld, one of the approved tutors, and will be introduced when that work is complete.

The most significant adaptation has been the teaching process itself. Even though the extension courses are designed or modified by VST faculty, the faculty who design the courses do not do the on site teaching. That is the role of the tutors resident in the native communities or based at the TEE Centre. Faculty provide lecture notes and tapes, collections of readings, and text books, and review these periodically with tutors. Each course is divided into about 45 lessons, and every three weeks the tutor meets with the students to review three lessons.

These tutorials are central to the program. They happen in rotation in one of the communities in which a student is engaged in ministry or at the TEE Centre. The presence of the tutor and the other two students is a reminder to the community that their own deacon is involved in continuing theological study. They are also occasions for the tutor to speak to members of the congregation and to consult with the local ministry supervisors. Primarily, of course, the tutorials are opportunities for students to consult with the tutor, and to discuss course materials and their ministry experience with each other.

Extension courses are supplemented by summer courses taught on the Vancouver campus. During these courses the extension students interact with VST faculty, with a great variety of students, and with the resources of the VST campus.

It is estimated that it will take students from four to six years to complete the program through extension and summer courses. Students begin with the foundational competencies, but can work at other courses while completing these. There is no fixed order in which the program must be completed once the foundational competencies have been established.

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Implementation: Experience

The "Tradition and Traditions" course which the first three students in the program studied during the 1989-90 year provides a good example of how the program functions. The course is a survey of western Christianity and is the foundation course in theology. The purpose of the course is to develop in students the competency to understand theology within historical and cultural contexts, so that they will be able to deal with theological issues within their own setting.

Some of the course materials might not seem immediately relevant. For example, in one tutorial session the course readings included Anselm's "Why God Became Man." As the students discussed the article with the tutor he pressed them to put the issues into the historical context of a feudal society. How did this theological understanding of "setting matters right" reflect the world in which it was written? This provided the basis for making applications to the students' context. They discussed ways in which people in their society tried to set things right. They reflected on the "cleansing feast," in which a perpetrator of a wrong holds a feast as a means of publicly setting things right with the victim and society.

Other ancient resources from the history of the church also had immediacy and relevance. One person commented that Augustine sounded just like a Nisga'a elder. On another occasion a student recognized that the resolution of the Donatist controversy provided an answer to local Pentecostals who had challenged the legitimacy of Anglican church leaders.

Even though the students were not enrolled in an extension course in the Division of the Theology and Practice of Ministry, their tutor and visiting VST faculty frequently discussed with them the implications of contextualizing the liturgy. All of the students were Anglican, and one of the most important ministry requirements for those within the Anglican tradition is to be able to lead the congregation and minister to the community through the Book of Common Prayer and the Book of Alternate Services. There are events in the life of the native communities which are significant, but which were not anticipated in traditional Anglican liturgical resources. It is here that contextualization needs to occur, and it is those who are rooted in the culture who are best able to do it.

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On one occasion the three students discussed the pastoral and liturgical implications of the moving of the headstone. It is common among Haida and Nisga'a, after a person's death, that the headstone for marking their burial is left outside their home until the family is ready to say a final farewell to the person who has died. It is a final acknowledgement of death and settling of accounts with that person, a time to "go on with life." For example, if it was a spouse, the living partner would be free after this event to find another partner in marriage. People come and say final words to the departed and to the family. Then the headstone, which has been lying near the house until this occasion, is wiped clean and is taken to the cemetery. People then return to the home for celebrations.

Where does this important event fit liturgically? How should the church celebrate the occasion? One of the students put together a service from the Book of Common Prayer based partially on the funeral liturgy and partially on the liturgy for All Soul's Day. The students agreed that their communities needed to develop a common liturgy for this occasion.

James McCullum, Director of Field Education at VST reports a similar experience during a visit with one of the students. He asked her how she integrated her liturgical skills with the life of her people. What did she do that might be unique to her community? She replied, "Well, there is the salmon. Every year when the salmon return I take the people to the river and bless the salmon coming back. I tell them that it is like the resurrection." This kind of creative adaptation of liturgical acts, Gospel, native culture and native spirituality demonstrates a growing competency in liturgy.

Impact on VST

Although the M.Div. in Native Ministries at VST has only been in existence since the fall of 1989, although only three students are enrolled, and even though most of the faculty are not presently teaching any native students, the program and the developments preceding it have had a significant impact on VST.

Natives have become more prominent in the life of the school. Natives are now members of the senate, and of several committees. VST has encouraged its sponsoring denominations to appoint native members to the Board of Governors as well. At the graduation ceremonies in the spring of

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1989 two native leaders received honorary degrees. Native leaders and delegations are frequently on campus meeting faculty or visiting the campus office of the Native Ministries Consortium. There have been displays of native art and life on campus. The Native Ministries Summer School program brings many natives to campus each year, nearly all of whom are engaged in developing their ministry skills as lay leaders in their communities. Some of them will be candidates for the M.Div. program in the future.

During the fall of 1990 the students and tutors involved in the M.Div. Native Ministries extension program were brought to VST for a week so that the resident students could become acquainted with them and the program, and engage in cross-cultural discussion. Native students participated in classes and discussions. In some situations the class presentations were based on their presence. In the Christology course, for example, slides of the ways in which native artists have portrayed Jesus were used as the basis for christological discussions. Robert Thomas, a Cherokee anthropologist, gave a lecture in the ethics course about the native views of the universe and kinship, and contrasted these to secular and highly individualized modern views. Natives also described their own response to the native blockades and armed standoffs which dominated Canadian news during the summer of 1990. In the course "Christian Social Thought" natives talked about how their people had experienced the impact of Christian society during the late 19th and 20th centuries. Chapel services were led by native students and consortium members. There were opportunities for non-natives to discuss native ministry with natives.

The summer school and the M.Div. program have expanded the scope of native contacts for VST. Native students from Hawaii and other parts of the USA, as well as Maori from New Zealand have attended. This has helped natives from BC to develop networks of common interest and common cause with natives from other indigenous nations, and it has also increased the awareness of VST faculty to native issues along the Pacific Rim. On the invitation of the Maori, a delegation of BC natives along with Terry and Daphne Anderson travelled to New Zealand in February 1990 to commemorate the 150th anniversary of the treaty between the British and the Maori.

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The VST Native Ministries Program has attracted considerable interest. The Maori have initiated a comparable summer school program at St. John's in Auckland. The Uniting Church of Australia invited Terry Anderson to its College in Darwin in early 1990 to explore the possibility of enrolling some of its students in the M.Div. program. Alaska Pacific University has inquired about the feasibility of being a partner with VST. All of this seems to corroborate what the VST faculty anticipated when they agreed to initiate the Native Ministries degree program. While the decision to begin the program was being made, the VST faculty were also considering participation in the Pilot Immersion Project for the Globalization of Theological Education in North America (The Pilot Immersion Project is described in the Denver Seminary case in this issue.) That proposal had been studied by a faculty committee and a recommendation to participate had been drafted. But as the faculty reflected on what they had committed themselves to by initiating the Native Ministries M.Div., they recognized that this was in fact their globalization program. The Pilot Immersion Project proposal defined globalization primarily in terms of "third world" and local immersion experiences. The VST faculty agreed that the same goals could be achieved at VST -- increase awareness of the multicultural character of our society, increase awareness of the marginalized in our world, and reflect on the implications of this for theological education and ministry -- through their commitment to ministry training for native societies in Canada and beyond. Furthermore, they were confident that they could make a link between the "fourth world" of Canadian native society and the "third world" of native societies around the Pacific Rim. They also recognized that they did not have the time or resources to do both the Native Ministries M.Div. and the Pilot Immersion Project.

The program has had a significant impact on the VST faculty. Six faculty have taught in the native ministry summer program, and two of these have also taught similar courses in the north in the Caledonia program. As additional courses are adapted for extension use more faculty will become involved. Some faculty with limited experience in cross-cultural teaching want to prepare themselves adequately through cross-cultural experience and other means. VST has committed substantial resources (\$35,000 Can. in 1990-91) to faculty development in this area. Some of the funds are allocated to purchase faculty time so that they are able to develop extension courses

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for the program. Some funds are used to support faculty travel to native communities so that they become familiar with ministry needs and cultural context. The faculty in the Division of the Theology and Practice of Ministry travelled to the north together as part of their preparation for curriculum revisions for the program. Special seminars have been held. Robert Thomas has been a key mentor, presenting sessions on the characteristics of tribal societies, the variety of North American native groups, and North American native religions. David Lochhead of the VST faculty member has led a seminar on interfaith dialogue.

The Future

There are some clearly identifiable challenges in the near future. First, more potential tutors must be placed into ministry in the native communities so that students can be guided through the program. VST and the consortium hope that by increasing the emphasis on native ministry among residential VST students, more of them will move into ministry in the north. They are especially looking for natives who will train for ministry and who will also be qualified to become tutors.

Second, more extension courses must be developed so that the present students can move through the program. Each division of the school is presently engaged in course development for both foundational and advanced competencies. As each course is developed, tested, taught, and evaluated, VST gains more experience and will presumably become more efficient at making the modifications necessary to teach its courses by extension.

Third, faculty who are developing courses for the program or whose courses are being taught, must have significant contact with the students and with the native communities, even though the tutors do most of the teaching. This is important not so much for the sake of the contextualizing of the course material, which is best done by those resident in the native communities, but for the sake of the residential program and students of VST. Institutional theological education will not be noticeably globalized in North America until the theological formation of faculty is significantly influenced by theological traditions other than those that have dominated the western church for several centuries.

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Fourth, future enrollment should be nurtured. VST recognizes that this program will continue to have a small enrollment, but, in cooperation with the consortium, is trying to expand the base of potential candidates by encouraging and facilitating lay ministry preparation.

Fifth, the program must establish clear means of evaluating competency in the native setting. The professors and tutors have been trained in an educational framework in which evaluation is based primarily on written materials. Although they are willing to make the transition to a dominantly oral system of evaluation, and have some experience with such a system, more experimentation will be required. It is also important that the community leaders who serve as supervisors be nurtured in that role. For the sake of the credibility of the program it is important that high standards of competency and supervision be established soon.

Sixth, long-term funding arrangements must be put in place. Some of the grants which have been received to establish the program can be renewed, and new grants may be identified. But once all of the courses have been adapted for extension use, VST expects that the ongoing program costs can become part of VST's regular budget. This should be possible because the program is likely to remain relatively small, the necessary infrastructure is already in place, and the communities pay much of the student's costs.

Conclusion

The program is only in its second year and it has only three students, each taking one course at a time. Yet it seems appropriate to reflect on its success to date.

The purpose of the program is to prepare natives for ordained ministry through an M.Div. program which is offered to them in their communities by extension education. That is happening. The necessary structures, systems and personnel are in place. Furthermore, the program is having an impact on VST as an institution, and is thereby achieving one of the primary goals of the globalization of theological education.

Three major factors have contributed to this success. First, most of the institutional framework for the program -- the Caledonia Ministry Development Program, a competency based M.Div. curriculum, the TEE

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Centre, the VST summer school, the links to Cook School -- were available to build on when the program was established.

Second, the vision and the program have had several strong and influential advocates. Ian MacKenzie and Terry Anderson have great credibility both among their academic colleagues and in the native communities. The M.Div. program is continuous with much of what they have done during the past 15 years. The experience and counsel of many native leaders -- Alvin McKay, Bert McKay, Jim Angus, Alvin Dixon, Charlotte Sullivan, Deanna Nyce, Charlie Bellis, Art Wilson, and Cecil Corbett -- has been invaluable. The support of key church leaders such as Bishop Hannen of the Anglican Diocese of Caledonia and Gordon Pokorny, Presbytery Officer of the Prince Rupert Presbytery of the United Church has been essential. The Principal of VST, Arthur Van Seters, is deeply committed to the globalization of theological education, and has been an effective advocate and fund-raiser.

The final reason is expressed by Terry Anderson.

The first key, and I think the turning point, was when the initiative could start to come from the native people themselves in terms of the request, in terms of the purpose of theological education, in terms of the competencies they wanted, so that we could be serving in response rather than imposing or taking control.

And the second key is continued sharing of control with native people who are accountable to their own communities. And I think that the preparation of people chosen by their communities and in the context of their communities is central to sharing that control.

GLOBALIZATION IN THE RISING SUNBELT

T. Erskine Clarke

At the end of the 1989-90 academic year, seventy-eight percent of the second and third year students enrolled in Columbia Theological Seminary's M.Div. program had participated in an intensive international experience sponsored by the seminary. During the same academic year, twenty-two internationals were enrolled at the Decatur campus, another thirty-two internationals came to the campus for special short term courses, a visiting professor from Hungary taught in required M.Div. classes, a new Asian Studies Center was inaugurated, two travel seminars for pastors and lay leaders were conducted, and a joint D.Min. program with the United Theological College of the West Indies moved vigorously into its second year. In the fall term 1990, Columbia received from the Henry Luce foundation a \$270,000 grant to enhance its international program and to focus on Christianity and the churches in Asia.

Columbia's comprehensive program to "globalize" represents the efforts of a decade to transform the world view and the ethos of a Presbyterian seminary located seven miles from the Georgia state capital in Atlanta. Encouraging the program and the transformations it represented were a changing social context, a tradition both provincial and concerned with "world missions," vigorous administrative and faculty leadership, and significant growth in the seminary's endowment (from approximately \$4.5 million in 1975 to \$39 million in 1990) and in its general financial strength.

Perhaps most obvious to the outside observer was the changing social context of the seminary. Atlanta had moved in earlier decades from being a Southern city to a national city. During the 1980s, with its burgeoning Hartsfield International Airport, its Cable News Network broadcasting to over ninety-five countries, its Carter Center, and in 1990, its successful pursuit of the 1996 Olympics, Atlanta was laying claim to being a genuinely international city.

In such a context Columbia sought to move from being a Southern seminary to a national one intent on creating a new institutional ethos nurtured by new global perspectives and multicultural experiences. This ambiguous endeavor was marked by substantial board, administrative, and faculty commitments. The endeavor has also been marked by serious debate and questions about its purpose, by sometimes bitter struggles over "turf," and by obstacles whose roots stretch deep into the institution's history. Most challenging has been Columbia's own social location as an overwhelmingly

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white, increasingly affluent institution set within the context of the rising Sunbelt. What does it mean for such an institution to “globalize” and what are the implications of “globalization”--or what is the hidden agenda some would say--for such an institution in such a social and geographical location?

This study provides (1) a brief overview of Columbia’s history and present social context, (2) an account of its growing commitments to “globalization” within that particular sociohistorical context, (3) descriptions of its “globalization” program with special attention to the required Alternative Context course, and (4) an analysis of the issues and concerns that surround the program.

CTS’s History and Present Social Context: An Overview

For generations those who knew Columbia’s history considered the antebellum period the seminary’s “Golden Age.” The seminary, founded in 1828, was moved to Columbia, S.C., in 1831 and was located in a magnificent mansion, Ansley Hall. With its grounds, carriage house, and slave quarters, the mansion occupied an entire city block. Across the street from it was the home of William Preston, U.S. Senator, and a mansion owned by Wade Hampton, the richest man in the South. The seminary was located, in other words, in an affluent neighborhood surrounded by some of the wealthiest and most prestigious families in the Old South. Feeling a special need for a “Southern Theological Seminary” they had contributed more than half the purchase price for Ansley Hall.

While there was substantial New England presence in the faculty and student body throughout the antebellum period, the strength of the institution was linked to the South Carolina and Georgia low country. This region of rice and sea island cotton plantations, together with their two cities of Charleston and Savannah with their commercial elites, were centers of great wealth for their white populations. Whites of the South Carolina low country, in particular, had long led the country in per capita wealth.¹ Many of the Columbia faculty and students came from affluent and prominent families in the low country and were often related to one another in bewildering webs of kinship.

The theology taught at Columbia was Old School Calvinism which understood truth to be propositional. Faculty and students believed in a

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middle way; a middle way in regard to knowledge, between rationalists and romantics; a middle way in regard to ethics--asking not what does my conscience demand, but what is my present allotted sphere and task; and a middle way in politics, between those on one extreme or the other who would divide the union.²

Their view of society was clearly dominated by hierarchical, paternalist perspectives which the Columbia faculty--particularly with the leadership of James H. Thornwell--used to create the most powerful religious defense of slavery in the Old South. This ideology was also used to support an organic understanding of society against the rising tides of bourgeois individualism and the anarchy of the modern world.³ In such a context the seminary understood its mission to be to evangelize and civilize such howling wildernesses as Alabama and Mississippi and points west. From the first the seminary had a strong emphasis on missions to "the heathen in foreign lands" and to those African Americans on the plantations of the South (Charles C. Jones, sometime professor at Columbia and longtime chairman of the board, was known as "the Apostle to the Negro slaves")⁴.

Several characteristics of Columbia stand out during its formative period that would long shape its ethos and that would provide an important historical context for the emergence of its "globalization" efforts. First, the seminary was closely allied with the affluent power structure of the Old South. All of the leaders were closely identified with that power structure, shared its ideology, and helped to forge powerful weapons in its defense. Among the most powerful weapons they created was their reformist position in regard to slavery. Leaders in efforts to make slavery more humane, they were consequently leaders in supporting a fundamentally evil system.

Second, in spite of New England influences, the seminary was dominated by a tightly knit circle of low country families connected by marriages and economic interests. Most New Englanders were brought into that circle through marriage.

Third, order, harmony, and balance were regarded as primary and eternal values. Moreover, order, harmony, and balance were understood to be given fullest social expression in hierarchical and paternalistic systems. Any threat to such social arrangements was met by a vigorous counterattack in the seminary's prestigious journal, The Southern Presbyterian Review, and in the extensive writings by the faculty and by prominent members of the seminary's constituency.

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Fourth, the faculty articulated a powerful if narrow understanding of the Reformed Tradition that would dominate the Southern Presbyterian Church for 100 years.

The period stretching from the end of the Civil War to the end of the Second World War was one of great difficulty for the seminary. Certain primary characteristics can be enumerated.

First, there was the great reversal of its economic position. The region of Columbia's constituency went from the nation's most affluent to its poorest.⁵ Throughout this period, Columbia struggled to survive. A general suspicion of wealth and its dangers, closely connected with a Calvinist ethic of frugality and abhorrence of ostentation, became an important ingredient in the seminary's ethos during these years.

Second, the tight circle of families that dominated the seminary grew even tighter. It became Southern in a way it had never been before the Civil War--as indeed the whole South became Southern as it had never been before. (Robert Penn Warren once wrote that the Solid South was created by the war.) Few students were from outside the South. Faculty leadership was almost completely Southern with deep roots in Columbia's history.

Third, the theology that dominated this period was that Old School Calvinism which had been articulated by Thornwell, Benjamin Morgan Palmer, John L. Girardeau, and John Adger. If it had been narrow but vital for the founders, it was only narrow for their intellectual descendants. No longer was it seriously engaged with the major intellectual movements of the day. It was during this period that CTS became identified with the most conservative forces in the Southern Presbyterian church, particularly through the influence of Professor William Childs Robinson.

Fourth, any identification with conservative forces in the South meant a close identification with the Lost Cause of the South and with its values--particularly Southern gentility, a hierarchical and paternalistic view of society, and a commitment to keeping the South white. The keeping of the South white was said to be in defense of white civilization and against what today euphemistically is called "the lowering of standards."

Fifth, the middle way, particularly the reformist emphasis of the antebellum period, continued to be a powerful force in the tradition of CTS. African-Americans were to be treated with respect and the "charity of Christian gentlemen" within the system of a segregated South. The system

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was not challenged except to be encouraged to be more humane, more closely reflective of the good manners, gentlemanly ways, and Christian virtues that the white (male) South cherished in its images of itself.

Sixth, a major theme of this period was the slow, hesitant, but steady move out of the Old South into the New. The physical move from Columbia, South Carolina, to Atlanta in 1927 was the visible sign of this social psychological move.

In all of this, the ethos of the seminary was marked by its close identification with the region--Columbia's poverty and slow movement toward a new wealth, its burdens of the past, its isolation from much of the modern world, its deep sense of community, and its commitment to a particularly narrow interpretation of the Reformed tradition that was rapidly losing its vitality and its coherence with the surrounding culture.

A third broad period stretched from the end of the Second World War until Dr. James McDowell Richards' retirement in 1971 after his thirty-nine year tenure as President. The primary characteristic of this period was the seminary's vigorous movement into the New South with all of the accompanying tensions and growing prosperity. By the mid-1960s the seminary was on a more solid financial foundation than it had been since the 1850s.

The student body grew from the 53 students in 1933 to 271 in 1963. Its composition, however, remained overwhelmingly white, male, and Southern. Among the B.D. students, only the junior class in 1963 had members from outside the states of the Old Confederacy. There was one student from Japan, one from Taiwan, and three were from Korea. Only one African-American student was enrolled. Eight women were in the M.C.E. program, but none were working for their B.Ds.⁶ Theologically, the seminary made the move from Old School Calvinism to Neo-Orthodoxy during the 1950s and 1960s. This movement was led by younger faculty who would come to dominate much of the seminary's life for the next 30 years--Wade Huie, Shirley Guthrie, and Charles Cousar. With them in the early 60s was Neely McCarter and by the second half of the decade, Ben Kline. All but Kline were Southerners, although Guthrie was of that peculiar brand of Southerner called Texan and Kline had spent years at that most Southern of institutions, Agnes Scott College.

Following the retirement of the President Richards in 1971, the seminary entered a period of rapid transformation that continues today and

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that parallels the rising wealth and perhaps values of the Sunbelt. The changes that came to Columbia would largely remake the seminary, although remarkable continuities would persist. Several characteristics stand out.

First, the economic base of the institution was rapidly expanded after a brief decline in the early 70s. The endowment grew from approximately \$4.5 million in 1975 to approximately \$39 million in 1990, with a campaign to add \$30 million currently underway. (The \$30 million campaign, which is primarily for endowment and an expansion of the library, has one million designated for endowment for the "International Program." Presently there is a \$250,000 endowment, added in the mid-1980s, for the program.) The seminary's increasing wealth obviously reflects the burgeoning wealth of the Sunbelt, especially during the 1980s. It also points toward the growing support the seminary has received from affluent participants in the Sunbelt economy and gives hints of the seminary's increased identification with some of the most affluent sectors of that economy. A new ethos of affluence at the seminary has largely replaced the older suspicion of wealth and fear of its dangers that marked the lean earlier years of this century, particularly during Richards' tenure. Nevertheless, the ethos of affluence reflects certain parallels with the antebellum period, and the personal and ideological identification of the seminary with the white elites of a slave society. The "middle way" and the reformist position of those elites appear to reflect much of the seminary's outlook today.

Second, the faculty has changed significantly since 1973. Approximately 20 of the thirty new people with faculty status since 1973 have been from outside the circles of the traditional constituency. Clearly the tightly knit little circle of cousins, classmates, and friends no longer dominates CTS as it did for generations. During the 1989-90 academic year, faculty and administrators who participated in faculty meetings were composed of twenty-six white males, eight white females, one African-American, and one Hispanic male.

Third, the programs of the seminary have expanded remarkably since 1973. Most visible are the D.Min., the continuing Education Program, the International Program, the Lay Institute, and the Evangelism Program. Together they have added tremendous vitality to the seminary's life, and without them Columbia would probably be in a serious crisis. At the same time, with this programmatic expansion has come a significant increase in bureaucratic tasks and the values of "the manager," most specifically the

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values of efficiency, of know-how, and effectiveness. One clear indication of the shifts that have come with this programmatic expansion is the increase in the number of support staff vis-a-vis faculty. The number of faculty in 1989-1990 was approximately the same as in 1965, although the number of students had increased from slightly less than 300 to over 600.⁷ The number of support staff (excluding the dining hall and building and grounds) had increased from approximately ten to approximately forty. The managerial style, on the one hand, has formally undercut the old hierarchical system (Dr. Richards made all the decisions), increased the faculty involvement in decision making, and dramatically increased the number, complexity, and time demands of committees. On the other hand, the managerial style, by its very nature, emphasizes the need to manage programs and people so the organization can be run efficiently and can grow. The managerial style consequently has its own hierarchical patterns.

Fourth, hand in hand with the bureaucratic and managerial ethos has come the influence of the therapeutic culture. The traditional language of the faith--salvation and sin, for example--has been pushed, except for classroom lectures and chapel, increasingly to the edges of the seminary's life. In conversations, faculty meetings and committees, and in decisions about students and faculty, therapeutic language generally dominates. (This tendency has been most obvious in the language used in the "Professional Assessments" of all second year M.Div. students.) Certainly the old emphasis on truth as propositional has been displaced as a value and largely replaced by the values of the therapeutic culture--"I believe" has largely given way to "I feel." This therapeutic emphasis marks a dramatic shift for a seminary so long dominated by the perspectives of Old School Calvinism and points to Columbia's close relationship with the rising influences of the Sunbelt and its values. An important abatement of this therapeutic emphasis can be seen in the last few years through the influence of opposing voices on the faculty and perhaps the "globalization" program itself.

Fifth, the student body has changed primarily through the growth of advanced studies and the relative decline in the importance of the first professional degree--a decline most faculty have difficulty acknowledging. Class sizes in the first professional degree program are 30-40% smaller than they were 30 years ago. While more first professional degree students are coming to Columbia from outside the states of the Old South, a higher

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percentage are Presbyterian than they have been for a number of years. They are generally older and of more diverse backgrounds. Many lack the biblical knowledge and a background in the humanities that earlier generations had. African-Americans have been few in number in the program--reflecting the seminary's history, general ethos, and complex relationship with the Interdenominational Theological center and its Presbyterian Johnson C. Smith Seminary--but are present in the D.Min. in significant numbers. Koreans are a rapidly increasing component of the student body in all degree programs, with more Kims than Smiths enrolled in 1990!

Globalization Program

In 1980 Columbia had five international students on the campus, there was no regular program for placing its U.S. students in a non-North American context, and few faculty had had more than a traditional European international experience. Two developments converged during the next several years to alter this long-established pattern.

First, an Atlantic-Caribbean Conference was held in Atlanta in 1980 on "Internationalizing Theological Education." The conference, funded largely through a Lilly grant, had forty-five participants--sixteen from the Caribbean, seventeen from the Atlanta Theological Association (ATA), and four from North American bodies outside the Atlanta area. At the conclusion of the conference it was agreed that a program should be developed for continued dialogue and sharing of resources by churches and the theological institutions of the two areas. Program committees were appointed for both the Caribbean and Atlanta areas with instructions to work together in the development of certain projects. Among these was a course on "Internationalizing Ministry" held in Jamaica for students from Atlanta. Professor Wade Huie of Columbia, who had recently returned from a sabbatical in Ghana, provided the leadership from Atlanta and faculty from the United Theological College of the West Indies (UTCWI) organized the course, its lectures and various types of experiences. Provisions were also made during the Conference for the sabbatic stay of President William Watty, (UTCWI), on the campus of Columbia, and for summer 1981

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Supervised Ministry placements of three students from Atlanta in churches in Kingston under the supervision of experienced Jamaican pastors.⁸

The conference also called for a visit to the theological schools of the Caribbean by the heads of the Atlanta Theological Association institutions and for a Review and Planning Conference in Kingston. President J. Davison Philips (Columbia), President J. Deotis Roberts (ITC), Dean Randy Ruble (Erskine), and Dean Gene Tucker (Candler) visited Codrington College, Barbados, and the UTCWI in Kingston. They were met in Kingston by faculty members from the four ATA institutions who joined in a conference with theological faculty members and church leaders from around the Caribbean. The purpose of the conference was summarized as follows:

- (1) to explore the primary issues and tasks before our theological schools and plan ways that we can work together that will be of mutual help;
- (2) to review the programs from the past year to make plans for the next phases;
- (3) to demonstrate our serious intentions in regard to internationalizing theological education, learning from one another's varied experiences, and reflecting and developing a new mutuality in our common ministry.

While enthusiasm for the project remained high, the conference participants had to struggle with the harsh realities of ministry in the Third World, in particular the geopolitical realities confronting the Caribbean, and widespread suspicion of North America. Questions were raised about the political interests of the Atlanta theological schools. Was the program for internationalization of theological education an expression of American imperialism in the Caribbean? At the same time, the issue of race relations in Atlanta, in particular among member institutions of ATA, evoked much discussion and "will undoubtedly," it was noted, "continue to be raised for the life of this program." These serious and potentially divisive issues helped to highlight the need for the vigorous pursuit of the objectives of the program. They pointed to the need for a serious intercultural and international program in theological education based on mutuality and a growing trust, and committed "to preparing for ministry persons who have a broad, nonparochial perspective on the profound issues facing the world during the coming decades." Plans were made for another January seminar in Jamaica by ATA students and faculty; student exchanges between Columbia,

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Codrington, and UTCWI; and sabbatic leaves to be spent on the campuses of Codrington, UTCWI, and Columbia.⁹ Supervised Ministry placements in Jamaica for ATA students were affirmed and plans were made for the following summer.¹⁰ The development of a cooperative program was arranged between the ATA libraries and those of Codrington and UTCWI.¹¹ A Continuing Education program in Jamaica for pastors from the constituencies of the ATA schools was affirmed and plans made for the spring of 1982.¹²

More important than any one program was the conference's agreement about the nature and purpose of the program. "The program," it was declared,

which is breaking new ground not only for us but also for other theological schools around the world, has the potential for making a significant contribution to our common task of helping to prepare students, faculty, and constituencies for faithful ministry during the last decades of this century and the early decades of the next.

The program was said to find its purpose and focus in five presuppositions:

First, there is the recognition that whether we like it or not our world is rapidly shrinking and becoming more interdependent, while at the same time polarizations are becoming increasingly precarious.

Second, the ministry of the church has traditionally played and will continue to play an important role in interpreting the ethical and moral issues before our communities.

Third, the program must emerge out of serious cross-cultural dialogue with one another. Such dialogue will be based on a genuine mutuality that acknowledges that the theological communities in both areas have significant contributions to make to one another.

Fourth, the program while acknowledging the realities of our global village must also recognize

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and work to strengthen the particular local agendas of the participants. Each area has its own particular history and concerns that shape local agendas. The program must not divert but rather encourage those efforts to address these local agendas that are before the life and mission of the church in both areas.

Fifth, the program must not be some exotic undertaking, a peripheral endeavor for those who like to travel. Rather, it must seek to integrate into the total life of our theological communities new international perspectives and multicultural experiences. It must have the support of our faculties and administrators who see the program both as having academic integrity and as being an essential ingredient in our primary task of preparing, nurturing, and challenging the ministry of the church.

Throughout these five presuppositions, there is the consistent theme that what we are about is service to the church and through the church to the world in a period of major religious, economic, political, demographic, and social dislocations.

These conferences, the programs they planned, and the presuppositions they articulated, were the first critical factor in the development of Columbia's "globalization" program. The second was the receipt in 1980 of a gift of \$125,000 from the Women of the Church of the former "Southern" Presbyterian Church, U.S. The purpose of the gift, which each of the four "Southern" Presbyterian seminaries received, was to generate a new concern for the "work of the church around the world." Columbia used the gift and its interest over a six year period (\$25,000 a year) to pursue the objectives established by the two conferences. Under President Davison Phillips' and Dean Oscar Hussel's leadership, Columbia did not use the gift to fund existing programs. In this way the seminary's "international" budget was doubled in 1980 to \$50,000. By the time the gift was used up in 1986, the "international" program had become so well established and the seminary's financial situation had been so significantly strengthened that the increase represented by the gift was simply absorbed into the general budget. During the next five years the "international" budget was steadily increased to reflect general increases in cost. These increases had the support of Phillips'

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successor, President Doug Oldenburg--who came to Columbia with experience in the Third World and strong commitments to Columbia's program--and by Hussel's successor, Dean Glenn R. Bucher.

New Curriculum and "Alternative Context for Ministry"

In 1984, Columbia's faculty decided it was time for one of its periodic curriculum reviews. With Professor Catherine Gonzalez as chair, the Curriculum Committee recommended a new schedule with a January term and a new required course for second year M.Div. students. The new course, "Alternative Context for Ministry," had two options--local "immersion" experience building on models developed in an earlier Supervised Ministry course, and an international component using as a model the January seminar developed by Wade Huie in Jamaica. There were, however, important modifications.

Among the most important modifications was the introduction of a "Sector Analysis" methodology. Under the leadership of Professor Fred Bonkovsky, this methodology--based on the work of Max Stackhouse¹³--had been used in previous courses. It now became a part of a new course scheduled for the spring term of the first year. The course, called "The Church and Contemporary Society," was intended to introduce students to the methodology of sector analysis and its theoretical assumptions. It also was intended to introduce students to many of the issues they would face in their Alternative Context course and to resources available for thinking about those issues. Visiting international faculty were made a part of the teaching team and they, along with international students, were placed in leadership roles with CTS faculty in the course's small discussion groups.

The design of the Alternative Context course, as it has developed since 1985, calls for first year students to submit, toward the end of the academic year, applications for placement in an alternative context. Students select their first three choices out of five possibilities--two national, three international. The faculty teaching team makes the decisions about placements. All students are required to include in their three choices both a national and international selection together with their reasons for their choices and a statement about any particular issues in connection with their

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choices. Priority for the international placements is given to those students who have not had an intensive international experience. Approximately 85% of all students have received their 1st or 2nd choices since the course was established. Most of those who received their third choice had already participated in one of Columbia's international programs, such as Supervised Ministry placements in Jamaica.

From the first, Columbia was committed to having the international alternative contexts open to all students and not simply to those who could afford it. A "Program Fee" for international placements was set at \$300 per student, which was raised in 1988 to \$400 per student.¹⁴ The program fee is the only additional amount students pay for the international immersion experiences over and above their regular tuition. In order to meet the remaining costs of travel, housing, food, and program, the seminary put into its regular academic budget \$25,000 (raised to \$35,000 by 1990). Placing the costs in the academic budget was regarded as an important indication that the Alternative Context course was a regular academic expense and not some exotic undertaking on the edges of the seminary's life.

After experimenting for two years with national placements in the Georgia prison system and the inner city of Atlanta, the inner city of Atlanta and Appalachia were selected for the "local immersions." The national placements had originally been in the fall term, with one afternoon a week for the immersion experiences. This proved to be unsatisfactory. It did not provide the intensity needed, and was not regarded as comparable to the winter placements as an immersion in an alternative context. Strong student dissatisfaction with the fall term arrangement and what was regarded as a "second class" experience led to moving the national placement to the winter term. Since the move to January, which allows an intense immersion experience in Atlanta or Appalachia, the national placements have had a strong appeal to many students and a reputation for addressing tough, "close-at-home" issues.

The three international placements each year have been in Jamaica, Central America (Costa Rica, Nicaragua, and either El Salvador or Guatemala), and Eastern Europe. The Eastern European placement began with a focus on Berlin, but shifted in 1988 to Hungary as close institutional relationships began to develop between Columbia and the Reformed Church of Hungary.

The switch from Berlin to Hungary symbolizes one of the early debates in the faculty about the nature of the course. One faculty member,

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with particularly close personal ties to Germany and with a solid background in German political and social life, insisted that Columbia faculty be selected to lead the groups on the basis of their own expertise in the area to be visited. A strong consensus emerged, however, that the experts on the alternative contexts were to be drawn from the churches in those contexts.¹⁵ Columbia faculty members were to bring their own particular disciplines to bear on the experiences when they served as group leaders. But they along with the students were to go as learners. This important decision has meant that the Alternative Context course has served as a means for faculty development as well as for the education of students. It has also meant that the group leadership has been able to rotate among faculty, and that no faculty member has been able to claim one region as his or her exclusive “turf”--an important ingredient for widespread support among the faculty for the course. At the same time, over the course of five years, pools of faculty members have begun to develop that have special interests and growing knowledge of one of the three geographical areas. Faculty selection has evolved into a complex procedure--partly in an effort to make sure that one person does not dominate one geographical area, and partly to be sure that an open process is used. Recommendations move from “faculty areas” (departments), to a committee composed of the Academic Dean, the area chairs, and the two lead teachers, to the full faculty. By January, 1991, fifteen faculty members had participated in an immersion experience with another two having requested participation the following year. Some faculty members, particularly those with young children, have difficulty being away from home for three weeks in January. The same is true for some students. The Atlanta placement provides an important option for them. The fact that most Columbia students do not work except for campus jobs or with church youth groups also makes it easier for Columbia to have Alternative Context as a required course. Together with an M.Div. student body largely in sequence and in residence, this freedom from non-seminary work pressures emphasizes the importance of Columbia’s social location and Presbyterian traditions in the particular developments of its “globalization” program.

The lead teachers for the Alternative Context course are Lee Carroll (Director of Supervised Ministry) and Erskine Clarke (Professor of American Religious History and Director of International Programs). Clarke has served in this capacity since 1983 providing administrative oversight.

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Carroll has primary responsibility for logistics and planning for the national immersions; Clarke for the international. Together they help provide continuity to the course and serve as resources for faculty members in the course.

Students receive four credit-hours for the course which includes class meetings in the fall, the January “immersion,” and class meetings in the spring. The fall term of the second year is used as preparation time for the January experience. The class meets in several plenaries to hear lectures on the relationship between context and theology, on the crosscultural learning, and on the application of sector analysis to the January experience-- the latter building on the theoretical foundations of sector analysis received in the first year course, *The Church and Contemporary Society*. Six sectors of a society are selected for special attention in all the alternative contexts for a given year--usually the political, economic, art, family, education, and therapy (health) sectors. Each of the five alternative contexts are to be explored by means of these sectors and each student has a special responsibility for one sector. During the fall term, the alternative context groups (Jamaica group, Hungary group, etc.) meet separately to hear lectures or presentations on the selected sectors for the society into which they will be going. There are in addition presentations on the history and geography of the regions they will be visiting, and on the role of the church and its relationship to that particular social context. The Central American group, for example, in the fall of 1989 had a presentation by Professor Justo Gonzalez on the history and geography of Central America and a lecture on religion and economics by a professor from Agnes Scott College who has written widely on El Salvador. A visit to the Carter Center allowed the group to hear a major debate on the politics of the region and the Nicaraguan elections, and a public health researcher from the Center for Disease Control gave an overview of public health, family, and educational issues. They had, in addition, extensive readings, composed primarily of xeroxed articles. Videos are also frequently used.

Toward the end of the fall term, students meet in sector groups (those working on the art sector meet together, etc.) and agree on questions to be asked of their particular sectors as the students go into their different contexts. The purpose of the sector groups meeting together is to allow all those working on one sector to come to some common agreement about what questions they want to be asking and what they should be looking for and

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doing in each of their different contexts. Members of the art sector group in 1989, for example, agreed that they would all explore the following as they went into their different contexts in January, 1990: (1) the purposes of art (and whose purposes) in each of the different social settings they were going into; (2) the transactional patterns they were able to discern, particularly how the art sector interacts with the dominant cultures they were visiting; (3) the values they found expressed in the sector; and (4) theological issues that emerged out of their exploration of the art sector. They also agreed that they would look at the architecture, graffiti, games, and popular music of the various contexts as well as the more formal expressions of art found in museums and theaters.

The last meeting of the alternative context groups during the fall term is usually a dinner at the faculty member's home. Spouses are invited as well as representatives from the previous year's group who went to the same alternative context. A short slide presentation is given so that all will have a feeling for where the group is going and what it will be doing. Students and spouses generally find this presentation a help with the inevitable anxieties associated with such immersion experiences. Logistics are reviewed, various group responsibilities are assigned, and plans are made for regular worship and reflection time.

The "international immersions" are generally two-and-a-half to three weeks. They involve lectures, interviews, visits to schools, hospitals, church projects, museums, and often refugee camps or squatter villages. Plays or concerts are attended. A weekend in homes or as the guests of a village or rural church provide powerful and often memorable experiences of a radically different cultural context. The use of public transportation and the opportunity for participants to explore markets and shopping areas provide occasions to get away from the group and to investigate economic realities such as the variety, costs, and origins of items available in the markets. Regular evening reflection times are critical for support in the midst of trauma and disorientation, for assessments of learnings, and for theological reflection on the meaning of what is being seen, heard, and experienced. Regular worship, led by members of the group, together with formal and informal worship with hosts, is essential for the deepening of commitments, for emotional support in the face of human suffering, and for providing new ways of understanding the faith and life of the church.

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The use of sector analysis is intended to provide a conceptual framework for the experience. By focusing on designated sectors of the society, greater clarity is given on why some things are done and some places visited and not others. In the midst of an alien social context, the sector analysis methodology is intended to help participants with their feelings of being overwhelmed and at the same time to diminish the tendency to move quickly toward impressionistic interpretations. By probing one sector, its dynamic and complex relationship with other sectors soon becomes apparent. Art in Jamaica, for example--particularly the graffiti and the theater--forcefully leads to politics, economics, and family life.

The week following the return of all groups to the campus, a day is set aside for a presentation from each alternative context group. The presentations are intended to be primarily impressionistic--to tell friends and colleagues "this is what we did, saw, and experienced, and these are some primary images we came away with." Most participants return eager to share their experiences and the day provides an opportunity for initial introductions to what has happened.

During the first weeks of the Spring term students meet in sector groups to explore their sectors crossculturally. This intellectually demanding task has pushed students--with mixed success--to see links, to explore contradictions, and to compare differences. What, for example, are the links, if there are any, between the economic conditions in Jamaica and Appalachia? Those who have been in Central America have often returned sympathetic to socialism while those returning from Hungary have grave doubts about socialism's viability. How, students ask, are they to make sense of such questions and conflicting perspectives and what does it mean for Christian discipleship in North America?

Toward the middle of the Spring term a retreat is held for all those who participated in the Alternative Context course. Friday is given over to reports for sector groups. Friday evening a dinner with spouses in a local restaurant is held as a way of saying "thank you" to spouses who were left at home. Saturday morning is for theological reflection around the meaning of the alternative context experience. Worship brings the retreat the course to conclusion.

At the end of the retreat, students turn in a sector paper, a theological reflection paper, and a journal kept during the immersion experience. Covenants made between students about what they want to do in light of their experiences are also shared. The theological reflection paper is intended to

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help students struggle with the theological issues raised by some particular experience during the immersion. How, they are asked, does their theology help them understand and interpret the experience? How also does the experience help to shape the theological questions they ask and their approach to those questions? Issues or doctrines often addressed are suffering, evil, providence, and the incarnation.

Because most of Columbia's students are in sequence, second year students generally are taking required courses in systematic theology, ethics, and Old Testament exegesis during the spring term. Faculty and students are encouraged to draw on the alternative context experiences and learnings for issues addressed in these courses. Most of these issues center, in some way, around two questions: (1) how does a particular religious tradition--in Columbia's case, the Reformed--relate to a social context, and (2) what is a faithful response of the church to our North American context? Both questions have evoked a serious and often conflictual debate.

Other Programs in "Globalization"

In addition to the Alternative Context course, Columbia has developed a variety of other programs intended to provide multicultural perspectives and experiences and a broader understanding of the church and its work. Its exchange programs, for example, have been significantly transformed over the last ten years. The number of internationals on the campus increased by fourfold during the 1980s, but it did so in a deliberate manner. In cooperation with churches and theological institutions abroad and under the guiding principle of mutuality, new partnership agreements were reached. The result has been that most of Columbia's internationals now come from specific churches or theological institutions. Few internationals are accepted who simply apply on their own. As part of the agreements, Columbia students are offered full scholarships or internships by partner theological institutions or churches. Presently Columbia students can receive full scholarships to study at UTCWI, at Codrington College in Barbados, at Westminster College, Cambridge, England, at the University of Glasgow, and for Korean Americans, at Seoul Presbyterian Theological Seminary. In addition,

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internships are offered in Jamaica and in Kenya. A “Mideast Seminar,” funded largely by a local Presbyterian layman, provides every year for five Columbia students to join five Candler students and five students from the Southern Baptist Seminary in Louisville in a three week trip to the Mideast. With them are a select group of leading lay people from the Southeast, U.S.

During the first semester the internationals on the Columbia campus take the course “American Context.” This course introduces them to American religious and cultural history. Its primary purpose is to help them think about the social and cultural factors that have influenced the particular areas of their study. Students working in pastoral care, for example, are asked to explore the specific sociohistorical factors that have shaped the nature and practice of pastoral care in North America. They are then asked to reflect on the differences in their home country--in family structures, for example--and how those differences challenge and require adjustments to what they are learning about pastoral care in the U.S. The course also provides an important opportunity for internationals to be together on a regular basis and to raise questions about their experience in the U.S.

One of the most important developments in Columbia’s “globalization” program is the joint D.Min. offered with UTCWI. Team taught by Columbia and UTCWI faculty, the program offers opportunities for Caribbean and U.S. pastors to study and address issues of ministry together. The inauguration of this joint program is built on eight years of cooperation between the two theological institutions and the slow building of genuinely mutual trust and respect. Key to these developments were the efforts of President Ashley Smith of UTCWI and Doug Hix, Director of Advanced Studies at Columbia.

The newly inaugurated “Asian Study Center” has as its primary purpose the strengthening of the Korean American churches that have grown so rapidly in Columbia’s traditional constituency. The Luce grant, received in the fall of 1990, allows Columbia to sponsor two major conferences on the Church in Asia led by leaders from that continent. It also allows Columbia to add a location in China to its Alternative Context for Ministry course, to establish a Scholar in Residence from its Asia program, to fund faculty research on the church in Asia, and to develop library resources on the church in Asia. These various programs are coordinated by an “International Committee” composed of faculty, students, and international students and scholars.

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Issues, Concerns And Other Important Points

A variety of issues have emerged in regard to Columbia's "globalization" efforts. Some have already been mentioned, such as the question of "turf," and the determination that one faculty member would not "claim" one region in the Alternative Context course. Closely related to this was the decision that the primary interpreters of the various contexts would not be CTS faculty but those selected by partner theological institutions or churches in Jamaica, Central America, and Hungary.

While there has emerged almost unanimous agreement among the CTS faculty about the "turf" and the "who is the expert" questions, other issues continue to evoke serious discussion and debate. One of the most prominent is "Does the 'globalization' program, particularly the Alternative Context course, detract from the serious work required in traditional disciplines?" Several faculty members, generally supportive of the course, have expressed a continuing concern about this question. Others have responded that the experiences provide new ways of looking at the traditional disciplines and new resources for addressing those disciplines in a serious manner.

Another closely related set of issues swirls around the question: "Does CTS focus on 'alternative contexts' to the neglect of the traditional contexts which most CTS students enter after graduation, for example, affluent suburban congregations or small town churches in south Georgia." Or, even more seriously, "Are students made to feel alienated from--or even hostile toward--such contexts by their 'alternative context' experiences?" A few faculty members have expressed genuine concern about such a possibility, while others have pointed to the lifelong experience of most students and faculty in such traditional contexts, and to the need for some critical perspectives arising out of experiences in alternative social locations.

Behind most of these questions is the question of how the American (U.S.) experience and experiment are to be understood. Has the United States been primarily a force for good in the world, "a city set on a hill" providing a model of both democratic institutions and of a society seeking to reach high standards of justice and equality? Or has the U.S., with its consumerism, materialism, and militarism, become a major problem in the world? How the U.S. context is read, in other words, plays an important role

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in interpreting the purposes of the “globalization” program at Columbia and in shaping an answer to the questions about Christian faithfulness in such a context. A mixed and often ambiguous answer to all of these questions is at the heart of Columbia’s present attempt to rethink what it means to be a Presbyterian theological seminary in North America moving toward the twenty-first century.

During the 1990-1991 academic year, the Columbia faculty is engaged in a series of seminars in preparation for a major curriculum revision. The seminars--led by Robert Bellah, Steve Tipton, and Bill Sullivan, and with a special session led by Stanley Hauerwas and Will Willimon--are focused on understanding and interpreting the North American context and the church’s place in that context. Central to the debate that has emerged in the seminars is the relationship of the Christian faith--in particular the Reformed tradition--to Columbia’s sociopolitical context. The debate obviously has important implications for the “globalization” program at Columbia. Given Columbia’s social location as a Presbyterian seminary in Atlanta, with the seminary’s rapidly growing economic strength rooted in an expanding Sunbelt economy, is it possible for the seminary to do what the 1981 Caribbean-Atlanta conference called for: to integrate into the total life of our theological community new international perspectives and multicultural experiences? Or, to put the question more sharply, is it possible (or desirable) for an “establishment” institution, supported by and serving an “establishment” church, to “globalize” if globalization means calling into question the values, world view, and ethos of the “establishment”? Can a theological institution be home to “resident aliens,” if it is supported by and serves those who do not think of themselves as aliens but rather as increasingly influential residents in the U.S. society? Given Columbia’s long history of seeking a middle way, of seeing dangers in extremes, it is not unlikely that such a middle way will be sought in regard to this question.

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¹ENDNOTES

. See Peter A. Coclanis, The Shadow of a Dream: Economic Life and Death in the South Carolina Low Country, 1670-1920 (New York/Oxford: Oxford University Press, 1989) and Eight Census of the United States, 1860, pp. 452, 312.

². See Brooks Holifield, The Gentlemen Theologians: American Theology in Southern Culture, 1795-1860 (Durham: Duke University Press, 1978); James Oscar Farmer, Jr., The Metaphysical Confederacy: James Henley Thornwell and the Synthesis of Southern Values (Macon, Ga.: Mercer University Press, 1986), and Erskine Clarke, Wrestlin' Jacob: A Portrait of Religion in the Old South (Atlantic: John Knox Press, 1979).

³. Cf. Elizabeth Fox-Genovese and Eugene D. Genovese, "The Divine Sanction of Social Order: Religious Foundations of the Southern Slaveholders' World View", Journal of the American Academy of Religion, (1987): pp. 211-233.

⁴. Jones and his family are the subjects of Robert Manson Myers, The Children of Pride: A True Story of Georgia and the Civil War (New Haven: Yale University Press, 1972).

⁵. See Coclanis, pp. 111-158.

⁶. Columbia Theological Seminary Catalog, 1963.

⁷. Because this growth in the number of students came in advanced programs, and because the number of first professional degree students declined, the number of "full-time equivalents" did not grow as dramatically as these figures indicate.

⁸. See "Internationalizing Theological Education: A Continuing Dialogue Between Atlanta Theological Association and Seminaries in the Caribbean" and "A Proposal in Internationalizing Theological Education." Important papers delivered at this conference included Ashley Smith (Jamaica), "A Possible Model for Theological Education" and Kortright Davis (Barbados), "Thy Testimonies are My Study: A Caribbean Approach to Intra-Cultural Theological Education." Documents are in the archives of the International Office of Columbia Theological Seminary.

⁹. Six faculty members from UTCWI have spent their sabbaticals on the Columbia campus. They have been provided room, board, and a small stipend. In addition, two members of the UTCWI board--Neville DeSousza, Anglican Bishop of Jamaica and Stanford Webley, Moderator of the United Church of Jamaica and Grand Cayman--have spent year long sabbaticals at Columbia. Another ten pastors from the Caribbean have been provided scholarship for study at Columbia. Two Columbia faculty members have spent part of their sabbaticals on the UTCWI campus.

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¹⁰. Two or three Columbia students have been placed in churches in Jamaica for summer Supervised Ministry under the supervision of experienced Jamaican pastors each year since 1981. This ATA program usually has a student from Candler and from ITC as well. Columbia provides for its students \$1500 each and ATA provides for orientation and administrative costs. UTCWI provides a faculty member as the general supervisor in Jamaica.

¹¹. Columbia and other ATA schools have helped with some library requests from UTCWI and Codrington. Two librarians from UTCWI have spent time on the Columbia campus reviewing library holdings on the Caribbean and making recommendations for acquisitions.

¹². Each year since 1981, between fourteen and twenty persons have participated in a Continuing Education event held the week after Easter on the campus of UTCWI. The program is organized by Columbia's Continuing Education Director working with the faculty of UTCWI.

¹³. See Max L. Stackhouse, Creeds, Society, and Human Rights: A Study in Three Cultures (Grand Rapids: William B. Eerdmans Publishing Company, 1984), pp. 14-22, and more extensively, Stackhouse's unpublished draft "Religion, Modern Society and the Independent Sector."

¹⁴. Students in Atlanta placements pay a \$100 program fee and those in Appalachia pay \$200.

¹⁵. Similar assumptions hold for the national placements. The Urban Training Organization of Atlanta (UTOA), the Open Door Community in Atlanta, and the Appalachian Ministries Educational Resource Center (AMERC) have provided the primary local leadership and arranged for local "experts" to provide interpretations of their contexts.

PIECE BY PIECE: A MOSAIC OF GLOBAL THEOLOGICAL EDUCATION

Anne C. Reissner

A young man engaged in conversation with a professor is distracted. His eyes are drawn to the feather-like flakes that announce the arrival of winter in Chicago. The professor, recognizing the potential of the moment, interrupts the conversation and invites the student to examine more closely the first snowfall--the first ever for the student. Globalization?

A Religious Sister, returning to study after seven years of ministry in Appalachia, hunts for a store in Hyde Park where she can buy a map of the world. She is interested in locating the places in the world where her classmates come from--places whose names she had never heard before. Globalization?

A professor in the Biblical Studies department, with the help of a colleague in Missiology, searches out a Native American writer. She asks him to tell the creation myth from a Native perspective in order to help her students to understand the concept of reverence for land that is inherent to the Hebrew Scripture. Globalization?

A group of Vietnamese students respectfully approach the librarian presenting a list of theological resources that would be helpful for Asian students. There are not ten Asian students on campus. Globalization?

The use of the term “globalization” is relatively new at Catholic Theological Union (CTU). However, the concerns that are the focus of its currently debated meanings have been a consistent part of theological education at CTU for many years. Central to its institutional identity is a varied approach to global awareness that both characterizes and offers future challenge to the school as a theological institution.

This case study examines the various pieces that form the mosaic of CTU’s approach to globalization beginning with a look at the history of the school. Within this context, the specific focus of the case is the development

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and current shape of the World Mission Program, and its relationship to the broader ethos and program of CTU.

OVERVIEW

CTU was founded in 1967 as a creative response to the call of the Second Vatican Council for a renewed theological education in preparation for Roman Catholic priesthood. Three religious orders of men combined resources to establish a common theologate. Classes began in the fall quarter of 1968 with a faculty of twenty-four and an enrollment of 108. Accreditation was granted in 1972 by the Association of Theological Schools and by the North Central Association of Colleges and Secondary Schools. Currently CTU serves thirty provinces and abbeys of male religious communities as an official theologate.

While the central focus of CTU is the preparation of candidates for Catholic priesthood, the school has adapted its programs to the present needs of the church and society. This adaptation involves a commitment to education for the wide variety of ministries emerging in the church for both women and men, religious and lay. The school also offers continuing education for those already engaged in ministry, both ordained and non-ordained. The total enrollment for the 1989-90 winter term numbered 266. According to degree program the statistics show:

110	Master of Divinity
14	Master of Divinity/Master of Arts
14	Master of Arts
45	Master of Theological Studies
31	Certificate
52	Special/Continuing Education

A further breakdown shows 185 male students; 81 female students; 54 lay students; 154 belonging to religious communities of men; 46 belonging to religious communities of women; 12 affiliated with various dioceses.

The school is located in Hyde Park on Chicago's south side. Downtown Chicago is fifteen minutes away by car or rapid transit. Together with five other schools in the area, CTU participates in the Committee on

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Academic Cooperation in Hyde Park which works to develop coordinated and joint programming as well as other academic services for students and faculty. The Association of Chicago Theological Schools represents another form of collaboration in which CTU participates. Its membership includes the five Hyde Park schools and seven other theological schools located in the Chicago area. This association fosters cross registration, coordination of library access and acquisitions, faculty discussions, and communication among schools. CTU also enjoys a special relationship with the University of Chicago which enables students to enroll in courses at the University with significant reduction in tuition.

A walk through the main building that serves as the focal point of activities at CTU gives evidence of the fact that it once served as a hotel. Five floors of this ten story building provide space for classrooms, administrative and faculty offices, library, dining and lounge facilities. The upper floors are living quarters for some of the religious communities of men. Living quarters for other students are located in other buildings in the immediate area. A recently completed addition to the main building provides additional classrooms, meeting rooms, and a larger chapel.

As noted above, CTU was founded shortly after and in response to the Second Vatican Council. This fact has influenced CTU's institutional self-understanding and provides the basis for its theological orientation. Documents such as Gaudium et Spes, the Pastoral Constitution on the Church in the Modern World, became foundational. The fact that CTU is a seminary based on a union of religious orders, orders also greatly impacted by the re-orientation of Vatican II, lends a special character to the school. Unlike Roman Catholic diocesan seminaries that are more directly influenced by the attitude and theological orientation of the local bishop, CTU is the product of the coming together of a variety of groups each bringing a unique spirit and perspective. Mutuality and diversity are values that are essential.

Theologically the school can be characterized as slightly left of center on the continuum of theological perspectives held in the Roman Catholic Church in the United States today. The work of liberation theologians and to a lesser degree of feminist and black theologians, is a part of the theological conversation.

The decision to locate the school on Chicago's south side was a deliberate one. Most of the religious orders that became members of the

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union in the 1970s and 80s did so after closing small independent seminaries that were usually located in rural, quiet surroundings. The move to the city, to the university, to the realities of the urban living was symbolic of the determination to be engaged in and part of the world, be that the world of Chicago or the global world.

Development of the World Mission Program

The concern for World Mission had its beginnings at CTU when the Divine Word Missionaries became the fourth corporate member of the Union in 1970. Members of this community served in cross-cultural ministry both overseas and in the United States. With the arrival at CTU of Divine Word students preparing for future work in the missions, came the faculty resource of a missiologist and a mission historian. It was their task to develop a program of ministerial preparation for the future missionaries. The fact that the Divine Word community sent its missionaries to a variety of mission countries throughout the world had a significant influence on the shape the new program would take. A broad approach to mission was needed. The goal was to develop a program of preparation for mission that would meet all of the standards for the Master of Divinity program and, at the same time, provide training that would develop attitudes and theological understandings applicable cross-culturally no matter where in the world community a person ministered. At that time, regionally specific courses dealing with cultural particularities were not seen as central or even helpful.

Another understanding that set the future direction of the program was the conviction that one or two courses in missiology added to the curriculum would not suffice. In their vision of adequate preparation for mission life, cross-cultural concerns and the questions that emerge from a global awareness would need to do more than merely impinge on the core curriculum. Rather, such concerns would need to be the context within which course content in the various disciplines would be developed.

With a small group of mission students and the vision and determination of the Divine Word missiologists, the World Mission program was launched in the 1970-71 school year. The academic bulletin of that year describes the program as being a cooperative venture developed within the Chicago Cluster of Theological Schools. Each school designated a specific

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course taught with sensitivity to and concern for world mission. These courses were open for cross registration and accepted by each school as meeting requirements for preparation for mission. The number and variety of such courses offered at CTU out placed the other schools, and in time a greater number of students interested in mission cross registered into CTU's courses. Students enrolled at CTU tend to complete their mission requirements on their own campus. Therefore, in time the cooperative nature of the original program became less significant.

In its earliest years the World Mission Program was viewed as an interesting addition to the work of CTU but was not embraced with enthusiasm by the general faculty. Indifference rather than hostility is said to have characterized the majority response of the faculty and student body at the inception of the program. However, the number of mission students continued to grow and the need for mission-oriented courses also grew. An additional faculty person with mission experience and interest was added to the faculty in 1974. Of major significance was the fact that this person's specialization was in the area of systematic theology. The following year, another systematic theologian with the specific focus of world religions joined the faculty.

Strengthened by the presence of the additional faculty, the concern for world mission and its relationship to the core disciplines of theology continued to develop. By 1973-74, the school offered two degrees for students who wished to focus their preparation for ministry on the world mission of the church: the Master of Arts in Theology with Mission Specialization and the Master of Divinity with Mission Specialization. In addition to the offering of courses with a mission focus, the school began to develop various workshops and meetings on current mission and international problems. By 1974, the cosponsorship of an annual one-week ecumenical Institute for Missions was begun.

As the number of mission courses and programmatic attention to international issues expanded, CTU continued to attract both missionary communities and also many new independent students. The number of women students, both religious and lay, interested in mission also increased. Missionaries on leave from the missions were encouraged to participate in the World Mission Program as part of continuing education.

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In 1975 a restructuring of the administration of the Mission Specialization Program occurred. A Committee on World Mission was established. This interdepartmental committee was chaired by the Director of World Mission Program and included members from the departments of Scripture, History, Doctrine, and Practical Theology. Its function was to oversee the design and administration of the World Mission Program. Also established at this time was the Missionary Advisory Council, a body consisting of two representatives from each of CTU's participating religious communities. This group met quarterly to set priorities for the program and to evaluate its performance.

In addition to the more formal elements of the program, the importance of the world mission of the Church was being discussed more and more both inside and outside the classroom. Due to a growing number of indigenous vocations within missionary communities, there was a major influx of foreign students in the mid 1970s. Prior to this, the majority of the students in the program were from the United States. Students who came from the Third World and missionaries who worked there began to ask questions in all courses about the significance of the material covered for their own local churches. Foreign students and students who had served in cross-cultural settings felt the need to get together to share their stories and to reflect upon topics not addressed in the curriculum. In response, Mission Evenings were spontaneously begun. In time these events took on the nature of a more formal lecture planned by the Director of the program and the students lost interest. More recently, these Intercultural Forums, as they are now called, have been revitalized. Once more they focus on the sharing of stories by students and are well attended. In addition, visiting mission scholars periodically spend an evening with the students and faculty.

Student life at CTU is somewhat unique in that most of the students live in small residential communities of men or women religious. Issues related to adjustment and support of foreign students are usually dealt with in these residential communities. However, efforts are made to provide faculty with biographical material so that they are aware of the background and experience of incoming foreign students. Student caucuses have also formed around cultural identification.

The presence of different cultural groups within the student body has had an impact on the celebration of liturgy at the school. While on a regular

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basis students share prayer in their residential communities, three times each quarter the entire school community joins together for Eucharistic prayer. Initial approaches toward cultural sensitivity took the form of multicultural liturgy. Efforts were made to make cross-cultural elements a consistent part of worship by including persons from various cultures in prayer leadership, the proclamation of Scripture in more than one language, the introduction of a variety of music styles, and the praying of common prayers such as the Lord's Prayer and Creed in one's own language. More recently there has been a shift away from multicultural approaches to liturgy. Those responsible for planning liturgical events now work with student cultural groups to prepare particular celebrations that are expressions of a cultural festival or event. On one occasion, for example, Asian students prepared worship for an oriental New Year celebration. The entire community participates in the celebration of these liturgies which are often followed by an ethnic meal or party.

Essential to a global consciousness within the school community is the attitude and commitment of the faculty. The strength of their commitment is evidenced in the fact that by the late 1970s, sensitivity and commitment to global awareness became an important criterion for the selection of any candidate for a faculty position. At that time CTU began its preparation for a self-study and re-accreditation visit. Discussion concerning the mission statement of the school affirmed the centrality of concern for global awareness. It was seen not as a mere optional perspective in theological education, but as an essential and crucial element in it. The faculty affirmed that global awareness had to be present in every discipline; and that cross-cultural sensitivity had to be part of the thinking habits of every student. The mission statement adopted in 1980 reflects these convictions:

... Thus inclusion, mutuality and participation mark the ecclesial context of the entire educational program. Within this context, students live, grow, and experience formation in faith and ministry. It also provides the impetus for the school's strong emphasis on mission, justice, and the cross-cultural dynamics in the modern world and global church.

Significant efforts have been made by the faculty of CTU to enlarge the conceptual understanding of globalization and mission. In each of the years

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1984-85 and 1985-86, a faculty seminar attended by about two-thirds of the faculty was conducted on the topic of cross-cultural hermeneutics. These seminars and the discussions that flowed from them resulted in a wider ownership of the concept of global education among faculty in the various disciplines.

Areas of concern that have been addressed by various members of the faculty in the context of faculty seminars or through subsequent publication include: training for cross-cultural ministry, missionary spirituality, the biblical foundations of mission, cross-cultural aspects of church law, missionary history, religious ethnographies in both West and East Africa, liturgical history in Africa, and liturgical adaptation. Two members of the faculty have served as associate editors of Missiology, the journal of the American Society of Missiology; and one faculty member is editing a series on contextualization for Orbis Books. Another is editing a series entitled "Mission Trends" also to be published by Orbis Books. (For a selected listing of published materials, see appendix.)

While not all faculty members are directly involved in the World Mission Program, all are influenced by the milieu of the school. When asked to comment on the significance of the teaching environment at CTU, a member of the faculty responded:

One cannot assume that one's discipline or ideas have universal validity. As faculty we are constantly challenged to examine our own discipline and to be aware of each other's disciplines. As a result of teaching here, I will never again rest with my own theological assumptions.

In its early development, the direction taken by CTU was influenced by a missionary community joining its union. In more recent times, the choice of the Maryknoll fathers and brothers to send their M.Div. candidates to CTU strengthened the school's approach to global awareness. After extensive study of possible options in both the United States and Canada, the Maryknoll Community made the decision in 1987 to join efforts with CTU for the preparation of their future missionaries. This decision was based on a judgment that global concerns and mission awareness were an integral part of the curriculum at CTU and not simply an additional program. Along with

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the arrival of additional mission students, two missiologists with education and experience in Asian and African studies joined the faculty.

The integration of the Maryknoll group into the program at CTU was not without its tensions and excitement. By 1987 the World Mission Program was well established and had been strongly influenced by the vision and spirit of the Divine Word Fathers. Since its inception the program director had been a member of that religious order.

Maryknoll came with its own well established tradition and way of doing things. As was true each time a new group came on board, give and take was necessary on both the part of the established administration at CTU and of the Maryknoll group. As a result of these tensions and the creative energy generated by the additional mission faculty, new questions began to surface, questions that eventually lead to a reorganization of the World Mission Program.

Recent Developments

In March 1989 a request from the school administration to the faculty who served on the Committee on World Mission prompted an evaluation of the administrative structures undergirding the World Mission Program. Since the 1976 restructuring, significant developments had occurred that necessitated this examination. The number of faculty who specialized in mission preparation and had "mission studies" in the title of their position had increased. Secondly, the relationship between the Committee on World Mission and the Mission Advisory Council had changed. The Committee on World Mission, originally intended as an interdepartmental faculty committee, came to include in its membership persons from virtually all the constituencies at CTU who were interested in mission. This expanded membership included students and formation directors from the various religious orders. This development obscured the purpose of the Mission Advisory Council since the Committee on World Mission now included wider representation. More significantly, the size of the Committee on World Mission made the conduct of normal academic business almost impossible. Communication and decision making on important issues such as the understanding of mission and on-going examination of the effectiveness of the program suffered. Faculty members specializing in

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mission preparation found themselves scattered across different departments without a forum for discussing issues relevant to their discipline.

A report made by the Committee on World Mission to the May, 1989 faculty assembly proposed the institution of an ad hoc committee on cross-cultural studies. The task of this group was to continue to study the situation and to prepare a proposal for the establishment of a department parallel to the four other faculty departments of Scripture, History, Doctrine, and Practical Theology. In March, 1990 a proposal was made and accepted by the faculty to establish the department of Cross-Cultural Ministries.

The Department of Cross-Cultural Ministries is comprised of faculty persons who have bicultural professional training and experience and who are responsible for the preparation of persons for long-term service outside their home cultures. In addition, third world visiting lecturers and missionary scholars-in-residence may be invited to sit with the department in an advisory, nonvoting capacity.

In an effort to preserve the helpful aspects of the interdepartmental nature of the former structure, the World Mission Forum was established to replace the Committee on World Mission. It consists of the members of the Department of Cross-Cultural Ministries, and at least one faculty member from each of the other departments. It may also include any of those faculty members who teach courses in the mission area and who make their interest in membership known to the academic dean at the beginning of the academic year. The Forum is convened by the Coordinator of World Mission and meets twice quarterly. Its principle purpose is to serve as an ongoing intellectual forum for the clarification and advancement of the understanding of mission and cross-cultural ministry both for CTU and the larger church community.

The Coordinator of World Mission has responsibility for the overall coordination and development of the programs in World Mission. The Coordinator may sit with the Department of Cross-Cultural Ministries in an ex-officio, nonvoting capacity.

A new coordinator was appointed in the Spring of 1990. It is the first time this position will be held by a person who is not a member of the Divine Word Missionaries. The new coordinator, a former academic dean, has served as a member of the mission faculty since 1975.

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Program Concepts

The central component of CTU's programmatic approach to global awareness is the degree specialization in World Mission. Statistics for the 1989-90 academic year show 47 Master of Divinity students, 24 Master of Arts students, and no Master of Theological Studies students enrolled in the mission specialization program. Over the past 7 years the average number of students per year in the 3 programs has been 50 M.Div., 20 M.A., and 8 M.T.S. students. This represents about 30% of the total student enrollment. The number of courses in World Mission regularly offered at CTU is 46. (For a complete listing see appendix.)

Requirements for the master of divinity mission specialization are the same as those of the general degree. However, 45 hours (15 courses) must be taken with a mission specialization. The course "Training for Cross-Cultural Ministry" or its equivalent is required for all students in this program. An overseas training program approved by CTU may be substituted for the Advanced Ministry Practicum. Students choosing to do their ministry practicum as a mission course must participate in ministry in a cross-cultural site.

Requirements for the masters of arts in theology with mission specialization include eight advanced level courses in the area of mission. Those pursuing a master of theological studies must meet the requirement for their specialization (18 hours) in the mission area.

Training For Cross-Cultural Ministry

A program component that has become foundational in the implementation of CTU's mission specialization program is the nine credit-hour Intensive entitled "Training for Cross-Cultural Ministry." This quarter-long course:

examines the theory of cross-cultural communication; inserts the students into an experience where they must listen cross-culturally and often across religious borders, as well; and guides the students as they integrate these two and become global persons. This is a course that aims not only to communicate information, but also to affect the attitudes and behavior of the

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participants. Nothing less than a conversion to becoming a global minister is hoped for.¹

In an unpublished paper discussing this particular course as a training model for cross-cultural mission and ministry, a member of the faculty described what was meant by a global person:

. . . global person is understood as someone who is secure in personal, cultural, and religious identity. Freed by this security, a global person does not need to prejudice or dismiss others because of their identity. A global person shows qualities of being humble and of open-minded disposition, has empathy and the ability to show solidarity with the oppressed and marginalized. A global person is able to enter into relations of mutuality and interdependence with the oppressed and marginalized as well as building bridges with systems and members of the dominant society. A global person believes in the transformative power of community based action/reflection/praxis.

This course has three basic components; theory, field experience and integration. Source material for the theoretical input includes books, articles, guest speakers representing different cultures or religious traditions and/or oppressed and marginalized groups, and the use of videos. According to a course description, six themes or categories form the framework for the course content:

CULTURE - definition, the importance of understanding one's own, recognition of the impact of culture on human interaction, confusion of Western civilization and Gospel values in the work of missionaries, imposition of Western civilization and values on the Two-Thirds World.

EDUCATION FOR LIBERATION - understanding oppression, who are the oppressed, who are the oppressors, the role of culture and social teaching/learning, issues of justice and peace, the theology of liberation, the role of the minister and missionary in matters of justice.

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BECOMING A GLOBAL PERSON - definition of global person, qualities and stages of becoming global, hindrances to becoming a global person.

CONTEXTUALIZATION - culture and Gospel, Gospel in context, inculturation, indigenization, local theologies.

INTERFAITH DIALOGUE - comparative study of different systems on belief, myths, ritual and spiritualities.

ECUMENISM - the nature of Jesus, the nature of salvation.

Drawing on insights of Paulo Freire's educational theory, this team-taught course employs a pedagogy that is consistent with the goals of building a non-competitive, non-hierarchical community of learners. Much dialogue takes place in small groups with participants themselves as resources. The field component is designed to meet the learning goals of each participant. For those with extensive cross-cultural experience or with current involvement in cross-cultural ministry, an action/reflection group is available. Students may also choose the option of a two-week field experience in a Black, Hispanic, Native American, or other cultural context. Still others may request an interfaith experience with a Muslim, Buddhist, or Hindu community.

An optional week-long field trip, usually to the Lakota (Sioux) Rosebud Reservation in South Dakota, is also offered. Preparation for this trip includes videos, readings and meetings with Native Americans in the Chicago area. One of the instructors writes of this trip:

A journey to Rosebud Reservation is a journey into another way of seeing and perceiving. Long-standing relationships of trust and mutuality with traditional leaders, holy men and women, make it possible to arrange visits, dialogues and participation in traditional sacred ceremonies.

Several opportunities for processing the impact of these experiences and for reflection on how they contribute to the students' development as global

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persons are included in the schedule during their time on the reservation and when they return to school.

The final two weeks of the quarter are devoted to personal and group integration. Opportunities are provided for group reflection and for one-on-one interviews with staff members. Each participant also works toward personal integration by means of a paper or project report.

In an effort to evaluate the effectiveness of the course, one of the instructors interviewed participants who subsequently were engaged in cross-cultural ministry. When summarizing these interviews she noted that some said that as a result of participation in the course they were more confident of themselves and were more conscious of how they brought their personal and cultural identity into their interactions. At the same time, they mentioned the awareness of needing to wait, listen, and learn when the time is right to risk moving deeper into relationships.

Advanced Training For Cross-Cultural Ministry

Beginning in 1989, an additional seminar in cross-cultural ministry was offered. This advanced intensive seminar is designed for those with extensive cross-cultural experience who desire to understand the theory, principles, and processes of training others for cross-cultural ministry. Emphasis is placed on rites of passage, liminality, personal and social transformation, globalization, and adult education models of cross-cultural training. Using many of the same approaches as the introductory seminar described above, this seminar culminates in the presentation of a twenty-page report that creates a design of a cross-cultural training program. The syllabus for the seminar states: "The project should be concrete and praxis oriented, keeping in mind a particular group of people (youth, young adults, families, elderly) among whom the participant is ministering. It should include the goals of the program, underlying theory, methodology, structure, and the proposed content of the program." The project paper is discussed and critiqued by peers.

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Overseas Training Program

An aspect of the mission specialization program that was developed in cooperation with the missionary communities whose candidates are studying at CTU is the Overseas Training Program. After completing one or two years of academic theology, students may go overseas to do cross-cultural ministry full time for a one or two year period. Credit is given for this experience if the following conditions are met: 1) that there be language and cultural study before the start of the ministry assignment; 2) that the ministry be full time for at least one year in the same location; 3) that the ministry be supervised; and 4) that regular reports be submitted.

Students returning from the Overseas Training Program often found reintegration into the culture here in the United States and re-assimilation into the routine of academic study to be problematic. As a response to their need, a mission integration seminar was developed. This seminar is offered for three semester quarters. It provides students and returning missionaries with a reflection/support group to deal with issues related to re-inculturation and to reflect upon the learnings from their missionary experience. Each group sets its own goals and writes its own agenda. While the group may decide on a bibliography and written materials, in most cases, the basic material is provided by the participants as a result of their cross-cultural experience.

African Studies Program

A recently developed program which is the result of the combined efforts of the Maryknoll community and CTU, is the African Studies Program. This two-month summer program which began in the summer of 1989 takes place in Kenya, Africa and was developed, according to its director, "in response to the need for a more globalized and contextualized approach to teaching Christian theology and training cross-civilizational pastoral agents both at home and overseas."

The goal of the program is to systematically introduce students, faculty and continuing education personnel into the cultures and religions of East Africa through accredited academic study on a graduate level, directed field

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research and direct participation in the life and liturgies of the African peoples of Kenya.

An essential component of the program is serious academic study. There are three hours of class three days a week plus twelve hours of directed research each week. The academic work focuses on how culture shapes the way the Africans understand God, the cosmos and humanity. Most courses require a ten to fifteen-page research paper as well as a final exam. The field research provides direct contact with the social, political, and cultural contexts in which the Kenyan people live. For example, trips are made to the local markets, the University of Nairobi, the housing estates, the various Christian churches and ministries, diviners and traditional healers, etc. In addition, on weekends students are free to arrange trips to other parts of Kenya.

Attendance at a weekend orientation workshop conducted in Chicago is required of all students admitted to the program. Faculty members are also available for consultation sessions prior to departure for Africa. Twice during each session of the program the students meet together with the professor and informant-guide for theological reflection on their African studies and experiences. In October, a special re-entry seminar for those who have participated in the summer program is offered in Chicago. Twenty-nine persons participated in the summer program in 1989. Projected student costs for the 1990 African Studies Program include:

Ten Weeks, Three Courses, Twelve Credits: \$4,200.00

Seven Weeks, Two Courses, Eight Credits: \$3,365.00

Four Weeks, One Course, Four Credits: \$2,535.00

A report concerning the African Studies Program was submitted to the administration of CTU by a faculty member who visited Nairobi during the program. Concerning the cost of the program, he notes that some people, both in the United States and in Africa said that they found the cost prohibitive. However, it was also noted that no one was turned down on financial grounds and that all students who needed it were given tuition relief. It is hoped that as the African Studies Program becomes more widely known and supported, the costs will come down. Currently, funds for scholarships are being sought.

The value of the program, according to this evaluation, lies in the fact

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that it affords a unique and crucial perspective of contemporary ministry and mission, and that it contributes to people's globalization in a way that theological study at CTU could never do. Pointing to the significant difference in the education environment in Nairobi and Chicago, the evaluation states:

. . . people raised in the United States and even those coming from elsewhere, may quickly take for granted the availability of materials, books, and facilities that they sometimes feel are moderate, but which are in fact undreamed of by people of most nations. The total experience of the African Studies Program provides a corrective to this, and as such can be considered an essential part of the mission of CTU--to allow itself to be called to conscientization and conversion, and to prepare students for a multicultural and a puriform church. The program is currently being reorganized to put it on a more collaborative basis with other interested schools and to make it more ecumenical in scope.

Pilot Immersion Project

When the opportunity arose in 1989, CTU applied for and was accepted in a special cooperative arrangement with three other Hyde Park seminaries as one of twelve participating institutions in the Pilot Immersion Project for the Globalization of Theological Education. While acknowledging that much had already been achieved in the area of globalization, it was determined that the school could strengthen its programs and the Hyde Park Cluster, by participation in this project. In addition to cluster goals, specific goals set by CTU for their participation in the project include:

1. To clarify the relationship between global and cross-cultural theological education.
2. To provide an opportunity for faculty with little or limited experience to be enriched with additional experience in order to be able to participate more fully in the globalization of education at CTU.

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3. To deepen the impact of global and cross-cultural perspectives on individual theological disciplines.
4. To make a global perspective truly integral to the educational and theological task of CTU.
5. To bring about closer cooperation among the four participating schools in Hyde Park.

Reflection on why these goals were chosen and what has developed as a result of this experience brings to focus some of the important questions the school faces as it moves toward the future.

Relationship Between Global And Cross-Cultural Education

Global awareness at CTU had as a starting point a concern for world mission. Throughout the literature describing various programs at CTU, and in course descriptions designated as appropriate for those in a mission specialization, terms such as global, cross-cultural, foreign mission, home mission, contextual theology, and local theology are commonly used. The need to come to greater clarity concerning nuanced meanings of these terms is becoming evident. The variety of programs and the diversity of populations at CTU have created an environment in which issues surrounding the use of such terminology can become blurred. Of special concern for CTU, and for the larger theological community, is the careful analysis of the similarities and differences in meaning between the terms global and cross-cultural and between globalization and world mission.

In response to the Pilot Immersion Project, a strategy was developed to address the issue of the clarification of CTU's usage of such terms. A small working group whose task it was to develop a series of papers discussing the relationship of mission, cross-cultural education, and globalization was formed. The first paper written by this group examines the process of the development of globalization within individuals and within institutions. This document, entitled "Some Implications of Globalization", presents a brief statement concerning the process of globalization and then offers elements seen as constituent in this process. Members of the faculty, in preparation for a faculty symposium held in October 1990, were asked to discuss "some of the implications and applications" of each of the elements

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presented. This reflection was done: 1) in regard to one's self; 2) in regard to one's discipline in general; and 3) in regard to CTU specifically. According to the authors of this paper:

Globalization, we feel, involves **conscientization**, which then has a 'domino' effect on other areas of life, influencing **cross-cultural experience**, producing **methodological changes**, and continuing the process of **conversion**. Globalization, at least as it touches us, will presumably have ramifications throughout our ministry and bring about some **rearticulation of theology**, since our perspectives will have been broadened and our reflections deepened.

It is the intention of the faculty of CTU to make available the fruit of this discussion to the larger theological community through consultation and the publication of the ideas generated.

Faculty Exposure

Several members of the faculty at CTU were born outside the United States. Others have lived for extensive periods outside their home culture. Still other members of the faculty have lectured or spent shorter periods of time in other countries. Yet faculty in some disciplines have been more successful than others at bringing global and cross-cultural perspectives to bear on teaching and research. It is hoped that faculty persons with little or no cross-cultural exposure would benefit from participation in the Pilot Immersion Project. It is also hoped that new bonds would be established that would motivate people to sharpen the vision and mission of the school.

There was limited time to establish a team for the first phase of the Pilot Immersion Project which included an immersion exposure to the Philippines/Hong Kong/China in August, 1989. All of the CTU faculty who were available for this immersion exposure trip had previous cross-cultural experience. In a follow-up report concerning the first phase of the program it was noted that the immersion experience expanded the participants' awareness and perspective, but not to the point of being transformative. It is

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difficult to assess the impact that exposure has had or will have on approaches to teaching.

When discussing the immersion experience, one faculty participant noted that she had experienced a clash or variance in expectations on the part of the national staff and international hosts who planned the experience and those who participated in it. On a personal level, she felt enriched by the exposure. However, as a representative of an institution, her goals were not primarily personal. She was not convinced that CTU's institutional goals were adequately addressed in this first of three international immersions over the five-year project. This clash of expectations may have been related to what has been named in the evaluation of the outcomes of the first phase of the immersion program as "a different model for bringing about globalization." The model used in the Asian immersion looks at or enters into a culture from the angle of its pathologies. It then offers an analysis of sharply defined issues and identifies as desirable some attitudinal and behavioral changes. Its primary goal, however, is conscientization, is based on short term exposure, and oriented toward the home culture of the participants. Since CTU prepares people for long-term work in a culture other than their home culture, its approach is different. At CTU, cultural analysis begins with an examination of the values of the culture (e.g., What sustains people whose human rights are violated?). The long-range goal of this approach is to help persons to become bicultural, and, this can not be successfully accomplished through a brief cross-cultural exposure. The contrast of the two approaches has helped CTU and the Pilot Immersion Project staff to clarify their respective positions.

Institutional Cooperation

Cooperation among the Hyde Park schools is not new. Institutional cooperation has been most effective at the administrative level and within certain discipline groups. It was hoped that joint participation in the Pilot Immersion Project would lead to closer networking among faculty members around issues of globalization. It was also hoped that cooperation in this project would lead to the development of long-term structural changes that would strengthen global and cross-cultural theological education in the Chicago area. According to an evaluation of the project, the bonding among

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faculty members who participated in the project is evident. The project coordinating committees have been meeting regularly also.

Participation in the Pilot Immersion Project is but one of the currents pressing some schools toward greater cooperation in the area of global awareness. In the past two years, two other schools in the cluster have been designated as denominational centers for the training of missionaries. The Committee on Academic Cooperation, a committee whose membership is the deans and chief administrators of each of the schools, has had ongoing conversation concerning more responsible and efficient use of resources in cross-cultural education. Another important contributing factor is the growing number of international students in the Hyde Park area.

In April, 1990, CTU hosted a faculty colloquium attended by 50 faculty persons from the area schools. The topic for conversation was the globalization of theological education and the focus was on future cooperative efforts among the schools. Questions that emerged at this gathering are questions that are also being asked by the larger theological community. Are globalization and cross-cultural concerns questions that can be and must be addressed cooperatively rather than in isolation? What is meant by globalization and what are the ecumenical questions or denominational concerns that will arise in the process of greater cooperation in this area? What are the theological, ideological, and educational assumptions that need to be explored in this process? Some practical illustrations and suggestions for cooperative action were offered. They included:

- establishing a coordinating committee for global theological education
- coordinating the timing and sponsorship of visiting international scholars
- coordination and joint sponsorship of traveling seminars
- cooperative efforts to draw upon the resources of international students and cross-cultural resources of the broader Chicago area
- joint orientation and training of missionary personnel.

While acknowledging efforts that have been made informally, the need for more formal structural commitment to globalization, including the possible reallocation of current resources and the need to seek new resources

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was named as essential. According to one participant, the responsibility for change lies not only with administration but also rests upon the individual members of the faculties. It was suggested that each go back to their respective faculties to work toward developing a curriculum component in the area of globalization that would be required of all students and that options for meeting such a requirement be developed across schools. The conviction of those present at this event can be summed up in the remark made by one of the participants: "Looking at what the world is, our question is not should we cooperate in this matter, but rather, how can we not cooperate in this matter."

A Conclusion

The mosaic of global theological education at CTU is not a completed work. The bonding material consisting of a commitment to mutuality, to the sharing of resources, and to the preparation of persons for cross-cultural ministry is in place. Many significant pieces are also set--the commitment of faculty, the presence of a culturally diverse student body, the spirit of cooperation among the area schools. Yet, there is a need to continue the dialogue, to question the form, to ask the critical questions of itself as an institution and of the theological community. CTU will need to adapt and make room for new pieces--lay missionaries, third world theologians and men and women of color from minority populations in this country both on the faculty and among the student body. Some pieces may need to be put aside or rearranged in order to achieve the goal of ecumenical cooperation. What will this work of art cost? Nothing less than continuous conversion--the turning toward a God who is always something more.

ENDNOTE

¹. "Focus on World Mission" in *Logos*, The Catholic Theological Union, 10 April 1986.

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APPENDIX #1

COURSES IN WORLD MISSION REGULARLY OFFERED

- B 490 Biblical Foundations in Mission (Senior/StuhlmueLLer)
B 550 Violence & Peacemaking in New Testament Perspective (Senior)
B 492 Sickness, Healing, Disability in Biblical Perspective
(Senior/StuhlmueLLer)
- H 302 Early Expansion of Christianity (Nemer)
H 307 Christianization of Europe (Borntrager)
H 325 Models of Missionary Activity in Church's History
(Nemer)
H 422 19th Century Europe & World Mission (Nemer)
H 425 Church Growth in Africa (Nemer)
H 426 Church Growth in Asia & the South Pacific (Nemer)
- T 300 Structures of Religious Experience (Schreiter)
T 436 Origins & Ends in Mythic Consciousness (Bevans)
T 440B Christology: Foundation for Mission & Ministry (Phelps)
T 441 Christology & Cultures (Schreiter)
T 446 Missionary Dynamics of the Church (Phelps)
T 451 Eucharist in Cross-Cultural Perspective (Gittins/Ostdiek)
T 505 Constructing Local Theologies (Schreiter)
T 506 Models of Contextual Theology (Bevans)
T 576 Black Theology (Phelps)
T 578 The Development of the Black Catholic Church in the USA
(Phelps)
- E 375 Introduction to Social Ethics (Fornasari, Nairn, Wadell)
E 409 Ethical Issues in War/Peace Debate (Pawlikowski)
E 410 Peace & Christian Ethics (Fornasari)
E 422 Economic Justice & Christian Faith (Fornasari)
E 480 Love and Justice (Nairn)
E 488 Marxist Humanism & Christian Faith (Fornasari)
E 541 World Poverty, Development, Liberation (Fornasari)
E 551 Spirituality/Liturgy & the Quest for Justice (Pawlikowski)

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- E 570 Revolution & Liberation: Ethical Perspectives (Pawlikowki)
- E 577 Ethics & U.S. Foreign Policy (Pawlikowski)
- E 588 Mystery of Christ & Structures of Ethical Experience
(Fornasari)
- E 590 Contemporary Social Problems (Pawlikowski)

- M 419 The Experience of God in Human Oppression, A Spirituality of
Liberation (Lozano)
- M 429 Psychological Aspects of Liberation & Justice (Szura)
- M 432 Hispanics in the U.S.: An Introduction (Lucas)
- M 434 Social Policy Issues Affecting U.S. Hispanics (Lucas)
- M 473 Aspects of the Hispanic Personality (Lucas)

- W 419 Towards a Spirituality for Missionaries (Gittins)
- W 430 Cultural Orientation: Language Studies (Gittins)
- W 446 Initiatory Rites & Christian Initiation (Barbour)
- W 497 Mission Integration Seminar (Barbour)
- W 498 World Mission Colloquium (Staff)
- W 545 Social Anthropology for Missionaries (Gittins)
- W 546 African Traditional Religion (Gittins)
- W 547 Power, Dreams, Ancestors & Healing in African Life
(Gittins)

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APPENDIX #2

Select Bibliography of Publications on Globalization by Members of the Faculty of Catholic Theological Union

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- Bevans, Stephen, "Models of Contextual Theology," Missiology 13 (1985) 185-202.
- Doidge, Eleanor, Personal Transformation toward Global Awareness: A Training Model for Cross-Cultural Mission and Ministry. (D.Min. Thesis: Chicago Theological Seminary, 1989).
- Gittins, Anthony, Gifts and Strangers: Meeting the Challenge of Inculturation. New York: Paulist Press, 1989).
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- Huels, John, "Interpreting Canon Law in Diverse Cultures," The Jurist 47 (1987) 249-293.
- Kirwen, Michael, African Widows: An Empirical Study of the Problems of Adapting Western Christian Teachings on Marriage to the Leviratic Custom for the Care of Widows in Four African Societies. (Maryknoll: Orbis Books, 1979).
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- Nemer, Lawrence, Anglican and Roman Catholic Attitudes On Mission (St. Augustin: Steyler Verlag, 1981).

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Senior, Donald, "The Struggle to be Universal: Mission as a Vantage Point for New Testament Investigation," Catholic Biblical Quarterly 46 (1984) 63-81.

Senior, Donald, and Stuhmueller, Carroll, The Biblical Foundations of Mission. (Maryknoll: Orbis Books, 1982).

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GLOBALIZATION: A STUDY OF INSTITUTIONAL CHANGE IN THEOLOGICAL EDUCATION

David S. Schuller

While globalization in theological seminaries can legitimately be analyzed from a number of perspectives, our focus is on institutional change. Current globalization programs have been described programmatically, analyzed curricularly, critiqued theologically, and investigated from the viewpoint of faculty development. Our task will be to analyze these programs as instances of organizational change. The unit of analysis for the writers of the six descriptive case studies was the individual school of theology; they provide data regarding how schools made decisions about various aspects of "globalizing" their institutional life, what consequences followed, how the programs were evaluated and the like. Our investigation will seek in addition to place the individual institution into the larger system of theological education in North America. How does an awareness of "globalizing" in other schools and knowledge of their programs influence a school to become aware of their need to address related concerns?

During the last thirty-five years a sizeable body of literature has developed regarding the adoption of change--innovation is the operative concept--that contains not only thousands of descriptive studies but theoretical reflections on the process of planned change. The subjects of these studies range from Iowa farmers and Third World villages to American universities and communication networks. While some of the earlier studies focused on individuals and how they adopted new products and procedures, we now possess a useful body of generalizations about how organizations go about the process of innovation. While individual parts of the process have been identified and analyzed and generalizations developed, critics remind us of the instability of the findings. Sound generalizations vary with different types of institutions and with their contexts.

To what extent is planned change in North American Seminaries distinctive from similar processes, for example, in other parts of academe or within community welfare organizations? Addressing this question in relation to globalization, one seminary president notes the barriers to change that one confronts in seminaries:

- 1) Individualism - faculty work primarily as individual experts;
- 2) Convey a tradition - a tendency to reinforce vested interests;

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- 3) Accent on ideas not actions - better at conceptualizing than actually effecting change;
- 4) Conservation - related to churches which have a conserving function in society;
- 5) Diffused power structure - power resides in different places, including faculty, administration, trustees, and various constituencies;
- 6) Accountability structures are designed to elongate the process;
- 7) Self intent - potential changes must serve various centers of self interest.¹

The major design we shall use to analyze institutional change in the six studies presented in this volume was developed by two colleagues at Search Institute.² Aware of the conflicting evidence and conclusions in the studies of innovations and institutional change, they conducted a comprehensive research project funded by the National Institute of Mental Health in which they isolated 18 factors that serve to facilitate or hinder needed change. On the basis of extensive consultative work and further clarification of their findings they have developed "A Conceptual Model of Planned Change" that will serve as the basic framework for our analysis. Additional concerns raised in other research or arising from the institutional descriptions will be discussed within the framework of the Conceptual Model.

The term "institutional change"--in contrast to "innovation"--implies a process rather than a single event. Studies that have focused too exclusively on the decision to adopt a given change or the results of the decision have obscured the fact that we are dealing with a changing process that involves a complex set of forces that continue to shift over time. Our conceptual model identifies eight factors that have been empirically identified as related to needed change; additional elements identifying stages in the process of adopting change will be noted. They will be described functionally in terms of seven objectives and tasks.

I. Initiation Stage: Perception of Need and Clarification of Goals

What are the institutional needs that globalization programs are designed to meet? What is the question to which globalization is the answer?

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To what extent are schools conscious of specific problems prior to adopting or designing a program of “globalization”?

Articulated Sense of Need

In regard to an articulated sense of need prior to an innovative program, three patterns emerge in the cases:

1) Conscious awareness of need. Columbia is aware of dramatic changes in its social context, the student body it is serving, relation of its dominant theology to its cultural milieu, and its prophetic role in American culture. It is consciously moving from being a provincial Southern seminary serving a regional constituency to becoming a national institution, part of an emerging international metropolitan area. Denver Seminary is aware of limitations arising from its “provincial” approach to teaching primarily “white, middle-class males from North America.”³ It recognizes a need to contextualize theology, become more ecumenical, understand Third World problems, and train students for the realities of the mission field. In reading the cases one is not aware of a conscious sense of need in most the of the situations. Even at Denver some object to the charge of being provincial and narrow and would rather see their new program as building on a strong mission tradition.

2) New Vision. While the first motivation centers on a sense of dissatisfaction with an existing condition, the second focuses primarily on new possibilities. While they may be closely related, the dynamics can be quite different between the two. From its founding, Vancouver School of Theology (VST) worked with a conscious vision of what theological education should be for a Canadian school located on the Pacific Rim, serving a region that contained a significant number of Native Peoples. While also claiming a tradition of global theological education United Seminary used the concepts of a new “global vision.” Its dean sees a new paradigm emerging in which in the nineties globalization may replace the clinical model as the organizing principle in theological education.

3) No basic dissatisfaction. Some institutions take their first steps toward change without a clear sense they are embarking on a program radically different from their past. A concern for world mission comes to CTU with the Divine Word Missionaries; the initial program is viewed as an interesting addition to the school’s major work that stirs little faculty enthusiasm. In a

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slightly different pattern St. John's appears to be carrying on a relatively conventional program, conscious of the loss of Hispanic membership and the emergence of new immigrant groups when a new archbishop mandates the training of priests for a "new day." This involves their ability to minister multiculturally. The sense of need grows, perhaps as the external situation becomes more pressing and the school's response is favorably received.

Our task is not to place schools into particular categories; it is important, however, to recognize the role of institutional dissatisfaction in initiating institutional change. Consultants engaged to assist organizations in developing alternative futures have learned that if there is no sense of dissatisfaction with the current situation, no change will result. Though they may go through the motions of developing a plan for change, one can predict eventual failure. To effect change in a complex institution such as a seminary, there must be a critical judgment about what the school is currently accomplishing or the creation of a vision of an expanded future. Where an awareness of need does not exist, it becomes the task of those who would effect change to create an awareness of that need.

Clarify Goals

Our conceptual model joins to the first objective of perception of need the related tasks of clarifying goals and priorities. United presents a particularly valuable view into this process. As a result of administrative concern and keen interest on the part of several faculty, lectures are given, new faculty secured, a Task Force is organized, international dinners are sponsored and international study tours are initiated. Globalization is "favored in principle by virtually all faculty and staff." But the concept remains "vague." During the course of four years the curriculum is revised, the faculty responds favorably to the concept of globalizing, an immersion experience is required, various obstacles are overcome, new faculty and staff are added, resistors are co-opted, consultants are hired, position papers are written, and a means of evaluation is devised. But at this point serious questions are raised by significant voices in the faculty about the fundamental theological rationale of the program. The critique raises questions about the basic purposes of the program. What took place? Were

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members of the faculty agreeing to curricular changes for strategic reasons while holding mental reservations about the rationale underlying the changes? Was there early agreement to initial programmatic changes without a full realization that a fundamental change was underway that would effect the whole situation? In order to secure the initial changes some leaders were willing to focus on specific goals without securing faculty consensus and rationale. It is interesting that much of the rationale appears to have been developed by professors of World Missions and World Christianity and an outside consultant while systematicians and biblical scholars later raised the most critical questions about rationale. The dean implies this represented a conscious strategy because of the difficulty in achieving faculty consensus. Significantly, he immediately adds his theological caveats as to the type of theological rationale he would not favor.

The relationship of goals to rationale at St. John's reflects a parallel development, namely of not beginning with theory--with a rationale--but with praxis. The judgment of one at the center of the process: "We never set out to globalize...only to meet the needs of the students."

Questions regarding goals and rationale must eventually be addressed. The cases indicate that consciously or unconsciously an institution may undergo significant changes in its life with an initial lack of clarity regarding goals and rationale. Rationales may be provided provisionally at the outset--held by individuals rather than the faculty as a body--that will permit a group to move to action prior to gaining consensus. But eventually clarity regarding goals and rationale must be achieved to secure the initiatives begun and to enable the school to assure greater scope, impact, and duration of the change.

Source of the Ideas

A question often indirectly addressed in the case descriptions is how the concept of globalization transfers from one institution to another. Where did the idea of globalizing theological education originate? To provide a comprehensive answer to this question would demand shifting our focus

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from individual schools to the continent-wide enterprise of theological education. What do the cases suggest?

To a great extent the descriptions of globalization in individual schools said little about the source ideas. The case of VST is most clear in discussing the raising of Native self awareness and the very important role of the two church bodies related to the school. After making some early mistakes, the Anglican Diocese of Caledonia began to recognize the need for ordained ministry among the Nisga with their own priests and deacons. Similarly the BC Conference of the United Church of Canada developed structures to hear the ministerial needs of the Native Peoples. To meet the emerging needs, educational models were drawn from the Cook School and extension education.

There are a few references to the initiatives of given denominations, of the accent on globalization within ATS, and to adapting programs from another seminary. St. John's is described as having a "limited engagement with the literature on globalization." In several instances there are descriptions of the role of the Pilot Immersion Project, though one suspects this rarely would have represented an early source of contact with the concept of globalization. Denver makes clear, for example, that participation in the Project represents no departure from its past but only a "broadening and deepening." CTU sees the Project with its accent on immersion as a "different model for bringing about globalization" that it engages after a history of dealing with issues related to globalization arising from its various orders.

In reflecting on the source of ideas, David Roozen notes that in each case a school uses "idea fragments" to create a "new" program. No school simply borrows a program from another institution but uses ideas and procedures from several sources to craft a distinctive program. In at least three schools--Columbia, United, and St. John's--there is explicit inter-departmental borrowing from the field education program. Since globalization programs usually include an experiential component, they turn for expertise in this area to their field education department where most experiential education is carried out.

Research on diffusion of an innovation among individuals has demonstrated that communication is far more likely to take place among people who are homophilous, that is, who are similar in beliefs, education, social status and the like. Because communication is more effective, it is more likely to result in similar behavior. While one must be cautious about

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transferring findings about individuals to organizations, we can hypothesize that a similar process is at work among institutions. Seminaries with greater similarity of theology, purpose, size, and constituencies are more likely to be related to similar sources of ideas, networks, and one another. One researcher concludes that innovation in organizations “often seems to be driven less by problems than by solutions. Answers often precede questions.” Most organizations scan their horizons to find new ideas that will be beneficial. A similar process is at work among seminaries.

II. Broadening Ownership: Creation of a Shared Vision

Even as we examine institutional change, we need to remind ourselves of the large number of people related to the seminary both directly and indirectly, who will be influenced if decisions are made to globalize the program of theological education. These individuals will respond positively to the concept of globalization at different rates; in so doing they will serve to assist or hinder the process. Research on innovation and diffusion provides us with a set of categories that depict the rate at which individuals are likely to adopt a particular innovation. While some people are very receptive to new ideas and are willing to risk, others prefer to wait until the new idea has been tested by others before becoming involved; at the extreme are individuals who are very resistant to the adoption of new ideas and are the final persons to adopt an idea, procedure, or product.

On the basis of research on innovation, five adopter categories have been identified.⁴ The “innovators” represent the very small number of persons (2.5%) who initially grasp the positive contribution of the proposed change and accept it. The number of “early adopters” increases to 13.5%. The largest number of people fall into the categories of “early majority” and “late majority” (34% each). The final 16% are described as “laggards.” Without pressing the exact percentages because of the small numbers involved in most seminaries, an awareness of the fact that people will predictably fall across this spectrum in responding to an innovative concept aids seminary leadership in developing a strategy for introducing institutional change.

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To what extent do the institutions under consideration give evidence of consciously seeking to broaden the ownership of their globalizing process? Are the most significant constituencies identified and a process initiated by which they become involved in the planned change? Note how this worked at Denver Seminary. Defining an initial objective to open and broaden their mission, the case writer describes “widespread support from Denver’s administration, faculty and staff,” but warns of anticipated opposition. Students are relatively unaware of global issues; the term “globalization” is unfamiliar to them. The faculty is described as unified in response, highly supportive of the program, and desirous of even greater change in such areas as faculty hiring and increased linkage with churches and other agencies in the Second and Third World. Graduates of the school represent another significant constituency; those in foreign and cross-cultural minorities are viewed as more supportive of the new developments than graduates working “at home.” What of the other constituencies? While the trustees must have approved many of the changes instituted, they are mentioned only in passing. Similarly the relationship with the Conservative Baptist Church is potentially significant. More amorphous at this stage are constituencies which are being cultivated, namely, the racial and ethnic minority communities of Denver.

Where institutional change has been effective, a small cohesive group has usually guided the process. This is true in virtually every case. The process is described in detail for United. A Task Force is appointed in 1981 and serves as a force for both thought and integrating activities related to globalization. Over nine years it is the group which generates ideas and aids in channeling interest into productive channels. It appears to be the force within the faculty for advancing the process of globalization. At Denver the pace of movement toward increased globalization encouraged by the president and dean is quickened when a steering committee is appointed to respond to the Pilot Immersion Project. The committee strategizes means for using the immersion experiences to effect major institutional change. Steps toward curriculum revision and changes in pedagogy are already projected by this strategic group. CTU illustrates a different pattern because “globalization” grew slowly and naturally with the Mission Specialization Program. A cumbersome structure emerges with the establishment of the Missionary Advisory Council with each group responsible for separate but

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related responsibilities. This is later restructured in successive steps to address problems of size and effectiveness.

Communication involves two identifiable concerns. First, a healthy climate for change demands communication that flows both up and down in the system and horizontally among colleagues. Initially an institution must be open to its environment, for so many ideas leading to potential change are either stimulated by contact with the broader culture, or the ideas themselves come from people outside the immediate organization "...innovative organizations need to be open to outside sources of information to get ideas for innovation before they then develop innovations themselves."⁵ Further, during the decision-making stage of the innovative process, information regarding the potential change is important. Because the organization must process a great deal of information, effective channels of communication are important.

The need for such communication is described in the cases. At CTU faculty dealing with mission preparation need a forum for discussion because they are spread across different academic departments. At St. John's the new archbishop came to interpret his views of the new direction the seminary should take. Discussion is needed to clarify implications of his vision for the school. United appears quite sensitive to communication at several levels: The administration selects members of major task forces who strategically communicate not simply plans and proposed procedures but are aware of vested interests and carry out a process of communications intended to persuade. The Supervised Ministry Office actively seeks information about projects they might utilize, carefully interprets expectations to faculty and students, and carries on intensive communication with individuals in the program.

A second process related to communication concerns selective distortion. In the decision stage of the process, when a new idea must be communicated to many constituencies involving large numbers of persons, the opportunity for message distortion increases. One's own values, beliefs and experiences cause one to hear the message through filters that may distort the intentions of the innovations. Distortion may be unintentional--the proposed change is misunderstood because it involves ideas or processes to which the individual is not sympathetic. Distortion may be intentional--"Did you hear what they're proposing now!?" And the report is colored or distorted to assure opposition on the part of the hearer. At United, items that

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leaders had thought resolved, surface again--for example, the issue of time away from their churches for students involved in transcultural experiences. Basic questions about the intent of the program after years of operation raises questions about either inadequate communications early in the process or selective distortion later.

III. Attitude Toward Innovations: Relation to Values

Values represent a critical ingredient in significant institutional change. The role of values and especially value conflict has been a major focus in studies of change, especially as those represent ethical issues in social intervention. In our model of social change, the third objective involves the creation of a favorable attitude toward the potential change. This is accomplished by relating the proposed change to the values that underlie the criteria people will use to evaluate the merits and consequences of the change. Theological positions, especially ecclesiology, the mission of the church and ministry, and historical positions, are crucial in the process of institutional change involving seminaries.

This is illustrated in four of the institutions that represent differing theological positions. Columbia's story is virtually told in terms of value conflict. Theologically the school begins with the propositional approach of Old School Calvinism, a position which by World War II loses "its vitality and its coherence with the surrounding culture." The ethos of the school reflects the values of shifting constituencies--from the affluence and family orientation of antebellum South Carolina, through the period of economic austerity and an identification with the "Lost Cause" of the South, to renewed wealth and the emergence of a faculty and student body of a new size and ethnic/gender mix. A concern with "internationalizing ministry" could only have arisen and have become a major curricular and institutional concern in the 1980s. One suspects that the role of theology in value formation was conscious while the influence of the supporting culture was almost unconscious.

Formed with a strong accent on foreign missions and a conservative Evangelical theology, any institutional change at Denver must demonstrate the continuity of the new with the strongly held theological positions of the Conservative Baptist Church and the doctrinal position of the school. The tension inherent in this situation is clear in the case description. The

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community desires to distance itself from fundamentalists and pentecostals on one side and “unanchored liberalism” on the other. Its change of name intends to project an “interdenominational” image and an expanded mission to a broader constituency. The Bible remains the heart of the curriculum; the doctrinal statement functions to define institutional identity and mission. The institution is clear about the change in which it is engaged. While maintaining the strengths of its evangelical heritage, the school is seeking to correct some imbalances and overcome what is now seen as restrictive. Thus, along with much recent evangelical thought, the school espouses a biblically-based concern for social justice, embracing a special concern for the poor and impoverished. Strongly held values centering on personal salvation are not repudiated but enlarged to embrace a more conscious concern for the whole person. A “theology of creation” with attention to its biblical rootage is explored as a possible foundation for this enlarged mission.

Innovation research demonstrates that adoption of a new idea is more likely to take place when a partial behavioral change precedes attitudinal change. For when a partial commitment has been made it is more likely to be followed by a full commitment than where there is no partial commitment. Although the Denver case is not explicit about this dynamic, it appears that faculty involvement in the mission field and on the summer overseas trips to the Third World have resulted in the attitudinal changes noted above. “Globalization is O. K. because of our previous programs.” The Pilot Immersion Project will enlarge both the numbers and the constituencies who will experience such exposures. It appears that seminarians seek to achieve some degree of behavioral change through immersion experiences; all six programs use some type of immersion component for faculty and/or students.

A favorable environment for multicultural education and ministry is fostered at St. John’s by the students as a result of their language study in the setting of a polycultural community. New students are reported to be quickly socialized to embrace collaborative ministry. This academic experience is reinforced by the immersion experience in Mexico which is described as a “conversion” experience. An interactive process is described: openness to language study--partial commitment to multiculturalism--involvement in immersion--greater commitments to Hispanic and Asian peoples and cultures.

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Two additional aspects of this part of the process are worth noting. Change is more likely to be effective if those advocating the change indicate an understanding of the existing situation prior to seeking a change. Too frequently those with a new vision appear to be impatient with the present, which is seen as inferior to the envisioned future. This usually produces a defensive attitude on the part of those most invested in the existing patterns, which makes institutional change even more difficult. This represents another dynamic not explicitly described in the cases. It is an attitude that can be taken for granted on the part of one successfully leading a program of institutional change. Perhaps this dynamic would be more obvious in its absence--in a situation where a particular change is not accepted.

Related to this dynamic is a frank facing of disagreement and obstacles in contrast to an eloquent defense of the proposal. At United, for example, the leadership acknowledges the problems of cost and disruption of service in churches and in secular employment as well as staff overload in the proposed transcultural program. Each objective was taken seriously and addressed in the final proposal. This process continued when it appeared that the Transcultural Experience was more than the staff could undertake and a decision was made to use transcultural programs developed by other institutions which were appropriate to United's objectives.

Obviously the more radical or basic the proposed changes--illustrated dramatically at Columbia--the greater the need to demonstrate concurrence with the reigning theology and mission of school. Minor changes may be accommodated if they do not appear to threaten the values, purposes, and structures of the institution. Larger reorientations of programs or structure must meet the concerns of existing power structures that the innovation not violate the goals, values, and structures of the school. We turn now to the role of such opinion makers.

IV. Support of Opinion Makers: Gaining Legitimacy

Of equal importance with the content of the innovative plan is the process for gaining adoption and participation. It is easy for professors concerned with the conceptualization of a plan to assume its inherent value will win supporters and to underestimate the need to develop a process of adoption that involves gaining the support of opinion makers in each of the

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involved communities. Four elements are involved in this phase of the process:

- 1) Identification of the key persons whose support is critical;
- 2) Gaining sanction of legitimizers;
- 3) Personal contact with “influentials;”
- 4) Cultivation of gatekeepers.

This process can be clearly seen at St. John's where the archbishop gives legitimacy and power to his mandate to marshal the resources of the seminary for the training of “priests for a new day in the church.” The archbishop appoints a former classmate as president to oversee the transformation. A sympathetic dean is enlisted with responsibility for structure and staffing. A woman with charisma and high energy is persuaded to direct the critical component of the new program. Within this structure the process works. Prior to assuming his post the president personally undergoes a conversion to multicultural ministerial education. He demonstrates his commitments in powerful symbols--attending the 8:00 a.m. Spanish class, for example. An Argentinean woman becomes the “point person” of the program. “The St. John's story underscores the centrality of the leadership at the top.” The part of the process that appears less significant in this context is the role of gatekeeping, the process of withholding or reshaping information as it flows into the system. The more limited number of gatekeepers at St. Johns would be expected in a small Roman Catholic seminary that reflects the values of the church, where there do not appear to be strong academic departments, for example, that might feel threatened by the proposed changes.

At United the former president and dean are initiators of the new globalization thrust and orchestrate the movement of the process through key members of the faculty. The concept is moved into the Association of United Methodist Theological Schools through a United faculty member's paper. Faculty, students and staff “dedicated to globalization” are enlisted to serve on the task force on globalization. As prime illustration of gatekeepers is the Director of Supervised Ministry in the mideighties who is identified as an influential individual who can either support or oppose the proposed program. Similarly professors in the “classical disciplines” are counted as opinion makers. The Curriculum Design Committee represents another

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group critical in the acceptance and implementation of major elements in the globalizing process.

Each constituency has its own set of influentials and potential legitimizers. In the Vancouver story legitimation from the Native Community is critical. Though need for the program was identified as “desperate,” one of the major problems hampering the early work of the VST Task Force was the fact that the native representatives were selected by the school and were “not representatives of or accountable to any constituency.” A change in this situation was one of the significant factors in the development of the Native Ministries Program. The critical role of the community is demonstrated in Caledonia where candidates for ordination are identified and recommended by the community and favorably presented to the bishop by the hereditary chiefs.

At United students form an identifiable group that is consciously incorporated into the decision and planning process. They are included in the early task forces. As the Transcultural Experience is introduced, students and spouses are invited to participate; Core Groups are encouraged to use time to plan for the experience. Representatives are recruited to serve on a student advisory committee.

The stage of legitimation is reached when individuals grasp the potential of the proposed change and need psychological reinforcement. This is usually achieved by seeking affirmation of respected peers or seeing the positive effects of the innovation in another significant institution. A major source of legitimacy for schools involved in the Pilot Immersion Project is the fact that a national foundation viewed the work as significant enough as to commit major funding.

V. Initiating Innovation: Strategizing First Efforts

The incorporation of change within an institution, we are seeking to demonstrate, is an unfolding process that involves the shift of a complex set of forces over time. Innovation is misunderstood if the focus is on a single event. Consequently, successful innovation usually involves great care in regard to how change is introduced. Clarity is demanded as to what is to be changed, how it will be introduced, and who will be responsible for the process. While a sense of vision is critical to launch an awareness of a

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different future, at this point meticulous planning and concern for details become important. Successful introduction usually arises from detailed and careful planning. A second underlying principle emerging from innovation research states that the more experience potential innovators have with the actual change, the more effective the process of change will be. Thus strategies that involve a trial or pilot are more likely to be effective.

Reversibility, the degree and ease with which the previous state can be reinstated, is another factor positively related to the adoption of change. A school will thus feel more free to test a program that can be dropped with minimum interruption to the life of the institution as a whole. Similarly divisibility, the process of taking a complex pattern of institutional change--such as would be involved in "globalizing" the life of a seminary--and breaking it into component parts, greatly facilitates the adoption of the concept and a willingness to test it in specific areas. Likewise a pilot program can be introduced without totally abandoning the current program. A pilot program thus enables an institution to test a specific aspect of globalization with a particular part of the school for a defined time. On the basis of that experience, adjustments can be made, the program can be dropped or expanded, or additional programs initiated.

In reviewing the narratives in this volume one speculates as to how infrequently a school seems to grasp the larger dimensions of a concept such as the globalizing of theological education and consciously designs a process by which the life of the institution will be redirected. In the case of CTU the title of the case description "Piece by Piece" makes clear that specific needs of professional training related to missions elicited a variety of responses that eventuated in patterns recognizable as "globalization." Similarly Ronald White's title for St. John's--"Globalizing is Closing in on Us"--reveals a series of sequential responses to the need of training priests for the new social reality of Southern California. Seminary leadership evidences little sense of engaging in a complex innovative process by which significant change will take place.

At Denver a concern to better prepare candidates for missions and church planting serves to stimulate the early program of summer travel of faculty to overseas mission settings. Those involved were "profoundly affected;" an openness to globalization resulted, legitimated by these early experiences. The Pilot Immersion Project with its staff and foundation

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support stands in marked contrast with a clear conception of purpose, intermediate objectives and long-range plan. The PIP is consciously designed to transform and renew the pilot seminaries. As schools enter into this process their vision of globalization expands. The Steering Committee at Denver has, as a result of PIP exposure, developed “ambitious” plans and seeks to apply the vision of the PIP “very broadly in the life and mission” of Denver Seminary. While the total vision was not present at Denver at the outset, the leadership launched a program and was imaginatively open to learn from the experience and to utilize additional implications.

A broader vision of globalization seems to have characterized some of the key leaders at Columbia and at United who championed different methods for implementing their vision. The first efforts at United in the early eighties were carefully strategized and the concept of globalization was advocated in principle by almost all faculty and staff though it remained peripheral for most students. Leadership strategized the process to win converts and overcome resistance. Care was taken with the design and evaluation of plans. Pilots were utilized; the program was divisible. Plans for the transcultural programs were adapted to meet emerging problems. Finally the school was willing to forego the design of its own programs and use the offerings of other institutions. Careful debriefing after programs enabled them to fine tune existing programs and better design next steps. The strength of the institution in strategizing the initiation of programs does not negate the earlier observation that this was accomplished with very diverse understandings of the underlying rationale.

VI. Enhancing Innovation: Supporting the Process

Analysis of the failure of educational innovation indicates several pitfalls involved in the stage of enhancing the innovation. There appears either ignorance of the principles involved in this stage of the process or a failure of implementation. Plans for a new program often go awry when the leadership of a school either fails to recognize the critical importance of the implementation stage and the tasks that need to be accomplished or fails to identify and address obstacles that arise. Six simple but critical principles are involved:

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1) The new program must be integrated into the larger system. If an innovation is to last beyond the pilot stage, it must become well integrated into the institution. The concept "Towards Collaborative Ministry in the 1990s" appears to have integrated multicultural education into the fabric of the life of St. John's. Students, faculty, staff are described as embracing "ownership" of such collaborations. Although CTU gives little evidence at the outset of embarking on a path of conscious institutional change, by 1980 the institution incorporated a significant statement on the centrality of cross-cultural education into its mission statement. Maryknoll's decision to join CTU is posited in strong measure on its perception that global concerns were an integral part of the curriculum. While the curriculum does not represent the whole institution, it remains a highly significant component.

2) Adequate funding must be found to underwrite the period of the pilot program and afford a smooth transition into the regular budget of the institution. This pattern is illustrated at Columbia where an initial gift from the Women of the Church enabled the school to double its budget for global concerns. A significant increase of the endowment then enabled the leaders to build the programs into the regular budget. Additional costs of alternative context experience are the responsibility of participating students. Denver also was able to use an endowment gift to support the program of faculty travel; this continues to underwrite a major part of the seminary's costs. Participants in the immersion experience pay a small part of their expenses. Foundation grants to the national Pilot Immersion Project now heavily subsidize the project. The question of long-term funding must still be faced. The experience at St. John's was different with the initial elements of the program incorporated into the regular budget with assistance from the endowment following as the program grew.

3) Major change progresses best as a series of small interactive steps. A step is taken, evaluated, adjustments made and the process is repeated. Usually a period of three to four years is required to effect a significant change. The steering committee at Denver has consciously moved slowly, aware that they were involved in a "gradual process." "They have used the time to involve people in intercultural experiences and then spread the message to others." Even at this point the judgment is made that they are at the beginning of the globalizing process. The rather substantial progress achieved at United clearly results from a process of a series of changes with

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openness to correction. The faculty continues to struggle with the purpose and results of the mandated transcultural experience. Since a number of the schools are involved in the PIP, it is instructive to note that a series of iterative steps over a four-year period is a fundamental component of the PIP design.

4) Systematic feedback and evaluation will aid in problem situations and thus aid the process of change. Research into change in educational institutions finds that frequently early faculty support for a given innovation slowly shifts to opposition where there is no opportunity for feedback to acquaint leaders with the problems the changes are introducing. The more radical the proposed change, the greater the need for feedback and the possibility of correction. United, which has introduced a process of significant change has been open to feedback and has used regular student debriefing sessions. In addition an outside consultant was engaged to develop a process of pre-post testing to formally evaluate the degree of change in students' attitudes as a result of the program. At St. John's we see a process where the goal is clear but the processes are being developed as the programs develop. Openness and feedback lie at the heart of the process. Increased financial resources, for example, permit the addition of staff and the enlargement of the immersion experience in Mexico, which has already been in place.

5) In-service training for staff contributes to the retention of the change in the life of institution. In virtually every seminary, faculty admit their doctoral preparation in a particular guild did not prepare them for addressing the content and methodology of a new global perspective. A bridge is needed between intercultural experiences that motivate faculty to transform their teaching to provide the knowledge and skills to carry this out. Obstacles to educational change frequently result from faculty and staff awareness that they lack the skills or capabilities to carry out the proposed program. While faculty critique may be cast in other terms, this is often the underlying cause. Faculty meetings and seminars are regular means for discussing the new concepts and their implementation in the curriculum and classroom. The CTU faculty, for example, spent two years investigating the implications of cross-cultural hermeneutics. Faculty reflected on the implications of globalization for themselves personally, for their disciplines, and for the

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school. Many elements of the programs already discussed contribute to staff development: the faculty at St. John's learning Spanish; the rotation of faculty leadership of the immersion program at Columbia to increase the total number of faculty with "alternative context" experience; the travel of the whole faculty of the division of the Theology and Practice of Ministry to the North in preparation for curriculum revision at Vancouver; and the immersion experiences of PIP for CTU and Denver.

Faculty support was gained in several instances--Columbia, St. John's, United, and CTU--by securing new faculty who possessed various globalization understandings and skills. In other cases faculty skills in this domain which had been under-utilized were redirected and utilized more fully.

6) Since long-term consequences usually differ from short-term, it is important for the change process to allow adequate time for differing effects to take place. Any change will effect some individuals and groups more positively than other. This process is discussed in most of the case descriptions. The early faculty transcultural travel moves out in expanding circles, raising ever new questions as the school faces its immediate context in Denver and wrestles with the question arising from feminist thought, including the ordination of women. The arrival of the Maryknoll Community at CTU--at stage well along in their process of globalizing--brings its "tensions and excitement" that finally eventuates in a reorganization of its World Mission Program. A faculty paper describes a circular process of cross-cultural experiences, producing methodological changes which continues the process of conversion. The critical response of so many of the faculty at United after ten years of effort in this area demonstrates the need for continuing the process of evaluating consequences. After a program has become a fixture in an institution, it is easy to forget that the process is continuing with new effects being registered throughout the community.

VII. Defusing Resistance Nonmanipulatively

Among the major factors that have caused proposed changes to fail, one of the most important is resistance. Perhaps seminaries are more likely to fail to take adequate account of the role of resistance because of the value placed on community. Resistance is aroused when a proposed change challenges the basic beliefs and values of the institution, when the status or

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roles of individuals or groups are challenged, when resources are redirected. While resistance may be anticipated early in the process of innovation, resistance may surface during any stage of the innovation process. We shall examine the resistance encountered in the globalization process along a rough time line involving three stages:

1) Resistance during the Decision-Making Stage. In order to function, an institution needs a degree of stability; new knowledge or a proposed change can disrupt the equilibrium and thus invite resistance. A change may come clothed in new concepts and a different vocabulary. The proposed change may not seem to address some of the more critically felt needs and thus not command attention. Further, the new concept may implicitly or explicitly criticize an aspect of the organization in which people held pride. Finally, it is difficult to change one part of the system--which usually characterizes the earlier stages of innovation--without effecting the whole system. Several of these ideas became apparent in the Denver study. There was concern that the concept of "globalization" not violate the "exclusivity" of special revelation and not involve redemption through some form of social engineering. The positive view the school had of its own work was also threatened by the characterization of being "provincial." While the writer reports "little opposition" to globalization, the story conveys the sense of threat involved with embarking on a new path that raises questions about its identity and theology. The degree to which various groups within the school felt a need for "opening up" appears mixed; some individuals are by disposition more open to change while others tend to cherish the past and feel more threat in proposed change. Resistance is described as strong at Columbia in its transformation from a Southern to a national seminary. Serious debate about the purpose of the changes, bitter struggles over "turf," historical obstacles, and its physical and social setting in a predominately white, affluent area identify the points about which or from which resistance arises.

2) Resistance during Implementation. Disequilibrium becomes greatest as proposed changes move into organizational reality. How is resistance likely to evidence itself? One strategy is to accept the new, but in incorporating it into the existing structure, alter the new to fit the old so that in the end, little has changed. A second response is to actively oppose the change, perhaps on the basis of the confusion and conflict it has engendered. A third defense is to ostensibly accept the innovation but build in a series of

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safeguards that keeps the power where it had been prior to the change. It is difficult to greatly alter the status quo if a determined group resists any significant change. We noted earlier the strategy of the leadership at United of responding to specific problem areas in regard to the required immersion experience (such as timing and finance) by crafting new solutions. They identified potential centers of resistance and developed strategies for winning support. At St. John's students appeared to ignore early attempts at change by treating them as marginal and resisting demands for language study as creating a work overload.

3) Resistance during Continuance. Resistance may well emerge or reemerge well after the new program is in place. Even at this stage an organization may decide to reject or discontinue its new program. After a period of use, the judgment may be that the program failed to perform as promised. Ongoing conflict between the new component and the existing program may be too costly in terms of resources or poor morale. Long-range consequences, not anticipated at the outset, may become more evident with the passage of time.

United's story demonstrates the contrast between the long-term development of a strong program of institutional globalization and the resistance which arises when the faculty seeks to achieve consensus regarding the rationale for the program and its consequences for parish ministry. It is clear that even at this stage the program demands continued nurture, interpretation, evaluation and revision so that de facto erosion back to the status quo ante does not occur. After a decade of effort, the danger of restricting globalization to the periphery of institutional life is present.

The question is raised in its most profound form at Columbia. As the "alternative context" experience begins to affect student world views and faculty begin to raise basic questions of how an American seminary embedded in a culture characterized by consumerism, materialism, and militarism relates with integrity to both its supporting constituencies and the Gospel.

Any proposed institutional change of significance will raise resistance. Resistance can be reduced if the leadership of a school works to produce a climate for change. Over time an openness to change begins to characterize certain institutions. They are "youthful" organizations that don't look back to a mythological golden age in the past but work to achieve a faithful and imaginative future. Resistance is lowered when the leadership of the school indicates its strong support for the program but works at the

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same time to have members of the board, faculty and staff feel that the proposed program is their own and not something imported from the outside. Change has a greater chance for acceptance when it is clear that the change continues to reflect the deepest values and ideals of the institution. Procedurally, resistance will be reduced if those critically concerned are involved throughout the process from diagnosis of problems through implementation of solution, with a clear sense that the process is open to correction and that the voices of critics are clearly heard. As we have demonstrated throughout, the globalization of theological education will not involve simply a major decision by a seminary but will eventuate from an ongoing and complex series of steps illustrated in the six cases.

ENDNOTES

¹. From an address given by G. Douglass Lewis to Pilot Immersion Project consultants in Fall, 1989.

². The research and findings from several studies are summarized in two sources: "Dynamics of Planned Change" by Merton P. Strommen and "A Conceptual Model for Planned Change" by Shelby Andress and Merton P. Strommen. Both are available from Search Institute, 122 West Franklin, Minneapolis, Minnesota 55404.

Of special interest to faculty and administrators of seminaries will be: The Dynamics of Planned Educational Change, Robert E. Herriott and Neal Gross (eds.), McCutchan Publishing Corporation, Berkeley, CA, 1979, and Consultation: A Handbook for Individual and Organizational Development, (second edition), Robert R. Blake and Jane Srygley Mouton, Addison-Wesley Publishing Company, Reading, MA, 1976.

³. Please note that quotations from the case descriptions in this volume will not be footnoted.

⁴. Everett M. Rogers, Diffusion of Innovations, New York: The Free Press, 1983 [Third Edition] p. 362.

⁵. Strommen, "Dynamics of Planned Change," pp. 4-5.