

Holistic Mission, Theological Education and OCMS: An Editorial

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Guest Editor

The life of this collection began during the 25th anniversary of Oxford Centre for Mission Studies (OCMS) celebrated in June 2007. With a sufficient history behind it, the celebration provided the community with a good occasion to reflect on its birth, development, mandate, and achievements. Two studies were originally presented during the celebration: those by Padilla DeBorst and Al Tizon. Professor Walls also attended the occasion, but his study quickly found another place for publication. Thankfully, however, he was able to provide another excellent study. Four others, including Walls', were commissioned for this publication.

The OCMS community is extremely privileged to have significant Christian and mission leaders who believe in the uniqueness of the holistic mission movement. This collection is an attempt to illustrate how the movement has been expressed in an institutional context. The role of this collection, therefore, is to inform global mission communities of the evolution of the movement to help its present players to chart its future, securely grounded in the past tradition, but equally committed to remain as a cutting-edge mission academic community. In time to celebrate its 30th anniversary in 2013, a similar volume may emerge to bring together prophetic voices for the construction of the future of the movement, and the role of OCMS.

Andrew Walls presents a sweeping global landscape of mission and theological education. This study rightly places OCMS in its global context. Ruth Padilla DeBorst, a new generation leader of International Fellowship of Mission Theologians (in the Two-Third World) (INFEMIT), follows with her challenges and prayer both for INFEMIT and OCMS. She brings not only the younger voice, but also a uniquely Latina perspective to the discussion. Al Tizon, a Filipino-American missiologist invites us to a historical walk to follow the birth story of what he calls Transformationalist Movement. He offers his own suggestion for the future of INFEMIT/OCMS. Chris Sugden provides another historical recollection, this time as an eyewitness of the troubled and yet heroic birth story of OCMS. The next two studies are on academic achievements of OCMS. D.P. Davies, a former University Moderator for OCMS, offers an extremely useful outsider's view of OCMS' post-graduate programmes. His study generally hails the creative delivery of quality research programmes within the landscape of higher education in the UK. The last is by Bernard Farr, an insider of OCMS who pioneered creative International Partnership Programme, another significant contribution of OCMS to key institutions around the world.

The studies remind us of the fact that we now live in a different world. Among evangelical mission circles, one does not need to fight for the holistic nature of Christian mission. Thanks to the concerted advocacy efforts of the INFEMIT, the training of key mission leaders, and the production of significant new 'knowledge' through OCMS, 'holistic mission' is no longer a marginal idea,

but more a 'mainline' one. This poses a critical challenge to the INFEMIT/OCMS constituencies. Not only the world, but also the INFEMIT and OCMS now operate in different contexts. It suffices to say that new challenges require a continual 'reinvention' of their identities and new and constructive rules of engagement in order to be able to provide cutting edge leadership on Christian mission. This concern should be accentuated in the future volume, and yet some of the present studies include suggestions for the future.

Two small editorial points may be noted. The first concerns a commonly accepted term to refer to the emerging churches in the continents of Africa, Asia and Latin America, as well as Eastern Europe. The authors use various terms such as the 'Two-Thirds World', 'non-western', 'southern' continents, etc. Finding a consensus will take time, if it is ever possible. The other is the spelling of 'holistic'. Several authors rightly use 'wholistic' in their original manuscripts, but for the sake of consistency, the less ideal, and yet more broadly used spelling 'holistic' has been adopted.

One distinct mark of the holistic mission movement has been 'restlessness' against the *status quo* of mission, and also in pushing missional frontiers as human life constantly evolves into new challenges. It is the desire of the editor that this collection serves 'restless' mission practitioners and thinkers not to settle down with past achievements but to continue remaining a prophetic voice so that the 'poor' and marginalised throughout the world will remain at the centre of Christian mission. For this, we owe our debt to the contributors. After all, Christ came to bring good news to the poor, and this collection is a small tribute to legacy of those who worked heroically to be faithful to this call.

World Christianity, Theological Education and Scholarship

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Abstract

The theological map of the world has been transformed through demographic changes in the Church brought about by the recession from Christian faith in the West and the huge accession to it in other parts of the world. The implications for theological education and Christian scholarship are considered in relation to geopolitical, religio-demographic, academic and theological factors. All point to an urgent need for the development of Christian scholarship in Africa, Asia and Latin America, and for increasing African, Asian and Latin American leadership in theological education.

Keywords

scholarship, theological education, world Christianity

In the past half-century, the theological map of the world has been transformed. We have seen the Christian populations of Africa, Asia Pacific and Latin America significantly outnumbering the combined Christian populations of Europe and North America; and patterns of growth and decline that make it possible that in the foreseeable future two-thirds of the world's Christians could belong to the southern and eastern continents. The Christian Church is now multicentric, its centres of energy widely dispersed across the world, so that major initiatives in mission – whether that mission be expressed in evangelism, social action, theological reflection or radical spirituality – may arise in any part of the world and be directed to any other part of it. This is a useful point with which to begin our thinking about global theological education, for churchly habits of mind, and the weight of tradition, and the structures of theological institutions all tend to obscure the fact of that redrawing of the theological map. The redrawing has huge consequences, not only for theological education, but for the theological scholarship which both informs theological education and is developed through it.

In order to identify some of the ways in which theological education and scholarship may operate in a multicentric church, I propose here to examine our present context from four viewpoints: the geopolitical (for scholarship has often been directed by pressures arising from political developments); the religio-demographic (the context of religious change and the interrelations of religions); the academic (the context in the world of learning as a whole); and the theological (with special reference to the state of the theological academy).

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It is necessary to begin by distinguishing between promoting scholarship and producing PhDs. In every continent there are already enough holders of doctorates who have never contributed a jot or tittle to scholarship. There is no point in setting up factories in Africa and Asia, however efficient, to train people to jump through doctoral hoops who have no calling for scholarship and no passion (for nothing less will do) for its exercise. The pursuit of the scholarly life is a Christian vocation within God's mission to the world; in comparison with this, the quest for doctorates is frivolity.

Geopolitical Context

The first context to consider is geopolitical. The 20th century marks an important transition in world affairs. Those who grew up in the first half of the century inherited a world shaped by what I have elsewhere called the Great European Migration.¹ From around 1500 AD, and for about 450 years, Europeans left Europe in increasing numbers to settle in, or direct the affairs of, other parts of the world. In the process, they created whole new nations, including some as big as the United States or the old Soviet Union. They established huge intercontinental empires. They transported huge numbers of Africans and smaller numbers of Asians to other parts of the globe. They invented new states such as Iraq, and appointed their rulers. They dictated, to a large extent, the terms of world trade. I, born in the 1920s, grew up in a world shaped by these influences; but that world had already begun to implode early in the century; the competition of the powers of Europe in the First World War was the first sign of the collapse of the world order that the Great European Migration had established. By the middle of the 20th century, the migration had reduced to a trickle; the creation of the state of Israel was perhaps its last flourish. The Western empires, too, were dismantled, and the early 21st century displayed the twilight – it is not yet nightfall – of the Western powers.

A thousand tiny indicators show the inexorable rise of Asian powers. Can there be an artifact that is a more potent symbol of nationality than the multi-bladed Swiss Army Knife? Yet it would seem that the knife can now be manufactured in China at a price no Swiss contractor can match. And how the irony must have been enjoyed in China, when, as occurred some years ago, the European Union had to beg for a pause in the delivery of Chinese textiles in Europe; such a reversal of the 19th-century situation when the powers of Europe imposed trade liberalization on China by force of arms. The time is at hand when globalization will no longer reveal the power of the West, but the mighty resources of Asia. The picture of the great beasts in the vision of the seventh chapter of Daniel comes to mind; before our eyes, the great Western beast (who has several horns, some with mouths speaking great things) is being pushed nearer to the exit. There may be other beasts of a different stripe to occupy centre stage before the Son of Man comes with the clouds of heaven.

From the geopolitical context, then, we can deduce that it will be perilous to build structures for world Christianity that are dependent on the continuance of Western power and resources. The wisdom of developing Chinese resources in theological education and theological scholarship is also manifest. Above all, the value of truly global Christian networks, which do not simply reflect bilateral relationships between certain Western institutions on the one hand and certain institutions in India or China or Kenya on the other, is manifest. Our present context calls us to develop multilateral relations across the world, and theological education has everything to gain from the development of interactions between Africa and Asia and Latin America. There are even broad similarities in theological issues that arise from the worldviews of Africa, the tribal peoples of India, Myanmar and Thailand, the mountain and forest peoples of the Americas, and

the island peoples of the Pacific, that need to be discussed within a single forum, and not simply in regional terms.

But here is another aspect of the geopolitical context. Those born in the second half of the 20th century have grown up with a somewhat different reality from that known by their seniors. Their world has been shaped, not only by the Great European Migration, but by the Great Reverse Migration in which, since the middle of the 20th century, people have moved in millions from Africa, from Asia, and from Latin America to Western countries, once the sphere of European peoples and their descendants. It is a process that seems likely to continue; more and more the face of Africa and of Asia is to be seen in Europe and North America, whereas once they lay at the end of a long sea journey. This alters the whole dynamics of interfaith dialogue and of world mission; Hindus, Muslims, Sikhs, are no longer people who live somewhere else. This fact alters the dynamics of church life, for there is a huge African and Asian Christian diaspora in Europe and North America; indeed in the latter case, it is such migration, and above all migration from Latin America, that prevents the ongoing recession from Christian faith becoming more noticeable.

The Great Reverse Migration that has brought so many Africans and Asians to the West needs to be thought into any serious consideration of world mission, and of the development of theological education and scholarship. The human resources of the African and Asian Christian diaspora, the skilled and scholarly who have migrated to the West, need not be lost to Africa and Asia; such people have a vital mediating function. Truly global thinking in theological education needs to ensure, on the one hand, that African and Asian scholars now working in Europe and North America are able to maintain their cultural and theological links with their homelands; and on the other, that they are available to assist in the processes whereby African and Asian biblical and theological thinking can penetrate the tightly knit world of the Western theological academy.

Religio-Demographic Context

Our second contextual exploration is the religio-demographic. The Great European Migration took place in the period when Europeans (and people of European descent, such as Americans) were the world's representative Christians. It was a time when most of the older forms of Christianity had disappeared or become greatly weakened. But the religious effects of the Great European Migration have been mixed. The Great European Migration produced Hinduism as we know it today. It produced the conditions for the rapid and peaceful spread of Islam, while ensuring that Muslims would feel aggrieved and offended. It also produced a vast increase in the number of Christians in Africa and Asia, but at the same time witnessed a sharp decline of Christianity in the West, and especially in Europe. Two processes occurred simultaneously; the largest accession *to* the Christian faith in Christian history; and the fastest recession *from* the faith in Christian history. The recession was centered in Europe, the homeland of those who had hitherto been the representative Christians; the accession took place in the rest of the world. I do not have to remind readers of this journal that the majority of the world's Christians are now Africans, Asians and Latin Americans; nor that the proportion of the world's Christians that they represent continues to grow. At the present time, every year sees fewer Christians in the West and more in the rest of the world; and the proportion would be still higher, were it not that the Great Reverse Migration takes Asian, African and Latin American Christians to the West. In other words, Christianity is in process of becoming again what it was in its origins – a non-Western religion.

Africa has a special significance in this picture, since it is in Africa, during the 20th century, that the largest accession to the Christian faith has taken place. In the 20th century, the shape of the Christian Church altered more radically than in any earlier century, other than the first. The cultural

and demographic composition of the Christian Church has been transformed. The Anglican Communion, because of its peculiar structure, has demonstrated in its recent debates about sexuality how the demographic shift affects power relations in the Church. Not so long ago, Europeans were the representative Christians; from now on it may well be that, whether for good or ill, the Christianity of the 21st century will be judged by the Christianity of Africa.

It is inevitable that the religio-cultural transformation of the 20th century will place Africans and Asians more and more in positions of leadership in world Christianity; the more so since the Great Reverse Migration will ensure that the United States and Europe become more consciously multi-religious as well as more secular entities, and as the once axiomatic identification of the West with Christianity becomes more and more problematic. But any leadership needs to be an informed leadership; it is incongruous to have Western intellectual and theological leadership of a non-Western Church. That Africa will bring gifts to the church is widely recognized, and many see those gifts as including zeal for Christ, unembarrassed witness to him, energy and delight in worship, and fervency in prayer, all of which will bless the wider church. But Africa and Asia must bring other gifts too. Intellectual and theological leadership of the Church must increasingly come from Africa, Asia and Latin America. As a result, theological adequacy, rubbing along, is not going to be enough. There must be excellence, world-quality capacity for leadership. Africa, Asia and Latin America will increasingly have to be the powerhouses of Christian thought.

If we translate this into academic terms, it means that Africa, Asia and Latin America must first become centers of creative thinking, world leaders in biblical and theological studies. And theological and biblical studies may be one of the few disciplines, possibly even the only one, in which this will be true for much of the area. Economic and other factors will always give Europe, North America and East Asia the edge in scientific and technological disciplines, and in many branches of the humanities and social sciences. But for the sake of the Christian Church worldwide, Africa, all Asia and Latin America, home to so many Christians, must pull their true theological weight.

Academic Context

This brings us to the academic context, the situation in the world of learning as a whole. I speak here as one whose life has been spent in the academy, who loves the learned world, and believes himself called to it. My first academic appointment was almost 60 years ago, and I have held academic posts in Europe, Africa, and the USA, and I have lectured in academic institutions in Asia and Australasia. I have worked in theological, humanities, and social science faculties, in institutions where the main object was the training of the Christian ministry and in public universities and research institutes. And I now find myself in near despair for the Western academy which is my home.

Academies, we must remember, rise and fall. The Greek academy still marks an important phase in human history, and at its height, Plato saw philosophy, love of wisdom, not as an academic but as a moral and religious discipline. Its object was ultimate wisdom, the vision of ultimate reality; the vision, in fact, of God. The philosopher, therefore, divested himself of the things other people sought, such as wealth and power, and went through a course of moral purgation until he reached *metabole*, 'change', that brought him to wisdom. But the Greek academy declined; the young Justin Martyr, seeking *metabole* among the schools in the 2nd century AD, found philosophy and the academic life had become a job, a career, a profession. Luke, a century earlier, had noted in his account of Paul in Athens the lack of high seriousness among the philosophers. By the 3rd century AD, the academy was in real trouble: though there was general academic hostility to Christianity as an enemy of Greekness, much academic activity was simply recycling old ideas. Plotinus is the last great figure to arise from the old academy. But an intellectual revolution was going on. Justin and his Christian successors, such as Origen, actually saved the Greek academy,

gave it new subject matter, brought it back to life and death issues. Justin, after his conversion, continued as a philosophical teacher, for in conversion to Christ he had found *metabole*, met the vision of ultimate reality. Christianity he now taught as the true philosophy. Origen worked out the implications of this, rethinking the whole encyclopedia of Greek thought by confronting it with biblical thinking, laying the foundations of the theological disciplines while nourishing the life of prayer. Christianity, which had once seemed to be the enemy of Greekness, eventually brought about the salvation of Greek culture. A series of devoted Christian thinkers proved that it was possible to be thoroughly Greek and thoroughly Christian.

Western universities are children of another movement, which reflects another way in which Christianity saved and preserved learning and scholarship and the learned life during the chaotic period that followed the collapse of the Western Roman Empire. The great universities of the Greco-Roman world, such as the Museon in Alexandria, could not be reproduced in the appalling conditions of those times. But Christians adapted the structure of the monasteries, institutions formed for those who desired radical Christian discipleship, so that they served new purposes. The service of scholarship was one of these. They produced a new type of learned institution, a community of scholars and teachers committed to all forms of learning. Their convictions are summed up in the mottoes of the two ancient universities to which I have the honor of belonging: ‘Dominus illuminatio mea’, ‘The Lord is my lamp’, says Oxford. ‘Initium sapientiae timor Dei’, ‘The beginning of wisdom is the fear of God’, says Aberdeen. From this inspiration came new forms of learning, new ways of looking at history in particular (including the system of dating that makes the incarnation of the Divine Word the central event in history, and has given us the so-called ‘Common Era’).

As universities became secularized, the Christian ideal of the university took a secular turn, and became the disinterested search for truth; and universities became important as centers of ideas that could challenge and undermine important political interests. But as I look at the Western academy today, I see much slavery to Mammon. The greatest kudos now attaches to projects which will bring in the largest research grants. The corporate world has taken over the management of universities and is steadily corrupting them. As with the Greek academy, scholarship has in many quarters ceased to be a vocation and become a career, and its structures are such as to undermine the ideas of a community of scholars and to produce competition among them. Professors live by competing with other scholars. An American publisher once said to me that in his experience, most research projects were about the advancement of professorial careers. I regret to say that he was a theological publisher, and was thinking of theological research.

What should we deduce from this context? One thing, I think, is that the Western academy is in peril. It may again be time for Christians to save the academy. And it may be that salvation will come from the non-Western world; that in Africa and Asia and Latin America the scholarly ideal will be re-ignited, and scholarship seen as a vocation. To follow a calling means putting other things aside as distractions, laying aside every weight; and the scholarly vocation may be best fostered by breaking with some of the Western models; developing new structures that encourage the community of scholars, rather than their competition. And in theological scholarship – the area in which Africa and Asia and Latin America *have* to excel for the sake of the worldwide Church – this will mean scholarly communities that maintain a life of worship and are in active relation to Christian mission.

Theological Context

And this brings us to the fourth aspect of context, the theological situation. Here, an aged Western academic is forced to admit that the Western theological academy is not yet equipped to give theological leadership to the Church of the 21st century. For one thing, it is profoundly ignorant about the Church of the 21st century, and the processes by which it has come into being. It has been

largely isolated from those processes by concern with its own traditions. Its syllabus and curricula are tied to a selection of topics that are part of the experience of the West. What passes in the West for church history is a heavily skewed and partial view of global Christianity. When the Western academy studies what it calls the early Church, it usually means the Church in the Roman Empire; so it rarely gives the early history of African and Asian Christianity its proper weight. As for the modern history of African and Asian Christianity, this is completely hidden. That vast amount of research that has been completed over the past 40 years remains in unpublished dissertations or forgotten journal articles, never synthesized and never followed up. Meanwhile, old topics emerge as PhD projects, dressed up in fancy language of fashionable theory, despite the presence of so much exciting new work to be done by people who are prepared to break new ground, learn new languages, and develop new skills.

The children of darkness are in their day and generation often wiser than the children of light, and I have to admit to finding the secular academy sometimes more open, less culture-bound, less blinkered, than the theological academy. My colleagues in African studies in Britain, even if very secular in their personal outlook, have been forced by experience to recognize that if one wishes these days to study Africa, it is necessary to know something about Christianity. Not too many in the theological academy recognize that the converse is also true; that if one is to study Christianity these days it is necessary to know something about Africa.

There is still much work to be done in relation to the old Christianity in Africa and Asia; but in matters of discovery there is a special responsibility for truly scholarly consideration of the modern history of Christianity in these continents. The sources are all around us, but few are systematically locating, collecting and documenting the records that Christian worship and life and witness leave on paper, on videos and tape, in buildings, in music. The materials need to be handled with discrimination; they are not always what they seem. But they are abundant, and the labor of collecting, sorting and studying will be immense.

A New Call

Let us consider, then, what history reveals of our own place in Christian mission. Neither in theological education nor in scholarship will it suffice to be just 'good enough'; what is demanded is the highest quality in the service of the whole Church throughout the world. It will not be enough to churn out the old forms derived from Western church history and theological conventions. We are called to a far more difficult and dangerous task than that. There is no safe theology. We have a cultural task: Christ is to penetrate the traditions of thought of Africa and of Asia and Latin America; Christ is to break into Western secular society. We are called to disciple the nations. Perhaps we need to adopt the prayer of Ignatius Loyola:

Teach us, good Lord, to serve you as you deserve; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labor and not to ask for any reward, save that of knowing that we are doing your will.

Note

- 1 Andrew F Walls (2008). Afterword: Christian Mission in a Five-Hundred-Year Context, in Andrew Walls and Cathy Ross (Eds.), *Mission in the 21st Century: exploring the five marks of global mission* (pp. 193–203). London: Darton, Longman and Todd.

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'Unlikely Partnerships': Global Discipleship in the Twenty-first Century¹

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Abstract

'Stories of unlikelyness' are woven through this paper that explores a question of significant relevance to the Oxford Center for Mission Studies and its educational and missiological endeavor: How can Christians from powerful and powerless places of the world engage as unlikely but true partners in God's reconciling mission in spite of all the differences and distances between them? The writer begins with a brief explanation of the belongings out of which she faces the question. She then invites readers to walk with the disciple Nathanael through skepticism to proclamation of Jesus, the unlikely Servant King from insignificant Nazareth, and to consider how that confession bears on matters of power, money, belonging, global fellowship and mission. Finally, she presents some pointers for OCMS to open the door to unlikely contributions and to engage with the International Fellowship for Mission Theologians (INFEMIT).

Keywords

INFEMIT, mission, partnership, reconciliation

Can Anything Good Come from There?

'Im-poss-ible!', they mutter under heavy breath as they plod up the steep hill, hardly able to keep up with her. The old woman, skin and bones under wrinkled skin, races ahead with bare feet. Balancing on her head is the tree the two of them have been unable even to lift from the ground. Who would expect this poor, frail and undernourished, Central-American woman to be more capable at that tough job than two well-built, well-fed, well-to-do, well-trained American house-framers? Astounding!

Three more stories complete this collage of 'unlikelyness'. But first, a brief clarification about who is addressing you. On the one hand, my mother was born in the United States, I am linked to a US-based mission agency, and I speak English halfway decently. At the same time, as many of you know, my father is Ecuadorian, I was born in Colombia and grew up in Argentina, I only spent a couple years in the US as an adult, and I consider Spanish my first language. I am, basically, from the North *and* from the South. So I come to you today with at least a couple voices that weave in

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and out of the following reflections, which I offer as ‘theological reflections from the Latino South’ – the name of the English language journal of the Latin American Theological Fellowship (LATF). I do so out of the matrix of my own pilgrimage as one who, in many ways, is a daughter of INFEMIT.

Why might I make such a claim? Well, because truly the air I breathed, the very ethos I moved in, both in family, in church and in ministry, was pregnant with the values and priorities that marked the early years of the International Fellowship of Evangelical Missiologists and its Latin American precursor, the LATF. The marriage and family of René and Catherine Padilla was grounded on a missiological covenant. Our extended ‘family’ was composed of men, and some women, from across the world, whom I learned to respect and appreciate and for whom, as a child, I often gave up my bed. Along with my siblings, I received encouragement to build bridges between the story of God’s loving involvement in history and the broken stories of our world, recognizing God’s sovereignty over all dimensions of life – both personal, communal, and societal – to follow Christ in every-day life, and to discover and use the gifts of the Holy Spirit and heed its guidance in service of others. None of that was hindered in the least by the fact that my family was not wealthy, that I am a woman, or that I grew up as a Latina in an ‘underdeveloped’ country.

I sat down after addressing the students gathered for chapel. The college president shook my hand effusively: ‘Thanks! That was great! You’ve surely read a lot of Kuyper!’ Now I must confess, to the horror of my Reformed brothers and sisters, that to that date I had never read a word by the Dutch statesman and theologian. I did believe wholeheartedly, as Kuyper did, that Christ is sovereign over ‘every square inch’ of human existence, and I had studied and reflected theologically for years in Latin America. I had even been a Christian Reformed missionary for some time. But how on earth could someone from Latin America have something worthwhile to say without ever having read Kuyper!

She’s short. She’s young and unassuming. She is – obvious yet worth emphasizing – a *woman*. And she’s heading up the Center for Interdisciplinary Theological Studies in El Salvador. Not your ‘typical’ dean, she’s had to learn to use a skirt because most of the students are male pastors from a – broadly speaking – Pentecostal mega church, which 10 years ago most people would have qualified as a sect. The facilitators of the group-study program are Baptist, Nazarene, Reformed, Mennonite and Pentecostal young people, leaders of the Movimiento Universitario Cristiano, an interdenominational student ministry affiliated to the International Fellowship of Evangelical Students. None of them are professional theologians nor ordained ministers; but most of them are members of the local chapter of the Latin American Theological Fellowship. The study material, created by the Kairos Foundation from Buenos Aires, Argentina, is organized around the topics Church, Work, Family and Society, not divided into classic seminary classes like New Testament, Hermeneutics, Life and Teaching of Paul and so on, as in ‘proper’ seminaries. The program has no facility of its own: it goes where the students are and meets in their churches and offices. Although there is plenty of reading, acute social analysis, and serious Bible study, no formal academic papers are produced. The impact of this theological education, instead, includes community, family and church projects like micro-credit for women, youth evangelism, literacy for street children, church planting, an anti-violence campaign in a rough neighborhood, vows for increased respect to their wives, and a recycling project, among others. Churches are being radically transformed as they engage in mission inside and beyond their walls. And this is occurring in the same small, ‘underdeveloped’ country that is blasting off the world charts on account of its murder rate. Amazing!

‘Nazareth! Can anything good come from there?’ Nathanael’s incredulity, recorded in the second chapter of John’s gospel account, is absolutely logical.² After all, the long-awaited Messiah was naturally expected to come from Jerusalem, the local seat of imperial power, the centre of the religious activity surrounding the Temple. In ‘temple vocabulary’, Messiah equals power, equals success, equals popularity, equals security. Nazareth does not represent any of the above. Disregarding history and Scripture, the religious establishment has defined ‘Messiah’ according to the interests of the powerful classes in ways that leave untouched their power and connivance with the

injustices of the Roman empire and its lackeys. Blindfolded by an ideology of power wrapped up in religiosity, the Jewish people are only able to hear the ‘official story’.

Nazareth, that lost, insignificant, underdeveloped spot! Nothing worthwhile would ever come from there! Nathanael’s bewilderment – his disbelief that something good could possibly come from a place other than the one officially recognized as powerful, prestigious, particularly blessed – is not unique. His is the voice of bias and presumption that has echoed even throughout the history of the church: from the Rome of the first Christendom to the secluded monasteries of the Middle Ages, from the Enlightened and reformed first nation-states to the ‘civilizing’ British Empire, from the cross-and-sword brandishing Conquistadores to many mass-evangelists and the current Crusaders against the ‘axis of evil’. The assumption has been that those centres own the pure gospel, the inspired theology, the appropriate ecclesiology and the right ethical answers to the questions of Christian life in the world. But Nazareth! Can anything good come from there? Highly unlikely.

Come and See – the King!

According to the Gospel account, Philip will not take skepticism for an answer. So he challenges Nathanael to get up from his comfortable, shady spot under the fig tree, and to see for himself. Happily, Nathanael does get up; he goes; and he sees. And his face-to-face encounter with Jesus rips off the blinders of prejudice that had made him so skeptical. No doubt now remains. Something – or rather *somebody* – good surely could come from Nazareth! Nathanael would need a lifetime to figure out the implications of his confession: ‘Rabbi, you are the Son of God; you are the king of Israel’. But he got the picture: Not Herod in his guilty wealth, not Pilate, the Emperor’s representative, not Caiphas with his religious power; none of them but this man from that unlikely place was the sovereign ruler, the king of Israel. All he could now do was follow this King, along with other men and women of ‘unlikely’ backgrounds. Along with them, he would come to live within and proclaim a new paradigm, the unlikely, even preposterous reign of the Servant King who affirmed: ‘Did not the Messiah have to suffer these things and then enter into glory?’

Suffering? What a strange concept! Nathanael, as Christ’s followers through history would have to come to terms with the baffling fact that time and time again, the sovereign God of history works, not primarily out of power, wealth or prestige, but rather out of insignificance and weakness. Younger siblings like Abel, Jacob and David are upheld in the biblical accounts instead of the expected elder ones. Foreigners are portrayed as heroes while the sins of prestigious national religious leaders are exposed. Women, those second-class citizens like Deborah, assume leadership in situations in which men have failed. The entire story of God’s gracious action in history is marked by unlikely reversals.

And in the climax of God’s restorative action, the great star protagonist, the grand liberator is described as follows: ‘He was despised and rejected by others, a man of suffering, and familiar with pain’. The son of a young country girl and a simple carpenter in a lost province of Judea, far from the religious establishment of Jerusalem and yet further from the imperial seat in Rome, with no home to call his own, no social security nor life insurance, Jesus lived the life of the poor. He walked the dusty roads and hung out with ‘nobodies’. He touched the untouchables and so affirmed they too had a right to live.

Yes, he did tear off the masks off the gate-keepers of his day, hence wresting power from those that clung to it so tightly. But he did so, not with big armies nor the backing of wealthy supporters; instead ‘he took up our pain and bore our suffering.... He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before its shearers is silent, so he did not open his mouth...’ (Is 53). Not in the least a mismanaged plan nor a failure of execution, the humiliation, the surrender, the piercing pain, the dark aloneness, in sum, the cross itself, was God’s design, his chosen mode of action all along.

Hadn't Jesus greatest temptation been that of carrying out his assigned work, doing all he had been called to do, delivering all the right messages about life and relations, doing his mission, but *without* the cross? Had he not had to flee at times when people were ready to crown him, lest he succumb to the lure of power? Did not a drive towards expediency, efficiency and productivity ever challenge his humble, itinerant ministry among the poor and the marginalized? Imagine how many more people would have heard his message if he had preached it from the High Priest's seat or decreed its obedience from Rome! How much quicker his teaching would have spread if he had gained the favor of rulers and wealthy lords. How much pain he could have spared himself if he had only compromised on some minor points, made his demands more palatable, and worked within the system! Had his soul not cried out in the garden? Is there no other way? Could not God's purposes be accomplished *without* suffering?

Tempted in similar fashion, many evangelicals in Latin America set their trust in numbers. Under the motto 'The more the merrier and most is a must', the race for the biggest building, the furthest reaching radio, and the record number of members is on. There is power in numbers, they say, so the growth of evangelicals is cause for celebration. Power is also derived from association. And under the motto 'We are children of the King', many mover-and-shaker, up-and-coming Christians scramble to mix in with the governing elites and establish business connections that will favor evangelicals' interests. Power is also projected through images and public relations. So under the motto 'God has put you as head and not foot', the gospel is marketed and campaigns are cast wide through mass media and mass music, Christian conferences are held in posh resorts, and contemporary 'apostles' wear, drive and exude the symbols of success. Massive growth, allegiance with state and financial leaders, and the impact of positive images, all crowd out any need for suffering. The days of being persecuted or excluded for one's faith are buried in the past, when we were a minority with no say in the makings of our countries. Today we are powerful!

With sight hindered by these dazzling neon light illusions, many evangelicals are as blinded as the disciples on the way to Emmaus (Luke 24). How could they recognize a Lord who wielded none of those weapons? Few were his followers; and who stood with him in his moment of most utter need? He was abandoned by all – including his Father – alone and ridiculed. No power in numbers. No chance either of deriving power from his social allegiances, surrounding himself as he did, with the nobodies of society. Lastly, he demonstrated no concern whatsoever for people's assessment of his actions, associations and teachings. Far from impressing with pleasantries, he often confronted and called to task precisely the people he should have been drawing in for his campaign. Clearly not what one would expect from a king! An unlikely king from an unlikely place.

A man ahead of his time, Rolland Allen issued a challenge almost a century ago to his fellow Christians that is still relevant today. He mourned the religious and racial pride that stunted their growth: 'We have not understood that the members of the Body of Christ are scattered in all lands, and that we, without them, are not made perfect'.³ He decried the Western self-sufficiency that bred paternalism and denied the new churches an equal standing in Christian fellowship and mission:

We have been anxious to do something for them. And we have done much.... We have done everything for them except acknowledge any equality. We have done everything for them but very little with them. We have done everything for them except give place to them. We have treated them as 'dear children', but not as 'brethren'.

For Allen it all boils down to a lack of faith, not merely in the churches of the rest of the world but in the very Holy Spirit who has birthed, sustained, and enlisted them for God's mission.

Twenty-five years ago, the founders of INFEMIT, like Allen before, faced the challenge: The ‘missionaries’ are *doing* many things, but how much of this work has been done *with* the people? And to what extent are those people being acknowledged as Christians with equal value in God’s kingdom? Missionaries are going, but what, or rather *who*, do they see? Do they see simply ‘the poor’, ‘the underdeveloped’, ‘the unreached’, ‘the victims’? Or do they open up enough to encounter Jesus in the life of their brothers and sisters in the rest of the world? Are their eyes too accustomed to their way of ‘doing church’ for them to recognize other ways as valid and to learn from others? And are their own lives, churches and communities significantly transformed by those encounters, are new insights gained that modify the way they look at the world, their privilege, the inequities of world economy and their responsibility in light of them? Are lasting Christian partnerships established? Or does it all become a faded memory bound in a filed-away scrapbook?

Proclaiming Christ’s Reign Today

Nathanael’s confession rings loud and clear through the centuries: ‘You, the unlikely Messiah from unlikely Nazareth, are the king!’ Now, what form does that confession take for the global Christian church in the 21st century? How are we called to proclaim the reign of the triune God today?

We Proclaim Christ’s Kingship by Identifying Our ‘Accents’ and Allowing God’s Spirit to Transform Us

I grew up in Buenos Aires, and we used to think people from other areas of Argentina had peculiar accents, more musical, more staccato, and so on. In our conceit, we believed ours was the only neutral pronunciation of the Spanish language. In a similar fashion, missionaries, teachers, preachers, and development workers from the wealthy North have often been quick to identify the ‘accents’ of the people they have gone to serve, and the evidences of syncretism in other contexts. But they have been slow to recognize that they too have cultural biases, paradigms, values, and traits that are just as accented. Northern Christianity, for all its powerful mega-churches, theological, and academic institutions, publishing houses, conferences, and so on is still not free of syncretism. All too often the gospel is shrouded in affluence, branded by consumerism, and packaged with power to such a degree that its transformative impact is drowned both at home and abroad. Extricating ourselves from the ruling presumption that effective ministry depends on economic, even military and political power is not simple. We assume mission will flow *from* the powerful centers *to* the impoverished ones.

Before anything else, then, we all need to walk away from our ‘Jeruselems’, with their blinding pretensions of power, in order to truly encounter Jesus and others in unlikely places. We must be willing to embrace suffering as an intrinsic mark of our follower-ship of the Servant King. In our anxious striving to secure immunity against all threat, we run the risk of becoming the monsters we fear. Seeking to avoid pain, and to hush any inkling of conscience, we wrap ourselves in a whirlwind of consumption and build ever higher and longer insulating walls. Everything is susceptible of being bought and sold: shoes and jewels, thoughts and rocks, sex, and, yes, even people. We shop in order not to drop; we consume even one another in order not to feel for one another, not to suffer the pain of our common brokenness. And in this avoidance we coast along, oblivious to the suffering of millions at the hand of the few. Bonk rightly warns in *Missions and Money*:

Failure to counter wealth’s insidious effects upon its missionary endeavors will ensure the continued ebb of the Western churches as a Kingdom force...the richest churches in the world will continue to decline in spiritual fruitfulness despite it frenetic, high profile, technologically efficient activities.⁴

Nothing short of repentance and continuous conversion is called for, at individual, family, agency, educational institution, and church levels. Perhaps we need to return to the whole biblical story in order to see the action of the Triune God from creation to re-creation and allow God's Spirit to move us beyond caricatures of Jesus – Jesus, my individual buddy, my good-luck charm, my password to prosperity – so that, as Nathanael, we can recognize him as supreme King over everything, and everyone. Faithfulness to that King, the only Lord over all we are and have, in turn demands a move away from all idolatry, including consumption, and toward simpler lifestyles, in honest reconsideration of our definitions of want and need. Again, citing Bonk:

Unless we come to see our Western world through the eyes of Jesus and the writers of our Scriptures, we will continue to excuse the personal and collective covetousness and greed that have made us 'great', and above the locked door to the heart of the richest church the world has ever seen will be written – in spending gilt lettering – the word 'ICHABOD'.⁵ And her Savior will remain on the outside (Rev 3.17–20).⁶

Which, we must ask, is our 'accent'? Could it be that engaged response to the cries of lives broken by sin, poverty, injustice and oppression in its many forms – at the hand of unscrupulous employers, of sexual aggressors, of corrupt landowners, of immigration officials, of invading armies, of drugs and alcohol – depends directly on the layers of comfort, satiation and excess insulating us from those in need, whether we live in the North or the South? Might there be lessons to be learned from those 'majority world' churches that not only serve the poor 'out there' but *are* the poor, and wrestle daily with the need to see God and witness to his faithfulness – in the midst of their plight?

Valuable as are global partnership and Northern contributions in the South, Christians in the North need to scrutinize their own churches and explore to what extent we are *being* an alternative and prophetic community in the midst of the pulls of autonomy, individualism, racism, competition, activism, consumerism, and aimlessness which so characterize this society. Faithful action and word proceed from faithful being. Ron Sider rightly posits:

When Christian leaders go to government to call for sweeping structural change, we have more integrity and power when we can say, 'We are part of Christian communities that are already beginning to live out what we are calling you to legislate'. Our call for costly changes in foreign policy toward the Two-Thirds World designed to implement greater global economic justice has integrity only if we are a part of Christian congregations that are already beginning to incarnate a more simple lifestyle that points toward a more just, ecologically sustainable planet. Our call for nuclear disarmament and international peace has integrity only if there is growing peace and wholeness in our families and churches.⁷

Understandably, for a church that for over a century has seen itself as the 'sender', the source of teaching and giving, recognizing a need to change and learn does not come easily. What is at stake today, however, is not merely a recasting of missions for a new era but essentially the renewal of the church itself. More than an institution or even a denomination, Christ's church is called to be the living, breathing, loving community of disciples of the Servant King, empowered, built up and gifted by the Holy Spirit, a new and unlikely community of equals, with interdependent relationships of mutual respect regardless of social stance, ethno-cultural background and gender.

We Proclaim Christ's Kingship by Realigning our Loyalties

Christians are called to remain primarily faithful to the one and only Lord, the One whose lordship was exercised by giving himself away, in life and in death. In God's social ordering, number One is someone *other* than self. Might it not be true, we must ask, that when individual rights are

erected as the baseline for all ethical decisions, personal boundaries are staked out over and against those of others, and personal and national security become the main goal of life, the radical call of the King who gave himself away to others in life and death gets muffled and tucked away?

If Christ's lordship precludes primary loyalty to self, neither does it grant space to hegemonic claims of the nation or ruler of the day. Confessing Christ, not all-powerful Caesar, as Lord cost the early Christians their lives. Nothing less is required of his disciples today. If God's love moves us to reach out to people around the world, might it not be wise to respond to their cries, even at the risk of appearing disloyal to our nation? Christians from places as diverse as Iraq and El Salvador, Palestine and Colombia would concur: an *enormous* contribution of North American Christians to the rest of the world would be the realignment of their loyalties, a discerning separation of the claims of God and those of American national interests, and an adamant unwillingness to legitimize imperial Crusades.

We Proclaim Christ's Kingship When Every Person is Granted 'full Citizenship'

Our precursors, the 16th century reformers, rearticulated the biblical portrayal of the priesthood of all believers: no one is excluded from full, active and responsible citizenship in God's Kingdom. Now, in business one chooses partners with care and background checks. In marriage, possibly, also. (I must confess my guilt in that regard. In my youth, I had vociferously declared I would NEVER marry an American. And here I am, widowed to one and married to another, both *Dutch* Americans!) Under Christ's reign, however, the church is called to never say never, to overcome prejudices and fears, and to receive strangers as family members. *We all* need God to remove our cultural blinders. We all need his Spirit to move us away from positions of 'us' and 'them', of 'either/or' and into sacrificial, covenantal, 'unlikely' partnerships across geographic, racial, denominational, economic, and ethnic borders. Only when we take that prayerful step will all the resources God has given us, including but not reduced to the financial ones, be freed up for God's just purposes in the world. In light of this, we may ask: could not the Northern church, so reliant on its professional, formally educated, officially ordained, and fully paid clergy, pastors, youth ministers, and worship directors, possibly learn from 'majority world' churches with much smaller budgets but visible lay initiative, involvement and responsibility in the life and ministry of the church? The missionary impact of some Northern churches is being transformed as they wrestle to shift from a consumer church, to which members simply attend, to a the missional church paradigm in which members are all actively engaged in ministry. A commissioning service in a local church in Buenos Aires, for example, simultaneously sent some men and women to work with indigenous tribes in northern Argentina and some to an 'un-reached' people-group in Northern Africa, others were sent to university classrooms as teachers and students; some to the business world, others to the marginal community thirty blocks away; others to professional careers as lawyers and doctors, and yet others, to their homes and neighborhoods as home-maker missionaries. All Christians are sent into the world as Jesus was.

We Proclaim Christ's Kingship When Women and Men Take Responsibility for the Impact of Their Actions on Others

The map of Christianity has been re-drawn. The church in the majority world has also become by far the majority church in the world. But the economic map shows not the slightest change: wealth is ever more concentrated in fewer hands, and, with the exception of the ruling elites of many nations, those hands are mostly in North America and Europe. In addition, the natural goods of the earth continue to be exploited mostly by the wealthy minority, who is also responsible for its degradation. Meanwhile, for example, US investment to curb world poverty is dwarfed by its military expenditure, leading economist Sachs to state in 2005, in relation to the US war on Iraq, that 'the

costs continue to mount, at roughly \$5 billion a month, compared with just one billion for the Millennium Challenge Account for all of 2005'.⁸

These are but some evidences of an unjust world order. And the questions from 25 years ago must still be asked today. How long can Christians in the North simply go about their business, untouched by the plight of fellow human beings, including millions of brothers and sisters in Christ, when that plight is avoidable and depends, at least partially, on their lifestyle choices, their tax contributions and the policies they have a say in constructing? How willing are Northern Christians to allow their missionary hearts to be aroused by the voices ensuing from 'unlikely', downtrodden places? A return to godly stewardship will not allow us to sit comfortably in secure homes while millions suffer exposure to the elements and the winds of economic, political and military forces over which they have no control. What might it mean to welcome in our midst and listen to those country-less wanderers knocking at our doors, to those whose voices are muted by the cranking machinery of our sophisticated, technologically driven society? What might it mean to break bread today with AIDS victims, with majority world children, with neglected indigenous peoples, with those in this country and abroad whom 'progress', not Jesus, has left behind? What would our world look like if we not only defended life before birth and preached about life after death but actually ensured life before death?

Opening the Door for 'Unlikely' Contributions

A key question underlies this meeting: *Can* Christians in the East and the West, the South and the North engage as partners in God's reconciling mission in spite of all the differences and distances between them? I am convinced that it is possible, by God's grace. Hope lies not in any of the technological gimmicks and flashy strategies that are being peddled as cures for apathy, dropping attendance, lack of missionary zeal and other such church ailments. Neither does it depend on polished mission strategy, top-notch educational institutions, nor professionally designed plans, helpful as those tools can be.

Hope, rather, rests in the fact that God – the sovereign, triune community of love – is on a mission. When the people of Israel grew stagnant in their privileged position as God's chosen people and neglected their calling to be a light to the nations by living in faithfulness to the covenant with God, they were carried into exile. God did not give up on them but used prophets to call them back to God and even employed a foreign ruler to carry out his plans.⁹ When the Pharisees, proudly assured of their superiority, dared impose oppressive legal burdens on others, John the Baptist reminded them that God could make children of Abraham even out of stones to fulfill his purposes.¹⁰ When the Roman Church had grown so intertwined with political power that it had become abusive, God raised up reformers who put the Bible in the hands of the people in order to continue his salvation story among them. When the expansion of the Western church blinded it to the radical demands of the gospel, voices rang out, first lone ones like Allen's in the desert, and later others, like those of INFEMIT members. In his unrelenting love, God will not give up on his creation nor tire in his redeeming, re-creating mission. As Paul reminds the church in Corinth, 'in Christ, the new creation has come: the old has gone, the new is here! All of this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation'. In recognition that the mission is God's, we no longer need to cling to artificial labels as 'missionary' and 'national', 'home' and 'field', 'old', and 'young' churches. We can celebrate signs of God's reconciling love among us all here and now, and envision together what part we can each contribute, by God's grace, to God's reconciling work.

How can Christians in the North open the door for unlikely contributions from unlikely places? What might God's reconciliation look like inside the borders of this country and around the globe?

Jesus' just reign will be made visible when theological institutions, mission agencies and local churches seriously consider the space they are granting to voices from outside their traditional establishments. To what extent are doors open to majority world Christians on boards, in leadership positions, in strategic planning for mission activity in their own regions of the world? And how willing are local North American churches to include among their pastors and leaders persons originally from the Third World? Might they support multi-national, multi-ethnic ministry teams in major cities as part of their church development efforts? What steps must be taken so that 'Third world' theological and ethical articulations are explored with as much respect as those formulated in this country or inherited from Europe? What self-sufficiencies and guild standards need to be broken in theological institutions so people from unlikely places can contribute? How truly open are our hearts and homes, congregations and schools to the hundreds of immigrants driven from their homes by violence and deprivation? In sum, what ethnocentric or nationalistic prides and imperial pretensions need to be put at the foot of cross to allow Christ – in the shape of our Christian sisters and brothers – to make his home among us?

Far from marginal, these considerations lie at the core of any attempt to renew the church and to involve it in a world-transformative mission that is faithful to the Gospel of Christ, the Servant King from 'unlikely' Nazareth. 'You will see greater things than this', Jesus assured Nathanael, inviting him to a deeper faith. May we too submit our lives, along with inherited patterns and traditions of church life and mission, to the renewing scrutiny of the Word and Spirit of God so that they may peel away our presumptuous self-reliance, weave us into unlikely, loving partnerships as global disciples, and work in and through us God's astounding and good will.

How Can OCMS Contribute to God's Mission in the World?

In light of the previous discussion, does OCMS, after a quarter-century of life, still have a contribution to make to the global church and its part in God's mission? In order to allow you to hear not merely my personal voice, but rather the choir of voices composed by Christian leaders from around Latin America, I posed these questions to graduates, previous OCMS board members and faculty from my region of the world. I trust I can humbly and faithfully represent them.¹¹

OCMS Strengths

Among the significant contributions of OCMS, the Latin Americans interviewed mention the following. OCMS grants students from the global South an opportunity to engage in research at first-rate universities. Also, the modular format has allowed scholars to remain inserted in their contexts of mission, hence maintaining relevance and commitment rather than being uprooted and finding it difficult – or impossible – to reinsert. In addition, Christians who attend OCMS are enriched by the encounter with brothers and sisters from other global contexts and so expand their horizons regarding God's work in the world. This opportunity is not yet available within most of the newly-fashioned educational programs in the majority world.

Areas to Be Strengthened at OCMS

Each and every one of the areas mentioned needs strengthening if OCMS is to contribute significantly to the global mission of the church in the new century. Some concerns are particularly pressing to Latin Americans, many of whom feel they have been insufficiently represented among beneficiaries of OCMS education. That under-representation is attributed to several factors,

including the historical connections of the United Kingdom with Asia and Africa, the language barrier existent for non-English speakers, and the overwhelming financial burden of the program. Scholarship relevant to the church's mission in Latin America is also hindered by the poverty of the OCMS library when it comes to our region of the world and by the absence of faculty specialized in this region who can guide research, offer expertise, and establish necessary connections for professional placement of scholars. If OCMS truly seeks to make a contribution to Christian mission in Latin America, bibliography related to our region, both in Spanish and English, must be made available. In addition to regular faculty, visiting scholars and regional experts can enrich missiological study related to our region.

Deeper Renewal: INFEMIT

Renewal and relevance of OCMS will not take place, however, simply by means of new and improved strategies, nor through technical adjustments to the current action plan. What is called for is a deeper, more comprehensive reinvention, which builds on the original vision that engendered the Center and moves beyond, in humble search for pathways of faithful collaboration across human-fashioned borders for God's mission in the world in the years to come. And how might that occur? The voice out of Latin America regarding OCMS sounds in unison: 'Resurrect INFEMIT!' The specific validity and justification for the existence of OCMS – in light of costs and other limitations, and of new educational opportunities existent within the majority world – directly depends on the Center's insertion within the broader picture of the International Fellowship of Evangelical Mission Theologians.

Resurrected INFEMIT and OCMS

What might this resurrection of INFEMIT look like? And in what way would that 'resurrection' impact the *raison d'être* of OCMS?

Christian Fellowship for Radical Discipleship

At its inception, INFEMIT proposed primarily to constitute a true fellowship, a space of encounter and mutual support for 'Third World' theologians whose radical commitment to an integral conception of the gospel and mission often isolated them and sometimes resulted in outright rejection from mainstream evangelicalism. Friendship and trust constituted solid ground for the exchange of perspectives, models of best practices, and a mutual honing of tools and practices in integral mission. More programmatic partnerships could then grow out of that matrix of inter-denominational, inter-national and inter-disciplinary communion. A reactivation of INFEMIT – which in itself necessitates a renewal in leadership, the contribution of new voices, the creation of new spaces of engagement and exchange – could contribute to steering OCMS away from its current trend that some Latin Americans perceive as one of 'over-academization' in detriment of community and spirituality, essential expressions of faith and mission. The opportunity of sustained encounter with Christians from regions other than the students' own is probably the one most specific contribution OCMS can make to the global church in an era during which homogenizing globalization is also sparking reactionary sectarian and nationalistic prides and prejudices. Lasting bridges of mutual understanding and inter-ethnic reconciliation can be built if they are sought after intentionally through exposure, prayer and fellowship. This opportunity, however, is lost if scholars are simply left to pursue their particular, individual career interests in isolation.

Integral Mission

From the beginning, a rallying vision for INFEMIT members was the awareness of and response to the multiple and complex contextual challenges of their day. They believed the church was sent as Christ was into the world, to carry on the agenda Luke portrays Jesus setting forth in Luke 4. This vision grew out of and bred a biblically inspired and adamant resistance to false dichotomies between proclamation and social action, between righteousness and justice, between word and deed. Today, and although progress along these lines is evident both in ecumenical and evangelical circles around the world, this integral vision has not yet taken center stage. Meanwhile, the myth of human progress is ever more clearly debunked: God's good earth continues to be raped, and abundant life is being ever more denied to ever more people, creating a 'third' world even within the wealthy 'first'. A reactivated INFEMIT could pose OCMS as a neutral and catalytic convener of consultations around the vital issues of globalization and trade, immigration and discrimination so that the Center plays a role beyond brokering the individual projects of a few fortunate scholars with means or scholarships. Essential also is the role of OCMS as a learning community, one that not only results in excellent scholarship but that actually produces leaders who are ready to serve, with a vocation to strengthen the church in its identity and mission as foretaste and agent of God's kingdom.

'Unlikely' Leadership

Another key imprint of INFEMIT was the nature of its leadership: both the dreams and their out-workings were in the hands of people – mostly men, we must sadly admit – from the Two-Thirds World. INFEMIT was an expression of the global South, a space created *by* and not *for* us. It constituted a platform from which the voices of Christians from unlikely places could be heard. Yet more, the 'smell and taste' of the South acted as a hermeneutic key for interpretation of Word and World and marked the offering of its members to the global church. A resurrected INFEMIT is the only body able to tailor OCMS as a reflection of an organic affirmation of Southern leadership in a world that is still very lopsided in its use of power. And OCMS would do well to continue taking intentional steps to guarantee their community members reflect its diverse constituency.

Partnering Stewardship

Meanwhile, and on a related point, although INFEMIT members did come together as 'Third World' theologians, they did not seek to exclude Christians from the wealthier world. They attempted, rather, to engage them in a global fellowship through new expressions of partnership built on mutual respect and accountability. At the core of a resurrected INFEMIT today must be the unquestionable recognition that *all* resources, including financial ones, belong to God. Without an unabashed questioning of current world trends of wealth accumulation in the hands of very few and a creative articulation of alternative economic models within the mission establishment, OCMS will simply cater to whoever is able to pay, the original vision will be buried, and the opportunity for life-transforming stewardship for all involved will be lost. An expansion of scholarships beyond the valuable ones already provided through Langham Partnership International could be accompanied by the creation of a common pool for students regardless of origin, consideration of complementary venues in less expensive places, and effective partnership agreements with educational institutions within Africa, Asia and Latin America.

In sum, OCMS today has the potential of contributing significantly to the formation of disciples of Christ and agents of his Kingdom in our global context. So as we continue our Board proceedings, I invite you to look back, evoking the dreams dreamt by the members of INFEMIT, those who

conceived OCMS, to look out, with eyes, ears, and hearts open to the world OCMS is called to serve, and to look ahead, attentive to Word and World, daring to dream new dreams for the furthering of God's kingdom and God's justice among us.

Postscript

Since the writing of this presentation, INFEMIT has been reactivated through the consolidation of a Networking Team with representatives from Asia, Africa, Latin America, the Caribbean, Europe, North America and OCMS and positions to be filled from the Middle East and the South Pacific. A global Summit was held in March, 2011, under the title 'Now and Next: Together in Mission'. Present were INFEMIT pioneers, current leaders and young people from around the world. Regions are currently following through on the commitments pledged during the Summit, ranging from intentional intergenerational dialogue on, and engagement in, integral mission, concrete research agendas, and continuing work on the integration of faith and public engagement. All these initiatives respond to the vision ratified by the delegates from the regions. INFEMIT seeks to grow as *a Gospel-centered community of mission theologian-practitioners that serves the church in its transformational engagement, both locally and globally.*

Notes

- 1 The original version was presented at the 25th anniversary celebration of Oxford Centre for Mission Studies, June, 2007.
- 2 Gospel of John 1.43–51.
- 3 Allen R. (1962/1912). *Missionary Methods: St Paul's or Ours*. Grand Rapids, MI: Eerdmans, 143.
- 4 Bonk, JJ (2006). *Missions and Money: Affluence as a Missionary Problem...Revisited*. Maryknoll, NY: Orbis Books, 44.
- 5 'The glory is departed': the child born when the Ark of the Covenant was taken by the Philistines.
- 6 Bonk, JJ (2006). *Missions and Money: Affluence as a Missionary Problem...Revisited*. Maryknoll, NY: Orbis Books, 109.
- 7 Sider, R (2006). A Biblically Balanced Agenda, God's Politics, Sojourners, September 27. Available at: <http://blog.sojo.net/2006/09/>
- 8 Sachs, JD (2005). 'The Millennium, 9/11, and the United Nations', in Sachs, JD *The End of Poverty: Economic Possibilities for Our Time*. New York: Penguin Press, 221.
- 9 See Isaiah 45.13 and similar texts, in which the Persian king, Cyrus, is declared an instrument in the hands of God.
- 10 See Luke 3.8.
- 11 Among those interviewed were Fernando Bullón, Paul Freston, Samuel Escobar, René Padilla, Lindy Scott, Israel Ortiz, José Mendoza, Valdir Steuernagel, Omar Cortés, and Marcelo Vargas, all members of the LATF.

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Abstract

The Oxford Centre for Mission Studies has sought to provide holistic theological and missiological graduate education, particularly for Two-Thirds World church and academic leaders since 1983. This article addresses the question, ‘Has it succeeded?’ Originally presented at the 25th Anniversary of OCMS in 2008, this article looks back at the history behind its formation as well as assesses its accomplishments in the first 25 years. But there is value in such an exercise only if it serves the future; what issues need to be addressed if OCMS is going to continue its impact in the next 25 years? This article looks back in order to forge ahead into the future with confidence and resolve.

Keywords

theological education, mission, transformation, INFEMIT

It was the late David J. Bosch who wrote that ‘there is no such thing as missiology, period. There is only missiology in draft’.¹ Ironically, his magnum opus *Transforming Mission* has been hailed as *the* definitive work on missiology. If he were still alive, he would have likely resisted such a notion, yes, because from the testimonies of those who knew him, he was a humble man, but also because he understood the study of mission as theological reflections ‘in the midst’ and ‘on-the-go’. It is ever-changing, not so much in substance (for the gospel will always be the gospel) as in formulation, because of the ever changing times and the ever-new challenges posed by every generation.

Theological institutions that have embraced this truth have proven their enduring worth, because they have tended to remain culturally sensitive and socially relevant. The Oxford Centre for Mission Studies (OCMS) has striven to be this kind of institution for the last quarter of a century. And as it turns 25, we have appropriately gathered together to celebrate.

As part of the celebration, the 25 year mark also occasions meaningful reflection, i.e., an honest look back in order to forge ahead with confidence and resolve. In one way, I am an outsider to the OCMS community. This is my first time actually being here on location, for example, and I have played no official leadership role in any ministries related to the International Fellowship of Evangelical Mission Theologians (INFEMIT), which gave birth to OCMS. But in another way, I

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am also an insider, as one who has taken part in the unfolding of the global holistic missionary movement, of which INFEMIT/OCMS as a unity has played an important pioneering role. As a Filipino-American evangelical community organizer-pastor in the Philippines in the late 1980s and 90s, I considered myself a participant in the holistic missionary movement and therefore a part of INFEMIT/OCMS.² I also became a serious student of the movement as I made it the focus of my doctoral studies between 1998 and 2005.³ And now, as a missiologist who teaches in a seminary in the United States known for its commitment to the whole gospel for the whole world, as well as directs a ministry called Word & Deed Network to help local congregations engage their communities holistically, I continue to consider myself a member of the INFEMIT/OCMS family,⁴ whether it reciprocates and considers me a family member or not! As an insider/outsider then, I offer these past-to-future reflections on INFEMIT/OCMS.

Historical Context

The 1960s proved a decade of fundamental shifts in politics, culture, and morality around the world. While some would describe the '60s as tumultuous, chaotic and even anarchic, others would depict that period as ushering in a new era of freedom and opportunity. The global church certainly did not escape being affected by these shifts, as it found itself amidst intense rethinking concerning the nature and practice of mission. Liberation movements, particularly among Roman Catholics in Latin America, began to flourish, profoundly challenging the church worldwide to champion the poor as a core activity of mission. Furthermore, and not at all unrelated to the rise of liberation theology, church leaders of the Two-Thirds World began to assert themselves as they increasingly exercised their kingdom right in shaping theology, ethics, and mission, and thus ushering in an unprecedented commitment to contextualization.

In Protestant circles, the ferment of the 1960s created the atmosphere for the intensification of the debate between ecumenicals and evangelicals over mission. When evangelicals held two of its own global conferences on evangelism in 1966 – one in Wheaton, IL and the other in Berlin – they did so as an affront to the World Council of Churches, which to them was woefully downplaying the importance of evangelism.⁵ And when ecumenicals gathered for the fourth assembly of the WCC in Uppsala in 1968 and drafted the Uppsala Report clearly defining the priority for mission as participating 'in the struggle for a just society', they also did so fully knowing how this would further distance them from the evangelical community.⁶

Emerging Mission as Transformation

In this fertile dangerous context, another breed of mission theologian began to develop, a breed that I describe elsewhere as 'radical evangelical'.⁷ These radical evangelical theologians and practitioners took seriously the revolutionary call upon the church to change society for the sake of the poor, but who refused to abandon evangelism as part of their interpretation of the historic, orthodox, Christian mission. They saw the gospel as demanding both evangelism and social concern in order, not only to be relevant in contexts of poverty, violence and oppression, but more fundamentally, to be faithful to the very nature of the gospel itself.

Significant markers of this growing movement at the hands of radical evangelicals include the historic meeting in Chicago in 1973 of a select group of North American evangelicals, who joined their sisters and brothers in the Two-Thirds World in calling the church to commit to social justice alongside evangelism as part of its mission.⁸ This paved the way for a more significant marker, namely, the First International Congress on World Evangelization held in Lausanne, Switzerland in

1974. The Lausanne Covenant, the official statement of the watershed gathering, included social responsibility as one of its 15 definitive affirmations.⁹

While radical evangelicals applauded the inclusion of social responsibility in the Covenant, they also made it clear that they wanted it to be expressed more forcefully. Forming as an ad hoc group at the Lausanne Congress, they drafted a statement on ‘Theology [and] Implications of Radical Discipleship’ and presented it to the delegates both as a complement and a corrective to the Covenant.¹⁰ It called for an even deeper commitment to social justice around the world, as it attempted to integrate works of compassion and justice into the task of world evangelization. The fact that over a third of the participants signed the statement and the fact that it was included along with the rest of the official Congress documents testified to the impact of the radical element upon the evangelical missionary community.

However, if the radicals at Lausanne ’74 hoped for more unity on the role that social responsibility played in God’s mission, then they were likely blind-sided by the intense debates that ensued in the decade after the Congress. Among the gatherings in which these debates intensified were the Consultation on World Evangelization (COWE) in 1980 in Pattaya, Thailand, and the Consultation on the Relationship between Evangelism and Social Responsibility (CRESR) in 1982 in Grand Rapids, Michigan. While these gatherings resulted in varying levels of consensus, the fundamental differences between the various schools of thought within evangelicalism concerning the place of social concern in the mission of the church also became more prominent.

It was at a definitive consultation in Wheaton in 1983 under the theme, ‘I Will Build My Church’, that radical evangelicals clearly articulated their understanding of mission. At this consultation, they adopted the word ‘transformation’ as one that succinctly and powerfully captured the vision of the movement, which had been growing and developing in earnest since Lausanne ’74. And Transformationists have shaped and reshaped the meaning of the word for mission ever since. Vinay Samuel and Chris Sugden offered the following definition in 1999: ‘Transformation is to enable God’s vision of society to be actualized in all relationships, social, economic and spiritual, so that God’s will be reflected in human society and his love be experienced by all communities, especially the poor’.¹¹

Ever since the holistic missionary movement took on the name Transformation, its proponents have steadily advanced their agenda throughout the world, urging churches, ministries, and missionaries to refuse to understand evangelization without liberation, church planting without community building, a change of heart without a change of social structures, and vertical reconciliation (between God and people) without horizontal reconciliation (between people and people).

Kingdom Building Blocks: Integration, Incarnation, and Justice for the Poor

Transformationists have based their holistic understanding of mission upon the biblical reality of the reign or kingdom of God. There are at least three founding features of this missiology in light of the biblical kingdom. The first is its kingdom commitment to genuine integration, particularly between evangelism and social concern, which has led to ministering to the whole person – spiritual, psychological, physical, relational, economic, social and political – by the power of the whole gospel. Second is its kingdom commitment to genuine contextualization, i.e., local cultural expressions of the faith, as Transformationists looked to the incarnation of God in Jesus Christ as the model for ministry in the world. According to Samuel, these two kingdom commitments – integration and incarnation – reflected the maturing of mission. He writes, ‘Contextualization [incarnation] and wholistic mission [integration] are the success of the mission

of the last thirty years [referring back to Lausanne '74]... in getting involved and reshaping the whole of life – this is the real development in mission'.¹²

A kingdom commitment to genuine justice for the poor, which underlies the other two commitments, makes up the third founding feature of Mission as Transformation. After all, the original sub-title of the Wheaton '83 Statement on Transformation was 'The Church in Response to Human Need'. Indeed, how to be faithful to the gospel among the poor – kingdom justice – was the inspiration behind both kingdom integration and kingdom incarnation.

Toward Transformational Mission as Education

How is such a movement of kingdom integration, incarnation and justice to be developed, sustained, and advanced? The establishment of OCMS in 1983 attests not only that this question existed in the minds of the movement's early proponents, it also points to one of their primary answers to the question – namely, by high quality theological education.

The Transformational movement has always been, at the core, a theological endeavor that involved deep reflection in the service of responsible mission in the world. Pressing missiological issues undoubtedly evoked the questions that shaped Mission as Transformation, but believing that mission finds its vitality and longevity in well-grounded theology, Transformationists have always held up the importance of doing theology – and doing it well, lest 'theology [take] a backseat to strategic initiatives'.¹³ They knew that solid, research-based, graduate-level theological education was a key to the success of the movement.

Enter: OCMS. If INFEMIT has served as a constant reminder of the central place that Two-Thirds World leadership must play in holistic mission, then OCMS has served as the constant reminder that the church's practice must be firmly rooted in sound theology. Taken together then, INFEMIT/OCMS has sought to provide a viable avenue for quality graduate theological education for the past 25 years, primarily in the service of the church in the Two-Thirds World.¹⁴

In order to accomplish such a feat, INFEMIT/OCMS leadership had to think outside the box, because Western structures of higher education have not been historically friendly to those from the Two-Thirds World who wish to study in their institutions. This is true across the academic spectrum in the West, and theological education is no exception. The 'unwelcome mat' for those from the Two-Thirds World is laid down in a variety of ways.

First, the obvious: the astronomical cost of graduate education. In the United States, for example, '... it costs between \$75,000 and \$100,000 to educate a student through a three-year M.Div. program'.¹⁵ For PhD programs in theology, costs vary, but they range from \$17,000 to \$30,000 per year.¹⁶ Furthermore, Western seminaries and graduate schools are bound by federal law to require international students to supply proof of sufficient funding for the next 3 or 4 years, a stipulation that even many domestic students would be unable to meet. Indeed the cost of theological education prohibits many if not most ministry leaders from the Two-Thirds World to study in the West.

A second type of 'unwelcome mat' is the institutional structures and procedures, that is, the Western bureaucratic machinery as well as Westernized instruction, exams and grades given by Western faculty. Moreover, teaching is done not just in English, but in sophisticated academic English, making communication a major problem between the institution and international students. This is not to make Western institutions feel guilty; Westerners after all should have the right to be Western! But by their very nature, such structures and procedures make it extremely difficult for non-Westerners, as they spend much of their time just trying to understand the system (and fighting off culture shock) rather than contributing creatively to the theological conversation.

And a third type of ‘unwelcome mat’ has to do with content. It is a fact that the theological enterprise has been dominated by the West since Constantine, or at least since the East-West Schism of 1054. As a result, the Western church has set the standard for systematics, church history, ethics, ecclesiology, ministry practice, etc., i.e., what gets taught in seminaries and graduate schools around the world. In order to be considered theologically educated, students have had to go through Augustine, Luther, Calvin, Aquinas, Wesley, Barth, and a few others, as these represent significant periods in the history and theology of the church. There is certainly nothing wrong with gaining knowledge of these church greats; but how does it feel from a Two-Thirds World students’ perspective to learn of these people as the central figures in theology, while the church heroes of their own contexts are relegated to the fringe supporting cast?

For example, in the Philippines, should not Bishop Domingo de Salazar, defender of the native peoples against their maltreatment at the hands of Spanish colonizers, Gregorio Aglipay and Isabelo de los Reyes, resistors of both Spain and America to form the Philippine Independent Church, and Nicholas Zamora, founder of the first national Protestant church, be the central figures, and those who fall within the Augustinian-Barthian continuum be considered the supporting cast for Filipino students of theology? This is a rhetorical question!

INFEMIT/OCMS has tried hard to address these obstacles. By keeping costs down, developing a field-based, mentor-based program, and establishing partnerships with other academic institutions around the world, INFEMIT/OCMS has valiantly attempted to provide accredited theological education primarily for leaders and scholars from the non-Western world, while keeping fresh, creative, holistic, and contextually relevant theology at the center of missiological reflection. OCMS’ self-description says in part, ‘In its 25 years of ministry, we have brought... topics [such as poverty alleviation, social conflict, corruption, community development, the media, education, HIV/AIDS, etc.] into mission thinking with academic credibility and spiritual sensitivity, through post-graduate and post-doctoral research’.¹⁸

How Did It Do? Looking Back on the First 25 Years

This brief look at the place that OCMS intended to occupy within the movement begs the question, ‘How did it do in its first twenty five years?’ First, the facts: more than 80 scholars have graduated from OCMS with PhD degrees¹⁹ and many more with Masters degrees²⁰ as well as with certificates in community development, ethics, theology, and communication. There are 100 students currently enrolled and the numbers increase steadily at approximately 20 % per year. While these numbers may not stagger the minds of institutional growth strategists, they do indicate a promising trajectory of numerical increase.

More importantly than surface numbers, however, is to consider the quality of the results of the program. ‘66 % of graduates are involved in theological education and mission training for the church or para-church organizations, 13 % in evangelism, 11 % in Christian relief and development work, and 10 % in senior church leadership’.²¹ The fact that virtually 100 % of OCMS graduates are involved in work that directly relates to their respective areas of study should stand out in any assessment of an educational institution. Furthermore, the percentage breakdown of the inter-continental body of OCMS alumni and current students consists of 31 % from Africa, 29 % from Asia, 22 % from Europe, 12 % from North America, and 6 % from South America.²² These more qualitative numbers demonstrate an effective educational ministry for a growing number of leaders from around the world, an education that is duly recognized by the body that validates institutions of higher learning in the UK.

What enliven the facts, however, are the testimonies, ministries, and accomplishments of OCMS alumni and current students. In *OCMS: My Story*, 18 alumni and current research students share their life- and ministry-transforming educational experience at OCMS.²³ From bishops to professors to mission executives to those involved in media, OCMS alumni (as well as current students) occupy important posts and have accomplished much. Doug Petersen (PhD 1995), distinguished professor of missiology at Vanguard University in California, USA, was instrumental in making Latin America Child Care (LACC) the largest integrated network of evangelical schools in Latin America and the Caribbean. LACC is a ministry of the Assemblies of God that cares for and educates children in over 21 countries in Latin America. Sister Mary Rita Rozario (MPhil 1997) has been an authoritative voice in India and beyond in the area of sex-trafficking. Joseph Suico (PhD 2003), professor of ministry, church and society, and contextual theology at Asia Pacific Theological Seminary in Baguio City, Philippines, serves as the general secretary of the Philippine General Council of the Assemblies of God. Dario Lopez Rodriguez (PhD 1997) pastors a church in Peru that ministers holistically to the poor, especially to children through meals and education. He also engages in advocacy work, mobilizing the grassroots for structural change on the socio-political level. Corneliu Constantineanu (PhD 2006) serves as associate professor and academic dean at the Evangelical Theological Seminary in Osijek, Croatia. Catherine Nyameino (MA 2002 and current PhD student) was recently appointed as director of the Radio and Television Division of the Adventist World Radio. These are but a sampling of OCMS alumni who have obviously appropriated their theological studies into their respective vocations to make a kingdom difference in their contexts.

The only criticisms leveled against OCMS that I have ever heard had more to do with the difficulty of getting used to the British educational system. One American enrolled in the program, for example, could not understand why he did not have to take any courses. One Filipino complained that he often felt lost administratively; if he wanted to know where he stood on the journey toward his degree, he had to be in constant communication with OCMS staff, and even then, it never felt totally clear. Besides these things, the testimonies of the educational experience at OCMS and the vital ministries that are happening throughout the world at the hands of its alumni demonstrate remarkable success in its first 25 years in having accomplished what it originally set out to do, namely, to provide quality graduate theological education in holistic mission primarily for the sake of the church in the Two-Thirds World.

To the Future: Looking Ahead to the 50th Anniversary

So what about the next 25 years as we look ahead to the 50th Anniversary in the year 2033? If the Transformational movement desires to remain on the cutting edge of God's missionary activity in the world, it will need to pay close attention to a number of current developments, which have significant missiological implications. I contend that the trajectory that INFEMIT/OCMS has created in its first 25 years prepares the next generation of mission theologians and practitioners to respond effectively to these developments. So the first thing that present and future Transformationists need to do is simply to be faithful to the original vision that gave birth to the post-Lausanne movement. Or in *koine* English, 'Just keep on keepin' on!' Building then on that which has already been laid, forward-looking evangelicals need to pay special attention at least to the following five developments.

Word, Work, Wonder and World: Creation Care and Holistic Ministry

First, creation care has increasingly become a frontline issue for evangelicals. It is unusual that evangelicals are on the forefront of any issue, but in the case of the environment at this

particular time in history, secular media, environmentalists, and eco-justice activists are looking to organizations like the Evangelical Environmental Network (EEN) and even the National Association of Evangelicals (NAE) in America for insight and guidance. For example, Richard Cizik, Vice President of Governmental Affairs for the NAE, has been sought out for the last several years to speak on environmental issues in general and global warming in particular, as he has been featured on National Public Radio and television shows such as Bill Moyers' Journal and CNN.

Transformationists need to pay close attention to this issue, as they continue to discover new dimensions of what holistic ministry encompasses. Apparently, integrating evangelism and social concern was but the tip of the iceberg in understanding the holistic kingdom vision. For example, when Pentecostal/Charismatics joined the holistic ministry conversation, they emphasized the power of the Holy Spirit for mission. And as a result, 'word and deed' expanded for many to 'word, deed, and sign'.²⁴ In the same way, evangelicals need to reflect deeply upon the kingdom connection between holistic ministry and creation care.

Not that this connection has been completely ignored; indeed, one can even argue that creation care has always been on the Transformational radar screen. But there is deeper work to be done. As creation care has rightfully become a frontline issue for evangelicals, Transformationists need to do the important work of grounding it into kingdom theology, discipleship and spirituality. In other words, they need to incorporate concern for the environment into holistic biblical thinking, and to expand 'word, deed, and sign' perhaps to 'word, deed, sign, and stewardship', or if one wishes, 'word, work, wonder, and world'.

Mission from Christianity's New Center – the Two-Thirds World

Second, the realization that the center of Christianity has shifted from the North and West to the South and East describes another relatively recent development that has massive missiological implications. This development has been monitored for the last 3 or 4 decades, but it has been popularized most recently by the writings of Philip Jenkins, history and religious studies professor at Penn State University in Pennsylvania, USA. Jenkins' book, *The Next Christendom* obviously went public at the right time, as both academy and church seemed finally poised to accept statements such as, 'The era of Western Christianity has passed within our lifetimes, and the day of Southern Christianity is dawning' and 'If we want to visualize a "typical" contemporary Christian, we should think of a woman living in a village in Nigeria or in a Brazilian *favela*'.²⁵

Missiologically speaking, this has meant a renewed commitment to the development of local theologies and the reshaping of the church according to non-Western categories. Andrew Walls writes, 'The majority of the Christians now belong to Africa, Asia, and Latin America. These regions will increasingly be the places where Christian decisions and Christian choices will have to be made, where creative theology will become a necessity...'.²⁶

Christianity's new center has also meant the dependence upon sisters and brothers from the Two-Thirds World to be the ones primarily to carry out the *missio Dei* in the future. Regarding the latter, missiologist Larry Pate wrote in 1989 that '... a large part of the future of missions belongs to the missionaries of Latin America, Africa, Asia and Oceania'.²⁷ The now 20-year old statistics that Pate used to back up such an assertion have only proven truer today.

The Transformational movement is ahead of the curve in this regard as theological and ecclesial realities in the Two-Thirds World served as one of the key motivators that gave birth to INFEMIT/OCMS. Mark Lau Branson's and C. Rene Padilla's *Conflict and Context*, the late Kwame Bediako's *Theology and Identity*, and Hwa Yung's *Mangoes and Bananas* exemplify the

Transformational commitment to the importance of local culture in theology and mission.²⁸ Transformationists need to build upon this foundation of contextual theology and develop a radical evangelical version of global mission-sending that flows out of the new center of Christianity. As nations in the Two-Thirds World increasingly send missionaries throughout the world, they will need to be equipped to do so with a holistic, contextual vision, the kind that has advanced at the hands of Transformationists for the last 25 years.

Glocal Theology

Third, although space will not allow for a fuller discussion of the phenomenon of globalization, a list of contemporary issues that have implications for mission certainly cannot exclude it; for indeed the age of globalization is upon us. Sociologist David Held and his colleagues provide a general definition of globalization as a ‘... widening, deepening and speeding up of global interconnectedness’, which has an all encompassing impact upon the world.²⁹ In the age of globalization – where both a market-based global culture (McWorld) and the proliferation of anti-globalization local cultures (Jihad) – co-exist nervously, scholars of all disciplines have been compelled to deal seriously with the global-local relationship.³⁰

Missiology is no exception, as our increasingly interconnected, interdependent world calls for an understanding of the mission of the church in terms of the global and the local. It calls for the development of *glocal* theology, i.e., an understanding of God, gospel, church, and mission that negotiates global and local realities. Unlike typical globalization discussions, which pit local and global realities against each other, mission theologians need to be more creative and dialectic, understanding the relationship between global/universal and local/particular notions not as polar opposites but as necessary complements.

Transformationists have through the years championed local, cultural theologizing, but without doing away with a transcultural God and universally applicable truths concerning God. In other words, they have maintained a responsible global theology amidst the strong winds of postmodernism and postcolonialism that blow against it. In this light, Transformationists seem well poised to avoid both ‘globalism’ (where a meta-narrative of God is imposed upon all cultures) and ‘localism’ (where local renderings of the faith fail to inform any kind of global understanding). They are in a position to develop a *glocal* theology of mission that will help the church to address the issues of our globalizing world more effectively as well as challenge the detrimental forces of ideological globalization. To draw out the complexities of a *glocal* theology is an essential task for Transformationists for the next 25 years and beyond.

The Ephesian Moment (with a Nod to Andrew Walls)

Fourth, and not at all unrelated to globalization, the diverse peoples of the world find themselves next to each other living in the same neighborhoods, shopping in the same marketplaces, eating in the same restaurants, and enrolling their children in the same schools. In light of this reality, the Christian community is undeniably living in an ‘Ephesian moment’. Coined by Andrew Walls, ‘the Ephesian moment’ refers to that brief time in church history when two cultures came together to experience Christ and to form the body of Christ.³¹ ‘... In our own day’, writes Walls, ‘the Ephesian moment has come again, and come in a richer mode than has ever happened since the first century’.³² And again, ‘The Ephesian moment... brings a church more culturally diverse than it has ever been before’.³³ Not just two cultures, but many cultures are coming together to comprise the world church today, increasingly resembling the eschatological picture of every tribe and nation

worshipping the one God in Revelation 7. Indeed the church has the unprecedented opportunity to come together to form the cultural mosaic that the gospel has always called for.

However, just because the moment is here does not automatically make for a culturally diverse church. Indeed there is a sector of God's people that may still suffer from a misappropriation of the homogenous unit principle (HUP) and therefore operate under the notion that the best way to evangelize the world is through evangelists going to their own respective cultures with the gospel, and thus planting and establishing monocultural churches. Most Transformationists have been suspicious of the HUP, precisely because it carries with it the tendency to undermine the multicultural nature of the biblical gospel. At best, they see the HUP as penultimate, i.e., as a logical, practical truth that the communication of the gospel happens best when it occurs between people belonging to the same culture. But church and mission cannot stop there. The ultimate goal must be to reflect what is coming – namely, the coming together of the diverse cultures of the world, healing divisions that have caused alienation, misunderstanding, pain and suffering between peoples, to come reconciled together in Christ to the eschatological banquet to worship their common Creator, Savior, and Lord. Because of this conviction, there is every reason to believe that Transformationists will seize the Ephesian moment and make the best of it. INFEMIT/OCMS will need to build upon its sturdy commitment to contextual theology with a strong emphasis upon the development of an intercontextual theology if it wants to move effectively into the future.

The Transformational commitment to contextuality should remain strong, but it needs to shift its energies from affirming culturally-specific expressions of gospel and church to bringing together diverse peoples to reflect the intercontextual nature of the body of Christ. This shift cannot be an abandonment of contextual theology, but rather a way to bring contextual theologies together for the sake of completing the Body. Walls says it succinctly when he writes, 'The Ephesian [way] shows each of the culture-specific segments as necessary to the body but as incomplete in itself'.³⁴ To the extent that the Transformational movement develops an intercontextual theology, taking advantage of the Ephesian moment, the next 25 years will bear much fruit.

Non-Traditional, Global, Theological Education

Lastly (though there are undoubtedly other issues), mission theologians have increasingly questioned the effectiveness of traditional approaches to theological education, and by doing so, they have set in motion non-traditional ways of training Christian leaders. Bernhard Ott's doctoral work demonstrates this new direction. While acknowledging the three main influences of Bible school, university and seminary that have informed (and continue to inform) theological education, Ott calls the academy to move beyond these by finding a secure primary place for mission in the curriculum as well as developing creative ways of delivery.³⁵ As the foundations of the Enlightenment worldview increasingly weaken and crack (some say they have already crumbled), traditional theological education, which has relied upon these foundations, has become more and more inadequate. For example, not a few missiologists, including Mykelbust, Newbiggin, Bosch, Ott and others, have pointed out the unbiblical separation of academic theological inquiry and mission; for theology has no life apart from mission and vice versa. Unfortunately, many theological institutions have ignored this truth, and consequently, they either relegate missiology to the exotic or eliminate it altogether from the curriculum. This flies against the face of the truth that 'mission is the mother of theology'.³⁶

OCMS, the theological keeper of the Transformational movement since 1983, has been on the cutting edge of experimenting with non-traditional theological education on both fronts of the

mission/theology integration and of its creative delivery. Regarding the integration of mission and theology, this constitutes the very *dna* of OCMS; so by its very existence, it challenges the Enlightenment-ridden paradigm that erroneously separates theory and practice.

As to its delivery, OCMS leaders have sought to create a field-based graduate program that relies on academic partners around the world, while basing its operations in the UK. The program requires only minimal residency in Oxford (6 weeks a year after an initial 10 weeks), but maximal involvement with approved mentors from the students' respective countries. This field-based, mentor-based, partnership-dependent delivery system has challenged traditional structures to be self-critical and to consider changing fundamental approaches to theological education in order to meet the needs of a changing world.

In order for INFEMIT/OCMS to remain cutting edge in this area, it needs first simply to resume keeping mission and theology integrally intact and to continue its creative thinking regarding delivery, particularly by the development of its global partnerships. If there is a place for growth, it seems to be here. Much energy needs to be expended in strengthening existing partnerships and forming new partnerships with academic institutions around the world. Imagine what would happen if OCMS become the MA and PhD programs for the many seminaries and Christian universities around the globe. These traditional schools would begin to recover the mission-theology connection and train their students accordingly. Moreover, a truly intercultural, global theological education would grow and flourish. As Samuel celebrates, 'This is one of the strengths of OCMS – it is international scholarship, not just local scholarship'.³⁷ This can be said of theological education in general if schools that 'get it', such as OCMS, would establish strong partnerships with other theological educational institutions around the world.

Special focus on at least to these five current missiological issues – 1) holistic mission with a renewed emphasis upon creation care, 2) mission *from* Christianity's new center, 3) the development of a *glocal* theology, 4) the development of an intercontextual theology, and 5) the ongoing formation of non-traditional theological education – will occasion a 50th anniversary in the year 2033, a celebratory time when the future family of INFEMIT/OCMS can thank God for advancing the holistic, contextual vision of the gospel for all, especially the poor.

Notes

- 1 Bosch DJ (1991) *Transforming Mission*. Maryknoll, NY: Orbis, 498.
- 2 I was in the Philippines from 1989 to 1998 under the auspices of a small, U.S.-based mission agency called Action International Ministries, through which I helped to establish a Filipino Christian community development organization LIGHT Ministries.
- 3 My dissertation has evolved into book form, entitled *Transformation After Lausanne: Radical Evangelical Mission in Global-Local Perspective*, Oxford: Regnum Books (2008).
- 4 I serve on the faculty of Palmer (formerly Eastern) Theological Seminary, as well as direct Word & Deed Network, a ministry of the Evangelicals for Social Action/Sider Center for Ministry and Public Policy.
- 5 Hedlund R (1997) *Roots of the Great Debate in Mission*. Bangalore, India: Theological Book Trust, 156–163.
- 6 Hedlund R (1997) *Roots of the Great Debate in Mission*. Bangalore, India: Theological Book Trust, 223–232.
- 7 See Tizon, *Transformation after Lausanne*, 3–4, for a more detailed definition.
- 8 'The Chicago Declaration', in Sider RJ (ed.) (1974) *The Chicago Declaration*. Carol Stream, IL: Creation House, 1–2. In this same volume, some of the original signers of the Declaration, including Samuel Escobar, Nancy Hardesty and Jim Wallis, offer their reflections.
- 9 'The Lausanne Covenant', in Douglas JD (ed.) (1975) *Let the Earth Hear His Voice*. Minneapolis, MN: World Wide Publications, 3–10.

- 10 'Theology [and] Implications of Radical Discipleship', in Douglas JD (ed.) (1975) *Let the Earth Hear His Voice*. Minneapolis, MN: World Wide Publications, 1294–1296.
- 11 Sugden S (2003) Transformational Development: Current State of Understanding and Practice. *Transformation* 20(2), 71.
- 12 Samuel V, cited in Sugden S (2000) *Gospel, Culture and Transformation*. Oxford: Regnum, 20.
- 13 Samuel V and Sugden C (1999) Introduction, in Samuel V and Sugden C (eds), *Mission as Transformation*. Oxford: Regnum, xi.
- 14 INFEMIT and OCMS as separate institutions are currently redefining their relationship, but I continue in this paper to keep them together as sustaining symbols of Mission as Transformation.
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A history of the Oxford Centre for Mission Studies: A Personal Memoir

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Abstract

OCMS, started to address the potential drain of leadership in the Global South Churches through post-graduate studies in the West, is an institution to advance the holistic gospel through research and publications. Studies were rooted in mission engagement with access to the global conversation and with university validation. The Centre's home in St Philip and St James is traced as well as its culture of community, hospitality and prayer.

Keywords

evangelical, holistic, mission studies, Oxford, research, university

This is a story of how a work of God was established from a vision, and a first deposit in the bank account of 50 pence. It is recorded partly to show how this work began without an endowment or major funder in order that others, with very limited resources but with a vision for what needs to be done, can take heart and encouragement.

At many points it was touch and go whether OCMS would survive. Its growth followed the life cycle of an institution – a birth not without difficulties, a vulnerable and risky infancy, a childhood learning its role, teenage years when it tried its hand at everything – research degrees, Masters degrees, publishing, summer schools, young adulthood when it conceived and brought to birth children in the form of other courses and programmes in other institutions, and maturity when it is settled and comfortable with what it can and cannot do. OCMS will reach the period of aristocracy when the executives are more worried about the quality of chairs they sit in, and who sits where, than the work of the institution.

How Was it Conceived?

OCMS was founded in 1983. It was a time of ferment in the evangelical mission world. This ferment was expressed in global mission conferences.

In 1974, the Lausanne Congress brought together those evangelical mission groups who had found the merging of the International Missionary Council and the World Council of Churches

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(WCC) to be a bridge too far, especially when the theology and missiology of the WCC was departing further from scripture.

At the congress, the Radical Discipleship group built on the presentations of Samuel Escobar and Rene Padilla from Latin America, and contributed a statement on Radical Discipleship. This both supported the Lausanne Covenant, and also pushed for a more integrated understanding of the wholeness of the gospel.

In effect the Lausanne Covenant brought into the open, and affirmed as central to evangelical obedience to scripture, activities of many evangelicals in demonstrating the claim of the Lord Jesus Christ on the whole of life, expressed in the terms of those days in both evangelism and social action.

The Lausanne Covenant triggered a decade of discussion and debate. The global gatherings at which these took place provided a meeting place for a number of graduate theologians who were returning to leadership in their own countries from doctoral studies in the Bible and Theology in Europe and North America. These mission scholars were familiar both with the global conversation and the realities of mission in Kenya, Ghana, Argentina, Pakistan and India. As they engaged their biblical understanding with the priorities of their cultures in engaging with poverty, illiteracy, resurgent religions and political ferment, they discovered themes and resources in the scriptures which were not the usual topics of evangelical discussion and debate: justice, good news to the poor, religious dialogue, the kingdom of God, the social and political ministry of Jesus, and nation-building. However, in these same mission conferences where they met, these topics did not find an easy place. At the 1980 Pattaya Consultation of the Lausanne Committee, it was necessary, as it had been at Lausanne, for a fringe meeting to be arranged outside the normal programme where these matters were raised and a statement sent to the organising committee.

So at the Pattaya Consultation a number of processes began. Some of the mission scholars met and agreed that it was necessary to convene a global mission gathering where themes of the holistic gospel could take centre stage and be thought through.

They also agreed to form a fellowship that would support one another in their reflections and their ministries. This eventually became the International Fellowship of Mission Theologians (INFEMIT).

This vision became a reality in March 1982 at the First Conference of Evangelical Mission Theologians from the Two-Thirds World. The conference held in Bangkok, Thailand focused on Christology, and published its papers as *Sharing Jesus in the Two Thirds World* edited by Vinay Samuel and Chris Sugden (Eerdmans, 1984).

The conference represented partnership between Christian leaders from Africa, Asia and Latin America, and those with concerns for the holistic gospel from Europe and North America.

One of the first items to be discussed as a follow up to the conference was 'succession planning'. The issue was this. These leaders who gathered were in their late 30s and early 40s. They had taken graduate studies in the west. But they had noted that over 70 % of those who had been identified as 'emerging leaders' and taken such studies with them had remained in the west. This was often for fully understandable reasons to do with the inculturation of their families and their children's education during the 3 to 4 years study in the west. Bonds and pledges had proved of no avail in stemming this drain of potential leadership in the Two-Thirds World church to the Western church.

Two tasks presented themselves. First, there needed to be an institutional centre to take forward the agenda of the holistic gospel. There needed to be publications to promote it as a missiological agenda and develop its biblical foundations. There needed to be scholars to research its application. There needed to be think tanks to bring together those who had been inspired by its vision to work out its implications in particular areas – urban mission, development, and other faiths. This need

was further underlined by the culmination of a process of debate that had started at Lausanne of the relation between evangelism and social action in the mission of God. In June 1982, soon after the Bangkok Consultation, the preparation meeting took place in Michigan for the final conference in that process to be entitled 'The Church in Response to Human Need'. The conference itself took place in Wheaton in June 1983 and coined the term 'Mission as Transformation'. But all this would remain as theoretical ideas if there was not an institutional presence to draw together and, inspire and promote this understanding.

But a second task also presented itself. Who was to take this agenda forward? Where were the people who would give leadership to this understanding of mission? The conclusion was that they had to be grown. The experience of the mission scholars in their own ministries in Africa and Asia was that they could not teach old dogs new tricks. They had all found younger Christian leaders and nurtured and taught them in this new approach. They were concerned, however, that if they were introduced to the global conversation in their graduate studies in the established western institutions, that first of all they might not return (see previous paragraph), and secondly that those institutions were not equipped to enable them to do the reflection and study necessary. There were established curricula and forms of study that would actually have to be unlearned if this new approach was to establish its own life. This would require enormous funding and time.

The question was therefore asked: Might it be possible to have the best of both worlds: to root research studies in the place of mission engagement, and at the same time enjoy access to the global conversation, make its own two-thirds world contribution, and receive its appropriate accreditation?

At the Pattaya Consultation, Rev Vinay Samuel from India came with a colleague from India, Rev Chris Sugden, a new missionary from England, and met Dr David Cook, an ethics lecturer at Oxford. With the other scholars, Dr Rene Padilla, Dr Kwame Bediako, Dr Orlando Costas, Dr Ron Sider and Bishop David Gitari, they envisioned a process by which scholars could come with research topics in the field of holistic mission, be enrolled in a research institution for a post-graduate degree, spend 6 weeks to 3 months a year there, and for the remainder of their year be involved in their normal mission calling in Africa or Asia. This process would root the scholar in their own mission setting, it would derive study and research topics from the reality of that setting, it would avoid the need to relocate the scholar's family to the West and thus avoid the pressure on the scholar to relocate permanently. At the same time it would provide accreditation that could command global respect in the global conversation.

Where should the research institute be located? The United States had a number of well-established mission centres. Could a two-thirds world institute be developed there? The answer was no, because the accreditation process for research degrees would not allow the development of the non-residential component. United States educational processes were at that time focused on guaranteeing quality by buildings, libraries, presence of qualified faculty and control.

Could it be centred in Bangalore or Nairobi, well-established theological centres in India and Africa? This would certainly attract significant funding as it would be symbolic of a supposed 'coming of age' without dependence on western education. However, the leaders of OCMS saw a downside: it could be easily sidelined from the global conversation and ghettoised. Those leading the international debate would still be those schooled in the traditions of international scholarship rooted in Europe and North America. The failure of the Liberation theologians to establish their educational approach outside Latin America was an object lesson.

By happenstance, David Cook was able to identify a development in the United Kingdom higher educational world where the need to enable people in employment to engage in research had been recognised. The Council of National Academic Awards had established a process of

accrediting research based on non-residential study. This gave a freedom that was compellingly attractive. In addition, some scholars at Oxford had expressed a concern to make its substantial theological resources available to the growing world church. David Cook's presence in Oxford and Rev Chris Sugden's familiarity with the city, having studied there, was held to be a valuable resource to be explored.

Over 1982–1983 Dr Orlando Costas personally encouraged and commissioned Rev Vinay Samuel to take responsibility to make this venture happen. The founding fathers asked Chris Sugden to return with his family from India to Oxford to work with David Cook to establish the institution.

Where Was It to Be Located?

In June 1983, Vinay Samuel asked Chris Sugden to travel through Oxford from India en route to the conference at Wheaton, Illinois on 'The Church in Response to Human Need.' Specifically, he asked if he could discover a redundant church that could be a possible location for OCMS. Samuel had been inspired by the work that Dr Patrick Sookhdeo had done at St Andrew's Plaistow in making a large Victorian church into a worship centre and offices.

Sugden stayed with the Rector of St Ebbe's, the church which he had attended as a student. By that time Rev Keith Weston was the Rural Dean of Oxford. Chris asked Mr Weston what might be available. Keith Weston replied to the effect that the question was very timely because there was a real problem for the Oxford Deanery – what to do with St Philip and St James Church in the Woodstock Road.

This church had been the flagship of the Oxford Movement, opened in 1861. With the amalgamation of the parishes of St Giles, St Margaret's, and St Philip and St James in 1982, one of the three churches had to be declared redundant. Though the most famous, it had been decided to dispose of 'Phil and Jim'. This was perhaps because it was dark inside and quite cold.

Rev Keith Weston spelt out the problem: the Roman Catholics did not want it (as a possible cathedral), because if any church was to be a cathedral for them it would be St Aloysius in St Giles; the Simon Community (for the homeless) had expressed interest in it as a night shelter, but the North Oxford Community had raised objections. The Muslims found it unacceptable because the stained glass representations of the 12 stations of the cross could not be removed. St Anthony's College next door had reviewed the possibility but thought that the long term upkeep would be too expensive. What would happen if the roof needed replacing? It had remained empty for a year and was getting overgrown and the object of break-ins. Windows had had to be boarded up.

Chris Sugden visited the estate agent who was handling the disposal, visited the church, and made a formal offer of one pound for the building.

It was decided by those setting up OCMS that the location was excellent, right in the heart of the post-graduate institutions: next door to the Latin American Study Centre, the Middle-East Study Centre, the European Study Centre, the Centre for African Studies and the Centre for the Study of African Economies.

However the consideration of the offer would take some time. So when Chris and Elaine Sugden with their children removed to Oxford from India in August 1983, Chris and David Cook arranged for accommodation in a room in Westminster College on Harcourt Hill, overlooking Oxford, where David Cook was Head of the Department of Religious Studies.

However, this room had no phone facility. So in the first week in the room Chris Sugden sat at the desk and looked out on Oxford at the imposing tower of St Philip and St James, academic Oxford's most northerly spire. It was currently serving as a storage place for a collection of harmoniums, and for unrequired church furnishings.

The thought came to Chris: would not the diocese prefer to have St Philip and St James occupied rather than left empty? So he approached the Diocese of Oxford and suggested the following: that OCMS would rent the church from the diocese for the period while its proposal to buy it was being considered. If the proposal was turned down, then they would without prejudice leave. He offered £10 a year rental.

The diocesan secretary, Mr Terry Landsbert, agreed to the proposal, and dispensed with the rent. So in the last week of September 1983, Chris moved in with tea chests that had come with his goods from India, an old door as a desk top and established an office in the clergy vestry. There was one power point outside in the main building for desktop lighting, and a phone line was installed. In 1986 Garry Ginter from Chicago donated an early IBM computer in 1985, such as are now seen in museums, on which the first programmes were Wordstar. Part of Garry's hope was that OCMS would link up with a global messaging service based on telexes.

Chris did a bit of tidying up. He moved the harmoniums into a smaller space in the lady chapel. A week later their owner had removed them altogether.

It came as quite a shock, returning from India where much Christian work was done on very slender resources, suddenly to take on willingly, 6000 square feet of redundant church building in the centre of Oxford as part of mission engagement. But there was a sense of stewarding a resource that had been entrusted to the OCMS team.

The first question was whether this could be a long-term home. The church would require considerable modification to be useful as a study centre. It was also a grade 2 listed building. Would consent for modifications be given? If not, there was no point in trying to purchase it.

So the long process began of developing plans and seeking planning permission. The first architect contacted at what was then The Oxford College of Advanced Technology in Headington (now Oxford Brookes University) proposed what became the final plan of the building, to make its access through the north side, at the back, rather than at the west door from the road. Access would therefore be through the vestry and easily controlled. The first architect was soon overwhelmed with other projects and introduced a colleague, Mr Robert Franklin, a restoration specialist, who became the centre's architect for 23 years.

In close conjunction with Mr John Ashdown, the Oxford City Conservation Officer, a set of comprehensive plans were drawn up. This involved removing the pews and the organ. The pews were taken by the late Rev Brian Brindley to All Saints Reading. Brian, described as a colourful Church of England clergyman, also took the stone altar from the lady chapel and the reserved sacrament. The organ was sold by the diocese to Headington Church, where CS Lewis had worshipped. The plans also involved bringing the organ loft into use and converting the choir vestry into a kitchen/refectory.

Chris Sugden and Rev Bernard Brown, the Diocesan Redundant Churches Officer, went to London to meet the Church Commissioners' Architectural Committee. The plans were presented. The chief architectural adviser was profuse with her apologies. OCMS had put a great effort into developing these plans, but would have to be disappointed because even if the Church Commissioners approved them, the City Planning Department would never approve. Chris Sugden was delighted to be able to inform the committee that the plans had been drawn up with the advice, and in the case of the main seminar room at the west end, at the specific suggestion of the City Conservation Officer.

The plans were approved and OCMS could move forward with a formal proposal.

By 1986, the Diocese Advisory Committee (DAC) met to discuss the proposal. On the day the committee was due to meet, an article appeared in the Oxford Times indicating that the Diocese was considering plans for the famous church of St Philip and St James: plans put forward by a group to use the church as a museum for ecclesiastical vestments. This was clearly a spoiling tactic.

Late in the afternoon of that day, a member of the DAC, the Revd John Gawne-Cain, the vicar of St Margaret's with St Philip and St James, informed Chris that the DAC had decided to offer the church to OCMS, by one vote, and that he had voted for the OCMS proposal. The price had increased – to £20,000, which could be paid in three instalments with a 5% mortgage.

The question was then could OCMS afford this? A local proto-management group was convened to advise consisting of Dr David Young, the founder of Oxford Analytica and Rev Keith Weston. Their advice was that since most of the land in central Oxford was owned by the City and University, this was a once in a century opportunity that should not be missed.

A funding letter was sent out, signed by the former Archbishop of York, Stuart Blanch, a friend of Chris Sugden, Bishop Stephen Neill, a friend of Vinay Samuel from India and Cambridge, and Canon Alan Neech, former General Secretary of Crosslinks, the missionary society Chris had worked with in India.

The letter met with many rejections and good wishes. But one letter came from the Neville Russell Trust which specialised in helping new ventures with the promise of £12,000. Its writer continued funding the centre long after retiring from Neville Russell, through the Precision Trust.

Confirmation had come and OCMS was able to put down the first payment of £10,000.

Among later donors to OCMS was a famous evangelical foundation, whose secretary came to view the building and noted, with some surprise, that the work of OCMS had been able to be established without their involvement. They subsequently themselves invested to a small extent in OCMS's work. They made their major investment into another Oxford institution which folded after 15 years.

Other agencies positively resisted the founding of OCMS. When it was founded in 1983, the centre of mission society education was the Selly Oak Colleges. A leader there indicated very clearly that OCMS had no right to exist, since any research in mission should be based with them. Within 20 years, Selly Oak Colleges were dissolved and wound up.

There were others who were consulted by overseas partners for their view on OCMS. Martin Conway, formerly with the British Council of Churches, was one who gave the green signal to the Evangelisches Misionswerk of Germany to be a significant donor.

OCMS deliberately chose not to seek anyone's permission to start up. It deliberately did not seek partnership with the mission agencies in Britain, but rather with the academy, which at that time insisted on academic freedom.

It developed its own network of donors. It broke the mould of the usual British approach to establishing a board of a Christian organisation. After 20 years, it appointed to the board those willing to invest in its work and encouraged other board members to be investors.

Refashioning the Building

The work on refashioning OCMS was undertaken through the good offices of OCMS's first and longest serving treasurer to date, David Bussau from Australia. David was the founder of Opportunity International, a Christian micro-finance ministry, beginning in Bali, then expanding to the Philippines, and in the late 70's and early 80's working with Vinay Samuel to develop the movement in India. David, himself a professional builder, persuaded good friends of his from the United States to form a working party in the summer of 1986. They cleared the path around the back of the church; knocked through the wall from the clergy vestry to the kitchen to provide an entrance. In clearing the choir vestry, they discovered that a set of shelves used for choir music storage actually hid an original bricked up doorway. This was opened up and is now the main entrance of the centre.

Thus by the end of 1986, OCMS had an office, a refectory area, and cloakrooms in what had been the flower-arrangers' area at the back of the choir vestry.

OCMS's own needs did not require the use of the whole building. The organ loft was let out to two newly established organisations: Quality and Equality, and SIMA UK. Quality and Equality was founded by Dr Mee-Yan Judge, partly as therapy after the devastating loss of two babies through cot death. Mee-Yan has been a major supporter, counsellor to and investor in OCMS. She devised a series of management seminars on Christian leadership which were offered to the OCMS and wider Christian community in 2004. From these Mee-Yan was requested to do major consultancies for the International Fellowship of Evangelical Students and other Christian organisations worldwide. SIMA UK was founded by Dr Nick Isbister, whom Chris Sugden had known as a participant in a Christian summer camp. SIMA specialised in giving career consultancy and head hunting for Christian organisations. Rev Andrew Wingfield-Digby, the founder of Christians in Sport came to see whether OCMS would have suitable facilities for his fledgling organisation. Mee-Yan Judge's advice that OCMS should bring the whole building into use meant that Q and E and SIMA eventually found new facilities for their own expanding work. But for some time, the OCMS building was an incubator for these two organisations that were, like OCMS, starting out.

The next stage in the development of the building took place in 1994 with the conversion of the nave area into a library and study facility. The requirement of the plans were that the whole modification could be reversible so that if ever the Centre left the building, it could be restored to its original state. The plan was to undertake the modification in three phases: the central library and study carrels, the seminar room, and the organ loft.

The plans were put out to tender. One firm's tender came in at a far lower price than anyone else's, by a factor of 30 %. The requirement was that the whole project be completed in one phase. The reason was that the firm, Alfred Groves, was facing bankruptcy at the time of the building slump and would have to close after over 300 years. They even offered to replace the Japanese oak that had been specified for the wooden construction with English oak.

The underfloor heating was put in by laying a plastic sheet over the Victorian piazza style tiling, laying plastic heating pipes on top and covering the whole in six inches of concrete. The heating did not heat the air, but people's bodies up to a height of seven feet. So no attempt was made to heat the high open space of the 60 foot-high roof. The heating of the nave was transformed. No one has ever been cold in OCMS when this heating has been working.

The final stage of the conversion of the building for OCMS use took place in 1994 and is commemorated by a brass plaque recording the donors. (In fact it is commemorated by two plaques, since the engraver made mistakes in the first one.)

The vice-chancellor of the Open University (into which the Council of National Academic Awards had been absorbed) attended the commissioning of the OCMS building in 1994 and affirmed the place of a Centre for Mission Studies in the work of the Open University. Regrettably some of his successors in the academic management of the OU have not seen it that way.

University Affiliations

The vision of OCMS is to provide access to a university system in the western world through which Christian leaders, especially from Africa, Asia and Latin America could undertake research degrees up to doctorate level while resident for the most part in their own countries.

The first validation was carried out by Stewart Weir, the administrator of the Council of National Academic Awards (CNAA), in 1986. He visited the Centre, and assessed the access it had to libraries in Oxford and academics. He judged that it was capable of providing the appropriate

environment, support and resources to enable people to register and complete PhD programmes under the CNAA.

The CNAA also validated the polytechnics in the United Kingdom. The polytechnics wanted to become universities and the Conservative government wanted to increase the number of university places. Kenneth Clark, the Education Secretary, therefore proposed to give all polytechnics charters. It was pointed out to him that the CNAA also validated the degrees of a further 80 institutions. His recommendation was that they should affiliate with their local universities. OCMS joined with these institutions to meet with officials of the Department of Education to advise them that had the local universities in question been adequate to meet their academic needs, they would not have gone to the trouble of seeking separate registration with the CNAA. These institutions were also very aware that their local university could act in quite a predatory manner, giving initial recognition, but then absorbing the institution, and its assets, totally into its structure. To anticipate the next stages of the story, this is exactly what happened to the institutions that joined the Open University.

However, at this stage, the proposal was made, by OCMS as well as by others, that the CNAA seek recognition by the Open University, given that both were devoted to extending the frontiers of university education to non-residential studies. While this proposal was being considered, OCMS with other institutions framed plans for establishing a new university altogether to embrace these 80 institutions. Further meetings took place with the Department of Education which led to the CNAA, with all its staff, and its building near King's Cross, being taken into the Open University as the Centre for Validation Services.

The British system of validating courses and programmes was most suitable for OCMS. Other countries validate institutions, looking at buildings, libraries and faculty members. The CNAA and the OU looked at the programme. This partnership went well for a number of years.

Then a new culture came into university education. Gone forever were the days when Stewart Weir could come and assess OCMS in half a day. After 5 years the Open University conducted a validation visit on OCMS. This adjudged that because certain paper trails were not in place, OCMS's validation needed to be put on suspension until the administration caught up with the throughput of work. This proved valuable in the long term, but disadvantaged a number of students whose work could not be registered or advanced while the suspension was in place.

Simon Lumby was recruited from St John's College Nottingham in 1995 where he had been academic administrator and introduced the necessary paper trails of reports and records.

While all this was going on, Korean students at OCMS foresaw a problem. The Open University had no geographical location as such. They were concerned that their degree would not secure sufficient recognition in Korea. It should be remembered that this was at the point when OCMS had yet to establish its brand through its graduates. At this time exploration was taking place of universities which might validate Master's Degrees at OCMS. Wales was among them. A minibus went down to Cardiff to meet with Professor DP Davies, the head of the Department of Theology, to explore the possibility of securing validation for doctoral degrees with them. Dr Vinay Samuel, Dr David Samuel, and Dr Chris Sugden were in the party. A formal proposal was made, a team from the University of Wales came to visit, and awarded OCMS their validation. For its part OCMS would have to recruit 10 students a year for the research programme to pay the consolidated validation fee. At the first 5-year evaluation, the University of Wales invited OCMS to accept formal affiliation as an affiliated institution of the University of Wales. It was pointed out that such an invitation was rare after only the first 5-year evaluation.

It proved great wisdom to have two validations. For eventually the Open University swallowed up the research institutions of the former CNAA and determined to centralise all research in its own

research departments. OCMS pointed out that the Open University had no theology research department and that this decision reversed undertakings that had been made to OCMS. To no avail. In academic administration, it really does matter if a Pharaoh arises who knew not Joseph.

This is what happened with the University of Leeds. In developing its Master's programmes (of which more below), OCMS held a week-long conference in June 1996 to investigate the need worldwide for postgraduate mission studies for itself and other institutions. A number of British universities attended to present their opportunities to overseas institutions who were attending. At that conference, the proposal offered by the University of Leeds was most attractive. It was supported by the then head of Department of Theology at Leeds, Professor Haddon Willmer. Leeds validated OCMS's first MA courses (of which more below). Professor Willmer suggested that it might be advantageous for some OCMS students to register as PhD students with the University of Leeds, because with a dedicated Theology Department, they could provide supervision especially in African Studies. This was agreed on. In this case, the students would be primarily students at the University of Leeds (rather than with OU and Wales students at OCMS validated by those universities). On his retirement as head of department, Professor Willmer became a part-time research tutor at OCMS and has contributed greatly to the supervision of students under all three university validations.

But changes of staff at Leeds who did not share the enthusiasm of their predecessors, and a growing concern, in that university that Government regulations would rule out the validation of programmes at institutions which OCMS partnered with in other countries, meant that the regime of validation became so restrictive as to prove impossible. First the Master's registration and then the research registration were discontinued.

CNA, OU, Wales and Leeds. To this list must be added the University of Leiden in Holland. Through Professor Jongeneel, it was possible to register students for whom even the 6 weeks residence in the UK was impossible to fulfil, and also who would benefit from writing their thesis in French, their first language. David Koudougeret, of the Bible Society of the Central African Republic, completed his OCMS doctorate under their auspices in 2000.

And to this list must be added the University of Oxford. Almost from its inception, there were those who wanted to benefit from OCMS's focus on study in holistic mission practice but who clearly did not need and were probably not up to doctoral studies. The first steps in this direction were to enter candidates for the Oxford University Certificate in Theology, with a specialism in Development Studies and in Communication Studies. Dr Dick France and Dr Alister McGrath, successive principals at Wycliffe Hall, were especially helpful. Candidates were enrolled with Wycliffe Hall, attended their lectures and took the university exams. The certificate allowed a degree of candidate choice in papers and candidates were able to present essays focusing on their speciality. Residence was required for approximately 6 months a year over 2 years. Candidates from Philippines, New Zealand and Mexico were successful in gaining awards. Some others failed to complete their requirements. Eventually, in 1996, Wycliffe Hall became a permanent private hall of the University of Oxford which meant they were unable to continue to enter candidates for the University Certificate. OCMS applied to be able to enter candidates on its own recognisance, but a review conducted by the university did not allow this.

Parallel with these developments OCMS was encouraged by the Regius Professor of Divinity to propose a joint programme with the University for a Post-Graduate Master's Degree in World Christianity. A curriculum was developed and OCMS faculty identified to contribute particular modules. Unfortunately the University then indicated that it did not have the faculty to deliver the modules that would fall for it to deliver. The programme remained at the proposal stage.

These two developments with the University of Oxford built on a range of informal engagements. From 1985, OCMS taught the mission courses for the Certificate in Theology for Mansfield

College and for Wycliffe Hall. Its Tuesday lecture series began as a series of lectures for these courses. OCMS has contributed to the African Studies Seminars, and it trained and encouraged the first steps of researchers who secured university scholarships for its own doctorate programmes or who developed global careers and now head Oxford University programmes.

Professor Terry Ranger, one time Rhodes Professor of Race Relations, suggested a joint seminar in the academic year 1991–1992 with OCMS on themes of mission. Researchers from the university one week, and OCMS the next week, presented seminars based on their research for the OCMS and university's post-graduate community. This particular seminar was so much appreciated in OCMS that it became the regular Wednesday morning seminar. At these OCMS researchers presented the latest in their research for discussion by their peers and faculty. Supervisors of students attend when their student is presenting. In this way Oxford University faculty have attended the seminar and been very complimentary about the range of global expertise available for students to engage with.

All these links encouraged the board to consider a process by which OCMS might in time seek affiliation with Oxford University. Partly, but only partly, to this end, a building was purchased in Leckford Road as a residence, 80 yards away from OCMS. In Oxford, land and presence is essential to the development of an institution. However, changes in the financial circumstances of those who made the building available meant that it had to be sold in 2006.

Academic Partnerships

One of the first people consulted about the viability of the concept of OCMS was Rev John Stott, who had pioneered the Langham Scholarships for biblical research. Dr Vinay Samuel was the first Langham scholar and had done his post-graduate research in Cambridge. Vinay consulted John about founding OCMS and discussed regularly with him about the particular difficulties facing post-graduate research students coming from Africa, Asia and Latin America to the UK. They decided that a major problem was that whereas western students had had 3 years' preparation for their research degree in the UK academic culture, those from Africa, Asia and Latin America found themselves plunged into the deep end. They therefore spent a great deal of time working out what they were supposed to do in their research programme. The universities themselves gave very little guidance. So, starting in 1986, OCMS and Langham together pioneered a 2-day seminar at the beginning of the academic year in September for those coming from overseas to begin a UK PhD programme. The first seminar was held in what is now the kitchen of OCMS. Presentations were made on both the academic and spiritual dimensions of beginning research. London Bible College, Whitefield Institute, and Tyndale House formed part of the team for shorter or longer periods. These seminars have been held each year since then for a 48-hour period. 2007 was the first year in which John Stott did not himself give a presentation. It is good to note that over this period other institutions such as the London School of Theology have instituted their own introductory programmes.

Many OCMS students have held Langham scholarships, and in the UK OCMS has been one of the prime locations where Langham scholars have done their research, with three or four registered at any one time.

Summer Schools

From the outset, OCMS sought to stimulate and encourage others rather than undertake everything itself. Its first programmes, even before any academic programmes were begun, were summer schools. The first were held in August 1984, 11 months after its opening. They were located in Westminster College, Oxford. They focused on Urban Mission, and Development and

Transformation. Both grew out of the work of the International Fellowship of Evangelical Mission Theologians in the years since 1980.

Under the Lausanne Committee for World Evangelisation, Dr Ray Bakke had pioneered a series of city-wide seminars on urban mission. He was invited to introduce this concept to the UK and to meet those who were carrying the brief for Urban Mission among evangelicals. The Summer School proved to be very forward-looking. Among those attending were Michael Eastman of the Frontier Youth Trust who would be a commissioner on the Archbishop of Canterbury's Commission whose report in 1986 was entitled *Faith in the City*; and Rev Patrick Dearnley who would be the first Director of the Church Urban Fund. This group also developed relationships with Ray Bakke and visited his Urban Mission Conventions in Chicago. They brought this concept to the UK and started the regular *Jesus in the City Celebrations*.

The summer school on Development and Transformation followed up on the process that had culminated in 1983 in the Wheaton Consultation on the Church in Response to Human Need. Key designers of that consultation Ed Dayton and Tokunboh Adeyemo gave leadership to the summer school.

Before They Were Famous

In succeeding years now, in its own building of St Philip and St James Church, OCMS tackled the following topics in its week long summer schools, usually held in July or August: Fund Raising for Christian Organisations (with the Chair of World Vision); in 1986, Base Ecclesial Communities focusing on the House Church phenomenon and its parallels with the BEC's in Latin America, and the Church in China with the late Jonathan Chao; Engagement with other faiths (with Michael Nazir Ali and Kenneth Cragg). The summer school on Micro-enterprise development (MED) (with David Bussau) played a role in profiling what was to become a highly successful Christian ministry which was to account for 80 % of evangelical involvement in development. The Local Church and Global Mission reflected the increasing involvement by local churches directly in mission activities, rather than through a development agency.

In Winter 1987, OCMS hosted the First Oxford Conference on Christian Faith and Economics, based in the Examination Schools of Oxford University. This prepared the ground for the Second Oxford Conference in 1990 which was held in OCMS. These were led by Vinay Samuel, Ron Sider and Rene Padilla. The second conference produced the Oxford Statement on Christian Faith and Economics, which was a significant rapprochement between left and right wing views on economics following the collapse of Communism. The third Oxford Conference was held in Agra in 1994.

In 1995, OCMS held a winter school on Refugees (with Emmanuel Kolini – later Archbishop of Rwanda – and Alan Nichols). Part of this included a major session on the genocide in Rwanda with Tharcisse Gatwa. In 1995 the winter school took the theme 'Disability' and in 1996 Children in Need in partnership with the Viva Organisation.

In 2003, OCMS held a summer school on the Churches' Response to HIV/Aids. This showcased the MA programme in HIV/Aids Pastoral Counselling that OCMS initiated with St Paul's University College, Limuru, MAP International and the University of Wales. Through the First Fruit Foundation in California and Global Mapping International, a report was commissioned of that and other church related programmes which was presented at the summer school and subsequently disseminated globally by the World Health Organisation.

Other special meetings were arranged focusing on South Africa with Caesar Molebatsi, Management and Christian Mission in partnership with Far East Broadcasting Associates led by Mee-Yan Judge, and the launch of George Carey's biography in 2004.

The Centre also hosted one of the first CS Lewis Society conferences in Oxford, and a conference of the St Theosavia Society. But as OCMS's own use of the building increased, such use, though financially helpful, decreased.

Attendance at these schools varied between 25 and 70. They were self-sustaining through the fees of the attenders, sometimes raised by scholarship funding, and the generous contribution of the time and travel of the seminar leaders. In this way the schools did not depend on securing a grant from an established organisation before they could succeed. Bernard Farr identifies them as a defining feature of OCMS's role. They set mission agendas by identifying emerging themes in mission, enrolling those who were giving leadership to them, and then disseminating their results through the journal *Transformation* which was becoming a journal of record. They also expressed OCMS's way of operating – not to be operational itself but to stimulate and where possible enable the operation of others.

OCMS Culture

OCMS was established in order to enable scholars and church leaders who were active in both mission and scholarship to have a process and environment which would facilitate such studies. It was not enough to discover and set up the appropriate academic framework for this to happen. If that had been the only achievement, OCMS would not have been able to achieve its goal. It needed to be far more than an academic institution. It needed to have an atmosphere and a culture where church leaders from vastly different cultures would feel at home. This could not be the culture of an impersonal academy. It needed to be relational. The design of the building was a great help. Scholars were not separated into cubicles. Everyone could be present to everyone else, even though they were engaged in individual study projects. This helped to combat the loneliness and isolation that scholars often experienced when away from their home and families. And that was the nub of it. OCMS needed to be a home and a family for those under pressure of intense study while their normal support groups were not available to them.

It was Mrs Colleen Samuel who saw this at once and worked tirelessly to develop such an environment. She established a number of fixed points. Early on she heard that some African scholars were buying rolls and cheese day after day from a local supermarket to form their meals. So she established first a regular communal meal on Wednesdays following the chapel and research seminar. This then spread to a daily cooked meal being available to students. While others provided many hands to help, it was always Mrs Samuel who was leading in the hospitality whether in her own home, at special OCMS celebrations or the weekly fellowship meal.

This was far from her major contribution. She enrolled as a research student herself and took part in research seminars and lectures. She stimulated the development of a special Wives Scholars Fund which provided the fees for wives who accompanied their husbands to undertake appropriate higher studies during their husband's study time. These were available at New College Edinburgh, All Nations Christian College, Selly Oak Colleges and OCMS during the 90s. Colleen's contributions and questions always came from her immense practical experience in leading a ministry among children and families at risk in Bangalore. She eschewed feminism but championed womanism, making it clear that the flaw of feminism was to seek to define women and men apart from their roles in the family. This was a joint role that she exemplified in her work with Vinay. Many of Vinay's insights into mission and ministry with the poor were the product of reflection with Colleen on her leadership of the work in Bangalore. Though Vinay said Colleen practiced what he preached, it was in fact clear that it was as much Colleen's preaching through her initiatives and challenges that stimulated many of Vinay's ideas.

A second fixed point was the priority of prayer in the work of OCMS. Mrs Samuel challenged the community to engage in special days of prayer for particular issues, not least the need for the supply of funding. This developed into a pattern of daily prayer for 15 minutes which takes place every day at 5 pm for those in the building.

A third fixed point was the development of the community house of NonNobis House. This flourished for 5 years as a property covenanted to the use of OCMS but not owned by it. Mrs Samuel and others of their family were devoted in their care of those living there.

Another of the early shapers of OCMS was Archbishop David Gitari, the first chairman of the Board who served for 8 years. His forthright and iconic role as the leader of Kenya's Christians against the political malpractice of President Moi set an example to the whole of OCMS of what holistic mission was all about. The collection of his sermons *In Season and out of Season* was an early Regnum Books publication. Archbishop Gitari sent four of his own bishops to study through OCMS, including the future Bishop Gideon Githiga whose own PhD, subsequently published by Uzima Press and Regnum as *The Church as a Bulwark against Extremism* was a study of Bishop Gitari's work in this area.

A similar ethos was set by the first treasurer, Mr David Bussau. David Bussau was honoured with the Order of Australia for his pioneering work in establishing Christian micro-enterprise as a major vehicle for addressing poverty. Not only did David provide OCMS with his credibility as one who kept the books properly, but he sent one of his colleagues to act as bursar, Mr Neil Mawhinney. David also established OCMS as one of the centres committed to the development of Christian micro-enterprise through his championing and administration of the Oxford Conferences on Faith and Economics from 1987–1994, and the many study days and summer schools on Micro-Enterprise. From his base at OCMS he established Opportunity UK, now a major Christian NGO in the micro-enterprise world.

Worship and Prayer

As the student community at OCMS developed, a regular Wednesday chapel service started. This was held from 1994 onwards. The community was small enough to meet in the seminar room. Singing, group Bible study and prayer took place every week on Wednesday at 9. Eventually numbers outgrew the seminar room and the chapel service was held in the main building. Since this was laid out as a lecture hall, chapel took place with people sitting at long tables. But prayer and discussion was inhibited in a group of 30 to 50 sitting at long tables. The layout was changed in 2003 so that people could sit cafeteria style around tables in groups of 6, for discussion following a presentation and to enhance group prayer.

Conclusion

OCMS from the start is a mission venture, committed to building and resourcing the Church of Jesus Christ for its witness and service, especially in Africa, Asia and Latin America, and to enable the voice of those churches to take their rightful place in the global mission conversation. Those who work on its staff and faculty are committed to this calling as a mission enterprise. It has gained a place in the academy. It has demonstrated that over 90 % of its graduates remain in the field in which they have taken their degrees, as against a level of about 40 % in British universities. Its research seminar has won significant respect. But while it is in the academy, it has not become of the academy. By being not of the academy it is able to make a unique contribution to the academy,

arising from its commitment to holistic Christian mission as understood and practiced among the poor. Long may it remain so.

Author note

Canon Dr Chris Sugden, a director of OCMS from 1982–2011, was Registrar from 1983, then Director of Academic Affairs, and Executive Director from 2001–2004. He is Executive Secretary of Anglican Mainstream.

The Research Contribution of OCMS¹

Transformation

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Abstract

This paper considers the research contribution of OCMS as reflected in the theses presented for higher degrees by its students. This does not therefore include the very significant research productivity of OCMS staff. The OCMS processes and procedures for admitting, supervising and examining research students are first reviewed. The statistical evidence relating to successful completions is then presented and analysed. The scope of the research undertaken is examined in relation to the stated aims of OCMS, and this leads to the conclusion that in general these aims have been impressively met, both academically and in serving the needs of the worldwide Church.

Keywords

OCMS, Research, Mission, Theological education, Church

Introduction

When I first became a university lecturer more than 40 years ago, my contract specified that my duties were to teach, to pursue research and to undertake administrative tasks as required by my head of department. This was standard at that time and indicated that in theory (and indeed more often than not in practice) universities existed not simply to teach students, but also to conduct research. Not that anyone seriously monitored your research in those days. Research assessment lay in the future, though to gain promotion you needed to show evidence of research in the form of publications. At that time it was of no consequence whether you had a research degree or not. I was taught theology at both our ancient universities by many distinguished scholars, few of whom could boast a PhD, though a number had been awarded DDs. The test of research was publication and higher doctorates were awarded for published work. At that time no one was concerned about what you researched; it was a matter of personal choice. Certainly no one much cared whether your research had any useful or practical value. Indeed, you could argue that the opposite was the case: the more useless and obscure the research, the better!

Now things are very different. Today it would be very difficult to secure a university teaching post without a research degree, normally a PhD. Furthermore, one's research productivity is regularly monitored and more and more, even in the humanities, tested against the needs of the

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economy. I do not want to suggest that all this is bad; there was a need to tighten up, a need to adopt a more professional approach, even if the pendulum may now have swung too far, so far that many areas of knowledge are seen to be useless and thus excluded.

Research is now serious business at universities in the UK. Research students are encouraged, even if funding is not always easy to come by. The PhD is now seen as a meal ticket, though many PhDs have unfortunately found themselves starving for lack of provision. The norm now is that a budding academic will spend 3 or more years pursuing research under the supervision of a university department before submitting a thesis for examination. The research will be expected to have a degree of originality, to extend the boundaries of knowledge and to be published in whole or in part. In science and social science the research will invariably have the potential for useful, practical application. This is less so in the humanities, notwithstanding the pressures I mentioned earlier, since students are still allowed and indeed encouraged to pursue their own particular interests, irrespective of their practical value. Humanities research is also very largely text-based and students are assessed on their ability to handle and make sense of primary sources and secondary literature in a critical and original way.

I have given time to these preliminaries because the contrast with what happens at OCMS is quite marked. However, if imitation is the sincerest form of flattery (and of approval), the kind of research, the kinds of students and the supervisory processes of OCMS are increasingly found in university departments as well as in theological colleges and seminaries in the UK.

The OCMS Way of Higher Education

So what is the OCMS way? I speak, of course, as an outsider, but for a number of years I was privileged to be the moderator of OCMS' research degrees programme on behalf of the University of Wales, one of the three validating universities. Notwithstanding this involvement, however, I do acknowledge that I may easily have misunderstood features of OCMS' work and in any case I have not had direct involvement for the past 4 to 5 years, and things may well have changed significantly during that time.

OCMS Scholars

So at risk of being wide of the mark, let me say that at OCMS scholars do not normally come to research straight from an initial degree or a Masters. The age profile given on the website suggests that a significant number have passed the age of 40 before embarking on their research. Secondly, they are frequently not in a position to be full-time students for the whole of their research candidature. They may be able to have periods of full-time study, but most of them continue to work at their normal jobs. The challenge for OCMS is to help them use their experience of work and of their particular context for the benefit of their research and, conversely, to allow their research to benefit their ability to work more effectively in their own context. This means that they are generally not required to be resident in Oxford for extended periods, even if they are able to profit from relatively brief periods of residence. Indeed, their home base may be very far distant from Oxford, something which is now far less of a problem with the rapid development of modern communications systems.

The mission of OCMS has this aspiration: 'Our goal is to nurture relevant and engaged research for leaders at the cutting edge of Christian ministry and mission globally'. This tells us that students are in the vast majority of cases pursuing research on topics deemed to have direct, practical value for their ministry and mission. This too marks OCMS off from the norm of the research activity of departments of theology in the UK.

OCMS Process

I want now to look briefly at the process of the candidature. In assessing an applicant's potential for research, my own practice has been to consider three things: a) the candidate's ability and commitment, b) the feasibility of the topic ('Is it appropriate for a doctoral programme?'), and c) the availability of resources (human in the form of supervisors and physical in the form of sources of information and tools of research). After assessing the candidate's basic ability and making a positive judgement, OCMS wisely requires each candidate to undertake a 4-week induction course covering research methodologies and the like before working on a research proposal and finding suitable supervisors for a further 4 weeks. This induction is, in my view, one of the strengths of OCMS and provides firm evidence for making a sensible judgement on my points b) and c): feasibility of the project and availability of resources.

The choice of supervisors and the process of supervision are distinctive and interesting. OCMS has access not only to some 14 internal supervisors, but over a hundred external supervisors drawn from Universities and theological institutions not only in the UK, but from around the world. The list of potential supervisors is massively impressive, and each student is allocated to two supervisors. In addition, once registered with the university, they also have an OCMS-based house tutor to whom they can turn for basic advice in the first instance. The hazards of having two supervisors, as is now a requirement in most UK universities, are obvious. The two supervisors may give conflicting advice, there may be little face-to-face contact with one or both supervisors (this is less of a risk now that we have Skype), the supervisors may not be fully committed to OCMS or agree with its theological or other commitments or be too busy to meet their obligations to the OCMS student, and OCMS may not have full management control of the supervisors. All of these are potential problems; on the other side, students have access to leading scholars with a very wide range of subject expertise. In my experience, there were indeed problems (mainly due to lack of proper communication or misunderstandings), but on the whole, as results show, the system works well.

Delaying the candidate's official registration with the university (Wales, in my case) is sensible and has enabled OCMS to be confident about the student's ability, the feasibility of the project, of their own ability to provide appropriate supervision and of the student's awareness of the distinctive requirements of UK postgraduate education. A further check which the OCMS system sensibly imposes is that many students are initially registered for MPhil and upgraded only if they have proved that they have the ability and staying power to complete a doctorate by submitting work of a satisfactory standard.

Outcome of the OCMS Process

So how do we evaluate the research of OCMS as reflected in the research degrees programme? The main body of evidence is the output in terms of successfully completed theses. I want now to consider three aspects of this: first, the statistical evidence (how many successful completions have there been and over what period of time, compared to the total number of scholars enrolled?), second, the range of subjects researched and their relevance in relation to OCMS' mission, and third, peer evaluation, i.e., how many theses have been considered good enough to be published in some shape or form and what contribution has this body of knowledge made to theology as a discipline.

First then, let us consider some statistical evidence. Over the years the total number of research students enrolled at OCMS has steadily increased. At the turn of the century it stood at around 80,

rising to almost 100 by 2004 and going over 100 in 2007. It now stands (according to the website) at around 120. This means that it is roughly equivalent in size to the research school of a medium-sized university department. OCMS has been in existence for almost 30 years. For the first few years its research degrees were validated by the Open University, with the first graduate (MPhil) in 1989 and another in 1990. The first PhD was in 1991 and another MPhil followed in 1992; there were no graduates in 1993 and 1994, so it was a very slow start. Numbers increased a little thereafter with three graduates (two PhD and one MPhil) in 1995 and another three, including the first University of Wales graduate (a PhD), in 1996. 1997 was by comparison a bumper year with seven graduates (all PhD except one); four more graduated in 1998 and another two in 1999. 2000 was another bumper year with eight graduating, including one Leiden PhD. The period 2001–2005 was fairly quiet with, on average, three to four graduates per annum. From that point on the numbers graduating per annum have increased significantly, with an average of almost eight graduates each year between 2006 and 2010 – there were ten in 2010, the largest number in any one year.

In total, there have been 86 graduates in the 22 years since 1989 (73 PhD and 13 MPhil). The Open University was the main validating body over the first half of that time (overall 32 have graduated through the Open University, 23 of them with a PhD and nine with an MPhil). There was a brief flirtation with the University of Leeds, which did not work out, but four students graduated with Leeds PhDs between 2003 and 2008. Otherwise, apart from one Leiden PhD in 2000, all the other graduates have been through the University of Wales – 49 in all (45 PhD and 4 MPhil).

I remember during the early years review panels expressing some concern about the low completion rates. Certainly during those years completion was slow. More recently, completion rates have been respectable and stand comparison with those of university departments, especially when we take account of the very difficult circumstances in which many of the students have to work. What I do not know is if there were any failures nor do I have statistics for withdrawals, though I do know that some are encouraged to withdraw during the induction year since they are evidently unsuited to this kind of programme. My recollection is that there were comparatively few withdrawals after registration, certainly no more than in a university department and for the same sorts of reasons. One other point is that the number of theses successfully submitted by female students is relatively small – less than twenty per cent. I know that this has been a constant worry for OCMS, but it reflects the situation of women and their comparative lack of opportunity for advancement in many of the countries from which OCMS draws its students. So, to sum up, OCMS can congratulate itself on what are now respectable completion rates, even when set against the normal UK expectations in much more favourable circumstances. After an understandably slow start, OCMS is seeing its students through to successful completion at a creditable rate.

Scope of OCMS Researches

I want now to look at the range of subjects represented in the 86 theses thus far completed and to see to what extent these reflect the mission of OCMS, and in particular the goal of nurturing ‘relevant and engaged’ research. For my own convenience, I have divided the theses into a number of categories. I hope the categories make sense, but readily admit that these are no more than my own invention to enable me to consider the mass of evidence in a convenient and accessible way. Others of you would no doubt produce a different categorisation. Furthermore, some of the theses, though not many, are not easily categorised and could fall into more than one category, so my decision about categorisation in these cases is very much open to dispute. Here, then, are my categories: 1) Conventional academic, i.e., the sort of thesis normally produced in a university department. 2) Mission, management, organization and training, where the thesis is focusing on a general issue and not too concerned with its application in a specific context. 3) The remaining categories cover

theses concerned with a specific issue in a specific, geographical context and I have divided them as follows: Africa, India, Asia, the Americas, Europe (East and West) and Israel.

Let us now consider these categories in turn.

Academic

I have put 13 theses (or 15 %) in this category, seven of them on the Bible, two on aspects of doctrine and four on subjects relating to philosophy of religion or literature. They range from linguistic studies (one on Hebrew verbal sequences in the Psalter and another on prepositional phrases in the Greek New Testament) to exegetical and translational issues to studies on patriarchal religion in Genesis, oracles of salvation in Deutero-Isaiah and charismatic leadership in Israel. The doctrinal theses are concerned with Christology (in dialogue with Muslims) and the Trinity in Barth. The focus of the other four is Foucault, Margaret Avison's poetry as Christian witness, Alasdair MacIntyre and finally C.S. Lewis and the problem of evil. Some of the authors were undertaking research on these subjects to meet the needs of their home institutions. Others were 'Western' based (UK, Europe, North America and Australia) and one suspects that OCMS was used as a convenient means of registering for a UK research degree. It is to OCMS' credit that purely 'academic' research is confined to a small minority of its students, though I think it does have a place.

Mission, Leadership, Training, etc.

Here there are only nine theses (or 10 %). Almost all are by USA-based students. They cover training (three of them) and leadership/organisation (a further four), with one on mission (Evangelicals co-operating with Catholics) and another on economic inequality and corruption. The subjects of the research accord with OCMS' mission very closely.

Regions

Africa

Topics relating to Africa account for a sizeable proportion (28 %, i.e., just over a quarter) of the successful theses (24 in all). With two exceptions (one on mission and moratorium in Africa and the other on West Indians as agents of mission in 19th-century Africa) all the theses deal with particular countries (nine relate to Kenya, three to Uganda, two each to Nigeria, Ghana and Tanzania, and one each to Burkina Faso, Rwanda, Zimbabwe and the Seychelles, if it is fair to class the Seychelles as Africa). As for the topics there is a wide variety: eight deal with mission or worship, three with development issues, three with leadership and training, three with education, and particularly female education, three with political relations, two with social issues (for example, cohabitation), and two with Christian attitudes to African customs (for example, the Asante Odwira Festival in Ghana). Most of the authors come from the countries concerned, though seven are expatriates (from the UK or the USA) working in African countries. Here again one can safely conclude that the research presented in this group of theses is 'relevant and engaged' and indeed much of it is 'at the cutting edge of Christian ministry and mission'.

India

There are ten theses which relate to India and a further two, one on Pakistan and the other on Nepal, which I have also included in this category, so in all some 14 % of the total. If, however, we were to link India with Asia, as well we might, the total number and proportion would equal Africa, which suggests that OCMS has achieved a regional balance. Returning to India we have three theses on family/social issues (Tamil gender practice, spouse selection, and caste and prostitution), four on the interaction of Christianity with Indian culture and Indian religions, four on mission

(mission and education, a historical study of mission in Bombay, the SPG and Dalits, and Christ groups in Karnataka State). There is, in addition, a thesis on Church and development in Pakistan. Of the authors only one is an expatriate; the remaining 11 come from the region. Again we can conclude that in this research the mission aim of OCMS is being fully met.

Asia

Turning to the rest of Asia, again there are 12 successful theses (14 %), distributed by country as follows: Afghanistan 1, Borneo 1, China 2, Indonesia 2, Myanmar 1, Philippines 1, South Korea 3, and Thailand 1, so a wide distribution. Four of the 12 authors are expatriates. The subjects covered are: four on identity/contextualization, three on social action, two each on leadership and church planting/growth, and one on Christian education in a diocese in Myanmar. Again these topics fit well with the mission of OCMS.

The Americas

There are fewer theses that relate to the Americas, nine in all (or 10 % of the total), largely because students from Latin America quite naturally prefer to write in Spanish or Portuguese. By country the theses focus on Bolivia, Central America, Guatemala, Honduras, Mexico, and Peru (six in all on Latin America). There are two theses on the USA (one on Hispanic Americans and the other on mission). The final thesis concerns Jamaica (a historical study on evangelical missionaries' understanding of Negro characteristics). The subjects of the Latin American theses range over human rights in Peru, social action in Guatemala and in Central America, development in Honduras, contextuality (of worship in Mexico) and identity (in the Power of God Church in La Paz, Bolivia). Four of the nine authors are originally from the USA; the others are natives of the countries concerned. As with other areas, here too the subjects covered in the research are consistent with the mission of OCMS.

Europe (including Israel)

The remaining seven theses are on European countries, three on Romania, and one each on Transylvania, Germany, Germany and Switzerland together, and Israel. One of the authors is from the USA, the rest are natives of the European countries concerned. The subjects cover Church and State (two), relations with other faith communities (two), theological education (one) and the reception of Barth in Transylvania. The final thesis discusses the ethnic identity of Palestinian Arab Christian adolescents in Israel. Once again we have a group of theses that fit the mission of OCMS.

Drawing a Conclusion

Academically Speaking...

We are now in a position to conclude that almost without exception the successful theses completed over the years are on subjects that fully meet the aim of OCMS' mission.

We have established that the completion rates of research students at OCMS are respectable and that they stand in comparison with completions rates elsewhere in the UK university system. We have also argued that the range of subjects covered shows that the theses embody research that is 'relevant and engaged' and not infrequently 'at the cutting edge of Christian ministry and mission globally'. None of this, however, says anything about the quality. Here I have to rely on indirect evidence since it is clearly impractical for me to read all 86 theses; and even if I did all, it would be the personal opinion of a single individual. How then can we judge quality?

Two factors help us here. First, the theses have all been subject to examination, as is normal in the UK system, by the independent specialist scrutiny of external examiners, a number of them very distinguished academics. If therefore a student's work has been recommended for the appropriate award, then we can have reasonable confidence that it is of sufficient quality to reach the standard required in the UK system generally.

Second, we also have the evidence of publication. As far as I have been able to ascertain, at least 27 of the 86 theses (just over 30 %) have been or are in the process of being published. There may be more, since theses are sometimes published in other countries unbeknown to OCMS. It is, of course, true that 13 of the 27 (around half) have been published by Regnum, so are in that sense in-house and perhaps open to the insinuation that this is a form of 'vanity' publishing. But I would strongly refute this on OCMS' and Regnum's behalf, since all such publications are subject to a strict refereed process. It can also be said that where theses have been published and thus subject to the scrutiny of the wider academic community, they have generally been well received. This too redounds to the credit of OCMS as a research institution.

This study has been devoted to the output of the research degrees programme. For a fuller and fairer picture we should also take into account the research dissertations of graduates on the various 'taught' Masters programmes. I don't know if any record of these exists, though I understand that there is a collection of these dissertations in the OCMS library. In addition, we should assess the output of *Transformation*, since much of this reflects OCMS' research and conference activity, as well as the impressive list of titles published over the years by Regnum. Nor should we overlook the substantial research contribution of the staff of OCMS over the years. All I can do is acknowledge that a proper assessment of the research contribution of OCMS would require an evaluation of the quality of this output as well.

Now, Globally Speaking...

What, finally, then can I say about the contribution of OCMS to global research in theology? First, there are almost a hundred scholars whose personal development and theological formation have been immeasurably enhanced by the OCMS experience. As individuals they are now significantly better equipped to exercise ministry and to show leadership with greater understanding of their own context and more refined skills of critical reflection to interpret it to others. Secondly, there are a number of local and national churches which have been given better trained leaders. The churches' own understanding has not infrequently also been enhanced by their active participation in the research that lay behind the thesis eventually submitted. Similarly, the global Church can benefit from a more thorough appreciation of the contexts in which mission is conducted, and of the many issues and challenges it faces in an increasingly complex global society. Nor, finally, should we underestimate the contribution of this research to the world of academic theology, since we have here a substantial body of knowledge leading to a wider and deeper understanding of the interaction of God and the created order of which we are part.

Note

- 1 This paper is based on a lecture given at OCMS on 15 March, 2011. I am very grateful for comments made by those present on that occasion. I am also indebted to Dr Bernard Farr in particular for his helpful and detailed written comments on the paper.

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Retrospective: Reflections on the OCMS International Programmes Project (1997–2007)

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Abstract

This paper offers a descriptive and critical retrospective of an initiative of the *Oxford Centre for Mission Studies* (OCMS) to create a co-operative international network of partnering institutions under the aegis of *The International Fellowship of Mission Theologians* (INFEMIT). It focuses on the years 1997–2007.

Keywords

international, mission, OCMS, partner, transformation

Dawn

I was invited to join OCMS as Director of International Programmes in 1997 in order to promote an international network of institutions willing to partner formally with OCMS in capacity building for leadership in Two-Thirds World churches, and more broadly in para-church and Christian faith-based organizations. This initiative derived, as so much else at OCMS, from the vision of Vinay Samuel, actively supported by Chris Sugden. OCMS, for them, was nothing if not international in essence and cooperative in practice since it was created to skill and empower the leadership of the worldwide Church wherever it interfaced with society. It also derived more broadly from the mission-vision that led the International Fellowship of Evangelical Mission Theologians (INFEMIT), (and especially Rene Padilla, Kwame Bediako, David Gitari, Orlando Costas, Ron Sider, David Cook, Tito Paredes, Michael Nazir Ali, and Wilson Chow) to found OCMS as INFEMIT's study and resource centre. As such it was given the brief to promote INFEMIT's core vision of the transforming power of the gospel to reach into all aspects of life personal and public life – religious, social, cultural, political, economic, legal – and especially in ways which demonstrated the power of the gospel to make a difference. OCMS's location in Oxford, and having 'Oxford' in its title, might suggest a limited and parochial vision. This was not so. The decision to locate OCMS in Oxford was purposeful – to bring Two-Thirds World evangelical Christian leaders from many locations around the world to Oxford so that together they could engage with mission issues in all and any of their forms. Oxford was geographically and

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internationally accessible and brought attendees to one of the world's great concentrations of intellectual, personal, institutional, and library resources. But Oxford was only ever a convenient place and never a defining place for the mission of OCMS. That vision was grounded in a 'kingdom' theology which saw God's reign as necessarily over all things, in all places, for all peoples, at all times. There was therefore an imperative for OCMS actively to seek international partnerships with institutions that would share its vision.

Some groundwork for this initiative had already been achieved in the years preceding my arrival. Simon Lumby had visited a number of potential partners, there had been an exploratory conference, connections had been established with a validating university, and so on. As Administrator for the International Programmes Project (IPP) Simon Lumby continued to work closely with me and travelled with me for a few years to many destinations. Carl Armeding had also played a key role especially with regard to Eastern Europe where he had extensive links. Tito Paredes had brought possibilities from Peru, Hwa Yung from Malaysia, Peter Kuzmic from Croatia, and Kwame Bediako from Africa. Conversations were also under way with World Vision (East Africa). But nothing had actually come to fruition as a fully contracted international partnership in and through which OCMS could express its larger vision.

To list these names is indicative that the initial purpose and activity of the IPP largely, though not exclusively, derived from the INFEMIT network. It was clearly the prime, if unstated, intention that the IPP would be the natural expression of OCMS's internationalism. In fact, as matters developed from 1997 onwards the partnerships were predominantly with non-INFEMIT institutions, and I sensed not infrequently during these years that in fact there was some resistance from INFEMIT-related institutions to proceeding to an actual partnership with OCMS. The reason for this I came to see as a misplaced fear of an OCMS hegemony within the INFEMIT network that was indicative of a deeper issue as to the significance and purpose of OCMS within INFEMIT. The only INFEMIT-related institution to proceed to a full formal partnership with OCMS was the Evangelical School of Theology (EST) in Croatia (led by Peter Kuzmic), see more on this below. Eventually the IPP comprised a variety of relationships with partners. Some proceeded to full formal association with OCMS within the IPP structure. For others, OCMS provided in-depth consultancy services but the partner then proceeded with local validations of their programmes whilst maintaining links to OCMS of various kinds. Yet others began the journey towards a partnership but for various reasons did not proceed beyond the early planning stages. Some of these remained informally and affectively in relationship with OCMS.

Full partnerships were established with the following institutions:

- The Evangelical School of Theology (EST), (Croatia), in association with Schloss Mittersil (Austria). MA in Biblical Studies together with associated PG Diploma and Cert HE.
- Bienenberg Theological Seminary (TSB/TDS) in partnership with The Theological Diaconal Seminary, Aarau (Switzerland). MA in Pastoral Ministries together with associated PG Diploma and Cert HE.
- St Petersburg Christian University, Russia (SPCU). MA in Biblical Studies together with associated PG Diploma and Cert HE.
- Donetsk Christian University, The Ukraine (DCU). MA in Contextual Theology.
- The Association for Theological Education by Extension (Bangalore, India) TAFTEE. MA in Applied Theology together with associated PG Diplomas and Certs HE, MA in Applied Linguistics (in association with The Summer Institute of Linguistics) together with associated PG Diplomas and Certs HE, MA in Missiology together with associated PG Diplomas, and Certs HE.

- The Irish Bible Institute, Ireland (IBI). MA in Applied Theology Studies together with associated PG Diploma and PG Cert HE, BA in Applied Theology together with Dip and Cert of HE in Applied Theology
- The Lutheran Evangelical Theological Seminary, Aarhus (Denmark). BA in Theology.
- The Lutheran Evangelical Theological Seminary, Copenhagen (Denmark). BA in Theology, Cert HE in Theology.
- St Paul's Limuru, in association with MAP (Medical Assistance Programme International) (Kenya). MA in Pastoral Care and HIV/AIDS (later revised to MA in Community Care and HIV/AIDS) together with associated PG Diploma and Cert HE.

Partnerships that proceeded to a local validation but without formal partnership were:

- Africa Leadership and Management Academy (ALMA) (Harare, Zimbabwe). MA in Christian Leadership.
- Institute for Community and Development Studies (ICDS) (Indonesia). MA in Development Studies, MA in Missiology.
- Centro Evangelico de Misiología Andino Amazonica (CEMAA) (Lima, Peru). MA in Missiology.

Extensive preparatory work which did not proceed to a validation within the IPP was undertaken with other institutions such as the Institute of Middle East Studies at The Arab Baptist Theological Seminary in Beirut (for an MA in Middle Eastern Studies), a consortium of organisations in Germany (for an MA in Applied Theology), The South London Christian College (for an MA in Applied Theology focusing on the needs of Black Churches in the UK).

Blue Skies

From its inception and throughout its life the IPP was intended to encourage 'Blue Skies' thinking about transforming mission, innovative advanced programmes, institutional development, and the relationship of Christian thought and the whole of life in all its structures and complexities. This meant that the IPP developed a number of distinctives.

Although this paper relates primarily to the 10 years from 1997, the impetus of the partnerships programme was developed in the immediately preceding years. OCMS had had for some time a deep desire to extend its vision for up-skilling Two-Thirds World evangelical Christian leadership in co-operation with other institutions. The intention was to find others who would share its passion for a mission-theology characterized by such key terms as 'transformation', 'holistic', 'God's preference for the poor', 'Kingdom of God'; and also to consider and critique culture, economics, law, politics, society, development, Bible, Church, ministry, and mission from these perspectives. At some point in those preceding years this desire crystallized around the idea of forming a global evangelical Christian University or, perhaps more possible of achievement, some looser global network of institutions and people who would together deliver programmes characterized by these key INFEMIT/OCMS interests, themes, and passions. If it were to be the latter, then it was felt that some structural means of ensuring this ideological core was essential and this was proceduralized rather formally as requiring all partnering institutions to run two courses in common, whatever else may be the focus of their particular programme. These courses were identified as 'Mission as Transformation' and 'Bible, Culture and Context'.

In fact, in the formation of actual partnerships after 1997, this formal approach was found to be too restrictive. Rather, the purpose was achieved more broadly by each partner designing its whole programme under the aegis of these themes rather than embedding them as particular courses. This shift to a less formal method in fact reflected a very basic issue that constantly arose in OCMS discussions with prospective partners and that revealed a basic dichotomy in OCMS's intentions for the IPP. One of OCMS's professed interests was for the design of each and every partner's programme to be genuinely local and contextual in its purpose, shape and contents. On the other hand, it wished to ensure that the whole network of partnerships had a recognizable distinctive which accorded with the INFEMIT/OCMS vision and mission. This would have more easily been achieved had all the partners been self-consciously INFEMIT-related institutions – but as has been mentioned above, they were not. It is probably fair to say that this tension was never satisfactorily resolved.

Another distinctive that proved to be operationally problematic was that of OCMS's orientation to the 'poor' and to the Two-Thirds World. Strong debates took place in OCMS about whether or not this aspect of its mission did or did not include Eastern Europe and the Former Soviet Union. Should it include rather traditional programmes in Biblical Studies and Theology or only action-oriented programmes related to development, mission practice, leadership, and engagement with society? And when approaches came from Switzerland, Ireland and Denmark, should these be entertained or not as they were neither 'poor' nor in the 'Two-Thirds World'? The answer developed was that OCMS would engage with and support the development of partners who were located in a situation where the mainstream did not, or would not, support their evangelical mission or provide them with needed academic recognition of their programmes. Thus, in the cases of Denmark and Switzerland, there were insuperable difficulties in the partnering institutions accessing suitable accreditation/validation structures. In the case of Ireland and Denmark there was the issue of a pre-dominant religious culture that was indifferent to or even hostile to evangelicals. In the case of former Soviet Union countries, there was a deep need for international access and recognition as they emerged from decades of isolation and rejection. The 'poor' was therefore taken to relate to those who were in a location that deprived them of a key element needful for their healthy existence and growth.

The IPP was, however, not just about programme contents or locations. It had as a prime concern institutional capacity enhancement in terms of the management and enhancement of advanced academic programmes. A central distinctive, therefore, was focused attention to the creation and management and enhancement of 'quality'. This inevitably meant addressing with potential partners their existing management structures and practices for the delivery of higher education programmes. This was often a sensitive issue as so many smaller theological institutions carry through their mission by maintaining low boundaries between governance and management, and this is especially the case where the founders of the institution are still active in its management. However, this blurring of governance and management raises issues of institutional practices and structures that are in tension with those needed to provide the necessary degrees of 'academic freedom' for those who design, direct, and deliver internationally validated academic degrees. The first 'quality' issue was therefore whether the institution could or would allow such degrees of freedom necessary for validation. This work with potential partners fell within OCMS's desire to provide structural and capacity development to potential partners whether or not they proceeded further with OCMS.

Another 'quality' distinctive was sustained and systematic attention to curriculum design. The curriculum process model used by OCMS was derived from principles embraced by the 'Total Quality Movement' so strongly developed at that time in industry and commerce. TQM makes the

needs and experience of the 'customer' rather than the 'provider' the key driver for ever-increasing quality. Again, it is not untypical in small theological institutions for institutional purposes to be the driver and for the 'customers' to 'buy' what is on offer and not to have any significant voice about the 'product'. And more generally it has not been untypical in many if not most academic institutions for faculty to design courses which derive from their own interests and skills rather than courses that are designed so as to allow individual students to adapt and modify the course to factor in their unique needs (perhaps vocational, perhaps personal). There is also not untypically a prime interest amongst academics to be more concerned with their own scholarship and erudition than the articulation between core course issues and the wider world in which the students live and exercise their ministries. But OCMS exists to connect thought and action, learning and life, know-what with know-how, and all with a view to effecting transformational personal and societal change. Extended discussions were therefore held with potential partners about the deeper educational purposes of their proposed programmes as 'agencies' of desirable and desired transformational change. Partners were therefore challenged to start with a statement of these broader and deeper purposes of their proposed programme rather than starting with a list of courses faculty wished to teach. This often led partners into, for them, quite new and challenging considerations of teaching and learning, and into re-thinking how appropriately to resource learning, how to perceive of the nature of the embedded power relationships between faculty and students, how to attend to hidden as well as apparent structures of authority and democracy being practised in their approaches to knowledge, teaching, and learning. And beneath these philosophical issues of the nature of knowledge, partners were pressed to critique the kinds of knowledge they really wished to secure in their students, and what varieties of assessment and outcomes were needed to test whether these intentions had been achieved. Put simply, this distinctive of OCMS's work was to up-skill potential partners towards greater expertise as 'educationists' who were oriented to transformational change through curriculum process as against being only 'educators' desiring to transmit subject knowledge through curriculum delivery.

It was designed into OCMS's purposes for partnerships development that a clear differentiation be made between ends and the means. The 'ends' of the IPP were to build an effective and mutually supportive international network of institutions broadly sympathetic to mission as transformation, to a holistic understanding of Christian being and action, and who gave attention to 'Bible' and 'world' in ways that built on an evangelical understanding of Bible and Word. The initial and primary 'means' of the IPP achieving this set of intentions was to work with those institutions that were seeking to develop educational capacity at the tertiary level. Other operational choices could have been made but with its pressing task of up-skilling third-world evangelical mission leadership this choice seemed to be the best first choice. However, and nevertheless, it was always the intention that IPP would work with any given institution for only a limited time in respect of the operational 'means' but to stay with them for the long term in respect of the ideological 'ends'. Partnership development was therefore seen as a rolling programme where partners would first be up-skilled, then mentored in the early implementation phase, and then weaned off to independent delivery. OCMS would thereby successively use its limited resources with new partners, and so on. (This was also often a financial necessity as the partner institutions were neither typically nor financially replete and initial costs were substantial.)

The Heat of the Day

The development of each partnership and programme required extended and detailed work and typically took about 2 years. This was partly a measure of the range of issues involved which

included, as noted already, institutional development, induction to advanced quality management, training in curriculum design, detailed documentation for validation requirements, and so on. It was also partly a measure of the great care taken to get it right first time. As a result, every partner had their validation proposal accepted by a university at first attempt. The process of engagement with potential partners ranged over a long list of activities. These included an initial assessment of mission-compatibility between OCMS and the partner, visits to the potential partner, agreement on a Memorandum of Understanding, extended interaction over the issue of academic management structure, curriculum philosophy and design, curriculum development, documentation, negotiations with the proposed validating university, preparing the partner's team for the validation event, follow-through after the successful event in the first 2 years of implementation (including training on the conduct of examination boards), and a range of administrative and financial tasks. Obviously, this workload was more or less according to the extent to which the potential partner was embryonic or already established, familiar with western modes of education or not, but even at a minimum the task was considerable. In all of this, I was ably supported in all this by my colleagues David Battrick (who succeeded Simon Lumby) and Brenda Hoddinott (who succeeded David Battrick) and their contribution cannot go unrecorded.

Here are three examples of differing kinds of actual partnership that resulted:

ICDS

The Institute for Community and Development Studies (ICDS) in Indonesia was a very early OCMS international partner from the period just before 1997 and had strong INFEMIT connections. It illustrates at the same time some of the strengths of the whole IPP initiative and also some besetting problems. On the successful side was the rapid progress made to launching both an MA in Development Studies and an MA in Missiology, both strongly exhibiting the INFEMIT themes as detailed above. But on the other hand this rapid progress was also indicative of the validation process being too rushed without sufficient attention to the full range of issue and activities listed above. As such it was part of the learning-curve which brought the more fully articulated IPP into being and represented the triumph of OCMS's prevailing optimism at that time.

Both of the MAs were part-time over 3 years. They were designed to be validated by the University of Wales but at a late stage it emerged that the fees and costs structure sought by the University was not sustainable at the Indonesian end which was facing a financial crisis generated by the larger economic crisis in the Asia-Pacific region (the end of the 'Asia Tigers' economic boom). The result was that the intention for both degrees to be UK validated rather than locally validated foundered. But the desire of ICDS for the programmes was such that they proceeded to self-accredit both degrees from 1999 onwards. The average yearly entry to each degree has been about 15, making a total student body at any one time of about 40 in each degree. The students were drawn mainly from churches and NGOs and there have been around 50 MAs awarded. The graduates are now top leaders of different denominations and NGOs.

ICDS is currently helping the last batch of students to complete, and this should be achieved this year or next. ICDS has not recruited any students since last year owing to a new law on higher education being enforced in Indonesia. This last factor became increasingly a problem through the life of the IPP initiative and several approaches from potential partners had to be set on one side owing to restrictive attitudes, policies and laws in various countries, especially in Asia and Africa.

IBI

It has been mentioned that whereas the original intention of the OCMS was to work with and through existing INFEMIT institutions in fact partners were more usually not from that network. From the above it might also be supposed that everything proceeded with intentionality. But the wind 'bloweth where it listeth' and serendipity (or the spontaneity of the Spirit) also had its place.

In spring of 2004, while at an ICHE conference in Switzerland, Jacob Reynolds, the Director of the Irish Bible Institute (IBI), and I met for the first time. He recalls that he was disappointed by the conference, as it did not address key issues affecting IBI. Because we were located in the Swiss Alps and the weather was fine he decided to take a day to explore. However, the next morning brought a major change in the weather with the whole valley locked in with fog. Somewhat despondent he arrived for breakfast and happened to sit with me. We began to talk about the significant issues facing IBI. At that time, IBI was embryonic, and was offering a non-validated internal diploma degree. The process of gaining a validated BA and MA degree seemed insurmountable. I let Jacob know that OCMS was working with institutions globally through the IPP, helping them with validation, and I explained that validation of an MA degree was in fact a better first step than attempting a BA as it was simpler both to organize and resource and also had the potential to bring skilled faculty on stream to teach on a subsequent BA. On his return to Dublin, Jacob continued to explore these possibilities with Patrick Mitchel (Director of Studies at IBI), with the Board of IBI, and with me, and later that year IBI began to seek validation of its MA programme with the University of Wales via the IPP.

After a considerable developmental period in which IBI made huge forward strides in its curriculum definition and design capabilities, the MA programme was launched in May 2005 with 17 students. The recruitment for the programme, which by the time of launch had a strong Irish dimension and was firmly oriented to practice and transformation, exceeded expectations and IBI was sufficiently encouraged to go further and launch a BA degree in September 2006 with 43 students on the programme. The impact on enrolments at IBI following the introduction of the two degrees is clear from Table 1.

There have to date been 19 graduates from the BA and 17 from the MA. Typical destinations of graduates are into pastoral roles, youth ministry, and administrative roles within churches. They also take up key lay-leadership roles. The graduates from the MA have mostly continued within their present ministries with enhanced capacities for their ministries.

IBI plans to add focused streams within both BA and MA over the next few years – in the BA new streams for Pastoral Ministry and Youth Ministry, and in the MA a new stream on Transformational Leadership and Church Planting.

Table 1. The impact on enrolments at IBI following the introduction of the two degrees

September	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010
Full-time	6	10	10	8	11	10	13	23	18	35	31
Part-time	1	5	9	13	17	16	22	18	23	34	29
Evening	20	32	23	25	30	28	20	25	30	16	18
Modular	1	8	4	4	1	15	21	31	40	46	40
MA					17	29	34	43	42	31	32
Totals	28	55	46	50	76	98	110	140	153	166	150

Thus, using what the IPP had to offer, IBI moved as an institution from being embryonic to full-fledged, from searching for a future to achieving in the present, from potentiality to actuality. A strong protestant and evangelical voice offering quality, high level programmes came into being in Dublin at the heart of Ireland. The IPP had completed its role for IBI. Affective relationships continue.

SPL/SPILL

The partnership with St Paul's Limuru in Kenya took OCMS into an altogether more intense relationship with an international partner than in any other case. In this instance OCMS was embedded in the creation as well as in the design of a highly innovative MA which shows *par excellence* what OCMS was truly seeking in implementing the INFEMIT vision and themes as described above. To enable this level of participation, in this instance only, a distinct entity called The St Paul's Institute for Lifelong Learning (SPILL) was created representing a delivery partnership between three institutions – OCMS, SPL and Medical Assistance Programme International (MAP) – and was based at SPL in Nairobi. OCMS (primarily Chris Sugden and Vinay Samuel) undertook major fund-raising to create the programme. The SPILL description of the Programme stated that it was a distributed learning course in Pastoral Care and HIV/AIDS giving a Post Graduate Diploma after 27 months. High-achieving students could continue to an MA by dissertation in a 3rd year of supervised research. The design included 30 residential days at the College (during College vacation periods) and a requirement to attend one of 12 Area Tutorial Groups distributed through various centres of Kenya.

Unique to the programme was that this MA not only skilled students but delivered training to those providing actual care to people living with HIV/AIDS through a system of 'Base Groups' created as agents for Community Transformation. Each MA student is required to form and work with a 'Base Group' of 20–25 people in their communities who are infected or otherwise affected by HIV/AIDS, these Base Groups work as community transformation groups at the grass-roots level of Kenyan society. The Base Groups form the student's resource within the student's community in respect of their own MA studies. Base Group members are at the same time trainees of the MA student and information providers and information gatherers. In this way the MA students are animators of their Base Groups and through them activate care in the community. The Base Groups are in every sense agents for community transformation. In a project report dated January 2005, SPILL reported in the following terms on the considerable impact of this innovation for transformation. In October 2004 there are 56 Base Groups in operation, distributed around all of the regions of Kenya except Coast Province. There are some 1,260 Base Groups members. In the designing of the Programme it was estimated that each base group member would be in a position to care for at least a further 20 of those infected or otherwise affected, giving an estimate of at least 28,000 people impacted by the Programme. (That is, 56 Base Groups x 25 Base group Members x 20 cared for.) In the monitoring and evaluation survey carried out in August 2005 students returned data showing that they were collectively caring for some 19,600 persons infected or affected. This is probably a conservative estimate since the survey did not go on to examine the number of family members who benefiting *indirectly* from the Programme, and the second cohort Base Groups had been operating for only 3 months at that point.

An account of this MA in Pastoral Care and HIV/AIDS deserves a study to itself but here I use just the opening section of a report prepared by Brenda Hoddinott in January 2006 for a major funder to indicate the range and intensity of input required from OCMS.

OCMS's Support for the Pastoral Care and HIV/AIDS Programme: 2002–2005

The OCMS team in the SPILL/MAP/OCMS partnership comprised: David Battrick (DB), Michael Elliott (MCE), Bernard Farr (BCF), Brenda Hoddinott (BH), and Kate Hughes (KH).

The team's level of involvement with its partners was intense during the period preceding the Validation of the degree programme by the University of Wales (UW) in June 2002, the preparations for its launch in June 2003 and the initial stages of its delivery until September 2004. Extra support was also needed prior to the first Examining Board in July/August 2005, and most recently to prepare the documentation to transfer validation to the University of Lampeter.

DB, MCE, BCF, and BH form the Pastoral Care and HIV/AIDS Subcommittee of the International Programmes Committee. The Subcommittee meets quarterly to consider Periodic Reports, Annual Reports and other management issues. The team consulted frequently on issues arising in the progress of the programme. Each team member has particular areas of responsibility:

- DB: Documentation, validation processes, liaison with UW, advice on UW Regulations and processes, critical quality feedback.
- MCE: Curriculum Consultant, writing, faculty development, teaching at Schools, assessment strategy and marking.
- BCF: Overall project management, curriculum advisor, writing, assessment strategy, management of relationship with UW.
- BH: Distributed learning materials development, editing and writing, quality enhancement and management advisor, responses to reports and minutes.

December 2005 marks the completion of the first phase in the development of the Pastoral Care and HIV/AIDS Programme. The OCMS team remain committed to the implementation and enhancement of the Programme in the future.

The programme continues to this day with yearly entries of about 30 students. It is now validated within Kenya, as SPL has recently become a University in its own right. Regrettably, it is understood that in its latest form the MA has lost the unique feature of the Base Groups as these proved, it seems, a step too far for the local validators. Other African countries are also exploring whether this programme can be replicated into their contexts. Through this programme the IPP showed what could be the potential of higher degrees for transformational change designed to make an immediate difference in the present not just amongst its students but amongst the poor and actually to impact on communities at the grassroots level.

Headwinds and Squalls

The adventurous spirit that had characterized INFEMIT in the 1980s and 1990s was all about possibilities for action towards transformation with very little regard to the constraints that bear in on any course of action. 'If it can be thought, it can be done' was the basic philosophy of action embraced. To a considerable extent this was also true of the more entrepreneurial sector within UK higher education which was propelled by the possibilities and freedoms released in the 'Thatcher' era with its orientation against vested interests and its emphasis on setting individuals (whether persons or institutions) free to determine their own destinies. Under these sunny skies, OCMS was able readily to find UK universities willing to be adventurous along with OCMS in enabling international expansion through validation. Indeed, the ability of OCMS itself to become an 'Open

University Sponsoring Institution' for research degrees was a startling witness to the spirit of those times which saw no problem in an inchoate and fledgling institution, such as OCMS was in its early days, being given such a function and status. So the fresh breezes under these blue skies were propelling UK higher education to promote access to higher education, diversity of provision, experimentation with curricula, competition between and within institutions, partnerships in varied forms, attention to overseas 'markets', outreach to those previously deemed unsuitable, new philosophies of education which stressed learning as against teaching and the role of the learner in defining and pursuing their own educational objectives. These same breezes were conducive to the whole OCMS International Partnerships project which shared so much of this same ethos.

But it was not to last. For complex reasons UK higher education in the late 1990s and early 2000s became increasingly risk averse (as against being risk-aware, or even, whisper the phrase, risk-embracing) to the new and the different in educational provision. The tone shifted from a preparedness to trust experienced academics to do the right thing to that of caution, suspecting that academics would not necessarily be doing the right thing and therefore had to be conspicuously accountable for all their actions. One feature of this changing ethos was the exponential increase in the requirement to document and report and for generally bureaucratic control of activity. Guidelines gave way to rulebooks. Discussions gave way to visitations. The new in-words were 'accountability', 'compliance', 'due diligence', 'regulations', 'conditions'. The achievement of 'quality' moved away from the earlier view that quality was to be judged primarily by products and outcomes (degree results adjudicated by an external Examiner network, for example) to 'quality' being perceived in terms of procedures, policies, manuals, and paperwork. And this trend has still not run its course. The upshot was that the attempt to activate the IPP network through OCMS assisting in the development of higher education provision at international partners-on-the-margin ran into its first headwind. This shift of ethos had not been factored into OCMS's calculations of what it itself needed by way of administrative depth to facilitate international validations against this headwind. It proved to be a struggle to persuade funders to fund at the increased level required to sustain the OCMS administrative base needful for the project in the changed environment. The (un-envisaged) costs had therefore to be shifted to charging higher fees to potential partners, and this, naturally proved both unwelcome and difficult.

The second headwind came from the international political environment. Many areas of the world in which OCMS had a mission interest became beset with political turmoil and terrorism. Not unnaturally, validating universities became reluctant to travel to these areas. They were also fearful of whether any successful validation could in any case be sustained into the future in a way that made the initial effort worthwhile. There were cases where OCMS held donated funds for specific projects where no action could be taken for these reasons. Seeking to convert this difficulty into an opportunity it was decided to explore a revised form of pursuing the IPP in a way that avoided the need for travel and instead utilized the possibilities of the emerging Internet infrastructure. The essence of this revised methodology was that OCMS would serve to enable interested partners to develop shared resourcing of their programmes. In brief, OCMS would provide a platform where institutions could both bank and borrow their intellectual property and to some extent their personnel. Thus, for example, modules developed by one partner could be used by another partner on a fair-trading basis. Staff could be exchanged or made available to teach a module, there could be modules developed in common, students might move between institutions to take selected modules, and so on. All members would subscribe a membership fee and then pay a trading fee when they utilized the intellectual property of other partners. A fellowship would develop between participating partners. The IPP would organize events and conferences to provoke institutional and staff development. With all this in mind, a well-attended conference along these lines was held at

OCMS in 2000. But the concept was perhaps ahead of its time and the natural conservatism of small institutions came to the fore. It was also too much for donors to take on board. Of course, the Internet has now developed in ways that would make this kind of initiative powerful and relatively easy. But it needs a particular type of funder prepared to fund an infrastructure of provision rather than provision itself, and that, it seems, is a call too far. And it needs a particular kind of partner to see other institutions as potentially more beneficial than threatening to their own survival and health, and that, it appears, is also a call too far.

The third headwind was the validation costs base as it morphed through this decade from being sustainable to being impossible. In the earliest days universities were more inclined to be captivated by the excitement of the IPP than concerned about their costs and saw it as suitable for marginal rather than core costing. But there was an early indication that this would not last. It has already been mentioned that the first phase of cooperation with the University of Wales foundered on the basis of costs (or possibly on misunderstandings about costs). At this point OCMS shifted to the University of Leeds who offered a costs basis that was sustainable both by OCMS and its Two-Thirds World partners. Within this cost structure the partnerships with World Vision in East Africa and with ETS (Croatia)/Schloss Mittersil were developed and both ran their full term of validation. But for reasons to be rehearsed below, the validation of programmes at partners shifted back to Wales at a similar cost base to that of Leeds. This worked well initially and the partnerships with SPCU in Russia, TSB in Switzerland, and DCU in the Ukraine came into being, with further European programmes in Denmark added later. However, the long-distance partnerships with TAFTEE in India and SPL in Kenya were rendered financially problematic when the university imposed business class fares for longer distance air travel. (And) this finally ruled out any partners in Latin America or Asia or sub-Saharan Africa. Additionally, not all partners recruited the numbers of students built into their business plans and therefore struggled to meet the minimum Wales fee and were faced with running loss-making courses. One institution, TSB, in this situation responded creatively and redeveloped its programme in association with another local institution (TDS) thus increasing student numbers. More generally, in the natural desire to cut costs institutions began to question why they continued to need OCMS at all and sought to relate directly to the university on a bilateral basis – thus negating the core nature of the partnership project. This was not discouraged by the university which also over time began to treat partners introduced to them by OCMS as their partners and increasingly excluded OCMS from the on-going relationship.

The fourth headwind concerned the validation of programmes using languages other than English for delivery and/or assessment. This issue arose suddenly and without warning. The IPP Executive Officer and I were in attendance for a scheduled committee at the University of Leeds. At this meeting the reports on the successful inspection visits by Leeds faculty and OCMS staff of the proposed MAs at SPCU (which used Russian as well as English), DCU (also using Russian as well as English), and TSB (using German) were to be accepted and then proceed on their way formally to the next higher Leeds committees for final approval. Everything seemed to be in order for the imminent launch of the three MAs. At the close of the meeting the chair indicated there was an item of other business. This turned out to be that objections had arisen at higher levels in the university to the validation of degrees using languages other than English for delivery and/or assessment, this objection arising from a particular reading of a recently released document from the national Quality Assurance Agency for higher education. This was a squall from a clear blue sky! We insisted on speaking to senior officers of the university immediately and stayed on overnight to do so. By early evening we had reached the three partners affected by mobile phone and explained the crisis. We also reached a key academic at the University of Wales friendly to OCMS

to ask how that university fared in offering degrees in Welsh and explained our predicament. The response was positive in that the University of Wales had already argued the case for Welsh with the powers that be. Also the response was that they would entertain the programmes switching to Wales if Leeds persisted in their view. The upshot was that further validations through the University of Leeds ceased by OCMS's volition and the three degrees were successfully processed into being with Wales, as were all subsequent validations, including those in Denmark using Danish. But this issue has not gone away and just recently the University of Wales Validation Unit withdrew validations in lesser-used languages such as Danish.

The fifth headwind came internally from OCMS. OCMS had throughout this period been developing its own MA offerings in the areas of Development Studies/Practice and Communications Studies/Practice. These originally developed quite separately from each other and independently from the international partnerships project. They also operated separately from OCMS's MPhil/PhD programme. Within a small building this proved to be increasingly problematic, as did also the financial basis of these MAs. To achieve additional institutional rationality at some point the institution located these MAs institutionally within the brief of the IPP whilst remaining under their existing programme management teams. Attempts were made to improve their cost efficiency through, for example, seeking to offer some elements in common but to little avail and the two MAs remained firmly within their separate silos. When the decision was made by OCMS to grow the MPhil/PhD programme and to make it OCMS's prime programme there was the inevitable final consequence that the two MAs were closed to make way for OCMS to focus exclusively on research. This greatly simplified OCMS management and administration and was a key decision in enabling OCMS to survive through the recent financial crisis that descended on OCMS's donors, especially those in the USA.

These successive headwinds eventually proved too much for OCMS to sustain and the attempt to build international partnerships through the IPP was wound down. All remaining partners' programmes were transmuted into direct relationships with the University of Wales. No continuing OCMS role in their management or conduct remained and no further partnerships of this kind were entertained though requests continue to this day. Of course, at the affective level links remain to one degree or another with all the partners. With the coming of a new CEO to OCMS new ways are now being built of asserting OCMS's international relations and significance through OCMS participating directly in other international networks such as The Lausanne Movement, The Edinburgh 2010 Conference, and The Global Christian Forum. Additionally, OCMS is also actively building its publishing arm, Regnum Books as a means of playing into the international mission scene.

In the Cool of the Evening

So was the whole venture worthwhile? Despite all the problems I have to answer emphatically, 'yes'. Here are some of the reasons for that answer to add to those already made apparent above.

Firstly, OCMS impacted at a crucial point in rebuilding biblical and theological education in Eastern Europe and the former Soviet Union. The international referencing of the SPCU MA provided benchmarks for its other domestic programmes and set SPCU within an international validation network that brought high credibility. The DCU programme, despite the fact that it was stillborn for reasons internal to DCU, brought that institution to a degree of critical self-awareness and confidence that would not have been so otherwise. The EST programme in Croatia produced a stream of well-qualified and thoroughly grounded biblical scholars and was a significant contribution to the growth of EST into the institution it is today. But the influence of the Project was wider than these specific institutions and wider than the Project itself as it was part of a broader platform for OCMS engaging with this region and spin-offs were, for example, a stream of PhD

students at OCMS, a major INFEMIT conference at EST, engagement with other Eastern European and former Soviet Union schools which were part of the East European Schools of Theology network, and so on.

Secondly, OCMS impacted through World Vision (East Africa) in lifting thought and practice about Christian development work to previously unachieved levels. The many MA dissertations brought fresh thinking and insights into World Visions work in Kenya, Tanzania, Uganda, and, especially, Ethiopia. Faculty in local universities were brought into contact with colleagues at OCMS and within the region and benefited from substantial personal development. Students' dissertations represented a solid body of research-based inquiry into local development issues that derive their strength from local inquiry rather than imported theory. The fact that the MA was a 3-year programme offered possibilities of sustained and high-level internal staff development for indigenous staff that provided long-term management enhancement in place of the bought-in short-term management that had been the previous practice. This was a key part of what World Vision (East Africa) hoped to achieve, and which was achieved. Further south, the very successful MA in Christian Leadership that has been running in Zimbabwe at the Africa Leadership and Management Academy, with annual intakes of about 25, represents the combined effort and insights of visionary local leadership and the systematic developmental methodology described above. A positive side benefit was the achievement of his PhD through OCMS by the founder of ALMA.

Thirdly, OCMS impacted in three European institutions where the evangelical orientation of the partner institution was set within a hostile or unsupportive context. It significantly enabled those institutions to grow in stature and achievement. Thus, as already noted, there is now a significant and outward-looking evangelical institution in Dublin with robust degrees at both undergraduate and postgraduate levels. The institution is going from strength to strength, serving the needs of the Protestant and evangelical constituencies throughout Ireland and challenging it to self-confident mission-action. The Head of the institution is himself now pursuing doctoral studies in the Action Research mode of inquiry, this research starting at OCMS and now continuing at Trinity College, Dublin. Without OCMS bringing its emphasis on research-into-practice to IBI, this would not have happened. The very fact of the MA being in place released levels of financial support and institutional development which otherwise would not have occurred. This took an embryonic institution in temporary and shared premises to its current fine location and accommodation. And, in the case of the two evangelical Lutheran institutions in Denmark, their way to validated work at degree level was only possible through an international validation that OCMS secured for them.

Fourthly, in India, OCMS provided a transitional solution for the very fine MA in Applied Theology (and the later MA in Applied Linguistics) at TAFTEE. This had been created in my previous times at Westminster College, Oxford as a three-way initiative of Westminster College, TAFTEE and OCMS, and had widely impacted on Christian leadership development in India through its highly innovative approach to enhancing ministry practice at MA level. The future of the programme was imperilled when its validating body withdrew from international validations and the IPP readily worked to relocate it within the OCMS IPP framework since there were historic ties between OCMS and TAFTEE. This programme eventually transitioned to a direct relationship with the University of Wales as a mature and grounded programme.

Fifthly, beyond anything the either OCMS or the IPP envisaged, the Newcastle School of Theology for Ministry in New South Wales, Australia derives much of its inspiration and underlying methodologies from the IPP via David Battrick. He came to understand both the mode and the means of this distinctive style of theological education through his long apprenticeship in the School of Theology at Westminster College and as Executive Officer for the IPP at OCMS. Since

the establishment of the Newcastle School in 2006 hundreds of participants have been engaged in its programmes. Some participants study for the Bishop's Certificate or Bishop's Diploma in Theology for Ministry programmes, designed to provide strong theological foundations for lay and ordained leaders in the diocese. Some are engaged in a specialized short course of ministry skills training in one of a number of available streams. Other participants are in formation for ordination, or continuing ministerial education after ordination. All its participants are studying on a part-time basis. No doubt very few of them know of the OCMS /IPP DNA in their programmes, but they are there.

And so to Bed

It is very doubtful that anything as grand as the IPP as it was first envisaged could be achieved today. Times have moved on and the increasingly bureaucratized university environment, as well as current financial and political environments, is too inimical. It was of its time for its time.

There are, however, I think lessons to be learned, both negative and positive. It is not the case, for example, that 'if it can be thought it can be done' unless the necessary wherewithal for the doing is in place. That represents a real challenge to major funders to step up to the mark. It is not the case that if it can be started it can be continued. That represents a further challenge to funders to provide long-term stability or stay-ability and to resist and overcome 'donor fatigue' to ensure passage of projects through difficult mid-term transitions. It is also not the case the partnerships can succeed unless there is continuing high-level commitment on both sides with the transcending vision of partnership over-riding any regimental mind-set of the partnering institutions. That represents a challenge to small institutions to change their mind-set to that of beneficial co-operation as the route to security of existence rather than lonely competition against the 'other'. Further, it is not the case UK universities now offer the long-term stability that an international validation requires. That represents a challenge to UK universities to regain the pioneering and risk-accepting spirit they seem to have lost, and a call to them better to understand their responsibilities to the developing world. And again, it is not the case that emaciated administration at either end of an international partnership can spell anything but frustration, misunderstanding and decline. That represents the need for careful attention by pioneers to the teaching of Jesus about the man who would build at tower without first counting the cost.

But it is the case that one should do what one can and not be daunted. It is the case that unintended and unforeseen consequences are frequently as, or more, significant than those that were planned. It is the case that after the stone has sunk the ripples still spread. It is the case that one should 'cast bread on the waters' when called to do so.

And, above all, it is the case that if the vision is right and good and to be desired, that one should look for the new dawn to follow the old day. The vision of INFEMIT and OCMS that led to the IPP continues with full force as right and good and to be desired. But it needs a vehicle fit-for-purpose now. That is a present challenge for OCMS. What is that vehicle?

New Dawn

Ah! That is for another day... and for others to tell!

Author Biography

Bernard Farr is Senior Residentiary Fellow at OCMS. He was the Director of the OCMS partnerships initiative which is the subject of the paper.

Review

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Eva Keller.

The Road to Clarity: Seventh-Day Adventism in Madagascar

New York: Palgrave Macmillan, 2005. 286 Pages.

ISBN: 1 4039 7076 9

Reviewed by: Edward Ontita, *Visiting Research Scholar, Oxford Centre for Mission Studies (OCMS)*

Anthropologist Eva Keller of the University of Zurich is in a powerful group involved in the rebirth of the Anthropology of Christianity. For a long time, anthropologists have ignored Christianity especially as a field of ethnographic work, considering it more appropriately the province of theology. Keller has broken off to subject Seventh-day Adventist everyday practices to ethnographic inquiry.

In this book, Keller set out to investigate the nature of religious commitment beyond initial conversion. Her central question concerns the nature of attraction of Seventh-Day Adventism for church members in Maroantsetra and Sahameloka, Madagascar. To answer this question, Keller spent nearly 2 years between September 1998 and May 2000 with two Adventist congregations in Madagascar. The result is a splendid ethnography of the Malagasy Adventists. This was achieved by living with ordinary Adventist families in the two selected villages and participating in their daily activities including church services. Through this embedded field work she understood their Adventist practices inside out and writes about them like an insider.

Keller discovers that the Adventists she lived with systematically and regularly studied their bibles. In this exercise each Adventist used a Bible Study Guide, a quarterly booklet produced in English at the World headquarters of the Adventist Church in America and translated into many other languages including Malagasy. For each day there is a lesson to study complete with biblical references. She points out that all Adventists around the world study the same lesson on any particular day in their homes and get into small discussion groups in their churches to revise their previous week's lesson studies every Sabbath morning. These Sabbath morning sessions are referred to as Sabbath School in the Adventist lingo. Keller argues that the Sabbath school discussions are highly participatory and are the core of Adventist practice.

In response to her main study question, she argues that the intellectual excitement linked to the process of studying the bible is the key to the local people's commitment to the Adventist church. She adds that bible study does not provide intellectual excitement *per se*, it is seen as the road toward understanding the truth revealed through God's wise words. In this resides the Adventist uniqueness in the sense that bible study is not truth being taught by a higher authority such as a pastor, but everyone discovering the truth for themselves by way of investigation and dialogue. This is a Socratic type of Bible study involving a continual process of Normal Scientific discovery, making local Adventist practice distinctly intellectual. The Adventist church thus gives tools to ordinary people to study the bible and to dialogue over emerging knowledge without privileging any particular set of views including those of the church pastor over others'. A question that emerges from this scenario of study is how harmony is maintained. Keller shows that the

intellectual discussions even with evolutionists are clearly restricted by the paradigm of literal biblical truth which makes perfectly clear what is right and what is wrong. In a sense, the discussions are embedded in deeply rooted and consistently adhered to principles and values on the sanctity of the Biblical truths that define Adventism.

An important aspect of Adventists' interpretation of history is the struggle that Satan wages against God, 'The Great Controversy'. Keller argues that Adventists in Madagascar recognise that Satan does not only promote wickedness and immoral behaviour, his machinations also deceive people so that they cannot see clearly, so that their minds become obscured. Hence, to study the bible is to literally uncover the truth buried beneath Satan's veil of lies. Thus if one accepts Satan's lies they become his agents and work on his side of the struggle causing confusion to the elect of God. Bible study is regarded as a way to seek the truth about God's ways and plans for humanity, and to expose Satan's tricks. The whole point in the controversy is that God respects humanity's freedom of choice to serve Him or otherwise. This and other truths are available in the Bible if one chooses to study it. This is why Keller shows that conversion to Adventism is sometimes conceptualised by members of the church as moving from a state of mental sleep to a state of mental alertness.

Keller also brings out the tensions between Malagasy beliefs and Adventism, showing the kind of uncertainties that they throw up. These uncertainties keep the Adventists in a continual state of decision-making – making choices on whether or not to observe traditional work taboos, who to marry and so on. Besides keenly following how Adventist practice was constructed locally in the villages, Keller more importantly unlocks Adventism's globality by focusing on its extra-local resources and linkages. She then focuses on the intellectual aspect of Christian practice to refreshingly argue the case for Adventism in Madagascar as a break from the past and therefore as a basis for an Anthropology of Discontinuity. Adventism in Madagascar is practically unsettling to the traditional establishment and its practices, hence a discernible departure from the latter.

Overall, *The Road to Clarity* makes very accessible reading. It is an important and necessary addition to the Anthropology of Christianity and for its penetrating ethnographic approach making use of exemplary 'thick description' of the issues selected, it sure will remain a classic in the discipline. In the context of the wider Eastern Africa region the book accurately reflects the perception of Adventism as an embodiment of Bible study. In Kenya for instance, the vernacular for Adventism for the Abagusii is *Abasomi*; among the Luo it is *Adwen Waya*; for Ababukusu, it is *Basomi*, and the Kalenjin refer to them as *Kipsomanik*. All these local terms bring out the practice of Bible Study. Thus keen students of Christianity, Anthropology, development theology and religion in general will find the book useful. Adventist scholars and administrators will have in this book an important reference and point of reflection in church strategy. For an ordinary Adventist in the local church, this book re-ignites the urge for Bible study – to travel the road to clarity.

Book Notes

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Cristian Romocea

Church and State: Religious Nationalism and State Identification in Post-Communist Romania

Emerging democracies in Eastern Europe are still struggling with the secular state about 20 years after the collapse of communism. The state still does not fully acknowledge the role of churches in the political sphere. This work explores the nationalist inclinations of an Eastern Orthodox Church as it interacts with a politically immature yet decisively democratic Eastern European state. Discussing the birth pangs of extreme nationalist movements of the 20th century, it offers a creative retelling of the ideological idiosyncrasies that have characterised Marxist Communism and Nazism. The author provides juxtaposition of the ideological movements as they interacted and affected organised religion, at times seeking to remove it, assimilate it or even imitate it. This book will be of immense interest to historians, theologians and politicians.

Amos Young (Ed.)

The Spirit Renews the Face of the Earth: Pentecostal Forays in Science and Theology of Creation

This is a collection of essays which were presented at the 37th annual meeting of the Society for Pentecostal Studies jointly held with the Wesleyan Theological Society and the Duke University in March 2008. The 12 chapters contain both Pentecostal reflections/responses to the science-religion discussion and Pentecostal contributions to the on-going exchange by biblical scholars, historians and theologians. The essayists model an actual dialogue in which Pentecostals reach deep into their own tradition to explore how their pre-understandings and commitments might enable them to speak with their own voice into pre-existing conversations. This volume represents the first of more to come where Pentecostals can register their perspectives on a major issue of our time.

Glen G. Scorgie (Ed.)

Dictionary of Christian Spirituality

This is a biblically-engaged, accessible and reliable resource for contemporary Christians. Writers from across the globe have contributed 34 ‘integrative perspective’ essays and nearly 700 alphabetised entries. Together these offer a fascinating orientation to the wealth of ecumenical resources available today while still highlighting the distinct heritage and core grace-centred values of classic evangelical spirituality. Commenting on this Mark Noll says, ‘The combination of substantial reflective essays on major themes in Christian spirituality and sharply focussed articles on major figures and topics provides a rich mixture of insight, information and inspiration.’ Leighton Ford says, ‘Impressive in its scope, wide in what is included and deep in the intent to strengthen life in the Spirit of Christ...’

Raimon Panikkar

The Rhythm of Being: The Gifford Lectures

This book contains the Gifford Lectures delivered by Panikkar about 20 years ago. It draws from his life-time work seeking to connect the worlds of religion, philosophy, science and revelation. Panikkar himself describes this work as ‘not trying to say something new’. The originality of the book, in his view, lies in the fact that it goes to the origins – experience. This work ‘offers scholars and students, philosophers and seekers a challenging and breath-taking voyage into the very heart of human belief and meaning.’ In describing this book, David Tracy says, ‘This book, a product of years of deep reflection, is his most accessible and his most moving.’ Paul Knitter says, ‘I could not read this book, I had to keep putting it down in order to ponder it, to feel it, to let it sink in. This is Panikkar at his best... In language that is as philosophically profound as it is poetically engaging....’

Karl J. Becker, Ilaria Morali and Gavin D’Costa (Eds)

Catholic Engagement with the World Religions: A Comprehensive Study

This work outlines, clarifies and defends official Roman Catholic teaching on the relationship between Christianity and other religious traditions in light of the Catholic belief that ‘we must hold that the Holy Spirit offers to all the possibility of being made partners in the way known to God in the paschal mystery.’ Part I studies the history of these issues while Part II examines their theological framing. Part III addresses Christianity and other religions since Vatican II. Part IV deals specifically with Judaism, Confucianism, Hinduism and Islam as these religions see themselves in relation to Christianity. A final chapter by Michael Fitzgerald offers a theological reflection on the foundations of inter-religious dialogue today. This is a must read for scholars, students and practitioners of interreligious dialogue.

David A. Kerr and Kenneth R. Ross (Eds)

Edinburgh 2010: Mission Then and Now

No one can hope to fully understand the modern Christian missionary movement without engaging substantially with the World Missionary Conference, held at Edinburgh in 1910. In anticipation of the centenary of the Conference, this book was written to examine its meaning in light of the past century and the questions facing Christian witness today. It is the first to systematically examine the eight Commissions which reported to Edinburgh 1910 and gave the conference much of its substance and enduring value. It will deepen and extend the reflection being stimulated by the upcoming centenary and will kindle the missionary imagination for 2010 and beyond.

Daryl M. Balia and Kirsteen Kim (Eds)

Edinburgh 2010: Witnessing to Christ Today

This volume, the second in the Edinburgh 2010 series, includes reports of the nine main study groups working on different themes for the celebration of the centenary of the World Missionary Conference, Edinburgh 1910. Their collaborative work brings together perspectives that are as inclusive as possible of contemporary world Christianity and helps readers to grasp what it means in different contexts to be ‘witnessing to Christ today’.

Claudia Währisch-Oblau and Fidon Mwombeki (Eds)

Mission Continues: Global Impulses for the 21st Century

In May 2009, 35 theologians from Asia, Africa and Europe met in Wuppertal, Germany, for a consultation on mission theology organised by the United Evangelical Mission: Communion of 35 Churches in Three Continents. The aim was to participate in the 100th anniversary of the Edinburgh conference through a study process and reflect on the challenges for mission in the 21st century. This book brings together these papers written by experienced practitioners from around the world.

Brian Woolnough and Wonsuk Ma (Eds)

Holistic Mission: God's plan for God's people

Holistic mission, or integral mission, implies God is concerned with the whole person, the whole community, body, mind and spirit. This book discusses the meaning of the holistic gospel, how it has developed, and implications for the church. It takes a global, eclectic approach, with 19 writers, all of whom have much experience in, and commitment to, holistic mission. It addresses critically and honestly one of the most exciting, and challenging, issues facing the church today. To be part of God's plan for God's people, the church must take holistic mission to the world.

Kirsteen Kim and Andrew Anderson (Eds)

Edinburgh 2010: Mission Today and Tomorrow

The centenary of the historic and influential World Missionary Conference held in Edinburgh 1910 presented a unique opportunity for the whole church worldwide to come together in celebration, reflection and recommitment to witnessing to Christ today. Edinburgh 2010 also engaged in serious study and reflection on the current state of world mission and the challenges facing all those who seek to witness Christ today. The results of this research was presented and debated within the context of Christian fellowship and worship at the conference in June 2010. This record of that conference is intended to give the background to that Call, to share the spirit of the conference, and to stimulate informed and focused participation in God's mission in Christ for the world's salvation.

Tormod Engelsviken, Erling Lundebj and Dagfinn Solheim (Eds)

The Church Going Global: Mission and Globalisation

This book provides thought-provoking and inspiring reading for all concerned with mission in the 21st century. The contributors challenge the reader to re-think Gospel ministries in our new local contexts marked by globalisation and migration. With its biblical foundation, its missiological reflection and interaction with contemporary society, it will renew our passion for the Gospel and compassion for people.

David Emmanuel Singh (Ed.)

Jesus and the Cross: Reflections of Christians from Islamic Contexts

The Cross reminds us that the sins of the world are not borne through the exercise of power but through Jesus Christ's submission to the will of the Father. The papers in this volume are organised in three parts: scriptural, contextual and theological. The central question being addressed is: how do Christians living in contexts where Islam is a majority or minority religion, experience, express or think of the Cross? This is, therefore, an exercise in listening. As the contexts from where these

engagements arise are varied, the papers in drawing scriptural, contextual and theological reflections offer a cross-section of Christian thinking about Jesus and the Cross.

David Emmanuel Singh (Ed.)

Jesus and the Incarnation: Reflections of Christians from Islamic Contexts

In the dialogue of Christians with Muslims, nothing is more fundamental than the Cross, the Incarnation and the Resurrection of Jesus. This book contains voices of Christians living in various 'Islamic contexts' and reflecting on the Incarnation of Jesus. The aim of these reflections is constructive and the hope is that the papers weaved around the notion of 'the Word' will not only promote dialogue among Christians on the roles of the Person and the Book, but also create a positive environment for their conversations with Muslim neighbours.

Sung-wook Hong

Naming God in Korea: The Case of Protestant Christianity

Since Christianity was introduced to Korea more than a century ago, one of the most controversial issues has been the Korean term for the Christian 'God'. This issue is not merely about naming the Christian God in Korean language, but it relates to the question of theological contextualisation – the relationship between the gospel and culture – and the question of Korean Christian identity. This book examines the theological contextualisation of the concept of 'God' in the contemporary Korean context and applies the translatability of Christianity to that context. It also demonstrates the nature of the gospel in relation to cultures, i.e. the universality of the gospel expressed in all human cultures.

Hubert van Beek (Ed.)

Revisioning Christian Unity: The Global Christian Forum

This book contains the records of the Global Christian Forum gathering held in Limuru near Nairobi, Kenya, on 6–9 November 2007, as well as the papers presented at that historic event. Also included are a summary of the Global Christian Forum process from its inception until the 2007 gathering and the reports of the evaluation of the process that was carried out in 2008.

Paul Hang-Sik Cho

Eschatology and Ecology: Experiences of the Korean Church

This book raises the question of why Korean people, and Korean Protestant Christians in particular, pay so little attention (in theory or practice) to ecological issues. The author argues that there is an important connection (or elective affinity) between this lack of attention and the other-worldly eschatology that is so dominant within Korean Protestant Christianity. Dispensational premillennialism, originally imported by American missionaries, resonated with traditional religious beliefs in Korea and soon came to dominate much of Korean Protestantism. This book argues that this, of all forms of millennialism, is the most damaging to ecological concerns.

Dietrich Werner, David Esterline, Namsoon Kang and Joshva Raja (Eds)

The Handbook of Theological Education in World Christianity: Theological Perspectives, Ecumenical Trends, Regional Surveys

This major reference work is the first ever comprehensive study of theological education in Christianity of its kind. With contributions from over 90 international scholars and church leaders,

it aims to be easily accessible across denominational, cultural, educational, and geographic boundaries. The Handbook will aid international dialogue and networking among theological educators, institutions, and agencies. The major objectives of the text are (1) to provide introductory surveys on selected issues and themes in global theological education; (2) to provide regional surveys on key developments, achievements, and challenges in theological education; (3) to provide an overview of theological education for each of the major denominational/confessional traditions; and (4) to provide a reference section with an up-to-date list of the regional associations of theological institutions and other resources.

David Emmanuel Singh and Bernard C. Farr (Eds)
Christianity and Education: Shaping of Christian Context in Thinking

Christianity and Education is a collection of papers published in *Transformation: An International Journal of Holistic Mission Studies* over a period of 15 years. It brings to life some of the papers that lay buried in shelves and in disparate volumes of *Transformation*, under a single volume for theological libraries, students and teachers. The articles here represent a spectrum of Christian thinking addressing issues of institutional development for theological education, theological studies in the context of global mission, contextually aware/informed education, and academies which deliver such education, methodologies and personal reflections.

J. Andrew Kirk
Civilisations in Conflict?: Islam, the West and Christian Faith

Samuel Huntington's thesis, which argues that there appear to be aspects of Islam that could be on a collision course with the politics and values of Western societies, has provoked much controversy. The purpose of this study is to offer a particular response to Huntington's thesis by making a comparison between the origins of Islam and Christianity; the two religions that can be said to have shaped, in contrasting ways, the history of the Western world. The early history of each faith continues to have a profound impact on the way in which their respective followers have interpreted the relationship between faith and political life. The book draws significant, critical and creative conclusions from the analysis for contemporary intercultural understanding, and in particular for the debate about the justification of violence for political and religious ends.

David Emmanuel Singh & Bernard C. Farr (Eds)
Christianity and Cultures: Shaping Christian Thinking in Context

This volume marks an important milestone, the 25th anniversary of the Oxford Centre for Mission Studies (OCMS). The papers here have been exclusively sourced from *Transformation*, a quarterly journal of OCMS, and seek to provide a tripartite view of Christianity's engagement with cultures by focusing on the question: how is Christian thinking being formed or reformed through its interaction with the varied contexts it encounters? The subject matters include different strands of theological-missiological thinking, socio-political engagements and forms of family relationships in interaction with the host cultures.

Al Tizon
Transformation after Lausanne: Radical Evangelical Mission in Global-Local Perspective

After Lausanne '74, a worldwide network of radical evangelical mission theologians and practitioners use the notion of 'Mission as Transformation' to integrate evangelism and social concern

together, thus lifting theological voices from the two-thirds world to places of prominence. This book documents the definitive gatherings, theological tensions and social forces within and without evangelicalism that led up to Mission as Transformation, and it does so through a global-local grid that points the way toward greater holistic mission in the 21st century.

Young-hoon Lee

The Holy Spirit Movement in Korea: Its Historical and Theological Development

This book traces the historical and theological development of the Holy Spirit Movement in Korea through six successive periods (from 1900 to the present time). These periods are characterised by repentance and revival (1900–1920), persecution and suffering under Japanese occupation (1920–1940), confusion and division (1940–1960), explosive revival in which the Pentecostal movement played a major role in the rapid growth of Korean churches (1960–1980), the movement reaching out to all denominations (1980–2000), and the new context demanding the Holy Spirit movement to open new horizons in its mission engagement (2000–). The volume also discusses the relationship between this movement and other religions such as shamanism, and looks forward to further engagement with issues of concern in wider society.

Alan R. Johnson

Leadership in a Slum: A Bangkok Case Study

This book looks at leadership in the social context of a slum in Bangkok from an angle different from traditional studies which measure well educated Thais on leadership scales derived in the West. Using both systematic data collection and participant observation, it develops a culturally preferred model as well as a set of models based in Thai concepts that reflect on-the-ground realities. This work challenges the dominance of the patron-client rubric for understanding all forms of Thai leadership and offers a view for understanding leadership rooted in local social systems, contrary to approaches that assume the universal applicability of leadership research findings across all cultural settings. It concludes by looking at the implications of the anthropological approach for those who are involved in leadership training in Thai settings and beyond.

Titre Ande

Leadership and Authority: Bula Matari and Life-Community Ecclesiology in Congo

This book proposes that Christian theology in Africa can make significant developments if a critical understanding of the socio-political context in contemporary Africa is taken seriously. The Christian leadership in post-colonial Africa has cloned its understanding and use of authority on the Bula Matari model, which was issued from the brutality of colonialism and political absolutism in post-colonial Africa. This model has caused many problems in churches, including dysfunction, conflicts, divisions and a lack of prophetic ministry. Titre proposes a Life-Community ecclesiology for liberating authority, where leadership is a function, not a status, and ‘apostolic succession’ belongs to all the people of God.

Frank Kwesi Adams

Odwira and the Gospel: A Study of the Asante Odwira Festival and its Significance for Christianity in Ghana

The study of the Odwira festival is the key to the understanding of Asante religious and political life in Ghana. The book explores the nature of the Odwira festival longitudinally – in pre-colonial,

colonial and post-independence Ghana – and examines the Odwira ideology and its implications for understanding the Asante self-identity. The book also discusses how some elements of faith portrayed in the Odwira festival could provide a framework for Christianity to engage with Asante culture at a greater depth. Theological themes in Asante belief that have emerged from this study include the theology of sacrament, ecclesiology, eschatology, Christology and a complex concept of time. The author argues that Asante cultural identity lies at the heart of the process by which the Asante Christian faith is carried forward.

Bruce Carlton

Strategy Coordinator: Changing the Course of Southern Baptist Missions

In 1976, the Southern Baptist Convention adopted its Bold New Thrusts in Foreign Missions with the overarching goal of sharing the gospel with every person in the world by the year 2000. The formation of Cooperative Services International (CSI) in 1985 and the assigning of the first non-residential missionary (NRM) in 1987 demonstrated the Foreign Mission Board's (now International Mission Board) commitment to take the gospel message to countries that restricted traditional missionary presence and to people groups identified as having little or no access to the gospel. Carlton traces the historical development along with an analysis of the key components of the paradigm and its significant impact on Southern Baptists' missiology.

Julie Ma and Wonsuk Ma

Mission in the Spirit: Towards a Pentecostal/Charismatic Missiology

The book explores the unique contribution of Pentecostal/Charismatic mission from the beginning of the 20th century. The first part considers the theological basis of Pentecostal/Charismatic mission thinking and practice. Special attention is paid to the Old Testament, which has been regularly overlooked by the modern Pentecostal/Charismatic movements. The second part discusses major mission topics with contributions and challenges unique to Pentecostal/Charismatic mission. The book concludes with a reflection on the future of this powerful missionary movement. As the authors served as Korean missionaries in Asia, often their missionary experiences in Asia are reflected in their discussions.

S. Hun Kim and Wonsuk Ma (Eds)

Korean Diaspora and Christian Mission

As a 'divine conspiracy' for *Missio Dei*, the global phenomenon of people on the move has shown itself to be invaluable. In 2004, two significant documents concerning Diaspora were introduced, one by the Filipino International Network and the other by the Lausanne Committee for World Evangelization. These have created awareness of the importance of people on the move for Christian mission. Since then, scholars of Korean diaspora have conducted similar research among Korean missions, resulting in this book. It is unique as the first volume researching Korean missions in Diasporic contexts, appraising and evaluating these missions with practical illustrations, and drawing on a wide diversity of researchers.



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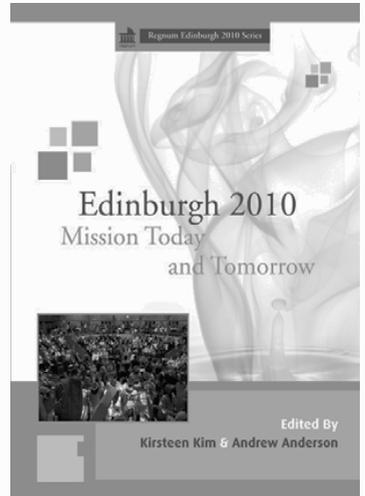
Mission Today and Tomorrow
Edinburgh 2010 Series
Kirsteen Kim and Andrew Anderson (eds.)

'There are some moments in our lives when we realise, in a very special way, that we are participating in the triune God's mission in the world. Today in the world Council of Churches we give thanks to God for how this hundredth anniversary of the contemporary ecumenical movements brings us back to where we came from and sends us out to where we need to be'.

Rev. Dr Olav Fykse Tveit, General Secretary of the World Council of Churches

'Many of those who came to this delightful city as delegates in 1910 were evangelicals. And as today we rejoice that the church is now global in a way that they saw only by faith and not by sight, we notice that many of those churches in Asia, Africa and Latin America, unrepresented by national believers in 1910, but now so wonderfully vibrant and growing, are the fruit of their labours and lives. That is God's gracious doing, and we praise him'.

Rev Dr Geof Tunnicliffe, Secretary General, World Evangelical Alliance



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Christian and Education
David Emmanuel Singh & Bernard C Farr (eds.)

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Christianity & Education
 Shaping Christian
 Thinking in Context



**David Emmanuel Singh &
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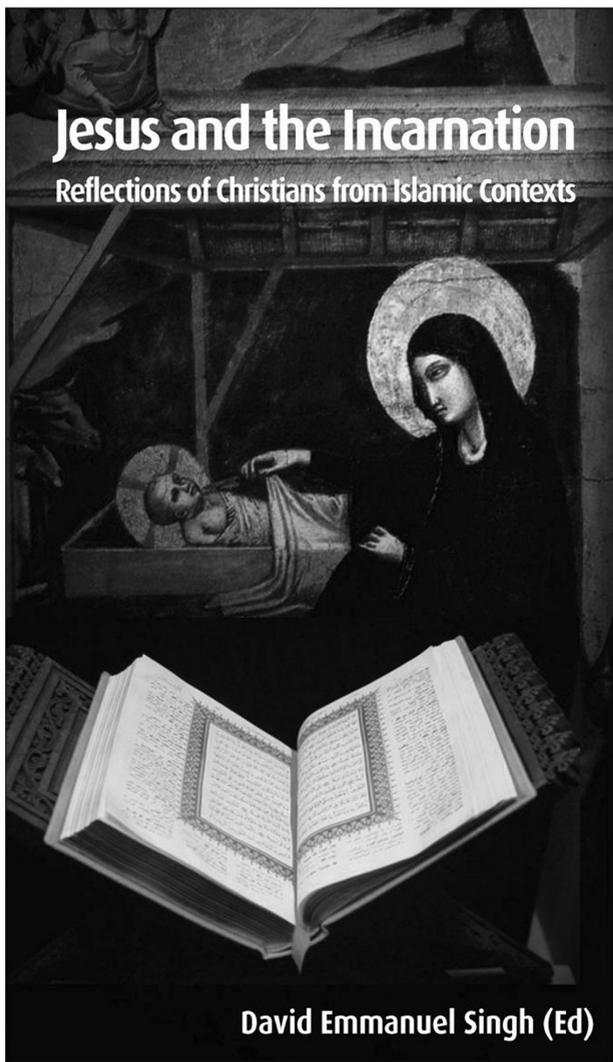
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Jesus and the Incarnation

Reflections of Christians from Islamic Contexts



David Emmanuel Singh (Ed)

In the dialogues of Christians with Muslims nothing is more fundamental than the Cross, the Incarnation and the Resurrection of Jesus. An open and honest conversation on these is a necessity as Christians all over the world meet with Muslims on a daily basis. Building on the volume on the Cross published in 2009, this book contains voices of Christians living in various 'Islamic contexts' and reflecting on the Incarnation of Jesus. The aim of these reflections is constructive and the hope is that the papers weaved around the notion of 'the Word' will not only promote dialogue among Christians on the roles of the Person and the Book but, also, create a positive environment for the conversations with Muslim neighbours.

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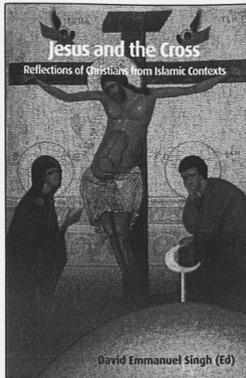
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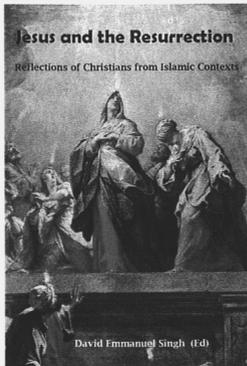
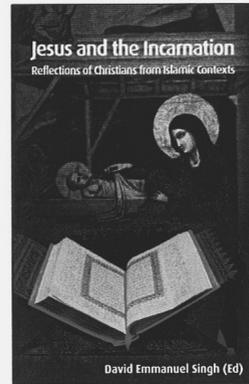


The papers in this volume are organised in three parts: scriptural, contextual and theological. The central question being addressed is: how do Christians living in contexts, where Islam is a majority or minority religion, experience, express or think of the Cross? This is, therefore, an exercise in listening. As the contexts from where these engagements arise are varied, the papers in drawing contextual and theological reflections offer a cross-section of Christian thinking about Jesus and the Cross.

225pp / ISBN: 978-1-870345-65-1 / RRP £24.99 / Sale Price £18.99

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The third and the final volume in the series on Jesus focuses on the Resurrection. It acknowledges the history of the conflict between the Christian witness that Jesus died/rose again and the traditional Islamic witness that Jesus did not die but was taken to heaven by God. The main idea running through this volume, however, is that in the believers' preoccupation with the memory and experience of this conflict one fact common to both Christian and Muslim believers runs the risk of being ignored altogether: that Jesus is alive. As has been the case with the first two volumes, this volume will contain 'reflections' of both Christian scholars and practitioners from 'Islamic contexts' on the meaning and experience of Jesus and his resurrection.

(Due in 2012)

David Singh (Research Tutor in Islamic Studies, Oxford Centre for Mission Studies) has been teaching and writing in the field of theology of religions for close to two decades through the Bible Society of India, Union Biblical Seminary, Allahabad Bible Seminary, Henry Martyn Institute and Crowther Hall. He is now a Tutor at OCMS where he also edits *Transformation*, and international journal of Holistic Mission Studies. He has edited a number of books and is the author of *Sainthood and Revelatory Discourse* (Oxford/Delhi: Regnum/ISPCK, 2003).

Each book can be purchased individually (£18.99 each) by visiting www.ocms.ac.uk/regnum. To purchase the series (£37.50 + P&H), please contact bmarslin@ocms.ac.uk. (Please quote MINISERIES2011)



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Korean Diaspora and Christian Mission

Eds. Wonsuk Ma and H Sun Kim
ISBN 2011-978-1-870345-89-7

"If you are interested in diaspora missiology, this is a book that you must have in your library. Kim and Ma are to be commended for their work in breaking new ground in missiological literature." (<http://networkedblogs.com/iEnFm>)

As a 'divine conspiracy' for *Missio Dei*, the global phenomenon of people on the move has shown itself to be invaluable. In 2004 two significant documents concerning Diaspora were introduced, one by the Filipino International Network and the other by the Lausanne Committee for World Evangelization. These have created awareness of the importance of people on the move for Christian mission. Since then, Korean Diaspora has conducted similar research among Korean missions, resulting in this book. It is unique as the first volume researching Korean missions in Diasporic contexts, appraising and evaluating these missions with practical illustrations, and drawing on a wide diversity of researchers.

Korean Diaspora and Christian Mission



S. Hun Kim and Wonsuk Ma (Eds)
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Mission Continues

Global Impulses for the 21st Century

Claudia Währisch-Oblau, Fidon Mwombeki (Eds.)

2010/978 - 1 - 870345 - 82 - 8/ 271pp

In May 2009, 35 theologians from Asia, Africa and Europe met in Wuppertal, Germany, for a consultation on Mission Theology organised by the United Evangelical Mission: Communion of 35 Churches in Three Continents. The aim was to participate in the 100th anniversary of the Edinburgh Conference through a study process and reflect on the challenges for Mission in the 21st Century. This book brings together these papers which are written by experienced practitioners from around the world.



Edited by
Claudia Währisch-Oblau and
Fidon Mwombeki

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