Theological Education for "Christian Witness in a Multi-Religious World"

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Abstract

The ecumenical document *Christian Witness in a Multi-Religious World* begins with the statement, "Mission belongs to the very being of the church. Proclaiming the word of God and witnessing to the world is essential for every Christian." This study explores the question of how this affirmation, which represents an ecumenical consensus, can be realised. The study starts from the conviction that theological education plays a central role in this realisation process. Using the pedagogical concepts and tools used in education today—fitness for purpose, competence orientation and learning objectives—a qualification framework is developed to offer the possibility of integrating the objectives of the above-mentioned document into theological education.

Keywords   Mission, Christian Witness, Multi-Religious World, Theological Educa-
                 tion, Ecumenical

1. Introduction

The understanding that the church is missionary by its very being is not a new insight. However, what seems to be a consensus in theological theory is still far from being re-alised in church practice. Furthermore, the implementation of anything in the church will be closely related to preaching, teaching and leadership. These ministry tasks are, in turn, mainly shaped by theological education. Consequently, the implementation of the conviction that the church is missional in nature will depend largely on theological education and ministerial formation. That is the focus of this paper.

   Starting from an ecclesiology defined by the *missio Dei*, as has become standard since the 1952 World Mission Conference in Willingen, David Bosch (1991:492-496) pleaded as far back as 30 years ago that we needed to move "From Theology of Mission to a Missionary Theology" (Bosch, 1991:492). In my own research and writing, I have argued with many others that we need theological education that is thoroughly shaped by the *missio Dei* (Ott, 2001a; Ott, 2001b; Ott, 2001c; Kirk, 2005).

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Based on these well-founded premises, I analyse in this study how the concerns and proposals of the document *Christian Witness in a Multi-Religious World* could and need to feed into theological education and ministerial formation. The questions can be framed as follows: How do we need to train theologians, pastors, and church leaders so that they are "fit for purpose" in the sense of being competent to lead the church towards the proposed values, attitudes and practices? How can students in theological education acquire the competencies necessary to put into practice the concerns and proposals of the document *Christian Witness in a Multi-Religious World* in the church?[2]

These questions imply that the afore-mentioned theological convictions will be put into an educational framework. However, first, this educational framework will be defined by two concepts: "fitness *of* purpose" and "fitness *for* purpose." The latter has become the most powerful axiom of the quality movement in education (West-Burnham, 1999:323). This means that we first need to define the purpose carefully before we can look at the "fitness *for* purpose" specifically (Lester, 1999:104). This is the sequence of steps that I follow in this study.

In addition, I will look at the educational processes through the lenses of competence orientation and character formation. These concepts will be introduced at the beginning of Chapter two.

This leads to the following outline of this study: Under the heading "fitness *of* purpose," I first propose the purpose of theological education based on the document *Christian Witness in a Multi-Religious World*. Of course, this document cannot be the only normative foundation for articulating the purpose of theological education. However, as I will show later, its strong missional orientation and its ecumenical scope make it a valid point of reference for theological education. In a second step, regarding "fitness *for* purpose," I propose consequences for developing curricula derived from the document's text, focusing on competencies and character.

2. Fitness *of* purpose: The purpose of theological education derived from "Christian Witness in a Multi-Religious World"

We need to start with an introduction to the document *Christian Witness in a Multi-Religious World*, which is the result of a 5-year process (2006-2011) of reflection and interaction by the Pontifical Council for Interreligious Dialogue (PCID), the World

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[2]   I was first challenged to reflect on these questions when I participated at the MissionRespekt Consultation 2016 in Elstal/Berlin. The MissionRespekt process focuses on the implementation of the document Christian Witness in a Multi-Religious World in Germany, however, in ecumenical and global conversation (Biehl & Vellguth, 2016). I am also indebted to Timo Andreas Doetsch, who is currently working on his doctoral dissertation at the University of Freiburg (Switzerland), analysing the history, the context, the content and the reception of the document Christian Witness in a Multi-Religious World. The conversations with him opened my eyes to many significant aspects of the document and its context.

Council of Churches (WCC), and World Evangelical Alliance (WEA). The ecumenical scope of this document is of historical significance. It is, therefore, more than appropriate to take this text as the basis for defining mission-oriented theological education.

It is important to note that it is not the intention of the document "to be a theological statement on mission but to address practical issues associated with Christian witness in a multi-religious world."

More precisely, the purpose of the document

> is to encourage churches, church councils and mission agencies to reflect on their current practices and to use the recommendations in this document to prepare, where appropriate, their own guidelines for their witness and mission among those of different religions and among those who do not profess any particular religion. It is hoped that Christians across the world will study this document in the light of their own practices in witnessing to their faith in Christ, both by word and deed (WCC, 2011:3).

The recommendations at the end of the document call for the implementation of the proposed attitudes and behaviour. Such implementation depends largely on leadership, preaching and teaching, which are strongly shaped by theological education. This makes theological education key for the implementation of the goals stated in the document.

This fact should encourage us to explicitly link this document to theological education. This is now done here by first defining the fitness *of* purpose in the light of the document.

The preamble of the document starts with the following statement (WCC, 2011):

> Mission belongs to the very being of the church. Proclaiming the word of God and witnessing to the world is essential for every Christian. At the same time, it is necessary to do so according to gospel principles, with full respect and love for all human beings.

This introductory statement allows us to formulate a threefold purpose of theological education: (1) Mission belongs to the essence of the church; therefore, the purpose of theological education is to serve the church in mission. (2) This is further specified by two actions described as being essential: Proclaiming and witnessing God's word. (3) Finally, this should be done in an attitude that corresponds to the content of the message, i.e. respectfully and with love.

This introductory statement on the essence of church and mission aligns with the ecumenical consensus that has emerged over the past three to four decades. I must limit myself here to a few examples.

David Bosch's call for "a missionary theology" is one of the characteristics of an "Emerging Ecumenical Missionary Paradigm" (1991:368). In my doctoral research in the late 1990s, I took Bosch's proposal further into theological education (Ott, 2001a). However, I was not the only one who thought about and researched mission and theological education in those years.

Only a few years after Bosch's *Transforming Mission* (1991), Andrew Kirk published *The Mission of Theology and Theology as Mission*. His critical view of Western models of theological education and his alternative proposal were shaped by his experiences in Latin America, not least by his encounter with liberation theology (see his earlier book *Liberation Theology*, 1979). Kirk (1997:8, 31-42) defines the mission of theological education with two statements. First, "To Make Sense of the Whole of Life by Reference to God." Second, "To Be an Agenda of Transformation, So that the Whole of Life May Reflect God's Intentions." Even though Kirk is not using the language of proclamation and witnessing, it becomes clear that the purpose and mission of theological education is to equip the church in mission. Later in the book, he adds that all this must be done "in Christ's Way" (Kirk, 1997:43). Again, the way we do theology in attitudes and actions must be congruent with the content of the message.

Towards the end of the 20th century, the term *missional* emerged and became a key concept to define an understanding of mission that moved beyond the legacy of the Modern Mission Movement, which was heavily shaped by the colonial era and the expansion of Western institutionalised churches. Lesslie Newbigin is typically seen as the father of missional thinking, and the *Gospel and Our Culture Network* can be seen as an early catalyst of the missional movement (Goheen, 2010; Guder, 1998; Reppenhagen, 2011). In 1999, Robert Banks presented his challenging study on a missional vision for theological education. His book *Reenvisioning Theological Education: Exploring a Missional Alternative to Current Models* was nothing less than an urgent call to rethink theological education in light of the New Testament. His key point is that theological education is not just *about* mission, the mission of God and the church in mission, and it is not just education *for* the participation in God's mission; it is education *as* mission and *in* mission, as modelled by Jesus and the apostle Paul (Banks, 1999:42-143; 94-124).

Finally, I would like to refer to two relevant documents, the *World Report on the Future of Theological Education in the 21st Century* published in 2009 by the WCC and WOCATI in connection with the Edinburgh 2010 reflections. In the first statement under the title "Foundations and Clarifications," mission and theological education are connected (ETE/WCC & WOCATI, 2009:8). It is made clear from the beginning that mission and theological education fundamentally belong together. This is affirmed in the third statement under the heading "Theological education empowering and informing Christian mission." Here we read (ETE/WCC & WOCATI, 2009:22):

> There is a widespread consensus nowadays that theological education does not
> only have Christian mission as one of its primary objects and elements of the theo-
> logical curriculum, but theological education itself is part of the holistic mission
> of the Christian church and therefore is missionary in its character. There is plenty
> of material, reference texts and major studies from recent years affirming the mis-
> sionary nature of theological education and the need of theological education to
> be more orientated towards the missionary tasks of the whole Christian Church.

The references added to this statement show that a number of the most important
recent studies on the topic are processed here. The summary statement of the chap-
ter affirms again "that theological education as a whole participates in the task of
equipping people for participating in God's mission in today's world" (ETE/WCC &
WOCATI, 2009:24). Later—in article 8—the document speaks about "Theologi-
cal education and a missionary spirituality," asking "Which models of theological
education can prepare and equip people for a commitment to integral mission and
deepen a missionary spirituality?" (ETE/WCC & WOCATI, 2009:37).

At about the same time (2010), the Third Lausanne Congress on World Evangeli-
zation took place in Cape Town, South Africa. In the Cape Town Commitment, which
emerged from this gathering, we find a section on "Theological Education and Mis-
sion" (Lausanne, 2010:68-70). Based on the Great Commission (Matthew 28:16-20)
and the work of the apostle Paul, the document claims that "theological education is
part of mission beyond evangelism." In an explicit call for action, the document states:

> Those of us who lead churches and mission agencies need to acknowledge that
> theological education is intrinsically missional. Those of us who provide theological
> education need to ensure that it is intentionally missional, since its place within the
> academy is not an end in itself, but to serve the mission of the Church in the world.

It is time for a stopover. A growing consensus is emerging from the research and
the conversations of the last three to four decades, claiming that the purpose of
theological education must be intricately linked to the church participating in God's
mission. In his doctoral research, Joachim Pomrehn (2019) shows that the vision
for theological education as "participating in the *missio Dei*" is shared by theo-
logical educators across the various traditions of Christianity: Catholic, Orthodox,
Protestant and Evangelical.

With its introductory statement, the document *Christian Witness in a Multi-
Religious World* places itself in this tradition of growing consensus that it belongs
to the very essence of the church to be sent, missional, and participate in God's
mission. However, the document does not explicitly address the role of theologi-

cal education as the afore-mentioned authors and documents do. It is, therefore, time to broaden the concerns of the document to the consequences for theological education. We find an implicit invitation to do so in the document itself. The recommendations at the end of the document contain a call to study the concerns formulated and implement them in various contexts. This is where theological education comes in. Without the implementation of the concerns and calls articulated in this document in theological education, there will be little implementation at the church base.

Such an implementation of the document in theological education will begin with a definition of the purpose of theological education in the light of the document. Based on what has been developed in this chapter and with reference to the introductory statement of the document *Christian Witness in a Multi-Religious World*, I propose the following purpose statement: Theological education, by its very essence and purpose, is part of the church participating in God's mission. Theological education is, therefore, missional in its nature and orientation. This results in a threefold ministry in and to the church – echoing the opening statement of the document:

- The essential purpose: Equipping the church to participate in God's mission.
- The essential tasks: Equipping "every Christian" to proclaim and witness the word of God.
- The essential attitudes: Equipping the church to be and act "in mission" with respect and love.

Based on this clarification of the fitness *of* purpose, the fitness *for* purpose can now be defined in a second step.

3. Fitness *for* purpose: Developing curricula that serve the implementation of the document "Christian Witness in a Multi-Religious World"

How can theological education be done so that it serves the defined aim and purpose?

In educational terms, this leads to the articulation of intended learning outcomes. Learning outcomes focus on what the learner does, learning activities, and the assessment tasks (Biggs & Tang, 2011:16-22; 100-108). According to the state of educational theory, learning objectives are defined in terms of competencies. However, this is not the place to enter into an in-depth discussion of the controversial debate on competency-based education (cf. O'Reilly, Cunningham & Lester, 1999; Bruckmann, Reis & Scheidler, 2011). For our purposes, it is sufficient to use the definition proposed in the European Qualifications Framework (EQF). Other frameworks in other parts of the world use comparable definitions. For example, the EQF (2008:10) defines competence as follows:

> "Competence" means the proven ability to use knowledge, skills and personal, social and/or methodological abilities, in work or study situations and in professional and personal development.

The point is that competencies arise from a combination of several elements, such as knowledge and skills, as well as personal traits and social abilities. Together they form the "capabilities necessary to achieve maximum impact" (OECD Competency Framework).

One of the major critiques of competency theory is that aspects of spirituality, virtues and character are not sufficiently addressed—if they are addressed at all. This, of course, becomes particularly significant in theological education and ministerial formation. It is only a more recent development to emphasise spiritual formation and character education more explicitly, in education in general, but especially in theological education (cf. Oxenham, 2019).

Based on this observation, I will apply a two-fold taxonomy in the following analysis. First, I will take the 19 statements of the document *Christian Witness in a Multi-Religious World* and ask which explicit and implicit learning outcomes can be derived using knowledge, skills and competencies on the one hand, and spirituality, virtues and character on the other?

The first section of the document outlines six foundations for a responsible and respectful Christian witness. From these six statements, the following learning outcomes for theological education can be derived (see table).

The realisation of the foundational statements of the document requires competencies and character that may best be summarised by the phrase "mission in bold humility" – a formula related to the work of David Bosch (Saayman & Kritzinger, 1996). It is a boldness and a humility rooted simultaneously in a solid knowledge of biblical theology, the comprehension of the history of mission, and deep spirituality.

Part 2 of the document unfolds these basic principles further by identifying 12 principles for a Christian witness in "bold humility." Some points require competencies and character similar to those articulated in Section 1, but additional aspects emerge as we look carefully at these 12 principles (see table).

The result emerging from this exercise may be called a qualifications framework for the implementation of the document *Christian Witness in a Multi-Religious World* in theological education. Of course, we have to move from the definition of learning outcomes to the development of learning processes according to the principle of constructive alignment. This needs to be done contextually in specific situations and institutions and cannot be part of this paper. However, based on constructive alignment theory, developed by John Biggs and Catherine Tang (2011:100-104; 113-132), the development of the learning process can be outlined in three steps:

	Statement of the document	Knowledge, skills and competences	Spirituality, virtues and character
1.	For Christians it is a privilege and joy to give an accounting for the hope that is within them and to do so with gentleness and respect (cf. 1 Peter 3:15).	Understanding the "Christian hope" and being able to communicate it.	Cultivating personal faith; the Christian hope "within." Cultivating the virtues of gentleness and respect.
2.	Jesus Christ is the supreme witness (cf. John 18:37). Christian witness is always a sharing in his witness, which takes the form of proclamation of the kingdom, service to neighbour and the total gift of self, even if that act of giving leads to the cross. Just as the Father sent the Son in the power of the Holy Spirit, so believers are sent in mission to witness in word and action to the love of the triune God.	Understanding the significance of Christ for the Christian faith and being able to proclaim the message of Christ in words and deeds.	Cultivating a life-transforming disciple-relationship with Christ which enables us to serve others in total self-giving, even if these lead to the cross. Cultivate an openness toward the power of the Holy Spirit, who enables the believer to witness in word and action to the love of God.
3.	The example and teaching of Jesus Christ and of the early church must be the guides for Christian mission. For two millennia Christians have sought to follow Christ's way by sharing the good news of God's kingdom (cf. Luke 4:16-20).	Understanding the biblical narratives revealing the life and the teaching of Jesus and the early church. Appreciate the strand of Jesus' faithful witnesses through history.	Cultivating the desire to follow Jesus, the models of the early church and the many examples from the history of the church as examples of trustworthy witnesses of God's kingdom.
4.	Christian witness in a pluralistic world includes engaging in dialogue with people of different religions and cultures (cf. Acts 17:22-28).	Recognising and understanding the plurality of cultures and religions in our world. Capability to dialogue with people of other cultures and religions.	Cultivating appreciation and respect for their cultures and religions. Coping with the personal challenges and fears that may be caused by the encounter with other cultures and religions.
5.	In some contexts, living and proclaiming the gospel is difficult, hindered or even prohibited, yet Christians are commissioned by Christ to continue faithfully in solidarity with one another in their witness to him (cf. Matthew 28:19-20; Mark 16:14-18; Luke 24:44-48; John 20:21; Acts 1:8).	Understanding the biblical teaching of suffering and tribulation. Being willing and able to witness to Christ even in difficult circumstances.	Cultivating a deep trust in God from which grows courage and confidence. Cultivate a Christ-like love for all people, even those who are against us.
6.	If Christians engage in inappropriate methods of exercising mission by resorting to deception and coercive means, they betray the gospel and may cause suffering to others. Such departures call for repentance and remind us of our need for God's continuing grace (cf. Romans 3:23).	To be aware of possible forms of violence in mission and to firmly refrain from such methods and means.	Cultivating a loving and respectful attitude towards all people that enables a witness that is non-violent in every respect.
7.	Christians affirm that while it is their responsibility to witness to Christ, conversion is ultimately the work of the Holy Spirit (cf. John 16:7-9; Acts 10:44- 47). They recognise that the Spirit blows where the Spirit wills in ways over which no human being has control (cf. John 3:8).	Understanding that conversion is a work of God through the Holy Spirit. Ability to boldly confess faith in Jesus Christ, trusting that God's Spirit moves people.	Cultivating a spirit of boldness and humility that enables us to boldly witness to Christ without manipulating or forcing people.

Part 1: A basis for Christian witness

	Statement of the document	Knowledge, skills and competences	Spirituality, virtues and character
1.	Acting in God's love. Christians believe that God is the source of all love and, accordingly, in their witness they are called to live lives of love and to love their neighbour as themselves (cf. Matthew 22:34-40; John 14:15).	An understanding of mission that is rooted in God's love. In the words of Bosch (1980:240), "Mission has its origin in the fatherly heart of God. He is the fountain of sending love. This is the deepest source of mission. It is not possible to penetrate any deeper: there is mission because God loves man." The ability to communicate the gospel as a message of love.	Cultivating a spirituality that is fundamentally shaped by the love of God. Receiving this transforming love personally so that this love of God can overflow into a Christ-like witness of this love.
2.	Imitating Jesus Christ. In all aspects of life, and especially in their witness, Christians are called to follow the example and teachings of Jesus Christ, sharing his love, giving glory and honour to God the Father in the power of the Holy Spirit (cf. John 20:21-23).	Knowing and understanding the life of Jesus as a portrait in the Gospels as an example to be followed in the Christian life.	Cultivate a spirituality that meditates on the nature, life and works of Jesus so that life is transformed into the image of Christ.
3.	Christian virtues. Christians are called to conduct themselves with integrity, charity, compassion and humility, and to overcome all arrogance, condescension and disparagement (cf. Galatians 5:22).	Being familiar with a biblical understanding of virtues and character. Applying biblical principles of character formation in our own life.	Cultivate a spirituality that transforms life and cultivates virtues and character that conform to the image of Christ.
4.	Acts of service and justice. Christians are called to act justly and to love tenderly (cf. Micah 6:8). They are further called to serve others and in so doing to recognise Christ in the least of their sisters and brothers (cf. Matthew 25:45). Acts of service, such as providing education, health care, relief services and acts of justice and advocacy, are an integral part of witnessing to the gospel. The exploitation of situations of poverty and need has no place in Christian outreach. Christians should denounce and refrain from offering all forms of allurements, including financial incentives and rewards, in their acts of service.	Understanding Christian mission holistically, including all aspects of a "flourishing life" according to God's intentions (shalom). Being familiar with the mechanisms that can create unhealthy dependencies through social help. Being able to serve others without creating unhealthy dependencies.	Cultivating a spirituality that ultimately leads to deeds of love and compassion. Develop the sensitivity to serve people in such a way that they are empowered and not weakened, that they can flourish and not be degraded.

Part 2: Principles (1.–4.)

	Statement of the document	Knowledge, skills and competences	Spirituality, virtues and character
5.	Discernment in ministries of healing. As an integral part of their witness to the gospel, Christians exercise ministries of healing. They are called to exercise discernment as they carry out these ministries, fully respecting human dignity and ensuring that the vulnerability of people and their need for healing are not exploited.	Being familiar with a biblical understanding of health, illness and healing, including a nuanced theology of healing, the power of God, suffering and dying. Being able to apply such a theology sensitively and responsibly in different situations.	Reflect on our own experience of faith in dealing with health, illness, pain and dying. Develop a pastoral attitude that takes people seriously in their experiences and strengthens trust in God.
6.	Rejection of violence. Christians are called to reject all forms of violence, even psychological or social, including the abuse of power in their witness. They also reject violence, unjust discrimination or repression by any religious or secular authority, including the violation or destruction of places of worship, sacred symbols or texts.	Being familiar with mechanisms of violence in all dimensions. Knowledge of a biblical understanding of power and violence as centrally expressed in the life and teaching of Jesus. Commitment to refrain from any abuse of power and use of violence.	Reflection on our own experience and use of power and violence, both as victims and perpetrators. Experiencing inner healing and transformation where necessary. Cultivating virtues that enable us to refrain from the abuse of power and the use of violence.
7.	Freedom of religion and belief. Religious freedom including the right to publicly profess, practise, propagate and change our religion flows from the very dignity of the human person which is grounded in the creation of all human beings in the image and likeness of God (cf. Genesis 1:26). Thus, all human beings have equal rights and responsibilities. Where any religion is instrumentalised for political ends, or where religious persecution occurs, Christians are called to engage in a prophetic witness denouncing such actions.	An understanding of religions, religious freedom and mutual respect rooted in biblical anthropology. Theological and historical knowledge of the relationship between faith and politics. The ability to perceive aberrations in the field of religious freedom and to speak and act courageously and appropriately.	Cultivating sensitive perceptions of injustice, unfairness and abuse of power in relation to faith and religion. Self-critical reflection on our own prejudices towards people of other faiths that lead to unfair and unjust attitudes and behaviour.
8.	Mutual respect and solidarity. Christians are called to commit themselves to work with all people in mutual respect, promoting together justice, peace and the common good. Interreligious cooperation is an essential dimension of such commitment.	A biblically and theologically reflected understanding of the shared responsibility for justice, peace and the integrity of the creation of all people, regardless of their religion. The skills and competencies to work collaboratively across denominational and religious boundaries in these areas.	Cultivating respect and appreciation for others regardless of confession or religion. Self-critical reflection on our own insecurities and fears in encounters with people of other confessions and religions.

Part 2: Principles (5.–8.)

	Statement of the document	Knowledge, skills and competences	Spirituality, virtues and character
9.	Respect for all people. Christians recognise that the gospel both challenges and enriches cultures. Even when the gospel challenges certain aspects of cultures, Christians are called to respect all people. Christians are also called to discern elements in their own cultures that are challenged by the gospel.	Understanding cultures and being able to evaluate them in the light of biblical theology (including our own culture). The ability to carefully assess the extent to which the gospel enriches or challenges a culture.	Cultivate an attitude of critical respect towards all cultures. Self-critical reflection on our own culture.
10.	Renouncing false witness. Christians are to speak sincerely and respectfully; they are to listen in order to learn about and understand others' beliefs and practices, and are encouraged to acknowledge and appreciate what is true and good in them. Any comment or critical approach should be made in a spirit of mutual respect, making sure not to bear false witness concerning other religions.	Differentiated knowledge of other cultures and religions, enabling balanced, truthful and fundamentally favourable speech about others.	Cultivate a sense and concern for a careful and discerning perception of other cultures and religions that enables respectful discourse about the beliefs of others.
11.	Ensuring personal discernment. Christians are to acknowledge that changing religion is a decisive step that must be accompanied by sufficient time for adequate reflection and preparation through a process ensuring full personal freedom.	Understanding all dimensions of conversion processes – theological, psychological and sociological. Understanding the importance of personal freedom. Ability to accompany people in conversion processes sensitively and responsibly without exerting unhealthy pressure.	Cultivate a high level of empathy that enables us to accompany people in religious developments and decisions in a respectful and sensitive way.
12.	Building interreligious relationships. Christians should continue to build relationships of respect and trust with people of different religions so as to facilitate deeper mutual understanding, reconciliation and cooperation for the common good.	Understanding religions not only through the lenses of the literature of our own religion, but through open and receptive conversation with people of other faiths, and through reading the works of authors of other religions. Enable people to talk to believers of other faiths at eye level.	Self-critical reflection on the challenges in our own faith through encounters with people of other faiths. Cultivate a spirituality that strengthens our own faith and frees us to open dialogue with people of other faiths.

Part 2: Principles (9.–12.)

- First, the Intended Learning Outcomes (ILOs) need to be defined. The qualifications framework derived from the document *Christian Witness in a Multi-Religious World* proposed in this study could provide the raw material for this first exercise.
- Second, the Teaching/Learning Activities (TLAs) need to be spelt out. Of course, the key questions are: What must the learner *do* to be empowered to achieve the learning objectives? What must the teacher do to get the learner to do what they need to do in order to learn?
- Finally, we will define Assessment Tasks (ATs), in other words, the products a learner submits to assess learning achievement.

4. Conclusion

If the implementation of the document *Christian Witness in a Multi-Religious World* is to be successful, it will need educational efforts at every level. The document explicitly names "churches, national and regional confessional bodies and mission organizations, and especially those working in interreligious contexts" (2011:6); however, it does not refer to theological education.

In this study, I have asked: How are pastors, teachers, and leaders to lead the church in the direction the document shows if they are not prepared for it in their training? If the document *Christian Witness in a Multi-Religious World* must have the impact the authors so desire, theological education must check its fitness *of* purpose as well its fitness *for* purpose.

This study suggests a definition of the purpose of theological education in the light of the document *Christian Witness in a Multi-Religious World* (fitness *of* purpose). It proposes a framework of qualifications based on the statements expressed in this document. These may provide guidelines and tools for the development of curricula which are fit *for* purpose in the sense that they enable preachers, teachers, and leaders of the church to implement the foundations, principles and recommendations of this significant ecumenical document.

The education of preachers, teachers, and leaders for the church, customarily called ministerial formation, must filter down to equipping every Christian to proclaim the word of God and witness to the world, as articulated at the beginning of the document *Christian Witness in a Multi-Religious World*.[3]

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[3] This interrelatedness of ministerial formation and Christian formation has been convincingly argued by David Haywood in his two recent books Kingdom Learning (2017) and Reimagining Ministerial Formation (2021).

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