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ABSTRACT

This article is an early prophetic dialogue between Christianity and Islam that compares the training of Christian clergy and the training of Muslim ministers in the UK. The terms of the dialogue are set out and an overview of Islamic Religious Training in the UK is offered, focussing on the previously non -accredited *Darul Ulooms* in contrast to the accredited Islamic 'colleges'. The subsequent overview of Anglican Christian Theological Training in the UK offers comparison within the Islamic context. The final reflection uses four types of Christian education that can be applied to Muslim theological education.

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Introduction

In autumn 2022, I was invited by the Islamic Education Summer School of Warwick University's Department of Education Studies to address students on 'The challenges and opportunities of training Anglican priests in England'. On that occasion I drew on my experiences as a theological educator in the sector of Anglican theological education institutes (TEIs) referencing my previously published paper entitled 'Towards a Theology of Competition: The Case of Anglican Theological Institutions in England', (2016). I offered the four epistemological strands derived from the Lambeth quadrilateral to identify how Anglican Christians derive their common understanding drawing on a breadth of tradition.[1]

It was stimulating to see how the complimentary overlap of 'scripture, tradition, reason and experience' resonated amongst Islamic thinkers as being a useful way to discuss how meaning is derived within the faith tradition. I came away enriched by the experience of encountering an international group of Islamic scholars who were paying attention to pedagogy and epistemology alongside the growth of Islamic education as a specific subject area in the west.

This encounter led me to research how Muslim faith leaders are trained. This research broadened to investigte how the differing educational and missional movements within Islam (with their various pedagogies and conflicting interests) are being played out in the UK. This paper is an early attempt to draw together some of those insights.

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A comparative overview of the training of Christian clergy and Muslim faith leaders

As with the training of Christian clergy, the training of Muslim Faith Leaders in the UK shows considerable dissimilarities as well as similarities. Fundamentally, whilst Abrahamic faiths are insistent in their faith in one God, a key difference between the way that Islam and Christianity are organised is that within Islam there is no formal clergy grouping to undertake their sacramental rites whereas in Christianity there is usually an appointed priest or leader who has been ordained. Within Islam in the UK, there exists a range of professionals who meet the needs of different communities, including the traditional work of the imam working from a mosque, pastoral and youth work, chaplaincy and local community project workers (Gilliat-Ray 2006). The report 'The training and development of Muslim Faith Leaders -Current practice and future possibilities' (Mukadam et al. 2010) therefore used the term 'Muslim faith leaders' in preference to 'imams'. On the other hand, whereas Christianity can operate without ministers who are formally trained, as is the case in several free churches or new churches, there is a general understanding for the need for a ministry that is diaconal or presbyteral if not episcopal within the churches, as well as the many other roles in pastoral and youth work, chaplaincy and local community project work.

When considering how training is undertaken for faith leaders, a lot depends on the sponsoring denominations within both Islam and Christianity, as each will have their own accepted school of orthodoxy, a possible influence from an original home country or financial sponsorship. For example, in the UK, bodies within Saudi Arabia finance many Islamic colleges, universities and centres and it is often preferential that working Muslim clergy are trained in Saudi Arabia whereas the Anglican Church funds ordinands to be trained at Anglican colleges to be ordained in Church of England churches. Similarly, just as Shia clergy training is different to that provided by Sunni Muslims, so is Roman Catholic clergy training different from Baptist training.

Within a comparative study between the Christian and Islamic faiths, this approach used to enable the discourse might be termed as 'prophetic dialogue' (Bevans and Schroeder 2004, 2011), because it seeks to create a conversation using both Christian and Islamic thinking in a way that is acceptable and honouring to each party and which looks to God to add prophetic insight. The term 'prophetic dialogue' was initially the 'fruit' of an international gathering of Roman Catholic missionaries attempting to articulate a preferred model of mission for diverse contexts of cross-cultural ministry (Ross and Bevans 2015). The Christian missiologist Kirk (2006) had previously identified the imperative to conduct all evangelism in a 'dialogical manner' and prophetic dialogue began to be seen as a means of conversation that sought understanding rather than desiring the other to change. Christian scholars such as Brink (2013) and Kritzinger (2013) have added 'compassion for the other' and 'with embrace', in attempting to articulate such dialogue as being missional. What is of value to this discourse, is that recent Muslim scholars have also begun to reference the prophet Mohammed's approach to interfaith dialogue as being 'prophetic dialogue' (see Ghazali et al. (2019)). Within a post-colonial context, prophetic dialogue has begun to be seen as a means for faiths that are inherently missional, even having a mandate to proselytise, to come to the table and listen to the insights of the other, with a belief that God inhabits the process.

By seeking to understand the contexts of both Islamic and Christian ministerial training and how they have developed their pedagogies within recent western culture, this study offers the basis for future prophetic dialogue emerging from the comparative literature.

The training of Muslim leaders in the UK

In, 'Educating the Ulama: Centres of Islamic Religious Training in Britain' (2006), Sophie Gilliat-Ray identified that the Ulama (that body of Muslim scholars that has specialist knowledge of Islamic theology) was changing as it engaged with British society. She made a distinction between two different ways in which Islam offers education for those being trained to represent the faith. She identified that a *Darul Uloom* (literally, 'house of science', or seminary) offered a more general and devotional way of teaching in contrast to the Islamic 'colleges' that provided undergraduate and postgraduate degrees which are accredited within British higher education. She suggested that many *Darul Ulooms* continued to offer a less critical form of education in their current development whilst many Islamic 'colleges' were meeting the formal academic challenges of accreditation in their delivery of religious training in contemporary Britain.

(A) Darul Uloom

Understanding the hidden world of the *Darul Uloom* has been a long-term focus for Gilliat-Ray's research in that in 2005, a year before publishing 'Educating the Ulama', she published 'Closed Worlds (Not) Accessing Deobandi *Darul Uloom* in Britain'. In this article she detailed the difficulties she encountered in gaining access to *Darul Uloom* that she considered to be amongst the least researched institutions across the entire Islamic world, both currently and historically. In her research, Gilliat-Ray became aware of the barriers of culture, language and power that blocked access to the *Darul Uloom*, yet her focus has remained to understand how 'how religious professionals are 'formed' within the social dynamics of the institution, and to understand the place of time-honoured and traditional religious teaching methods as part of this process' (2005, 9). In her research, she used both quantitative and qualitative research methods, drawing on wider scholarship, ethnography and case study interviews.

Gilliat-Ray built on a database of the *Darul Uloom* in Britain by Jonathan Birt from the Islamic Foundation in Leicester (see Birt and Lewis 2010) in which he estimated conservatively that there were twenty-five *Darul Uloom* institutions in Britain, four of which were only for girls and three of which were co-educational. He identified that these Islamic seminaries are found in places where there are greater numbers of Muslims (such as Dewsbury, Bradford, London, Leicester, Birmingham).[2]

Those leaving the *Darul Uloom* varied between people who have completed the full curriculum, those who leave as *hafiz* (a title signifying memorization of the *Qur'an*), and others who leave as *qari* (someone who can apply the rules for correct recitation of the *Qur'an—tajweed*).

The curriculum of most *Darul Uloom* trace their origins back to the work of the eighteenth-century Fangi Mahall scholars in India who combined the traditional Islamic sciences of the Qur'an, hadith and legal studies with the rationalist Persian scholarship that included logic and philosophy. Other influences on scholarship can be traced back

to Egypt. A particularly influential movement within *Darul Uloom*s in the UK has been the Deobandi seminaries from North India, as most British Islamic seminaries are staffed by South Asians (especially Gujaratis) that involve the use of commentaries and use teaching given in the medium of Urdu. Such education is how the identity of the tradition is preserved whilst simultaneously allowing the tradition to be interpreted within a new context. These insights have been part of the work of Lewis (2002), from Bradford University's Peace Studies Department on 'Islam in the West', who identified that at the end of a six-year programme of study the student would be able to:

- 'translate the Qur'an and six collections of Hadith, from Arabic into Urdu;
- undertake composition in Arabic, with an awareness of basic Arabic grammar, syntax, and rhetoric;
- demonstrate an understanding of the early history of Islam and the life of the Prophet (seerah);
- perform correct recitation of the Qur'an (tajweed);
- understand the principles of Islamic jurisprudence via Hanafi texts;
- show an awareness of a number of key texts and commentaries such as:Suyuti's commentary on the Qur'an, Tafsir al-Jalayn;Tabrizi's collection of Hadith Mishkat al-Masabih;Marghinani's Hidaya;Nasafi's text on articles of belief' (cited Gilliat-Ray 2006, 66)

In 2006 Gilliat-Ray observed that *Darul Uloom*s initially created 'almost entirely hermetically sealed communities' when they were first set up in Britain and they preserved the South Asian culture from which they originated, allowing little critical distance to occur.

Since then, her more recent studies show that external validation and accreditation have allowed further contextualisation to take place in *Darul Uloom*s and that the curriculum has been broadened with greater use of information technology.

It is apparent that many *Darul Uloom*s initially sat outside the accreditation process enjoyed by other Islamic colleges but this has been undergoing change as attempts were sought to offer reward for academic learning. In 2018 a government green paper identified the barriers of *Darul Uloom*s receiving accreditation for their academic standards (Scott-Baumann 2021). This report 'Universities and Muslim Seminaries Project (UMSEP)', published by SOAS detailed that there were 46 traditional Islamic seminaries, mostly *Darul Uloom*s, and that every year approximately 400 young adult males and females graduated from these after five to seven years of religious training. This research identified that three universities were willing to accredit *Darul Uloom*s in the future, those being St Mary's University, London, the University of Birmingham and the University of Leeds.

In 2018 Gilliat-Ray published 'From "Closed Worlds" to "Open Doors": (Now) Accessing Deobandi *Darul Uloom* in Britain'. Twelve years on from writing her earlier article, she was able to chart how her access to research had become easier in some Deobandi institutions. She does not detail specific institutions or people, but she does observe that a greater opening is taking place due to ongoing positive developmental changes in some Deobandi *Darul Uloom*s. She senses that these institutions are becoming more outward-facing and producing a new generation of British-born Deobandi scholars who have been educated in the west. Along with Philip Lewis's recent writings (2015a

and 2015b), she detects that there has been a generational shift allowing a wider group of ulama to be heard, differing from the more sectarian worldviews of their predecessors.

(a) Accredited Islamic colleges

The notion of accredited Islamic colleges appeals to western academic understanding because it allows for rational debate and moderated discourse to all aspects of theology. It allows for transparency and for the influence of wider agency to prevail. Speaking to the House of Commons in the autumn of 2007, Prime Minister Gordon Brown emphasised the need to train imams using an accredited process and that an independent review would 'build the capacity of Islamic seminaries by learning from other faith communities as well as from experience overseas.'

This statement occurred a year after the Prevent Agenda (and its concern for managing all forms of terrorism and non-violent extremism) with its political agenda set by the Labour government as part of the wider counter-terrorism strategy called CONTEST, yet still managed to influence the training of imams. It led to the Department for Communities and Local Government (CLG) setting up an advisory group that steered the review to which the Prime Minister had referred. One of the ensuing reports was, 'The training and development of Muslim Faith Leaders -Current practice and future possibilities', published by the Department for Communities and Local Government in 2010 and in this was offered an evaluation of the current training provisions for imams and scholars provided by seminaries and other imam-training institutions in the UK. The report also explored the strengths and weaknesses of what was currently being provided and looked at the possibilities of collaborative initiatives between the providers of Muslim faith leadership training and mainstream further education and higher education institutions.

These changes have caused wider debate within the Muslim communities because whilst adding a greater breadth to the conversation, they did not come without other agendas. The discussion of governmental accreditation for Muslim training arrived in a climate of distrust. The existing denominational influence controlled the curricula and Islamic epistemology felt threatened in how it was to maintain orthodoxy within Islamic education in the secular context of the UK. On page 55 of the report 'The training and development of Muslim Faith Leaders', a sketch map depicted four main types of training and professional development for Muslim faith leaders. It showed the implied tensions that were present in the proposal between what was theological as opposed to what was vocational and what was validated as opposed to what was not validated Figure 1.

These tensions can be heard on the lips of those in the case studies to whom the report had consulted, referring to 'the debates between traditionalism and modernism' in Islam (p 50), and the debates between whether imams need to be trained within the UK or need to offer an Orientalist approach to Islamic Studies (p 48).

At the heart of the debate lay the critical question whether faith studies needed to be taught from a confessional point of view. The report suggested that,

> A useful distinction may be drawn between Islamic Sciences and Islamic Studies. The former is taught from the perspective of believers and comprises traditional studies focusing on

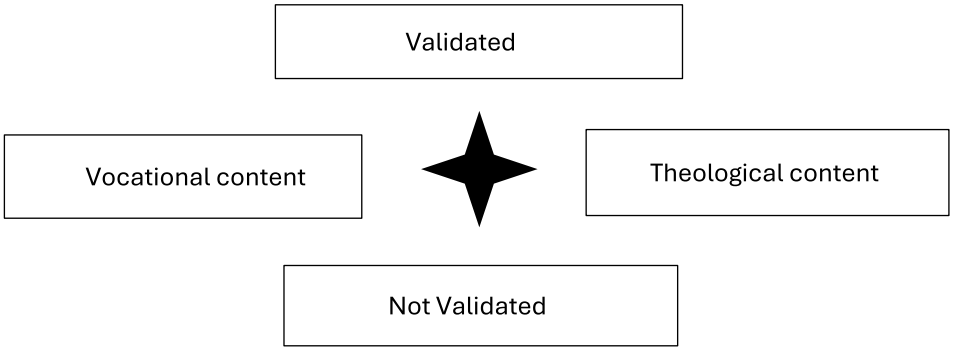

Figure 1. Tensions in creating a theological curriculum in an Islamic college, Source: Author

> learning and interpretation of texts to clarify and enhance personal and religious practice, and the application of Islamic law. The latter is not necessarily taught from a believer's perspective and draws on a range of modern academic disciplines, including sociology, history, anthropology, linguistics, geography and politics to study the Muslim world. Broadly, Islamic Sciences is taught in Muslim institutions and Islamic Studies is taught in publicly-funded institutions. Most of the descriptions in the following paragraphs are of Islamic Sciences programmes. There is also consideration, however, of the potential of Islamic Studies to contribute to the training and development of Muslim faith leaders. (p 44)

One Islamic scholar who has been part of this discourse over a long period is Dr Abdullah Sahin who wrote, 'Rethinking Islamic and Western Liberal Secular Values of Education' (2018) and his contribution offers what he calls 'Islamic Education Studies' (2013). Sahin suggests that Islamic Education Studies' gives a 'distinctive academic framing that incorporates an interdisciplinary empirical and scholarly inquiry strategy capable of generating a body of knowledge and understanding guiding the professional practice and policy development in the field'. It can operate alongside a more confessional approach as Christian Religious Education or Christian Education Studies might exist as an academic subject within the curriculum of a British school or university.

The training of Christian leaders in the UK

Seen from a wider angle, the struggle for control of Christian theological training in the UK mirrors Islamic religious training in the UK. Writing in 1979, Towler & Coxon's sociological study was entitled, 'The Fate of the Anglican Clergy'. Although they did not examine the wider denominations in the UK, they traced the story of Anglican training from being rooted within a Mediaeval Church when the role of the clergy was simply religious and often involved men of little learning. After the Reformation, the secularising revolution passed much power over to lay people but also brought about a better educated clergy. Subsequently in modernity, clericalism became more attractive due to influence in society, wealth, and education, so that in Victorian England, the Established Church was able to exercise considerable influence in acquiring and controlling education. Clergy had to train at universities, receiving an education that was wider than mere theology, until the training began to be fragmented in the 1830s with small colleges being set up with a more partisan perspective on ecclesiology. William Boyd Carpenter, Bishop of

Ripon 1884–1911 commented that theological colleges now, 'create, accentuate and perpetuate party differences within Church' (Major 1925, 158).

Towler and Coxon noted that two models of ordination training emerged in the nineteenth century, one they termed 'open' and the other 'closed'. The closed institution would maintain a deeply religious environment in which the ordinand would enter as a young person and would leave after being fully formed as a priest. In this model, priestly formation was about being set apart and being withdrawn from the world. By contrast the open model was offered in an institution that did not withdraw from society but offered training in different disciplines under the auspices of the university. This training was a specialist task of equipping the minister to serve. The term 'priestly formation' seems to have been favoured by the high Church and 'skills acquirement' by the low church although both are present in all TEIs. Both these aspects of training for ministry are essential. Heywood's recent work (2021) merges formation and skills into ministerial formation which is nothing less than the task for the whole church becoming 'a community of missionary disciples', a phrase borrowed from Pope Francis' 'Evangelii Gaudium' which could easily have been cited from an Islamic source.

In this discussion that contrasts Islamic training with Christian training, the two models echo the debate between traditionalism and modernism in Muslim *Darul Uloom*s and between devotional engagement and critical discourse in accredited Islamic colleges. Over time, both models of priestly formation and skills acquisition have existed alongside each other in Anglican TEIs and the early rise in denominational, or more closed institutions, that focus on internal or more devotional practices, have given way to the more widely validated courses in a climate of accreditation. Christian theological training in the UK has a longer history than their Islamic counterparts and shows a greater compliance to the current educational culture. Building on the work of Towler and Coxon, Sophie Gilliat-Ray joined the discussion of Christian theological training in 2001 with her article 'The Fate of the Anglican Clergy and the Class of '97: Some Implications of the Changing Sociological Profile of Ordinands'. Here she identified some of the more salient trends in the changing sociological profile of Church of England ordinands over the previous 30 years using the Church's own statistics to monitor age, gender, ethnicity etc. She mapped these alongside wider changes in the life of the Anglican Church, offering some likely implications for the future. She noted with some accuracy, the growth of the evangelical tradition, the development of chaplaincy and the willingness within the Church to experiment with different patterns of ministry and more flexible modes of theological training. Within Islamic scholarship in the UK, similar studies exist that attempt to identify the trends in how Islam is being shaped by its encounters with a western society (Ahmed 1992) and the impact this has had on Muslim young people in the west, observed by how they practice faith or on their mental health (Stuart 2010). So far, research has not been made into the likely impact of the different ways of training Muslim ministers in the UK.

At present, Anglican ordinands enter a process of vocational discernment by the Church of England. If they are selected for training, they are sponsored by the central church for training that includes both formation in spiritual and ministerial practices and academic learning in biblical, doctrinal and practical theology. Younger ordinands are expected to complete a three-year course of study whereas older ordinands only two years but the minimal academic standard to be achieved is generally a diploma. Currently the greatest difference is in how students access these courses either by attending

a residential college,[3] by dispersed learning (where they remain in a single church context and access training by block weeks in a residential college or by weekly evenings, with occasional weekends and week-long summer schools) or by contextual training (where they remain in a single church context and access training by day release).[4]

Considerable debate exists within the Church of England as to the relative value of residential training as opposed to dispersed or contextual training, with appeal being made to the different pedagogies present in the various immersive experiences and whether one form of training is more effective in enabling the minister to operate in the short term or the long term.

Within Anglican TEIs this has given rise to a competitive climate as the TEIs have been forced into a struggle for survival. In 2016, I wrote 'Towards a Theology of Competition: The Case of Anglican Theological Institutions in England' in which Shaw's argument (2014) was cited, suggesting that if theological colleges are to develop as strategic places where Church leaders are formed and trained in mission and ministry, they need to abandon internal petty competitions of ecclesiology, subject specialism or even of rivalry between themselves. Instead, they must seek an integrated pattern of education that serves the whole Church. This study also drew on the work of Raimo Tuomela (2007) in his reflections on competition.

Tuomela's naturalistic view of the social world argues that the 'we-mode' is a genetic and cultural adaptation to achieve a collective goal without creating a competitive climate in which the winner takes all. 'Towards a Theology of Competition' concluded that if 'TEIs can work through competition, their combined evolution will be greater than the sum of all their parts'. A further development between Abrahamic faiths working in the twenty-first century might be to work alongside each other in offering Islamic training with Christian training in such areas of commonality. There would certainly be huge areas of agreement in doctrine and in the importance of handling the sacred texts even if there are many ways in which they would also differ in application.

A recent report on interfaith engagement within Anglican TEIs (Gaston and Brealey 2016) was commissioned by the Archbishop's Council to 'cultivate a conversation with and between TEIs about the importance of the discipline of Inter Faith Education (IFE) as an aspect of theological education'. One of the contributors to this report, Richard McCallum from the Oxford Centre for Muslim Christian Studies affirmed that an interdisciplinary approach was required to allow Islam to impinge on almost every discipline of Christian theology. Twenty-one TEIs were interviewed, of which thirteen offered Common Awards modules on IFE, including ten compulsory modules. The report noted that ecclesiology was a factor in determining how IFE is taught with 'the more evangelical colleges tending to prefer courses taught from a Christian-centred theological perspective with the primary purpose of evangelising; whilst the more liberal colleges preferred to teach other religions with the primary purpose of promoting understanding and dialogue' (Mumisa and Kessler 2008, 3).

Theological reflection on the training of Islamic and Christian leaders in the UK

Having introduced the current changing theological education scene in the West, looking at both Christian and Islamic contexts, we will now draw on some insights from Christian theology that correlate within the Islamic context.

Back in the second century, Tertullian is recorded to have asked, 'What has Jerusalem to do with Athens?' by which he noted the divide between the religious hub operating around Jerusalem compared to the philosophic dialogue emanating from Athens. For Tertullian, Christian theology had little in common with Greek philosophy and he wished to identify the divide that existed between the teachings of Jesus and the teachings of Plato or Aristotle. He aimed to prioritise the authority and insight of the historic Jesus over all other thinking. This way of thinking can be seen to be echoed within the early followers of the prophet Mohammed who wished to prioritise the insights of the Qu'ran as being a final revelation and authoritative over other sources.

However, within Christianity, whilst the teachings of Christ are understood to have an authority that are ultimately authoritative, they are nonetheless required to be understood in context and concerning culture. Kelsey offers different types of schooling to describe Christian education and in his book 'Between Athens and Berlin, The Theological Education Debate' (1993), he offered one of the models as being based on Athens, a place that had *paideia* (or character formation) at its heart. He described Athens as the place that created space for an 'unself-conscious education process' that would allow virtues to be formed in students. Early church theologians Clement of Rome, Clement of Alexandria and Origen understood Christianity as paideia, a gift of God through the Holy Spirit whereby the disciple is formed.

Kelsey contrasted the 'Athens type' with the 'Berlin type', as being a form of education that grew up in the early nineteenth century, Berlin being that place where the new University of Berlin was to offer orderly and disciplined research or *wissenschaft* as being key to new learning. One of the founding professors at Berlin University was the theologian Schleiermacher who was glad to see theology sit alongside other disciplines, no longer as 'Queen of the Sciences' but as a partner in insight and interpretation. Kelsey noted the tension inherent between *paideia* and *wissenschaft* and used the two models of 'Athens' and 'Berlin' as axiomatic points around which to discuss theological education in the west.

He noted that the 'Athens type' emerged at the end of the first century and was inherently communal, offering a wisdom that needed to be personally appropriated, the teacher being an indirect guide or even a midwife who existed for the student. This form of education was a public undertaking that could be played out on a public stage whilst being privately owned by the scholar. By contrast, Kelsey saw the 'Berlin type' as a continuous movement from data acquisition to theory and practice. W*issenschaft* was a critical discourse involving direct communication that would create professional practice. In this model, the teacher was a senior researcher who worked with the student to succeed in a commonly owned task. Kelsey reflected that there was nothing inherently theological about these models but that the 'Athens type' was theologically understood because it presumed an essential partnership with God and the 'Berlin type' was theological because it's focus was on preparing leaders for Christian community, it's task being to understand church rather than God (p 24).

In the university context, the various emphases between Athens and Berlin are writ large in whether a department is concerned with the study of Theology or of Religious Studies.

Using these axiomatic types, Kelsey examined theological education existing in America in the 1980s, particularly focussing his thoughts on the issues of unity and the

issues of pluralism in theological colleges (p 95). His work was to cause instant response from other western theological educators who noticed the steady growth of non-denominational or 'charismatic' colleges at the expense of traditional theological colleges. The question 'To understand God truly: what's theological about a theological school? raised by Kelsey in 1992 continued to be asked. In this debate, some resorted to Farley's objections (1983) that it was difficult to find a logical basis to connect w*issenschaft* (the Berlin model) with *paideia* (the Athens model) while Hough and Cobb (1989) wanted to give less emphasis to w*issenschaft*.

Reflecting in overview, Heywood (2021, 49) notes that Kelsey was to ultimately realise that Athens was not compatible with Berlin, as it valued 'critical distance over obedience'. His earlier doctoral work considering epistemology with pedagogy, Divine Revelation and Human Learning (2004) and his developing studies in Ministerial training (2011, 2017 and 2021) all chart a progressive line of theological reflection that resonate deeply with the on-going discussion found within Islamic discourse on theological education.

Building on Kelsey's work, Robert Banks' 'Re-envisioning Theological Education, Exploring a Missional Alternative to Current Models' (1999) went on to offer a third model, 'Jerusalem' as being a missional type. Later Edgar (2005) offered a fourth model, '*Geneva', that* was a confessional approach. These four types of Christian theological colleges were subsequently discussed by Cronshaw (2012). All four types of education can be applied to Muslim theological education in a similar way to which they are applied to Christian theological education. The 'Athens type' emphasis on *paideia* has already been seen as being the predominant aim of the *Darul Uloom* with a traditional emphasis on building the character of a faith leader within the faith tradition that is immediately understood, recognised and valued by faith adherents. Similarly the 'Berlin type' emphasis on w*issenschaft* with its university accreditation is more easily understood by those who see value in validating Islamic 'colleges' and in rubbing shoulders with western academia, but it is a point of tension within both faith traditions.

By also looking at the tensions within Christian TEIs, we can further perceive subsequent models to resonate with Islamic education so that the 'Jerusalem model' can echo the Islamic need to be missional, a model more likely to be affirmed by a college with an evangelical tradition. Similarly, the 'Geneva model' is widespread in both Christian and Islamic contexts, as it is about being confessional.

These comparisons become areas of potential synchronism as opposed to divergence if viewed through the lens of prophetic dialogue. These four models of ministerial formation originating in the study of Christian ministerial formation, could be applied to Muslim ministerial formation. By building on such comparative work, an expression of the missio Dei using Prophetic Dialogue can further expand the role of faith education in future studies. This is likely to build deeper understanding between the two faiths and identify further connections between them, thereby allowing the bond of love to grow.

Notes

1. The Lambeth quadrilateral originated at the Lambeth Conference of 1888, which identified The Holy Scriptures (Old and New Testaments), The Apostles' Creed, the historic episcopate and the sacraments (baptism and holy communion) as being necessary for a united Christian Church. These have been subsequently distilled and developed to become Scripture,

tradition, reason, and experience (the four terms that I used in my presentation to the Islamic Education Summer School of Warwick).
2. The detailed quantitative research work offering particularised geographic insight and localised data by Birt & Lewis has not been updated since 2010 in a way that offers the specific details of individual *Darul Ulooms* although the 'Universities and Muslim Seminaries Project (UMSEP)' does offer overview data in 2021.
3. Currently (2024) Crockford Directory lists 21 Anglican TEIs operating in England. Of these 10 are residential colleges and most offer contextual training as well. (My TEI, Trinity College in Bristol also offers dispersed learning via block weeks.)
4. Most clergy are no longer trained residentially and do so on part-time or context-based courses (Heywood D, 2021, 2)

Disclosure statement

No potential conflict of interest was reported by the author(s).

Notes on contributor

Howard Worsley is a tutor in Mission at Trinity College in Bristol. He is also the lead tutor in academic inclusion, director of the Pioneer stream, and the lead tutor for the Children Youth and Families Ministry.

As of September 2024, he will also take on the Principal of Church Urban Fund Academy role.

He is a researcher into children's spirituality and their early perceptions, a contextual theologian and an educationalist who publishes regularly for academic journals. In 2009, he published a book on children's insights into the Bible called, 'A Child Sees God'. In 2013 his book, 'Two Hundred Years of Anglican Church School Education' was published by Bloomsbury. "In 2020, his book 'How not to totally put your children off God' will be published."

He has previously worked as a secondary school teacher, a Scripture Union worker, an Anglican vicar, a university teacher of theology, a director of education (in the Diocese of Southwell and Nottingham and then in the Diocese of London), and as a chaplain in both the HE and FE sectors. His connecting themes are contextual theology and young people and his interests have to do with sport (the great outdoors or rugby) and travel (preferably in remote places and by off-road motorbike or canoe).

Howard has been married to Ruth for 40 years (she is a bishop). They have three sons, Nathanael, Jonathan, and Benjamin and five grandchildren.

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