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Editorial

Speaking at his enthronement as Archbishop of Canterbury in 1942, William Temple memorably described the world Christian movement as “the great new fact of our era”. This fact was, of course, the result of the missionary enterprise of the previous 150 years. But that enterprise was ending when Temple spoke: the twentieth century’s ‘crisis in mission’ had already begun.

Sixty-odd years later, can we say that a rediscovery of mission is at least one ‘great new fact of our era’? I believe we can. The ‘crisis in mission’ that shook the Western churches’ confidence in their missionary message and methods had to happen if we were all to rediscover how to serve the mission of God. And that *is* happening, if the contemporary torrent of books on mission is any guide.

How is theological education in Africa — the continent that was once the focus of so much Western mission effort, now a major player in world Christianity — responding to all of this?

ANITEPAM invited our seminaries and theological education programmes to tell their stories, in these pages, of how they are equipping African church leaders for the *missio Dei*. Sadly, the stories have not been forthcoming. This may be the result of a natural diffidence; it may also be a sign that we have yet to get to grips with this ‘new fact’, at least in our theological education curricula.

So this issue of the *Journal* is given to reflecting on the missional transformation of theological education in Africa, and to offering resources for those who seek new ways of shaping the curriculum. And, to keep the story-telling alive, we offer two narratives. One is an account by a young US-based priest of his African pilgrimage in mission as a seminarian. The other is a challenging communiqué from this year’s AICMAR School of Theology, on mission in Africa.

A larger number of contributions bear my name, and focus on Southern Africa, than I would have wished. Nevertheless, I hope that this *Journal* will stimulate and nourish us in serving God’s mission in, and from, Africa.

—Mike McCoy

Part 1: Theological reflections

Michael McCoy

Restoring mission to the heart of theological education

A South African perspective¹

IN an influential article written more than twenty years ago, South African missiologist David Bosch lamented that little attention was given to missiology – the formal study of mission – in traditional programmes of theological education (Bosch 1982).

The theological curriculum in Western Europe was typically arranged into four ‘streams’: biblical, historical, systematic, and practical. This pattern, Bosch noted, was canonised “when the church in Europe was completely introverted” (Bosch 1982: 26). If mission was studied at all, it was usually as part of practical theology, as if it were largely a matter of technique or practical application; or it was offered as a totally separate subject, as if it had little to do with the other “streams”; or it was an optional subject, competing with preaching, pastoral counselling, or liturgics for the student’s attention (:17-19).

This pattern of theological education was exported to the rest of the world in the wake of the missionary expansion of the nineteenth and early twentieth centuries, and uncritically adopted and implemented in the formation of generations of local Christian leaders in what is now the Majority World.² Even the occasional

critical analysis of this pattern – such as Bosch’s article, or the 1985 Latin American consultation on new alternatives in theological education (Padilla 1986) – made little impression on the way missiology was regarded in seminaries and colleges around the world.

This was particularly true in Anglican institutions, where, for various reasons to do with our distinctive history and ethos, missiology was not really taken seriously at all – except, perhaps, for practical courses in evangelism in colleges and bible schools in the evangelical tradition.³

Thankfully, the situation of neglect is changing – not everywhere, and not consistently, but theologians of many persuasions increasingly agree that mission lies at the heart of the theological task, and therefore at the heart of theological education. Martin Kähler’s oft-quoted saying that “mission is the mother of theology” (written in 1908) has won wide acceptance.⁴ From a few lone voices at the end of the nineteenth century, to the wide ecumenical consensus that had emerged a hundred years later, a sense of the foundational nature of God’s mission for all theological work has grown.

Bosch’s proposal in 1982 was that missiology be neither incorporated into the familiar theological streams as simply a dimension of each (though it certainly needs to be seen as integral to all other theological disciplines), nor left as a quite separate subject (though it deserves to be taken seriously as a discipline in its own right). Instead, he argued, missiology needed to be both *dimensional* (that is, integrated into, and in close dialogue with, biblical studies, church history, systematic theology, and practical theology) and *intentional* (maintaining a critical distance from the other disciplines, bringing its own distinctive perspectives to bear on the theological task).

Latin American theologians, meeting in the early 1990s, went further. They called for “a drastic revision of the curriculum of theological institutions patterned after the Anglo-Saxon system”,

allowing it to be shaped by “a rediscovery of the missionary nature of the church”.

This is much more than simply adding a missiology course to the curriculum. It means a reformulation of the disciplines by placing the mission of the church at the center of their object of study. (Samuel Escobar, in Woodberry *et al* 1996: 108)

That is just what is now happening in South Africa. Profound changes in the national educational system in South Africa since the mid-1990s have forced theological educators to redesign the curriculum. They have been given the opportunity to restore a missional focus to theological education.

This article focuses on how one institution, the Theological Education by Extension College of Southern Africa, has developed its new Diploma in Theology and Ministry and the Bachelor of Theology degree in order to put missiological perspectives at the centre of its curriculum.⁵

An educational revolution

I cannot give a full account here of the changes that have swept through the South African educational system since the first democratically-elected government began to transform the educational system it had inherited from apartheid in 1994. In one sentence: the discriminatory educational framework that had been in place for more than fifty years was replaced with a vision for a system that offers equal opportunity to all, fosters critical learning, and focuses on a style of learning that integrates knowledge, skills, and values/attitudes – widely known as Outcomes Based Education (OBE).⁶

These far-reaching changes to education in South Africa have forced virtually every educational service provider, from primary schools to universities, to undertake a whole-scale revision of their curricula. All learning in South African educational institutions *must* now be based on the principles of Outcomes Based Education.

Reinventing theological education

Theological educators in the region have had to come to terms with this fundamental shift. For a century or more, we and our predecessors have mostly offered content-based courses built on the inherited Western model of cognitive (knowledge-centred) education.

This model asked: *What must students know and understand in order to gain this qualification?* The required knowledge was delivered through lectures and written texts; it was assessed through assignments and exams; and it was validated with a degree, diploma or other qualification. In theory (and too often in practice) a student could complete a theology diploma or degree, and satisfy the requirements for ordination, with little or no direct personal experience of ministry and mission, and few demonstrable skills in Christian leadership.⁷ That the system has in fact produced many outstanding pastors and theologians is a cause for deep gratitude; but it has often happened *despite* the formal educational process, rather than because of it. I am reminded of Mark Twain's definition of education as that which you must acquire without interference from your schooling.

The challenge of OBE is quite different. The question that now has to be answered is: *What competence does the student need to gain in order to be able to fulfil this or that task / job / vocation?* The competence is gained through an integrated process of learning that addresses the head (knowledge), hands (skill), and heart (values); it is formally assessed through a range of tools that include written work, practical projects, field research, workshops, and the like; and it is validated when the student is able to demonstrate her/his capacity to carry out the required tasks, using all the intellectual, practical, and attitudinal resources that have been acquired.⁸

But who defines the tasks in which competence must be shown? And how is the competence demonstrated and measured?

There must be many possible ways to define the required standards. In South Africa, it has been done by the field-specific Standards Generating Bodies (SGBs), whose chief work has been to

write the Unit Standards that make up their respective qualifications.

The Theology and Ministry SGB was genuinely creative in designing the new qualifications. The detail of the qualifications they designed – for example, the ‘titles matrix’ that gave them their structure – need not detain us here.⁹ The key thing is the fact that, in deciding what outcomes they sought in properly-equipped students of theology and ministry, *they made a missional focus foundational to the qualifications.*

They did this by requiring every student to complete a number of compulsory core Unit Standards, including one that equips new students with a missional perspective for all theology and ministry.

Getting to grips with mission in theology

1. Mission as foundational

Long before the new qualifications came into existence, I provoked my colleagues at TEE College by insisting that mission was – or should be – the touchstone of all theology. As a relatively late convert to the discipline of missiology, I enthusiastically repeated Martin Kähler’s dictum. I believed that it needed to be heard by biblical scholars, church historians, systematicians, and pastoral theologians, even if this sounded to them like theological imperialism. After all, the Joint Board Diploma in Theology,¹⁰ as offered by TEE College for nearly thirty years, was structured in the classic non-missional Western way, with two courses in Missiology included as electives in the Practical Theology cluster of subjects. TEEC offered only Missiology 1, and relatively small numbers of TEEC’s students ever took it. As a discipline, missiology was marginalised. As a theological framework, the *missio Dei* (the mission of God) was largely ignored.

Thankfully I was not a lone voice in lamenting this state of affairs. My colleagues at TEE College, and several educators from other institutions that participated in the Joint Board, also had a vision for a model of theological education that was genuinely transformational, equipping people in our subcontinent for forms of

ministry that make the good news of God's reign, the *basileia* that Jesus proclaimed and fulfilled, more of a reality. We wished to offer educational materials that would enable students to bear faithful witness to the mission of God in our world.

And so we worked long and hard to understand how this new educational framework would impact our lives and those of our students, and what it would demand of us to make it work well. And as we worked together at TEEC to shape courses for the new Diploma and Degree, the vision was written into the course materials. To revisit the terms used by David Bosch: we sought to build the mission *dimension* into the qualification, in large measure by placing a course rich in mission *intention* at its point of entry.¹¹

A closer look at the mission Unit Standard may help both to clarify some of the terms used in this new approach to education, and to illustrate how theology is being renewed as a missional enterprise.

The Unit Standard is entitled *Demonstrate understanding of mission throughout church history and define personal mission*. The title states the competence that this Unit Standard offers. When students have successfully completed it, they will be able to demonstrate an understanding of mission throughout church history, and define their personal sense of mission in relation to it.

It has three specific outcomes:

1. Outline the changing understanding of mission in church history.
2. Describe and evaluate mission-focused churches.
3. Define personal mission in relation to the mission of Jesus.

Each specific outcome describes an area of knowledge, skills, and/or values that the student demonstrates as a dimension of the overall outcome (expressed in the title of the Unit Standard) before the credits can be awarded. Each specific outcome also has its own *range statements* and *assessment criteria*. The first, for example, is assessed according to these ranges and criteria:

Specific outcome 1: Outline the changing understanding of mission in church history

Range: from Biblical times to the present day.

Assessment criteria:

- 1.1 Key historical mission events are described in sequence.
- 1.2 Models of mission are compared in context. The comparison highlights key differences in the understanding of mission in church history as revealed within the various models.

Range: At least three models in two different periods and two different contexts.

- 1.3 Descriptions are provided of key shifts in understanding of mission over church history.

Notice that the emphasis is not on *content*. Nowhere does the Unit Standard specify, for example, that students must analyse mission in the letters of St Paul, or study the evangelization of Central Africa in the 15th century. The content of any course that is built on this Unit Standard is determined by the institution that offers it. An Anglican college is free to spend time on Anglican models of mission, just as Pentecostals, Methodists, Catholics, and others can emphasise their own historical and theological models – as long as they fulfil the requirements of the range statements and assessment criteria. The important thing is that students gain the *competencies* – the combination of knowledge, skills, and values – that they need to in order to achieve the outcomes.

The mission Unit Standard is not particularly original. It covers the basic missiological ground that one might expect to see included in a rounded course of study. It requires the student to give attention to a range of biblical material, to mission history, to aspects of mission theology, to the life and witness of local churches, and to the student's own context and personal engagement with it.

The really notable thing is that it is a *compulsory core part* of the new qualifications. In fact, in earlier versions of the SGB's titles matrix, this Unit Standard was called *Recognise mission as basic to theology and ministry*, and it was located on the titles matrix as an entry level course on which rested the four 'pillars' – **Sources in Context**,

Faith for Life, Ministries in the Church, and Faith into Community – that the SGB once thought should make up the qualifications.¹² The title of the Unit Standard and the layout of the titles matrix have changed since then, but the original intention has been preserved. And it is in that spirit that TEE College has turned the Unit Standards into teachable courses in distance education mode.

2. Mission as transformational

Unit Standards are not courses. They are statements of outcomes that students need to achieve. They are the starting point for course design. They are, so to speak, the frame around the canvas on which theological educators must create their work of art.

At TEE College, in common with other members of the Joint Board, we realised that the eight credits assigned to the mission Unit Standard made it too small to be turned into a stand-alone course for our purposes. So we joined it with a larger Unit Standard, also from the compulsory core, called *Implement transformation in a community using Christian principles*, worth 18 credits.¹³ Together the two Unit Standards make up a substantial 26-credit introductory course that focuses on the missional nature of transformational ministry in context. We called it “Doing Ministry for a Change”, and I was contracted to write the course materials during 2004.¹⁴ In 2005 nearly 600 Diploma or Degree distance students around Southern Africa registered for this course.¹⁵

Our roots are in the future

The new courses have been in place for just a year, overlapping with some of the older elective courses that a few students needed in order to complete the old Diploma in Theology before it is phased out. Those who have registered for the new qualifications are still trying to get to grips with this unfamiliar way of studying, in which the familiar subjects of the old curriculum – Old and New Testament, Church History, Ethics, Systematic Theology, and so on – have apparently disappeared, and in which ‘what you know’ (and

therefore, passing exams) is less important than *achieving competence* in a range of important outcomes. For them, and for us who oversee the courses, this is uncharted territory. It is often scary. It is sometimes tempting to turn back and return to the safe and the familiar.

But the old way of studying theology – or the way it was done through TEE College, at least – is dying or already dead. It is being raised to new life in an integrated, cross-disciplinary approach, one that stands or falls on the conviction that it is the mission of God that gives coherence, direction, and purpose to all Christian ministry.

I am fond of an image used by the Orthodox theologian John Zizioulas, who pictures the church as a tree with its branches in the present and its roots in the future.¹⁶ It accurately captures the current state of theological education too. Even as we deal with the day-to-day realities of designing courses and learning new skills and serving our students, we must keep our vision fixed on what is yet to come – and be ready for it. We must be rooted in God's future: as we equip God's people to serve God's mission in the world, and as we seek the fulfilment of the *basileia* that Jesus proclaimed and embodied and inaugurated, we need to be nourished by the life-giving Spirit who invites us into that future, and who journeys with us into it.

The transformation of theological education in South Africa has happened relatively quickly. It has been driven, in part, by the national agenda of ridding it of an outdated, ineffective, and discriminatory educational system; and, in part, by the growing conviction among key players in theological education that we *had* to change. Good theological education will not be satisfied merely with 'banking' education (Freire 1972). It will seek to *form* people in effective, faithful mission and ministry. The times and the tasks demand that we teach and learn in new ways.¹⁷

That is the context for the rediscovery of the missional core of theological education in South Africa. There is no reason why it should not happen elsewhere in the Anglican Communion. The Archbishop of Canterbury's well-known concern for theological

education gives us a clear mandate to seek a thorough transformation of Anglican institutions and programmes.

The renewal of Anglicanism?

Call me naïve, but I cherish a hope that the recovery of a mission-centred approach to theological education will make a significant contribution to rebuilding our rather tattered ‘bonds of affection’. Before the tensions over human sexuality became so acute at Lambeth 1998, I wrote an article called “Going in peace, or breaking in pieces? Anglican unity and the mission of God”. In it I argued that we needed to recover a shared vision for mission if our Communion was to find genuine unity. I won’t repeat that argument here, except to quote its closing remarks.

We need to recognise that our commitment to the universal *missio Dei* through the community of God’s local people will lead to great diversity in mission models, strategies and practices. This will test our self-image as a diverse Communion. I think it may well reveal just how nervous we are of genuine diversity. But it’s the only way in which mission will be faithfully done in the third millennium, enabling us to ‘go in peace’ – that is, to do God’s mission differently from one another, yet with a common mind...

All of this assumes that, far from breaking into pieces, the Anglican Communion needs to hold together; that it can hold together; and that the only viable source of unity will be a full-blooded commitment to the *missio Dei* as the basis for our life together as a Communion. I subscribe to those three assumptions with all my heart. I hope that others in the Anglican Communion – what Desmond Tutu once described as ‘this messy but lovable family’ – will agree, and that we can continue to journey together in the peace-making mission of God. (McCoy 1998: 31-32)

In its response to the Windsor Report (Lambeth Commission on Communion 2004), ANITEPAM noted how important it was that African Anglican programmes of theological education got to grips with all the issues that the human sexuality debate has thrown up – including those relating to Anglican history, theology and identity – if the Church in Africa is to contribute to the enrichment of the

Communion rather than to its fragmentation.

Theological education is one of the keys to the renewal of Anglicanism.¹⁸ If it is to be an agent of such renewal, Anglican theological education needs to be rooted in the *missio Dei*, and to be made accessible to any of God's people who wish to grow in the faith, not just to ordinands and clergy (cf McGrath 1993: 149-150).

Of course, being Anglicans, we shall find diverse ways to put this into practice. But diversity is not a problem, even though we sometimes make it one.¹⁹ The real issue is the discovery of a common purpose in theological education. And that, I suggest, is to equip all God's (Anglican) people faithfully and courageously to embody, enact, and announce the good news of God's realm of peace – the long-awaited reign of God made present in Jesus Christ.

That's why we need to rediscover a passion for serving God's transforming mission, and give it its rightful place at the heart of our endeavours in theological education.

Footnotes

¹ This article is an edited version of a paper prepared for the January 2006 meeting of Theological Education in the Anglican Communion (TEAC).

² See Esther Mombo's essay in Wheeler 2002: 127-133 for an African view on this.

³ This was my experience as a student at an evangelical college in England in the late 1970s, where practical workshops on evangelism were offered in the week or two between the end of exams and the start of the summer vacation.

⁴ See Bosch 1991: 16, and Orlando Costas' essay in Padilla 1986, especially pages 5-6. Costas has suggested that theological education is a dimension of mission, rather than the other way round (in Padilla 1986: 5-24). Andrew Kirk (1997) discusses the interplay of mission and theology in greater depth.

⁵ TEE College, an ecumenical distance education institution founded in 1977, is a major player in the delivery of theological education in Southern Africa. In 2005 it had 2,768 students registered for 5,877 courses. Of those students, 219 were taking the BTh Degree, 681 the Diploma, and 1,114 the Certificate in Theology. The rest were registered for Award-level courses.

⁶ A fuller account of some of the changes in educational policy and structure in South Africa is given in the Appendix to the version of this paper delivered to TEAC in January 2006.

⁷ I recognised only some years later that I was largely lacking such experience when I was accepted (in the early 1970s) as a candidate for ordination!

⁸ TEE College's principal maintains that it had adopted the principles of outcomes-based education long before OBE was formally required.

⁹ An early version of the matrix can be seen on the SACTE web site, www.sacte.co.za. The matrix eventually registered with SAQA is different in several respects from the one still on the SACTE web site. The earlier version is nevertheless worth a look. The senior academic staff of TEE College played a key role in drafting the Unit Standards for the new Diploma in Theology and Ministry and the Bachelor of Theology degree.

¹⁰ The role of the Joint Board is also described in the Appendix to the TEAC version of this paper.

¹¹ The mission *intention* is found in the course I describe more fully below; the mission *dimension* is present in other new courses. For example, Chapter 2 of the core half-course called "Practising Christian Leadership and Management" locates management and leadership issues within the context of the church's role in mission.

¹² See [www.sacte.co.za/TitlesMatrix\(Mar2003\).htm](http://www.sacte.co.za/TitlesMatrix(Mar2003).htm). See also the previous footnote. TEE College has adapted the 'pillars' idea for its own qualifications, arranging elective courses into three streams called "Working with Sources", "Engaging with the Christian Faith", and "Applying Theology in Ministry".

¹³ Each credit represents 10 notional hours of work on the part of the student.

¹⁴ See Tony Moodie's article in this *Journal* for more on the course itself.

¹⁵ TEE College is willing to sell copies of its course materials to non-students, provided that copyright is strictly observed. Contact the Registrar at admin@tee.co.za for more information.

¹⁶ John D. Zizioulas, *Being as communion* (New York: St Vladimir's Seminary Press, 1985), page 59, quoted in Dietterich *et al* 1998: 2.8. I have often used this image in workshops with theological educators to emphasise the eschatological, *basileia*-centred focus of the church as sign, foretaste, and instrument of God's mission. (Note that Zizioulas' surname is also sometimes spelt Zizoulas.)

¹⁷ See Andrew Wingate's study of theological education in India and Britain over two decades or more (Wingate 1999) for his assessment of its effectiveness.

¹⁸ See McGrath (1993), especially chapter 7, for a discussion of this theme. I feel that McGrath pins too much hope on the role of the traditional seminary.

¹⁹ Bevans and Schroeder (2004) remind us that diversity has always been a feature of Christian theology. While there are clearly 'constants', each context demands that they be addressed appropriately.

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Tony Moodie

Transforming theological education

The case of Doing Ministry for a Change

Knowledge and experience in theology and education

The Theological Education by Extension College of Southern Africa (TEEC) has served the Churches of Southern Africa for almost thirty years by equipping people for ministry through distance education. It was established as part of the Churches' opposition to apartheid, with the purpose of making theological education available to people wherever they might be. It has therefore always been important for TEEC to ensure that its curricula are appropriate and accessible to students.

In line with this goal the College has offered qualifications at three levels: the Award in Theology at Grade 10 level, the Certificate in Theology at Grade 12 level, and the Diploma in Theology at post-school level. The courses of the Award and Certificate provide students with usable background knowledge and skills for ministry.

Although the Diploma curriculum was also aimed at equipping students for ministry, it followed the academic approach of typical university courses. It is at this tertiary level that TEEC has implemented a major curriculum transformation project over the last few years, linked with the post-1994 national education transformation programme in South Africa.

The College has enthusiastically accepted the national education policy of moving away from what Paolo Freire has called the 'banking model' of education. In his books, especially *Pedagogy of the oppressed* (Freire 2000), Freire describes his opposition to the

‘politically safe’ type of education maintained by the oppressive government of Brazil at the time. In this ‘banking’ approach to education, information was ‘deposited’ in learners’ minds and then ‘withdrawn’ later, to be reproduced in tests or examinations. There is no concern with knowledge as a usable asset for learners – the information lies undigested in learners’ minds, like cash in a bank vault.

What Freire observed in Brazil could also be seen across the spectrum of ‘old’ South African education, although there were exceptions. Amongst them were the mission schools that produced leaders like Robert Sobukwe, founder of the Pan-Africanist Congress, and Chris Hani, leader of the South African Communist Party who was assassinated in 1994. TEE College would also claim that the theological education that it offered over more than a quarter of a century should be judged more positively.

Despite this the College has been challenged to reconsider its existing curriculum approach. The motivation behind the adoption of OBE in South Africa is similar in many ways to wider trends in theological education over the past few decades (e.g. see Fraser 1988, Banks 1999) as well as in the broad theological education-by-extension movement in particular (e.g. Gerber 1984, Kinsler 2005).

Among the issues that South African OBE was designed to address, there are two essential concerns that can be identified (RSA Dept of Education circa 1996): education must be firmly rooted in its social context; and the educational process must assist learners to develop usable knowledge, which can be applied in their own contexts.

These concerns are expressed in a focus on learning outcomes which go beyond intellectual comprehension to include practical competence in dealing with situations in life and work. This is very different from the kind of approach that has so often dominated education in the past.

Transforming the TEEC curriculum

In this article on curriculum revision carried out by TEE College, I focus on the emphasis given to missiology in developing the new Diploma in Theology and Ministry and Bachelor of Theology curricula.

In the new TEEC curriculum, missiology has been used to re-establish the vital importance of the connection between the life of the church and the theology curriculum as a whole. The change to an outcomes-based educational approach has been made along with this shift in emphasis, which has placed missiology at the core of the curriculum. In TEEC's transformation of the theological curriculum, missiology has directed the focus of the new qualifications to outcomes that have direct practical application to ministry. This combination of a focus on *outcomes* with an emphasis on *mission* has been both natural and fruitful in the commitment of TEE College to the renewal and transformation of theological education.

The new TEEC curriculum was implemented in the 2005 academic year. In the preceding few years there had already been a move to adapt existing courses to the OBE approach, mainly through changes to coursework assignments, because course materials were still written in the old style. A major element of this was the requirement that students relate topics to contextual issues. This was done most often by setting tasks framed as 'real life' situations, such as writing a newspaper article or a radio script that dealt with the topic. Another standard strategy was to require students to engage in group work, either with fellow-students or with groups recruited from their church acquaintances, to foster meaningful engagement with issues.

These and other strategies continue to have a valid place in the new curriculum, even though there were some complaints from students about issues such as the excessive use of group-based tasks in assignments. But group work is not the only issue that has given rise to debate in the implementation of the outcomes-based

approach. The question of relating theological studies to the wider context of life is a much more important one. There are a variety of ways of requiring students to apply theological knowledge through 'real life' tasks. Consider the following example from one of the new TEEC theology courses:

In your denomination there is an extremely conservative pressure-group, which strongly opposes anything that it regards as a threat to orthodox Christian doctrine. You are concerned that this may prevent people from appreciating positive elements in current theological developments.

Write a short article for your church newspaper or newsletter in which you focus on *feminist theology* and *African views of community*. Highlight ways in which these can enrich the understanding of God, and of humanity as created in God's image, amongst members of your denomination.

This is fairly typical of many assignments tasks, both in the initial adaptation of the older curriculum and in the new curriculum. They recognise the importance of context, and so are preferable to traditional assessment tasks like, 'Identify the main features of feminist theology' or, 'Outline the characteristics of African views of community and explain their implications for the doctrine of the Trinity'. As in the case of group work, however, they are not free of problems. One capable student commented that he had spent more time trying to develop journalistic and dramatic skills than focusing on theological knowledge in one of the 'adapted' assignment for an old diploma course. This is the kind of complaint to which we need to respond sensitively – there can be too much of a good thing.

Apart from the use of tasks such as writing letters or scripts, assignments may be contextualised by requiring students to relate theological knowledge to contemporary issues. For example, the doctrine of creation may be related to questions of environmental degradation, or anthropology may be related to issues such as rape and child abuse. Here too, the student who has been quoted already, and who came from a background of involvement in social issues, remarked that in one course at least it seemed that the focus on

theology was being lost by too heavy a shift towards contextualisation: “After all,” he commented, “I am studying for a qualification in theology, not social work.” To the extent that this comment was valid, though, it is not true of the range of coursework required of TEEC students, either in the adapted old curriculum or in the new curriculum.

These types of tasks can be overused in another regard, however. They represent a limited kind of contextualisation of the knowledge dealt with in theological courses. In fact, useful as they continue to be, unless they are complemented with other tasks requiring more direct involvement, they may still restrict students to an ‘armchair’ perspective on the application of theological knowledge. But even the demand for a fairly low level of application produces resistance on the part of some students. It is easier to memorise and reproduce knowledge in the format of traditional questions that begin with ‘Discuss...’, ‘Describe...’, ‘Outline...’ or ‘Compare...’.

When it comes to ‘away from the desk’ tasks, there may be further resistance on the part of some students. Here too there has been some justification for some of these complaints, and again the College has responded with understanding to them.

Particularly in the 2005 academic year, with the offering of a range of new courses for the first time, there has been a greatly increased emphasis on tasks requiring practical involvement. As we have reviewed feedback from students and markers to prepare for the 2006 academic year, TEE College has responded by limiting the proportion of time spent on ‘away from the desk’ tasks to 25%, as a general rule. This limit must be seen in relation to a typical requirement of 240 hours of work for most courses. It is, however, a general rule. A significant exception – for good reasons – is the missiological core course, *Doing Ministry for a Change*²

Competence in theological education: performance and context

Before turning to the place of missiology as a pivotal element in the

new TEEC curriculum, it will be helpful to draw a comparison with the courses in preaching that TEEC has offered over a number of years in its Award and Certificate curricula, and more recently as part of the old Diploma curriculum.

The Award and Certificate qualifications have not yet been revised in the same way as the more advanced qualifications, but it would obviously have been educational nonsense to design these courses in a way that did not get students involved in the actual task of preaching. So the courses in preaching have always followed an 'OBE' type of approach, even before the formal introduction of an outcomes-based approach. These courses have dealt directly with the practical aspects of preparing and delivering sermons, and their assessment has focused on students' performance as learner-preachers. So course materials and assessment have been based on the 'real life' outcome of the courses – preaching.

The situation has been similar in the cases of other 'pre-OBE' courses. For example, despite the more academic nature of the old diploma course in Christian Spirituality, the Certificate course *Spirituality – Walking Closer with Jesus* has always been oriented to the development of the disciplines of prayer and spirituality in practice. Outcomes-based education has, therefore, not been an alien intrusion into the work of TEE College, even though, in the recent programme of curriculum development, the concern has been to extend the OBE approach on a more consistent basis.

The kinds of performance that I have described in TEEC's courses in preaching and spirituality are central to outcomes-based education. But the relation of performance-outcomes to the context in which the student will operate is not inherent in the concept of OBE. The essence of OBE is simply the stipulation of the performance which will result from the learning experience that is provided. It makes obvious educational sense, though, to take the further step of ensuring that performance is properly related to the kinds of context within which it is intended to occur. In the case of the courses in preaching, students cannot preach into a vacuum.

They must learn to preach to particular people in particular contexts.

In the South African approach to OBE the notion of *competence* is a key element, with competence being understood as *effective performance within relevant contexts*. This is the kind of outcome on which education is to be based. The wider significance of this conceptualisation of education can be seen in the naming of the new Diploma: it is no longer the ‘Diploma in Theology’, but the ‘Diploma in Theology *and Ministry*’. This highlights the point that the purpose of theological knowledge is not to provide subject matter for intellectual contemplation. It must be applied in ministry. And this recognition brings us back to the title of the missiological core course of the new TEEC qualifications, *Doing Ministry for a Change*.

In the development of the new TEEC curriculum, the importance of gaining a knowledge base in areas such as Old and New Testament, theology and history has not been neglected, even though they are now addressed in courses whose titles differ from those that are familiar in traditional theological education.

Doing Ministry for a Change: Missiology in the new TEEC curriculum

The new TEEC curriculum, for both the Diploma and the Bachelor of Theology, has three ‘streams’:

- Working with Sources
- Engaging with the Christian Faith
- Applying Theology in Ministry

We cannot describe here these different directions of study in detail, but they are equivalent to the options of ‘electives’ and ‘majors’ in the traditional curriculum. The Diploma or Degree may be endorsed to indicate specialisation in one or other of these streams, depending on the student’s choice of courses. But it is the core courses that are of interest in this article.

All students are required to complete a list of core courses before they can proceed to electives chosen from the three streams of theological study. This core component forms one third of the

curriculum in the BTh and half of the Diploma. First in the list of core courses, and forming about a fifth of the core, is the course *Doing Ministry for a Change*.

Doing Ministry for a Change is constructed around seven specific outcomes. As a result of their learning, students must be able to:

- 1 Outline the changing understanding of mission in church history.
- 2 Describe and evaluate mission-focused churches.
- 3 Define personal mission in relation to the mission of Jesus.
- 4 Analyse the basic needs and dynamics of a community and identify aspects that need transformation.
- 5 Design a process to address issues of transformation in a community.
- 6 Apply Christian insights on transformation from the perspective of the mission of God (*missio Dei*).
- 7 Implement a process to address issues of transformation in a community

The first three of these outcomes require students to develop a knowledge base relating to the broad field of mission, which includes relevant aspects of church history, theology, ecclesiology and Old and New Testament studies. These aspects are related to the content of the other core courses, but in the course itself they are embedded in the study of mission and are presented in a dynamic, integrated manner that keeps the focus clearly on mission.

In addressing these outcomes the course requires students to engage with the biblical roots of mission. Students are presented with different themes and images of mission for consideration from both the Old and New Testaments. But the crucial aspect of this part of the course is that students are required to use these biblical mission concepts to evaluate churches. As part of their assignments they use these concepts to design rating scales to compile a report in answer to the question, 'How mission-focused are our churches?'. In this way attention is given to the relevant knowledge base, but the

emphasis is kept very firmly on applying that knowledge in the service of mission.

Other tasks require students, for example, to write personal mission statements which they are then required to evaluate and reconstruct in the light of their study of the mission of Jesus; and to analyse different phases in the two thousand year history of Christian mission, in order to produce a report on key aspects of mission for their churches' mission committee.

The latter four outcomes require the student to engage in work with a particular focus group within a community. These outcomes are assessed by means of a project conducted over the course of the academic year with a group in the community, whose situation has been identified as being in need of some kind of transformation. The students proceed towards the writing of their final project report through a series of tasks in the three preceding assignments, which build them up in a step-by-step manner in the writing of their report. The project report requires students to bring together all the knowledge and skills that they have developed during the course of their year's work, and it therefore provides the means to assess students' performance in an integrated, contextually related manner.

It must again be emphasised that contextualisation of knowledge is not achieved through pen-and-paper exercises in the case of the final four outcomes of the course. Such 'at-the-desk' tasks are very useful in the curriculum as a whole, and in working with the first three outcomes of *Doing Ministry for a Change*, but the project requires students to participate in the *substance* of mission and ministry.

Conclusion

The course *Doing Ministry for a Change* places mission in the core of education for theology and ministry. It does more than restore mission to the central place that it held in the origin and development of Christianity. In the new TEE College curriculum it provides a key instance of the transformation of theological studies by an

outcomes-based approach that focuses on competent, contextually-related performance. It does so while maintaining the importance of a strong theological base.

As a core-course it provides a foundation for the rest of the curriculum as well as setting the tone for a more engaged style of learning than has been the case with traditional education. Its title, *Doing Ministry for a Change*, sums up the dual purpose of the course. It aims to get students involved in doing ministry that brings about a change. But it also represents a move away from the kind of theological training that deals in intellectualism for its own sake – there is a change, away from this kind of emphasis, to a focus on doing authentic, contextual ministry, and the competences that are required for such ministry.

Postscript – reflections on marking *Doing Ministry for a Change*

There have been students who have complained about the amount of work involved in the course. It is true that the course is demanding, and it is certainly more difficult than many other courses of study, especially those in which students can read through the study material and reproduce information in assignments or examinations.

But, among the group of students whose work I have marked, I have seen a number who do not have the capabilities that are required to make a success of this course. In my opinion the problem here lies not so much with the course, but with students who have chosen a programme of study that is beyond their present capacities, or who have been pressured by their churches into doing it when they would have been more suited to the Certificate or Award programmes.

Perhaps the most striking testimony to the value of the course, and the wider educational transformation that it represents, was offered by a student who had come to my office for guidance on how to proceed with his project report. He might be described as an

educational ‘plodder’. He is not in the top rank of successful students, but he worked his way steadily through the courses of the TEEC Certificate and began Diploma studies in 2005. He has experienced a wide range of different courses at the level of the certificate, and has thoroughly enjoyed all aspects of his theological education. But he found it difficult to restrain his enthusiasm as he told me that this course, *Doing Ministry for a Change*, was by far the best of all the courses he had done.

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Part 2: Resources

Michael McCoy

Designing a mission studies course

ARTICLES in Part 1 of this *Journal* have reflected on restoring a missiological focus to theological education in Africa. Whether or not readers agree with the specific approach and content of those articles, such reflection is foundational to the task of equipping our institutions of theological education with the perspectives that shape the process of course design.

Reflection needs to produce faithful action. So in this article I offer a practical method for turning the theological principles into a teachable introductory course in missiology.

The method is outlined below. I used this kind of process to design and write the new TEE College course, “Doing Ministry for a Change” (described in Tony Moodie’s article in Part 1); but it can be used to design courses in any subject.¹

Each step is presented here in the first person, as a personal statement about my own commitment to transformative theological education. I hope that readers will find that they can identify with, and fruitfully use, the method I have followed.

Step 1: I make the journey into education that transforms

This method reflects a certain philosophy of education: one that is participatory, contextual, critical, and empowering of the learners. It

assumes the following:

- That the primary purpose of the learning experience is to gain competence in the knowledge, skills, and values that a mission-shaped church requires of its leaders, rather than just to learn a lot of content (Paulo Freire’s ‘banking’ style of education).
- That the educational process is shaped by clearly-stated *outcomes* that define the knowledge, skills, and values we ask our students to learn.
- That students are people with experience and gifts, and that they will bring those things to their studies and engage in at least some level of critical dialogue with what they learn, rather than simply accepting it as infallible truth.
- That the teacher is willing to use her/his power and authority as an “expert” to empower others, rather than to reinforce her/his own power and status.

The mission of God is a transforming mission. Any course that aims to equip people to serve that mission must itself be both transformed and transforming. And that in turn requires teachers who have experienced personal transformation – teachers who are themselves making the journey into education that empowers and transforms.

Step 2: I look ahead, not backwards

Because our goal is to achieve certain *outcomes*, the course needs to focus on what lies at the end of the educational process, rather than on looking backwards at what has been done in the past, or focusing primarily on what it should contain. This does not mean that the rich Christian inheritance of scripture, tradition, and experience is irrelevant. Quite the opposite is true: we dig deeply into these resources when designing the course. But they do not *a priori* determine the shape of the course. That is done by defining *desired outcomes*. So before the course can be written, I need to be very clear

about what I hope it will achieve in the lives of the students. And that takes me to the next Step.

Step 3: I define the outcomes

As described in the articles in Part 1 of this *Journal*, theological education programmes in South Africa work with Unit Standards that have been written and registered by the statutory Standards Generating Body (SGB) for Theology and Ministry. So when I designed and wrote *Doing Ministry for a Change* the outcomes were defined for me; I was not free to write my own.² That is unlikely to be the case in the rest of Africa, however. So most of us who want to design an introductory course in missiology or mission studies will need to work carefully through this step before we begin to design courses.

The structure of Unit Standards as they have been developed in South Africa may be a helpful guide at this point. The following are the most important elements of a Unit Standard:

- Title
- Level of qualification
- Credit weighting
- Purpose (including summary of outcomes)
- Learning assumptions
- Specific outcomes and assessment criteria
- Range statement(s)
- Embedded knowledge

Relevant parts of the South African Unit Standard called “Demonstrate understanding of mission throughout church history and define personal mission” are given at the end of this article as an example of the above structure. Of course, educators elsewhere in Africa are not bound by this: they can construct a statement of outcomes that fits their context and requirements. The key point is that *clear, achievable, and measurable outcomes* are defined, such as those given in the example. Most of the Unit Standards in the new South African curriculum have three or four Specific Outcomes; having more than that can make the design of a course quite difficult.

Once a few Specific Outcomes have been defined, I need to build on each of them by defining their **assessment criteria** – that is, the criteria that will tell the students and those who assess their work whether or not they have achieved the outcomes – and any **range statements** that might be needed. The Unit Standard given at the end of this article has examples of these elements.

Step 4: I map the journey

Once I have defined the destination – the outcome(s) – I can begin to work out how to get there. I need to turn *future* outcomes into *present* questions and key learning focuses, informed and enriched by the resources of our inheritance, *past and present*. I frame questions and learning focuses that are shaped by the **specific outcomes** and the **assessment criteria**. I also build in the required **embedded knowledge**.

The tool for this is the ‘storyboard’.³ (An example is given on the next page, showing the notes I made when writing my course.) First, I write out each of the outcomes that define the course. Next, for each outcome I identify the *key questions* that it raises. These help me to ‘unpack’ the outcome as fully as possible. In the example below, I pose the questions that, in my view, arise from the first outcome.

The third part of the ‘storyboard’ process is to identify *key learning focuses* that help me to answer the key questions. For example, if a key question is, “How was ‘mission’ understood by the first Christians?”, key learning focuses will include investigating the Old Testament background to mission in the New Testament; pictures of mission found in the NT; and the model of mission that Jesus himself presents. (There may well be others; these were the focuses I identified when designing my course.) I then identify any secondary or related focuses that suggest themselves to me. These might arise, for example, out of my context and that of the students who will take the course.

In the light of the key questions and the learning focuses, I need to identify the *resources and learning strategies* that would need to be incorporated into the course design. These might include biblical

Unit title:	Demonstrate understanding of mission over church history, and define personal mission				
Outcomes	Key questions	Key learning focuses	Related focuses	Resources & learning strategies	Hours and learning activities
1. Outline the changing understanding of mission in church history.	How was 'mission' understood by the first Christians? How did 'mission' change over time? Why? How is 'mission' understood today?	OT background; pictures of mission in the NT; Jesus as model. 'Paradigms': key players, events and features. Models of contemporary mission (proclamation, church growth, liberation, incarnation, etc).	'Mission' in the OT? Diversity in early church. The limits of periodisation. Are the paradigms still alive? Usefulness and limits of 'models'. Criteria for assessing the validity of recent & current models.	Case studies (Apologetists, martyrs, Celts, Raymond Lull, Francis of Assisi, Crusades, Matthew Ricci, John Colenso, Tiyo Soga). Films ("The Mission"), novels (The Poisonwood Bible, etc). Contemporary stories and role models.	25 hours: 15 hours' class work (residential) or course workbooks (distance learning); 5 hours' additional reading & informal learning; 5 hours' research in local context, recording findings.

texts and themes, historical sources, and educational methods (case studies, for example) that would enable the students to achieve the outcomes.

Step 5: I give it time

The final step in drawing up the 'storyboard' is to work out how much time each outcome might need. I include time for reading, reflection, research, informal learning, assignments / projects / portfolios. This is not easy to do in the abstract, but some estimate is important as a guide not only to me as I design the course, but also to the student, so that we all know how much weight each outcome is given in the overall shape of the course.

Step 6: I seek wholeness

The completed 'storyboard' may well be all I need to begin writing the course. But it is possible that there are other areas of study (defined by other Unit Standards) that could be fruitfully linked with it. In the case of *Doing Ministry for a Change*, we joined the 'mission'

Unit Standard with another that focuses on transformation in a community. But there are other possible combinations: an introductory course in mission could also be joined with a basic course in biblical interpretation, or an outline of early church history, or an overview of the study of human culture. The needs of the local context will suggest what combinations, if any, could be used.

Step 7: I give it shape

Now comes a vital stage in the process: turning the questions, learning focuses, resources, and so on into a draft course outline. This needs to include not just formal learning focuses and activities (lectures, seminars, etc) but also time for research, preparation of assignments, and so on. On the next page is part of the outline I drafted before writing *Doing Ministry for a Change*. I tried to work out the learning focus or activity for each week in the academic year, based on the ‘storyboard’, and identifying in each case the Specific Outcomes that would be addressed. (The codes in the third column refer to sections of the two Unit Standards that made up the course.) The design is only a draft, however. I found that I had to adapt the outline as the actual writing of the course progressed, and many of the ideas in the draft were not used at all. Its chief value was that I could refer back to it and check that I was covering the required learning areas.

Step 8: I write the course

With Step 1, this one is likely to be the most demanding and time-consuming part of the process. Step 1 involves significant attitudinal and behavioural shifts on the part of the teacher/lecturer, and may take years; but it is largely preparatory to the rest of the process. Steps 2 to 7 – those that lead up to the writing of the study course – can be completed within two or three weeks. Step 8 is likely to require several weeks of fairly intensive work, particularly if (as in my case) I need to produce workbooks that will be published. But even if I were only designing my own set of notes for a course of

<p style="text-align: center;">Doing ministry for a change A possible course outline over 30 weeks</p>		
Week	Focus / activity	Addressing Outcome
1	Overview of course; establish timetable for assignments, project. 'Mission'? - case studies from 3 periods. Intro to biblical perspectives. Intro to transformation project: identifying a group or community.	CTM1.1, C1.1
2	Mission at source: selected OT & NT texts, early church. The mission of Jesus (1): the Synoptics.	CTM1.1, CTM1.3
3	Paradigm shifts in mission history: three models examined. Intro to social analysis. Set up project research (week 6).	CTM1.1, C1.1
4	Mission today: a survey of diversity. Church and mission: early church, Constantinianism, post-Enlightenment. Models of social analysis.	CTM1.1, CTM1.2, C1.1
5	Mission: towards a definition. Justice, community transformation and mission: biblical and theological explorations. Design research instrument for week 6.	CTM1.2, C1.1, C1.2

lectures, seminars, and other learning activities, I would still need to take great care that it does everything that the Unit Standard (or my own equivalent) expects.

Back to the beginning...

Anyone with experience in education knows that Step 8 is not in fact the end of the process. The course has to be *delivered*, whether the

medium be face-to-face lectures, or interactive seminars, or printed workbooks for distance learners. And that means that we have to evaluate the effectiveness of the course we have designed and written. Most obviously, we have to ask whether it actually helps students to achieve the stated outcomes. More broadly, we need to ask whether it uses appropriate methods to achieve those ends. And so we need to return to Step 1, and evaluate our labours in the light of our commitment to education that empowers, equips, and transforms.

Missional perspectives need to be restored to the heart of theological education in Africa (and elsewhere). The *missio Dei* needs to be the hermeneutical key to all we do in equipping and empowering those who offer themselves for leadership, whether lay or ordained. So we need theological educators in Africa who can produce courses in mission that are designed well and delivered effectively. I hope that this article proves to be a helpful tool in their hands as they seek to honour that high calling.

Footnotes

¹ I used a version of this method in a two-day training workshop with the teaching staff of the John Wesley (Methodist) Seminary in Pretoria, South Africa in July 2004. By the end of the second day, having learnt the method, the staff had mapped out several brand-new courses in some detail, covering the whole core curriculum of the Diploma in Theology and Ministry.

² Institutions are free to design their own Unit Standards and register them with the South African Qualifications Authority. TEE College plans to do just this in order to ‘fix’ a number of deficiencies that we have identified in some of the existing USs.

³ I adapted it from a resource developed by the South African educational resource company EduPro (Mike Adendorff & Associates) in 2001.

Appendix: The Unit Standard, “Demonstrate understanding of mission throughout church history and define personal mission”

- Title:** Demonstrate understanding of mission throughout church history and define personal mission.
- Level:** 5 [Equivalent to the first year of tertiary study]
- Credits:** 8 [Requiring 80 notional hours of study]
- Field:** Human and Social Studies
- Sub-Field:** Christian Theology and Ministry
- Purpose:** This unit standard will be useful to people starting out or involved in Christian mission, and will form a building block for further learning in Christian Theology and Ministry.

Summary of outcomes:

People credited with this unit standard are able to:

- Outline the changing understanding of mission in church history
- Describe and evaluate mission-focused churches
- Define personal mission in relation to the mission of Jesus.

Learning Assumptions:

The credit calculation is based on the assumption that:

- There is no previous learning as far as Theology and Ministry are concerned.
- Learners can:
 - Learn from written study material
 - Formulate their own viewpoints in writing
 - Organise and process new information and viewpoints they encounter
 - With guided support, take responsibility for their own intellectual progress.

Range statement:

Mission in the secular world is generally understood as the main task of an organisation or group of people. It is often used in a military sense of the task of a group of soldiers who are sent out from their base. In the Christian context, mission is what God sends the church out into the world to do. The focus in the context of this unit standard is on what is required of the Christian community to be part of God's mission in the world.

Missiology is the disciplined and critical study of the history, theology and practice of Christian mission. It is a critical reflection on Christian attitudes and actions in carrying out the Great Commission (Matthew 28:19). The task of missiology (also called mission studies) is to validate, correct and establish Christian mission practice in context.

Specific Outcomes and Assessment Criteria:

Specific Outcome 1:

Outline the changing understanding of mission in church history.

Range: from Biblical times to the present day.

Assessment Criteria:

- 1.1 Key historical mission events are described in sequence.
- 1.2 Models of mission are compared in context. The comparison highlights key differences in the understanding of mission in church history as revealed within the various models.

Range: At least three models in two different periods and two different contexts.

- 1.3 Descriptions are provided of key shifts in understanding of mission over church history.

Specific Outcome 2:

Describe and evaluate mission-focused churches.

Range: the evaluation to be based on a review of documentary records of church missions

Assessment Criteria:

- 2.1 Elements of Christian mission are identified.
- 2.2 Examples of mission-focused churches are listed and described.
- 2.3 A range of local churches are evaluated against key mission elements.

Range: Including but not limited to urban, township, rural, poor, rich, suburban, big, small.

Specific Outcome 3:

Define personal mission in relation to the mission of Jesus.

Assessment Criteria:

- 3.1 The mission of Jesus is outlined in terms of its key elements and characteristics.
- 3.2 The personal mission statement is consistent with Christian principles, and incorporates positive elements of missions in church history.
- 3.3 The personal mission statement conforms to the essential task of mission.

Embedded Knowledge

The following essential embedded knowledge will be assessed through assessment of the specific outcomes in terms of the stipulated assessment criteria. Candidates are unlikely to achieve all the specific outcomes, to the standards described in the assessment criteria, without knowledge of the listed embedded knowledge. This means that for the most part, the possession or lack of the knowledge can be directly inferred from the quality of the candidate's performance. Where direct assessment of knowledge is required, assessment criteria have been included in the body of the unit standard.

- The concept of church mission
- The history of the Church
- Characteristics of a mission-focused church
- The mission of Jesus

Michael McCoy

Resources for mission studies: A survey of texts

Finding good resources for theological study is not always easy. In the African context it is made even harder by the very real difficulties of cost and availability, especially when so many texts are published outside of Africa.

The TEE College of Southern Africa (TEECSA) has got around this difficulty by offering courses, from 2005 onwards, that do not require students to use texts other than the course workbooks they receive on registration. This places a heavy responsibility on TEEC's course writers: they need to know their fields thoroughly, and to write course materials that are accessible and comprehensive enough to meet the learning needs of their students.

This brief (and admittedly personal) survey is intended to offer help to those who are responsible for teaching mission studies at an introductory level, but who have to work with limited resources and inadequate libraries. While the resources below are surveyed mainly from an educator's point of view, I note those that can be recommended to students for their own further study, where local circumstances make that practical.

The survey is arranged under various headings. The texts are listed alphabetically by author, and my comments on them follow.

I would be glad to hear of resources that are not mentioned here, for possible inclusion in future surveys.

1. Introductions to missiology / mission studies

- Bosch, David J. 1980. *Witness to the world: The Christian mission in theological perspective*. London: Marshall Morgan & Scott.
- Bowen, Roger. 1996. *So I send you: A study guide to mission*. London: SPCK / New Delhi: ISPCK.
- Karotempel, Sebastian, and others. 1996. *Following Christ in mission: A foundational course in missiology*. Boston: Pauline Books & Media. (Also published in Nairobi by Paulines Publications Africa.)
- Kirk, J. Andrew. 1999. *What is mission? Theological explorations*. London: Darton, Longman & Todd.
- Kritzinger, J.J., P.G.J. Meiring & W.A. Saayman (eds). 1994. *On being witnesses*. Halfway House: Orion Publishers.
- Presler, Titus. 2001. *Horizons of mission*. Cambridge: Cowley Publications.
- Pretorius, H.L., A.A. Odendaal, P.J. Robinson & G. van der Merwe (eds). 1987. *Reflecting on mission in the African context*. Bloemfontein: Pro Christo Publications.

Of the seven titles listed here, my first choice would be either Roger Bowen's very accessible book, written with two-thirds world students in mind, or Andrew Kirk's excellent introductory text. TEECSA used Bowen's text as the basis of its Missiology 1 course until 2004, and it better suits students for whom English is a second or third language; but both are well worth having in personal and institutional libraries.

Of the rest, Bosch's 1980 book is still useful, but it has been overtaken by his magnum opus, *Transforming mission* (1991; see below), and by recent responses to Bosch's magisterial work such as Bevans & Schroeder's *Constants in context* (2004).

The two other titles by South African missiologists (Kritzinger and others [1994] and Pretorius and others [1987]) are useful in that they are very systematic, and suggest the possible structure and content of introductory courses. However, they are limited by their rather narrow focus on the Reformed tradition, and in the case of Kritzinger *et al* by being written in and for the South African context. The Pretorius text is very dated, but it is still useful in parts, especially chapters 1 to 3 (which include an incisive essay on the Bible and mission by David Bosch).

Titus Presler's book is a fresh look at mission from an ECUSA perspective, but drawing on the author's mission experience in Zimbabwe. The first three chapters are especially good.

The text by Sebastian Karotemprel and others looks very promising, but in my view it is rendered next to useless by its very clumsy, tortuous English (it was translated from Italian, supposedly for the benefit of students in Africa), and by its very conservative Roman Catholic, Vatican-approved approach to missiology. The Table of Contents is probably the most useful part of the book.

2. More advanced texts

Bevans, Stephen B. & Roger P. Schroeder. 2004. *Constants in context: A theology of mission for today*. Maryknoll, NY: Orbis Books.

Bosch, David J. 1991. *Transforming mission: Paradigm shifts in theology of mission*. Maryknoll, NY: Orbis Books.

Newbigin, Lesslie. 1978. *The open secret: Sketches for a missionary theology*. London: SPCK.

Phillips, James M. & Robert T. Coote (eds). 1993. *Towards the 21st century in Christian mission*. Grand Rapids: Eerdmans.

Van Engen, Charles. 1996. *Mission on the way: Issues in mission theology*. Grand Rapids: Baker House.

Van Engen, Charles, Dean S. Gilliland & Paul Pierson (eds). 1993. *The good news of the kingdom: Mission theology in the third millennium*. Maryknoll, NY: Orbis Books.

Verstraelen, F.J. and others (eds) 1995. *Missiology: An ecumenical introduction*. Grand Rapids: Eerdmans.

Until very recently my first choice from the above list would have been David Bosch's major classic of contemporary missiology, *Transforming mission*. It is still essential reading; but now the pick of the more heavy-weight texts, in my view, is Stephen Bevans and Roger Schroeder's *Constants in context*. Like Bosch's book, it is really more than one book: it is a comprehensive history of mission, a substantial theology of mission, and a survey of unity-in-diversity in Christian theology. The last of those elements does not, in my view, work as well as the others; but that does not reduce the usefulness of the book as a whole. I commend it unreservedly to anyone who needs to teach mission studies. It will not only support courses in

mission but also those in Christian history and doing theology.

Lesslie Newbigin's classic is still worth reading for its trinitarian approach to mission theology, especially if you can find a copy of the revised edition.

Charles van Engen is an American evangelical whose mission perspectives I have long appreciated; his collection of essays, *Mission on the way*, offers many insights for the teacher of missiology. So too does the volume he co-edited with Gilliland and Pierson, with its emphasis on the *basileia* (reign, kingdom of God) as the interpretive key to the mission of Jesus and thus of the church.

The collection edited by Verstraelen *et al* is also very useful, containing a wide range of essays on mission in global and ecumenical perspective, mainly by Dutch scholars.

3. Other useful resources

- Anderson, Gerald H. (ed). 1998. *Biographical dictionary of Christian missions*. Grand Rapids: Eerdmans.
- Arias, Mortimer & Alan Johnson. 1992. *The great commission: Biblical models for evangelism*. Nashville: Abingdon Press.
- Bate, Stuart C. 2002. *Human life is cultural: Introducing anthropology*. Pietermaritzburg: Cluster Publications.
- Baur, John. 1998. *2000 years of Christianity in Africa: An African church history*. Second edition. Nairobi: Paulines Publications.
- Comby, Jean. 1996. *How to understand the history of Christian mission*. London: SCM Press.
- Commission on World Mission and Evangelism. 2004. *Statement on mission as reconciliation*. (Conference on World Mission and Evangelism, Preparatory Paper No 4E.) Download from www.mission2005.org.
- Craston, Colin (ed). 1992. *By word and deed: Sharing the good news through mission*. London: Church House Publishing.
- Guder, Darrell L. (ed). 1998. *Missional church: A vision for the sending of the church in North America*. Grand Rapids, MI: Eerdmans.
- Johnson, Eleanor & John Clark (eds). 2000. *Anglicans in mission: A transforming journey*. London: SPCK.
- Legrand, Lucien. 1990. *Unity and plurality: Mission in the Bible*. Maryknoll, NY: Orbis.
- Luzbetak, Louis J. svd. 1988. *The church and cultures: New*

- perspectives in missiological anthropology*. Maryknoll, NY: Orbis Books.
- Müller, Karl SVD, Theo Sundermeier, Stephen B. Bevans SVD, Richard B. Bliese (eds). 1997. *Dictionary of mission: Theology, history, perspectives*. Maryknoll, NY: Orbis Books.
- Nasimiyu-Wasike, A. & D.W. Waruta (eds). 2000. *Mission in African Christianity: Critical essays in missiology*. Nairobi: Acton Publishers.
- Norris, Frederick W. 2002. *Christianity: A short global history*. Oxford: Oneworld.
- Okorochoa, Cyril C. (ed). 1996. *The cutting edge of mission: A report of the mid-point review of the Decade of Evangelism*. London: Anglican Communion Publications.
- Senior, Donald, CP & Carroll Stuhlmueller CP. 1983. *The biblical foundations for mission*. Maryknoll, NY: Orbis Books.
- Thomas, Norman E. (ed). 1995. *Classic texts in mission and world Christianity*. Maryknoll, NY: Orbis Books.
- Walls, Andrew F. 1996. *The missionary movement in Christian history: Studies in the transmission of faith*. Maryknoll, NY: Orbis Books.
- Warren, Robert. 1995. *Being human, being church: Spirituality and mission in the local church*. London: MarshallPickering.
- World Council of Churches. 1983. *Mission and evangelism: An ecumenical affirmation*. Study edition compiled by Jean Stromberg. Geneva: World Council of Churches.

The above list is a bit of a mixed bag: some titles deal with history, theology, anthropology, spirituality, or evangelism; some are essential references; and some offer specifically Anglican perspectives on a whole range of mission topics. They have all shaped my missional perspectives in some way. Several of them were particularly useful when I was writing the TEECSA mission course. I particularly single out Bauer (1998), Comby (1996), Legrand (1990), Senior & Stuhlmueller (1983), and Walls (1996).

For specifically Anglican perspectives on mission, I recommend Craston (1992), Johnson & Clark (2000), and Okorochoa (1996) – although, being reports on consultations, they can be bitty. For material on the local church in mission, I recommend Guder (1998), whose North American perspectives have much to offer the rest of the world, and Warren (1995), whose missiological insight and practical experience in the Church of England has produced a small

book of great value.

Narratives are a great way to learn about mission; so the huge *Biographical dictionary of Christian missions* (Anderson 1998) is worth its considerable weight in gold.

Finally in this group, I commend the insights into human culture and its importance in authentic mission that Luzbetak (1988) and Bate (2002) offer through their texts on anthropology.

4. Journals

Many mission journals are available. My personal favourites are those listed here. The annual subscription rates were correct in late 2005.

All carry reviews of recent books. *Missionalia* is unique in that it offers abstracts of articles in a wide range of journals, and of contributions in *festschriften* and other collections of essays.

International Bulletin of Missionary Research. Quarterly journal based at the Overseas Ministries Study Center in Connecticut, USA. Cost: \$27 (discounts apply to multi-year subscriptions). Address: IBMR, PO Box 3000, Denville, New Jersey 07834-3000, USA. E-mail <ibmr@omsc.org>.

International Review of Mission. Quarterly journal of the mission unit of the World Council of Churches. Cost: about \$35. Address: IRM, World Council of Churches, 150 route de Ferney, 1211 Geneva 2, Switzerland.

Missiology: An international review. Quarterly journal of the American Society of Missiology. Cost: \$24 (discounts apply to multi-year subscriptions). Address: Administrative Editor, *Missiology*, 204 N. Lexington Avenue, Wilmore, KY 40390, USA. E-mail: <Betsy_Northrup@asburyseminary.edu>.

Missionalia. Quarterly journal of the Southern African Missiological Society. Cost: R100 in Southern Africa, US\$15 (surface mail) or \$US30 (airmail) in the rest of Africa. Address: *Missionalia*, PO Box 35704, Menlo Park 0102, South Africa. E-mail: <missionalia@bigfoot.com>.

Part 3: Narratives of education in mission

Ethan Cole

A year in mission

Anglicans often emphasize the Incarnation as a central aspect of how we do theology. Because God became flesh in Jesus Christ, because “the Word was made flesh and dwelt among us”,¹ therefore we do theology in a certain way, paying close attention to how our bodies, how our enfleshed existence, affects what we say and where we stand.

Mission, as it is conceived for the 21st century, is about bodies, it is about human individuals and communities meeting each other in the flesh, and there encountering the risen Lord Jesus and being transformed by him. “God’s mission is fulfilled primarily through the incarnational presence, through people being with one another and building communities of shared and reconciled life together.”²

I attribute much of what appear to be coincidences in the following narrative to the movement of the Holy Spirit in my life and consciousness. It is the story of how I ended up serving in mission, and how I understood (and understand) what I was doing, and how God transformed me thereby.

I was working through my second year of divinity school, doing the standard stuff of seminarians: studying the scriptures, studying the history, traditions, and theology of the Christian faith, gaining the practical skills of ministry, and reflecting on ministerial identity.

One major thing was bothering me, though: I was almost two-thirds of the way to ordination, and I felt profoundly unready. At the time I was twenty-two years old, and nervous and uncertain of where my vocation to ordained ministry was taking me. I had been worshipping at an Episcopal Church nearby which supported a number of cross-cultural missionaries, but like many of my peers the word ‘mission’ was as foreign to me as the countries where the missionaries were serving. ‘Mission’ to me meant conversion of the heathen, and perhaps the building of a school or hospital. Without any real critical knowledge of what the Episcopal Church was doing in mission, I would have described the mission enterprise as ‘problematic’.

While attending a memorial service on the banks of the Charles River in Boston, contemplating my future – namely, whether or not to take a year off to sort through some of my questions about ordination – I was introduced to the Revd Jane Butterfield, director of mission personnel for the Office of Anglican and Global Relations at the Episcopal Church Center in New York City. She casually suggested that I apply to the Young Adult Service Corps (YASC), a new initiative sending young Episcopalians into mission for a year. I thought, what the heck, and applied. I was accepted into the programme, and under the guidance of Jane Butterfield, began to shape what my year might look like.

Coincidentally (or not, depending on whether or not this was the Holy Spirit’s prompting all along), my former undergraduate advisor had moved to rural Uganda to teach Greek. It seemed crazy to me, and to many who knew her, that she had given up her job at a nice liberal arts college in the USA to go off to somewhere in Africa to teach Greek. (“Who knew people were learning Greek in Africa?”, we thought!). She had been inviting me to come for a visit for a few years, but I could not even imagine a visit happening, until all of a sudden I was planning to spend an entire year in Africa. I had also desired to see and encounter South Africa ever since I saw the movie *The Power of One* in my freshman year of high school ‘global studies’ class. So, with Jane Butterfield’s help, we set up a year split half-and-

half between South Africa and Uganda. Over tremendous objection from my mother and others in my family, but with tremendous support from friends and church folk whom I respected very much, a few short months later I was on a plane to Cape Town, wondering what I had gotten myself into.

From the beginning Jane Butterfield and the folks at the mission office in New York had given me a wonderful concept with which to interpret what it was that I had gotten myself into. “Think of yourself as a mission pilgrim,”³³ Jane said. That is what I did. The use of the concept of ‘pilgrim’ appealed to my Anglican incarnation-centered sensibility. The *Oxford Dictionary of the Christian Church*, found on my shelf and on the shelves of many seminarians, notes regarding pilgrimage that “In Christianity the fact of the Incarnation is sufficient explanation of the custom... of visiting places consecrated by the presence of Christ.”³⁴ The *Dictionary* is speaking of pilgrimages to Israel and Palestine, but (I began to think) surely Africa has been consecrated by the presence of Christ, just as any place where there is Christian community, i.e. the body of Christ, has been consecrated? In mission, I could meet God, in an act of devotion, a pilgrimage.

My pilgrimage began with a two-week missionary training retreat in Chicago. Working closely with my fellow young Episcopalians who were headed into cultural settings foreign to us, we wrestled with what issues we might face. We grounded all we did in prayer and worship. My ‘class’ of YASC volunteers are companions as well, having shared with each other from our diverse backgrounds and even more diverse placements what we were doing on mission, and what God was doing to us. Many of us continue to have contact with one another.

South Africa

Landing in Cape Town I proceeded on to Bloemfontein, in the Free State Province of South Africa. I lived in the township outside of Bloemfontein called Mangaung – ‘the place of the leopard’. Some of the first Africans I met commented on the name of their

township, saying, “It is not a good name, because Americans think that when they get off the plane in Africa they are going to get eaten by a lion or a leopard! There are no leopards in Mangaung anymore, so don’t be afraid!”

I was not afraid of lions or leopards, but I was intimidated by my perceived threat of crime, especially since many of the white South Africans I spoke to expressed a shock bordering on horror when I told them where I was staying. But challenging my own fears and theirs I went on to live where I had come to live. Never before had I seen such a place. Homes ranged from quite nice permanent structures to tin-roofed shacks made of plastic. A few of the main roads were paved, but most of the streets were made of dusty dirt. But I grew to be quite fond of the dusty streets of Mangaung.

Living in Mangaung, I worked at St Patrick’s Anglican Church. It was an eye-opening experience. Compared to the small parishes I am used to in the USA, St. Patrick’s was immense. On a regular Sunday morning there might be nearly two thousand people worshipping. This parish was thriving despite adversity as well. Fifty years ago this parish had owned a beautiful church structure in another part of town. However, that piece of land had been declared ‘whites only’ and their church was demolished. They built a new church on their current location out of plain old bricks. Their stained glass windows are made from the bottoms of beer bottles set in the shapes of crosses.

I was awed by barefooted old women who danced to the collection box at the offertory, singing songs about the peace of God as they offered their mites. I was impressed by the devotion and love and respect the young people of the parish showed to the older people of the parish. I was inspired to greater devotion myself by the devotion many showed to God.

The commitment that youth had to the life of the parish was great. I was blessed to be able to observe as the young folk organized a cultural festival as a fundraiser for the Church. I was a bit startled though when I offered to allow them the use of my

kitchen, and found my table covered with sheep's heads and legs, still with hair. They had a little fire going in my yard to burn the hair off and to cook this delicacy. When they saw the look on my face they decided to have a little fun with me. They told me that the fire wasn't getting the hair off fast enough, and could they borrow my shaving cream and razor? This was just the beginning of my introduction to sheep parts though. During St Patrick's big 50th anniversary celebration I saw five sheep slaughtered and prepared, and then stored in the back room of my house!

At St Patrick's I led weekly Bible studies and preached twice a month. Bible study was occasionally also conducted in the context of Morning Prayer. I got a good taste of the diversity of ways in which Africans interpret and use scripture here. The crisis in Zimbabwe was heating up drastically at the time, and so was on many people's minds. The lectionary text appointed for this particular morning was the story of Naboth's vineyard (1 Kings 21:1-29). In this story King Ahab and his wife Jezebel seize by murder the ancestral land of a man named Naboth. The situation in Zimbabwe jumped into everyone's mind. Robert Mugabe had been seizing white farmer's land that they had lived on and farmed for generations, and was giving it as political spoil to his supporters. This Bible study grew heated as people debated who corresponded to Ahab and who to Naboth. Some said, "Mugabe and all Africans are Naboth; the white people have stolen our ancestral lands all over Africa. It is good that they are being returned by any means necessary." Others said, "No! Mugabe is Ahab. These lands he has taken have belonged to these farmers for generations, and he murders to take their land!" I thought it best to keep quiet in this debate, but I saw a glimpse of the problems of scriptural interpretation in a charged political context.

I met frequently with the young men of the parish who were the musicians of the parish, playing the hymns and service music on the marimba, an instrument that is like a large xylophone, in four parts. Their commitment to their parish is greater than anything I have seen in young people in the USA. These young men make a

significant amount of income for the parish for little or no personal gain. They are hired for secular events around town, and make the equivalent of hundreds of US dollars. They donate almost all of this to the Church.

I also did some other work with the diocese. I was deeply moved by the Diocese of the Free State's support for a children's hospice called Sunflower House, which I visited on a number of occasions. The number of those orphaned by HIV/AIDS is staggering, and continues to grow. At the end of August 2002 I wrote home:

This time spent at the hospice has been challenging and rewarding. It is hard for me to describe what spending time with these children is like. On the one hand, it breaks my heart to see these orphans who are also mostly (about 90%) HIV+. There is one child in particular whom I have been investing time in. He is three years old and was abandoned by his parents without food or water for several days. He has been at the hospice for about three weeks now. He is skin and bones. He never plays or smiles. He just wants to be held. The only words I have heard him say are, "I am hungry, I am hungry." But on the other hand this setting is full of joy. Playing with the children refreshes my spirit and reminds me that there is hope for this region so wracked by this disease. There are small miracles going on at Sunflower House every day.

Sadly, it has become almost a cliché to mention the severity of the AIDS crisis in Southern Africa, but it was a reality in the Free State that could not be avoided. During my time in Bloemfontein, the Free State Province was given the dubious honor of being ranked as the most infected Province of the most infected part of Africa.

I encountered Jesus in the faith and devotion of many of the Christians I worked and worshipped with. In the midst of poverty I saw real gospel joy in folks young and old. I offered up my gifts for ministry in this place, and God used them. God also blessed me richly in my encounters with those who were so different from me. In fact, it was in that difference that I found blessing. However, I also saw the fear that difference can instill in people's hearts, making

them unable to meet God in that realm of difference. I visited an old white woman who had as her housekeeper a middle-aged black woman who had worked for her for many years. The black woman was bent over, and had only one eye, because she had been beaten many years before. Yet the white woman keeps only one knife in the house, on her person, which the black woman must ask for each time she needs to cut vegetables. The reason, I asked? She answered, “You never know what these people will do. Just look at Rhodesia.”⁵

This was an un-gospel experience. This revealed to me the opposite of what mission is. In mission we long to encounter Christ in difference. Yet the way of the world is that so often in difference we encounter fear, hate, and bigotry. Yet in mission we Christians witness to another way.

Uganda

After six very rich and full months in this place, I was sad to leave. It was time to move on to the next piece of my pilgrimage, southwestern Uganda, on the border of Rwanda. I was on my way to East Africa to teach New Testament Greek under the supervision of my undergraduate Greek teacher, Dr Paula Winsor Sage.

When I was an undergraduate, Dr Sage took sabbatical leave for half a year and went to Africa. She returned during my senior year, and I continued to study (and worship) with her. It was clear she had changed, that something had happened to her, but I had no categories of understanding that allowed me to see *how* or *why* she had changed. ‘Mission’ was not a word on my horizon at all, especially since at this point Dr Sage herself resisted strongly the word ‘missionary’. (She has since embraced it.) But if I am identifying the seeds of a missionary vocation in myself, surely I must point to Dr Sage. She is a woman for whom I have always had tremendous respect. She is a Christian in the academy, and she showed me that it is possible really to obey Jesus if he calls you to sell everything you have and follow him.

Leaving South Africa, I flew into Kigali, Rwanda, and was met at

the airport by some of the Rwandese students at the Kabale, Uganda campus of Uganda Christian University. I spent the afternoon seeing Kigali with these students. We were caught in a rain so heavy that you couldn't see through it, and took shelter under some banana trees. We encountered many beggars who had missing limbs – “because of the war”, I was told. I knew academically that in many instances the weapon of choice in the genocide in Rwanda was the *panga* or machete, but until I saw so many people missing limbs because agricultural tools were turned into murder weapons, the horror of what happened was abstract. The reality of the genocide in the life of Rwanda would become more and more real to me as I got to know my students from Rwanda over the semester. But that day in Kigali, we went to get some food. While we were eating our plates of food at a small restaurant, a man came and sat next to me. Without a word he picked up my fork and took a bite of my food. Finding it good, he picked up my plate and walked away without saying a thing. One of my companions explained, “Since the war there are some people walking around who look like normal people. But they are not. You have seen some people who have lost their limbs, but this man and many others have lost their souls.”

The next day I traveled the two hours to the Uganda border town of Kabale where I would be living for the next semester, wondering to what kind of place I had come.

My upbringing in the church in the USA, and the church in South Africa, were both very high church Anglo-Catholic. Kabale, Uganda is the heartland of the East African Revival. It is here where I began to learn what it means to be evangelical. During my time in Africa I wrote reflection letters home frequently. In March 2003 I wrote,

The Church life here is also quite different from South Africa. This is the land of the East African Revival. It is evangelical and quite ‘low church’. The Cathedral only has Holy Communion once a month.... My Episcopalian ‘coolness’ is being challenged by the fire of revival here. I have a hard time waving my hands in church, but that is the way here. I need to learn to listen to St Paul when he says, “Do not quench the Spirit” [1 Thessalonians 5:19].

Prayer is constant here. We pray before everything. We pray when someone leaves for a trip, we pray in thanksgiving when that person returns. We pray before every meal, we pray before every cup of tea. Often one greets another by saying, "Praise the Lord!" The proper response is, "Yes! Praise Him!" I am not used to this style of Anglican Christianity, but it is witnessing to me something of what it means to really live life with a thankful heart, totally oriented toward God....

The land around me is full of the memory of the revival, and what that means. I was walking with someone, and she pointed out to me a brick outdoor stadium near where I live. She said, "There is where Christians died like Stephen, praising the Lord. They were executed under Idi Amin."

It was in this context that my pilgrimage continued. I was again in a new place of difference. I was in an Africa very different from both my home and South Africa. I was in an Anglicanism very different from both my home and South Africa. In this drastically strange setting of evangelical Uganda I met Jesus again, and he blessed me, as I served him and God's mission as a teacher.

It was in Uganda that I began to really reflect on the meaning of Christian *witness*. The ECUSA document *Companions in transformation: The Episcopal Church's world mission in a new century* identifies the importance of witness in Christian mission:

What are we sent to do? "You shall be my witnesses," said the risen Jesus. Story telling is essential to Christian witness, telling the story of what God has done in human lives in light of the story of what God has done in Christ.⁶

'Witness' is the simplest English translation of the Greek word *martyria*, from which we get the word 'martyr'. A foundational story for the Church of Uganda is the story of the martyrs of Uganda, young men who were killed by a Ugandan king rather than renounce the Christian faith. The Christians who died under Idi Amin, like the former Archbishop of Uganda Janani Luwum, are similarly witnesses to the power of God in Christ. But less dramatically, many people told me their stories, witnessing to me what God was doing

in their lives, showing me the power of God. In this telling of my own story here, I am witnessing to what God is working out in my life as well.

I have spoken above about encountering God on this mission pilgrimage, particularly in the places of difference. Let this not downplay the struggle, the difficulty, the frustration, the loneliness that being in places very different from home. There were great gifts to be received from God here, but not without struggle. Like Jacob wrestling with the angel, it is in the struggle, the tough places, that the blessings of mission are encountered.

I was transformed by my time in mission, both in South Africa and Uganda. Just before I returned from Uganda I wrote,

I am starting to get used to the evangelical ethos of this place. It was very difficult for me at first, but I am starting to understand some of what the revival spirituality is. I am in the heart of where the East African Revival started eighty years ago. The fire of the Revival has passed, but the memory of it is strong, and it has shaped what Anglican Christianity looks like here. I am lifting my hands in praise. I am clapping. I am greeting people with a "Praise God!". I am going to fellowship meetings frequently and talking honestly about how it is with my soul....[When I come home to the USA] I am going to have to seek out people and places where fellowship and Bible study are taken seriously. (When I first got here I thought fellowship meant coffee and donuts. Here it means sitting around talking about a passage of scripture and what it means for life – and then having tea and bananas!) I am envious of the fire in this place. There is a passion for the gospel here that I was initially uncomfortable with, but now I see the power of. I hope I can burn a little more than I used to when I come home.

I do burn more now for the gospel than I ever have before. I am blessed that I had the opportunity to offer my gifts to the service of God in mission. I hope this narrative shows how I have been transformed by mission, and why it is that I feel that I must write in encouragement of mission. In lofty theological language, *Companions* identifies what happens to individuals and communities when they

are open to the transformative power of God in mission:

Ministering in dimensions of difference, eucharistic communities of the baptized become different themselves through mission. We discover the gospel afresh and receive our identities back transfigured, closer to the likeness of Christ. This transfiguration occurred as the early community of Jesus discovered God at work beyond its own Jewish boundaries among the Gentiles, a surprising new people of God. It has continued to wherever Christians have reached beyond themselves to meet and embrace others across the divides of culture, religion, race and ethnicity.⁷

In the diverse encounter and experiences, some of which I have recounted here, and in my subsequent reflection on them, I have found this statement to be true. I came to Africa as a Christian committed to the gospel, but while there God showed me new depth, new dimensions, new richness to that gospel. In serving Christ in such a different place than my home, I met Christ again, with new faces in a new way, and my love for him was made to burn more brightly than ever before.

I pray that the small service I offered to others in Africa also revealed new dimensions of the gospel to them. Similarly, the communities that invested in me to send me have been invited into my experience through the story I tell about what God is doing in mission.

Through this experience I have discovered in myself a missionary identity that I long to share with others, and encourage in others when they discover a similar identity in themselves. With Isaiah, and thousands and thousands of other men and women I have heard God ask, “Whom shall I send, and who will go for us?”. With thousands and thousands of other women and men I have tried to answer, “Here I am; send me!”.

Footnotes

¹ John 1:14, King James Version.

² *Companions*, p. 12. It can be accessed at http://www.episcopalchurch.org/1649_28665_ENG_HTM.htm

³ The missionary as pilgrim is a very important concept in the document *Companions in Transformation*. About the missionary as pilgrim, *Companions* states: “Episcopal missionaries today see themselves as pilgrims, growing in their knowledge of God through the perspectives of the people to whom they are sent, learning as much as they share, receiving as much as they give. The humility of this orientation and the missionary’s eagerness to learn from companions in another culture and socio-economic context nurtures deep and lasting relationships in mission. The cross-cultural encounter transforms us as we discover Christ afresh through another people’s appropriation of the gospel. Authentic mission pilgrims neither romanticize their contexts nor focus solely on what mission is doing for themselves. Instead, the pilgrim motif opens the door to true mutuality in mission, where, where, as the Anglican Consultative Council said about partnership, ‘all are givers and receivers.’” (p. 4). This is a necessary corrective to the arrogance of some former mission enterprises, where the missionaries and their sending churches thought they had everything to offer and nothing to gain. The pilgrim model emphasizes that God is *met* in mission, rather than that God is *brought* somewhere else in mission.

⁴ *Oxford Dictionary of the Christian Church*, s.v. ‘pilgrimages’.

⁵ Rhodesia is the former name of Zimbabwe.

⁶ *Companions* p. 2.

⁷ *Companions* p. 2.

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Communiqué of the fifth annual AICMAR School of Theology

9th – 11th August 2005

We, the delegates of the Annual School of Theology (AST) of the African Institute for Contemporary Mission and Research (AICMAR) Butere, Kenya, met within the precincts of Chadwick Library to listen, reflect on and discuss **The Foundations and Future of Christian Mission in Africa.**

The keynote paper was *Martyrs and witnesses: Some chapters of African Christian history*. Other papers were *Towards a new phenomenology of Christian mission, service and discipleship in twenty-first century Africa*, and *What if women kept silent? Domesticity as a foundation for mission in Africa*. A fourth paper, previously presented in another forum, *Christian scholarship in Africa in the 21st century*, was read. The Bible expositions were based on Acts 10:1– 11:18.

Not our mission but God's mission

We appreciate that mission wherever and whenever it happens is God's mission. Drawing from the passage in Acts we noted that those involved in mission ought to:

- Be open to God's revelation
- Humbly accept God's invitation to join the great work he is doing among the peoples of the world
- Earnestly investigate the illuminations of Scripture in relation to their experiences
- Faithfully proclaim the life changing message which confronts our prejudices.

We must look into our cultures and discard those things which are negative, redeem the neutral while integrating the positive as we proclaim the whole Gospel to the whole world.

The refining fires of suffering

We underscore that discipleship has been, and is, tested by suffering. Africa, which has known so much of suffering, has been a furnace for the testing of Christian quality. This truth runs across all history of Christianity: the martyrs of Scilli, the witness of Anthony of Egypt, Takla Haymanot of Ethiopia, the Uganda martyrs, and in our own time in the churches in Eritrea and the Sudan. In this light we ask ourselves: whom has God been preparing through these fires for leadership in His church here and abroad? Africa must arise and make a positive impact!

A new phenomenology for mission

It is time that we, Christian theologians and those involved in mission, rethink basic problems of the Christian phenomenon of mission as it is in contemporary Africa. We propose the adoption of a new phenomenology addressing the triad nature of a human being as spirit, soul and body as opposed to the Cartesian notion of mind and body only. This would lead to the development of a virtuous character of servanthood which exudes creative, reactive, relational and target or task oriented competencies.

We call for a renewal of the sense of Christian vocation to scholarship by anchoring it in Christian mission.

We recognise that if the church in Africa does not produce this kind of scholarship, the principal theatres of Christian mission now open to us in the 21st century, will languish in confusion.

The hidden impact of women in mission

We bring to light the fact that women throughout the history of Christianity have been involved and contributed immensely to mission. We assert that women have not kept silent even in

circumstances where they have been hidden. We highlight their contribution to evangelism in Africa especially through domesticity, whereby they train and bring up Christian families. Many participants acknowledged this by confessing that they were brought to faith or that their faith was greatly influenced by their mothers. To ignore and not build on this foundational ministry is detrimental to the growth of the church.

Participants and papers

The Annual School of Theology lasted two days. It drew participants from university and college faculty, academics, church leaders and pastors, school teachers, theological students and lay ministers from several churches and institutions including Kenyatta University, Maseno University, St. Paul's University (designate), Carlile College, Kima International School of Theology, St. Paul's Theological College (Kapsabet), and Uganda Christian University.

The keynote paper was written by Professor Andrew Walls, founder of the Centre for the Study of Christianity in the Non-Western World, Edinburgh, who was unfortunately indisposed, but it was read by Dr Zacharia Wanakacha Samita of the Department of Philosophy and Religious Studies, Kenyatta University. Professor Walls' other paper was read by Mrs Alice Shirengo, Academic Dean at St. Paul's Theological College (Kapsabet). Other papers were presented by Professor Eric Masinde Aseka, Dean of the Faculty of History and Political Studies, Kenyatta University, and Dr. Esther Mombo, Academic Dean, St. Paul's University (designate). The Bible expositions were led by Mr Calisto Odede, Regional Secretary of the International Fellowship of Evangelical Students (IFES).

The communiqué was prepared by The Revd Canon Micah Amukobole (Director, AICMAR) and The Right Revd Horace Etemesi (Vice Chairman, AICMAR Trustees).

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