

LST

InSight

Spring 2011

Changing World... Unchanged Values

Centre for Missional Leadership

Laing Lecture 2011

Book reviews

NEW
TESTAMENT
PSALMS & PROVERBS

LONDON
SCHOOL OF
THEOLOGY

SPRING 2011 INSIGHT

London School of Theology is the largest evangelical theological college in Europe with a strong academic reputation, combining that with faithfulness to Scripture and relevance to God's mission in the world.

LST is an international community resourcing approximately 350 students, with Jesus Christ as the focus of its life, work and worship. It offers cutting-edge training and preparation for the ministry, mission and marketplace.

The school offers university validated undergraduate courses in Theology; Theology & Counselling; Theology, Music & Worship and Theology & Worship. Each course involves studying theology in-depth, understanding the Bible and learning how to apply this to the world around you.

The Postgraduate Department enjoys an outstanding reputation offering MA MTh MPhil and Doctorate degrees. Discover the richness and depth of the faculty, their research interests and the stimulating international community.

Our Open Learning Department offers flexibility of study with over 30 modules to choose from. The study material provided is of the highest possible standard, academically, pastorally and spiritually.

At the forefront of theological education that equips Christians for real life, LST helps people achieve more than they believe they're capable of.

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Dear Friend

At a meeting of the School's staff a few months ago, the Chairman of the Board read Psalm 46 to us. It proved to be extremely apt in charting the journey we have been taking in recent days. Space precludes reproducing the Psalm here, but I commend it to you. It is, above all, a Psalm of great confidence in God, our refuge and strength, who is with us whatever transpires, and who is our ever-present help. In what has been, and what remains, a period of significant transition at LST, with on-going, and fresh challenges to face, this message has been such an encouragement and inspiration to us.

I apologise for the fact that this edition of Insight is long overdue. The delay has largely been occasioned by the nature and extent of the changes referred to below, and our desire to have clarity on a number of matters before going to print. At the same time, we have found ourselves stretched on a number of fronts during a period of exceptionally heavy staff movement – some the result of internal reorganisation, some due to people's personal circumstances – coupled with several lengthy staff absences due to illness and other personal circumstances.

Like many Christian organisations, we at LST find ourselves in testing times. Global recession is a reality and we, like many others, have been feeling its impact. Motivated in part as a response to this context and its challenges, and in part by a conviction that, for a variety of reasons, this was an opportune time to do this, the Board took the initiative last summer of commissioning a major review of LST's structures and operations. Whilst this is a work still in progress, it has already proved immensely beneficial at a number of levels. The Education Review Group referred to in the article on our unchanged values is one outcome of the consultant's proposals and some of the ERG's initial fruits form the substance of that article.

The most notable change it falls to me to report is the departure of our Principal, Simon Steer, last December. The statement jointly issued by Simon and the School's Board announcing his stepping down appears separately in this edition of Insight. Although Simon's



time with us was relatively short, on behalf of all the staff and students here, we express our thanks to Simon for the personal warmth, the energy, and the vision that he brought to his leadership role. We pray God's blessing on Simon and his family as he moves on to a new phase of ministry.

Whilst this is certainly a time of significant change at LST, we have been encouraged that change can bring real opportunities. In some respects, in fact, it is business as usual. In addition to running our existing programmes, our two new courses – the BA in Theology & Worship and the MA in Integrative Psychotherapy – both attracted a good intake for their first year. Aspects of the regular life and activities of LST are shown in some of the encouraging and stimulating articles you will find as you read on. At the same time, as we engage fully with the review process mentioned above, we are moving into an exciting time of re-visioning, identifying afresh our core vision, and establishing how we can most effectively and efficiently realise it, both at the level of our organisational structures, and at the coal-face of what we deliver and how we deliver it.

Psalms 46 concludes with these words: 'The LORD Almighty is with us; the God of Jacob is our fortress.' That is a great promise, and very apt for us in these days. So, for all that lies before us, we fix our hope in our unchanging God whose faithfulness has been demonstrated to us over and over again down the years.

We are grateful to all those who support us, practically and in prayer, and we invite you to stand with us in these days as we gear up for the next phase in the life of LST, seeking to serve in fresh ways, and with renewed vigour and commitment, our God, his church, and his world.



Chris Jack – Vice Principal

Having served LST as Principal for the past two years, Dr Simon Steer has decided to leave the School in order to return to a pastoral and teaching ministry. During his time at LST, Dr Steer has overseen the development of two new MA courses as well as the expansion of undergraduate provision in the areas of Theology and Worship and Theology and Education. Dr Steer also played a crucial role in the successful integration of the Watford School of Leadership, now renamed LST's Centre for Missional Leadership.

Commenting on his departure, Dr Steer said: 'It has been a privilege to play a part in the strategic ministry of

LST. In particular, I have been blessed by the vitality and commitment to Christ of the students and by the dedication and support of the staff team. I look forward to seeing how God will enable LST to play its part in an enormously challenging and important time for theological education in the UK and internationally.'

John Newman, Chairman of LST's Board added:

'It has been a pleasure working with Simon over the last 2 years. He has worked creatively and diligently in developing the new 5 year Business Plan, which has encouraged a growth strategy for the school with the introduction and launching of a number of new courses to equip Christians

for the challenges they will face in contemporary mission, church ministry and the workplace. We look forward to further developing the Plan, as we aim to attract new students to study at LST in this very difficult economic environment.

Simon came to LST as a breath of fresh air and has in particular shown a great pastoral heart for our students.

We are grateful for Simon's contribution to the LST community and we wish him God's grace and peace as he pursues new opportunities in a pastoral and teaching ministry.'

MOIRA ANDERSON LST 1965 – 1989

It is with great sadness that we have to inform you of the death of Moira Anderson, a former colleague, friend and adamant supporter of the college. Moira started working for LBC, as it was known then, on 1st February 1965 and retired on 31st April 1989. She worked for the now named Open Learning Department as their Registrar, which was known then as the Extension Department.

Many friends and colleagues attended her Service of Thanksgiving on Monday, 13th September 2010 at St Helen's, Bishopgate and included among the many accolades received were the following:

'She was a remarkable and loyal friend of LST', Prue Bedwell.

'Moira was a tremendous servant of the college – a lot of old students owe a great deal to her', Derek Tidball.

'What a lot of history of the college was wrapped around Moira', David Walker.

OWEN THOMAS LST 1951-1976

Owen and I have been colleagues and close friends for the best part of 60 years. It has been a golden friendship. A fellowship of total trust. Six decades of working, praying and sharing together and looking to one another for advice, guidance and sometimes the strength of silence before the Lord. The golden chord was broken on Tuesday, 14th December 2010.

Revd. Owen Thomas, what a man – theologian, musician, composer, linguist and the best of all a loving family man. He was a father to us all; faculty, administration, housekeeping and maintenance. What you saw was what you got – a loving, caring, volatile Welshman who seemed to be able to do almost anything. Born in Cardiff he trained for Anglican orders in Bristol, was a curate in Putney, London

and during World War 2 served as a curate in Dagenham, Essex. Called to St. Silas Church in Glasgow he was the Incumbent in that parish and loved to tell how he was sometimes introduced as the 'incumbrance of St. Silas'.

However he was no encumbrance – to all of us who knew him he was a dear friend and a valued member of the academic team. What was it that made him the person we all loved? Well, first it was his solid faith in Christ his Saviour. And second it was his love for Peggy whom he met and married at Putney Parish Church. Peggy and the family helped to make Revd. Owen Thomas the man with the golden touch. Funny thing, the gold seems to glow more and more as the days go by.

Obituary by Timothy Buckley – LST Faculty Member 1950 -1990

CHANGING WORLD... UNCHANGED VALUES

These are quite unique times for LST. Against the backdrop of the global changes and challenges that are impacting the world, and the church, requiring fresh reflection, renewed vision, and a readiness to re-appraise who we are and what our place is in this brave, or not-so-brave, new world, we are currently facing our own internal upheaval of sorts, as reflected elsewhere in this publication. This is not a time to be faint-hearted. It is, on the contrary, a time to rise to the challenges before us, to seize the opportunities presented to us, and to re-vision and re-equip ourselves for the road ahead.



One particular challenge we constantly face is that of remaining faithful to our foundation, preserving those same values that have always been at the heart of LST from its inception as London Bible College, in 1943. Some years ago, Derek Tidball, in the Foreword to the volume documenting the history of LST (then London Bible College), *Educating Evangelicalism* (Carlisle: Paternoster, 2000), penned these words: 'Spirituality and scholarship, the word and the world, thinking and living have always gone hand in hand at LBC.' (xiii). He later expresses the hope that this will ever remain the case, whilst acknowledging the need 'to take the original vision and translate it,' in the context of 'a fluid evangelicalism and a rapidly changing world.' (xvi).

What change we have witnessed in the world around us over the past decade. Moreover, much has changed, and is changing, within LST – we have changed our name, to highlight one very obvious thing. This is a good moment, then, as we gear up for further change, and as we launch into what may well be a new era in the history of this great institution, to re-affirm the core values that lie at the heart of who we are and all that we strive to achieve; values that are an unbroken thread through all the stages of the story so far, and which we unequivocally endorse as we endeavour faithfully to carry the torch that has been handed down to us. Notwithstanding the need to translate, to contextualise, to incarnate the

original vision and values of LST (LBC) in ways that are appropriate for our times, LST stands for the same values and ideals that it has always stood for.

These values, our constants, are set out in the statement below. It is taken from a document produced by an Educational Review Group set up last summer by the Faculty, at the request of the Board of Governors. Its brief is to undertake a major review of our academic programmes and their delivery. Its work is still in progress, but one of its early actions was to produce a preliminary paper – a foundational document which has received the approval of the Faculty as a whole – from which the statement below is drawn.

OUR CORE VALUES

These four key points define our central values in two senses. First, they define who we aspire to be as an institution, as a faculty, and as a community. Secondly, they define the kind of people we want our graduates to be. In our life together and through our courses, we seek to inculcate and reinforce these values. Together, these four core values define what we mean when we say that LST is an *evangelical* institution.

WE ARE GOSPEL PEOPLE

We want our lives, thoughts and actions to be motivated and shaped by God's generous love to us, seen supremely in the cross of Jesus Christ. In the incarnation, life, teaching, ministry, death, resurrection

and reign of Jesus Christ we see who God is, hear his voice and experience his power and grace. Through the Gospel message of God's one and only Son and by the Spirit's work in our lives we have received forgiveness, new life, adoption into God's family, and freedom from sin's taint. We therefore proclaim Christ crucified and seek to lead others to trust him and walk with him. Because of God's action proclaimed in the Gospel, we look forward to the great day when Christ returns and brings the new heaven and earth into being. This central value commits us to

- centre on the Gospel as our reason for living, and motivation for Christian living, service and worship;
- celebrate in our worship with uninhibited joy the greatness of God's costly love for us in Christ and by the Spirit;

- proclaim and embody the Gospel message in the world into which Christ sends us, so that others hear and respond to God in Christ and are transformed by the Gospel.

WE ARE BIBLE PEOPLE

We believe that God has spoken fully and finally to humanity in his Son Jesus Christ and in the biblical witness to Christ in both Old and New Testaments. The Bible is God's inspired, living and life-giving Word, and the supreme authority for our belief and practice: it calls for our trust and humble submission. Reading Scripture is transformative, for the Bible equips and enables us to grow in loving God with heart, soul, mind and strength.



This central value commits us to

- keeping engagement with the Bible at the heart of our courses, our worship and our development;
- listen carefully, humbly and thoughtfully to the Bible itself in dependence on the Spirit's guidance, and to allow Scripture to guide our understanding and action;
- engage wholeheartedly with issues in the world and the church from a biblical perspective, bringing everything to the touchstone of Scripture.

WE ARE CHURCH PEOPLE

We recognise that the Gospel creates a new society, the people of God, the church, and that belonging to the church is an indispensable commitment for those

who follow Christ. We want to be part of building churches that are focused on the Gospel and the Bible in their life, worship and mission and fuelled by the power of God's Spirit. Our task as an institution is a church-orientated task: we are shaping the living stones of the church, both our students and our staff team.

This central commitment leads us to

- be engaged members of our individual churches and (where relevant) denominations;
- train students to love and serve the church as Christ loves and serves it, and to be as committed to the mission of God-entailing the church's growth and transformation-as Christ is;
- value and embrace the diversity and cross-fertilization of beliefs, spirituality and church practice which our interdenominational community produces, and specifically to value and embrace the full range of evangelical perspectives and approaches in the diversity of our faculty and staff, our student body, and our teaching;
- equip students to be hopeful, prayerful and realistic church leaders, pastors, ministers, counsellors, musicians and leaders of worship whose ministries among adults, young people and children are Gospel- and Bible-centred.

WE ARE WORLD PEOPLE

God's purposes are big – so big that they include nothing less than the renewal of the entire created order. God invites his people to participate in this project, which includes both evangelism and social transformation, both proclaiming the Gospel in words and embodying the Gospel in deeds of compassion, hope and mercy. This mission entails gracious engagement with those of other faiths and none, seeking to witness to Christ. This mission includes stewarding and renewing creation, including our environment, our societies and our geopolitical realities in the light of the

Gospel. This mission includes engagement with God's good creation through the arts and anthropology (seeking to understand human beings more fully). We want to be part of God's work in renewing this world, which is God's world and the arena of God's good purposes.

This central commitment leads us to

- engage as individuals and a School with our community and wider society;
- value and embrace the arts and the human sciences as gifts of God, both through critical theological engagement, and as appropriate arenas for Christian life and service;
- train students to love the world as God loved the world, by giving their lives to the mission of God in service of individuals, groups and societies;
- embody and embrace the global church as an expression of our common identity in Christ, for we are a strongly international community of LST students and staff, and
- commit ourselves to engaging with and in the global context in which our life and work exists;
- equip students to engage hopefully, prayerfully and realistically with the 'public square', both in employment (such as teaching, politics, the police, and industry) and as active citizens of their countries. We aim to enable our graduates to connect with the political, economic, environmental and social realities of this world from a biblical perspective.

These, then, are the values that define both our heritage and our future. Change is currently on the agenda for LST, that's for sure. What some of that change will look like in specific terms remains to be seen. Yet, what is certain is that, whatever changes may follow, these core values – being a Gospel people, a Bible people, a Church people, and a World people – will continue to shape and fix our vision, our plans, our goals, and our activities.



CAPE TOWN 2010, A REFLECTION ON THE GREAT COMMISSION



Around 4000 Christians from all over the world met in South Africa in October for Cape Town 2010, the Third Lausanne Congress on World Evangelisation.

The vision is almost 200 years-old and is the brain-child of Billy Graham and John Stott. They convened the first Congress more than three decades ago in Lausanne, Switzerland. At that time about 2700 leaders from 150 countries attended in order to grapple with the theological and practical implications of the Great Commission. Billy Graham proclaimed at that time: "The whole Church must be mobilised to bring the whole Gospel to the whole world. This is our calling."

During that first gathering the Lausanne Covenant, a statement of faith and practice was launched. And today, many Christian organisations throughout the world have adopted this covenant as the unifying theological statement for cooperation among themselves.

The Second Lausanne Congress took place in 1989 in Manila. More than 300

strategic partnerships were formed at that gathering for the goal of advancing the Gospel.

Again, 21 years later, many Christian organisations across the world joined hands for the third congress and the result was phenomenal. South Africa is a cosmopolitan and vibrant nation and as a result the conference resounded with the passion of the African church throughout the week. Many denominations were represented among the 4000 invited participants and this diversity meant that Cape Town 2010 was far more than a conference. It was a strategic moment in history for the Body of Christ.

It was a proactive and dynamic meeting as the participants exchanged ideas around table groups united by common language irrespective of their background or nationalities. The main text of study was Paul's letter to the Ephesians and the



key verse for the week was 2 Corinthians 5:19 'God in Christ reconciling the world to himself'.

LST's John Azumah said: "My own sense of Lausanne is that the table discussions were excellent, the Bible expositions were highly inspirational, the speakers were superb and motivational, the testimonies were moving and challenging and the dialogue and multiplex sessions I attended were informative! The whole Church and the whole world were there, and I felt the whole Gospel was shared!! It was a marvelous foretaste of Rev. 7:9-10!"

The preamble of the final declaration of belief and Call to Action states: 'As members of the worldwide church of Jesus Christ, we joyfully affirm our commitment to the living God and his saving purposes through the Lord Jesus Christ. For his sake we renew our commitment to the vision and goals of the Lausanne Movement'.

One of the few groups who didn't make it to Cape Town was the Chinese delegation, as they were stopped at the airport. Indeed the difficulties faced by Christians in China highlight some of the challenges faced by the 21st century church. The programme for Cape Town 2010 was designed to address many issues facing the Church whilst exploring means of more effective evangelism at local and national levels.

Doug Birdsall, Executive Chairman of Cape Town 2010 said: "Global issues need global conversations to find global solutions".

Day One was a celebration of the Bible and Truth exploring how the church shares the truth of Christ in a pluralistic and globalised world.

Day Two focused on reconciliation; how believers can help advance the peace of Christ in our divided and broken world.

On Day Three, the participants were exhorted to reflect on their witness of the

love of Christ to people of other faiths.

Day Four was about discerning the will of God for evangelisation in our century and how the global church can best allocate its resources.

Day Five dealt with integrity. The aim was to call the Church of Christ back to humility, integrity and simplicity.

Finally, Day Six was about partnership, partnering in the Body of Christ towards a new equilibrium in which the voices on the margins were given a platform in spite of their financial handicap.

Cape Town 2010 was followed worldwide and it was a truly global dialogue as people around the world took part in conversations on the Internet and on various radio stations. The congress had remote sites in 60 nations.

Anita Princia Beugre –
Communications Officer, LST

STUDENTS SUMMER PLACEMENTS

What impacted me most was the aspect of discipleship all around me as we worked together to grow into the people of God we had been created to be.



Having spent six months as a student with Youth With A Mission (YWAM) here I was a year on staffing a team of 15 teenagers on a short-term mission trip to Cairo.

As part of a gap year in 2009, I had spent six months on a school with YWAM. It had been an amazing time of growth and challenge and now I had the privilege of discipling a group of 15-18 year olds as they encountered a new culture, a new way of life, whilst being pushed out of their comfort zone.

I was blown away by the enthusiasm of these young people to give, love and serve. After arriving in Cairo we spent a couple of days adjusting to our new neighbourhood, and familiarising ourselves with the people, language and climate of this amazing nation. Our time was short, but

it didn't take long for the group to mould together and unite. A mix of boys and girls, Christians and non Christians, each with their own personalities, gifts and talents; these young people had signed up to an outreach/holiday combo to experience what this 'outreach' was like.

And now here they were, 40 degree heat, chaotic streets, and having to deal with the general hustle and bustle of being a westerner in a densely populated Muslim city. Curl up and hide? No chance. The challenges of the trip seemed to, if anything, spur the team on.

The majority of our outreach consisted of travelling to the garbage cities of Cairo, where people live, work and play amongst the rubbish. Once there, we would entertain the kids in the streets with footballs, balloons and bubbles, but more often conduct house visits, simply going

into the houses and loving the neglected people. Accompanied by a translator from the local church, we were blessed with the opportunity to reach the unreached, meeting their physical needs with food, towels and soap, as well as their spiritual needs for prayer, testimonies and listening ears. It was challenging but rewarding.

The trip however, was just as much about discipling and witnessing to those we were serving alongside, as it was ministering to those we met along the way. To listen, support, guide, comfort, befriend and to laugh with them was a joy. Most of all, to see them debrief difficult circumstances, touch the lives of broken families, encounter hardship and neediness, overcome physical illness and battle with mental exhaustion – whilst witnessing their desire to continue to serve and love – simply grow and grow was awesome. Their desire to continue to make a difference enhanced.

It was so encouraging to see so many young people willing to take on the responsibility and calling to love their neighbour as themselves. Often I have found we water down the Gospel and our call to discipleship in an attempt to attract young people to Christianity. Yet in this case it was the challenge and adventure that urged them to act.

STUDENTS SUMMER PLACEMENTS

I strongly believe there is immense value in meeting Christians from other cultures. For it is in experiencing difference that we can form a more rounded and less biased view of church.

Admittedly, discovering that I had been placed with a church in Albania for two weeks involved covering up my inability to place the country on a map! More and more, however, as I looked into this opportunity, I gained a sense of the adventure in front of me. My hope is to one day be involved in church work in the UK, but I strongly believe there is immense value in meeting Christians from other cultures. For it is in experiencing difference that we can form a more rounded and less biased view of church.

Nothing, however, had prepared me for how different this European country would be. The bustling streets, the crowded, pot-holed roads and the persistent street-sellers overwhelmed me. In spending time in the capital city I was hit by an altogether more sinister reality; the streets holding perpetual reminders of a painful Communist past.

Whilst there, I shadowed a pastor of a small rural church. This involved leading Bible studies, visiting the local Roma community, preaching, youth work, and visiting local Albanians in their homes.

Perhaps the most poignant element of this trip, however, was living with an Albanian family. Being driven up into the mountains and dropped off late at night was strangely surreal and heaving my large suitcase into their small and simple flat was sobering to say the least. I was quickly made to feel loved and welcome and although the language barrier was a challenge at first, I soon settled into their community-orientated lifestyle. Every aspect of their life revolved around family, a fact that I was particularly struck by, as I was lying in bed ill surrounded by the entire extended family!

It was clear to see that this emphasis fed into and enriched the understanding of community within the church. Outwardly, the practical elements of church seemed very similar to those within the UK, but these were secondary to an often, unparalleled, atmosphere of deep friendship and service to one another.

Although I was busy with a variety of things, it was the warmth of the people and the vibrancy of their stories that struck me the most. It was clear that life in Europe's poorest country was unpredictable, but this only served to bring about an understanding of the consistency found in God and the importance of investing in family. Despite the fact that comfort and self-reliance are all too apparent in our often-individualistic culture, I left the beautiful country of Albania with a resolve to seek constant revelation that true security can come only from God.



CENTRE FOR MISSIONAL LEADERSHIP



The Centre for Missional Leadership began life when businessman, Steve Cardell approached former LST lecturer, Greg Downes about pioneering a new theological college based in Watford. The new training centre was to be a college of applied theology, especially for those who did not see their calling in church-based ministry, but rather in the secular world. It was to have a heavy missional emphasis and look at how to equip Christians to be leaders in whatever sphere God called them to.

Two floors of office space were acquired in Watford and on March 1st 2009, Greg Downes took up the role of planning for this new initiative. He was soon joined by Sam Davis, appointed as Operations Manager, and between the two of them they set about preparing for the new college which was to open its doors in the proceeding September. A refurbishment of the upper level took place, visiting lecturers were appointed, the new course was devised and on September 21st 2009

a cohort of just fewer than 30 students arrived to start the first term of the very first academic year.

The first year was very successful with a wide variety of visiting lecturers including; Mark Greene, George Verwer, David Pytches, Pete Wynter, Mark Stibbe, Stuart Reid and William Challis. The course comprised of four core taught modules; Discipleship, Leadership, Mission and Bible Overview, working alongside a missional placement undertaken by the students with a church or Christian organisation within the local area.

In the Spring of 2010 it was announced that, what had been known as the 'Watford School of Leadership', would merge with the London School of Theology, becoming its second campus based in Watford. This new campus would be renamed as the Centre for Missional Leadership (CML) but continue its particular emphasis of equipping Christians to be influential and transformational in the world of secular work. A refurbishment of the lower floor

was completed in the Summer of 2010 equipping the new campus with a larger, more flexible teaching space and at the start of September 2010 CML was officially incorporated into the London School of Theology.

On October 19th 2010 LST's President, Lord Carey of Clifton, officially opened the Centre for Missional Leadership, with an opening ceremony followed by a champagne and canapé reception. This was attended by staff and students of CML, both past and present, as well as members of staff from the London School of Theology campus in Northwood and Christian leaders from across Watford.

The Centre for Missional Leadership continues to grow from strength to strength as Watford's premier centre in applied theology. Already well into its second academic year, with its newly formed merger with LST, this year's intake sees 34 students from different parts of the UK all enthusiastic to engage with culture and be equipped to live out their faith as missional leaders.

THE EDUCATIONAL SIDE... OF THEOLOGICAL EDUCATION

Theological education is mainly about theology, but it is also about education and although Bible colleges and seminaries across the world have focused on being faithful to the task of theology there has not always been adequate emphasis on training, for the educational dimension. This entails that many teachers in theological colleges earn degrees in theological specialisms and then move into a lifetime job as educators with little, or no training in the specific profession. This is generally true in higher education as well and there have been recent realisations, across university culture in Europe, that those engaged in educating students also need to have a professional qualification for their job. In simple terms, in addition to knowing their subject, teachers also need to know both how to teach it effectively and to have a wider outlook on the educational task in which they are engaged. In the wake of this realisation many universities have not only begun offering postgraduate courses for faculty, but are increasingly considering them requisites of best practice.

Educating within the field of theology however is quite distinct from teaching other subjects in higher education. To teach theology is not like teaching biology or history, for it aims to teach the knowledge of God in order to extend his kingdom and to promote the spiritual lives of students. Although in some areas, pedagogy is shared with other subjects, theological education is an inimitable task that requires specific preparation. As Thomas A Kempis wrote in the first book of his *Imitation of Christ* "Of what use is it to be able to discourse learnedly on the Trinity if you lack humility and so displease the Trinity?"

Following a long tradition of providing lecturers, deans and principals of theological and Bible colleges in the UK and throughout world, London School of Theology is providing postgraduate training in theological education with a range of degrees from a PG Certificate through to an MA in Theological Education. Students will typically be either lecturers in theological education, who wish to upgrade their educational skills and understanding and focus on the unique nature of theological education, or theology graduates wishing to prepare careers as theological educators.

Investigation has shown that there are no comparable programmes of this kind worldwide and London School of Theology has teamed up with the European

Evangelical Accrediting Association (www.eeaa.eu) and other key international networks to become a global provider in theological education. Delivery methods that include intensives and web-based distance learning have consequently been designed to allow theological educators to train while in service from anywhere in the world. The course plans to be launched in October this year.

Please pray for LST and EEAA as they plan this joint venture. For further information, please visit www.lst.ac.uk or email education@lst.ac.uk.

Marvin Oxenham - Theology & Education Course Leader, LST.

Dr Graham Cheesman, Associate Research Faculty, LST.



To teach theology is not like teaching biology or history, for it aims to teach the knowledge of God in order to extend his kingdom and to promote the spiritual lives of students.



THE LST CYCLE CHALLENGE

It began as just an idea and became reality when in July six cyclists and four support team members made the journey from Land's End to John o'Groats. Their aim, to raise money for student fees and to do this they cycled a massive 1000 miles!

This took 17 days, pedalling virtually 60 miles per day, staying at various locations en-route often with alumni, family and friends who had kindly offered to accommodate the group. When localities proved a little more isolated the wonderful local churches offered their halls, so that they only slept under canvas on two occasions.

The challenge began on 5th July, when the cyclists set off from Land's End and headed towards St Austell. The first five days were spent in the South West, with a jump up to Birmingham in the space of a

day, and a launch into the Peaks the next! Skimming through the North of England, the team spent the final week in Scotland.

On the Chipping Sodbury to Burton-on-the-Water run they were joined by a number of guest cyclists; Tony Lane (Professor of Historical Theology), Adrian Smith (Lecturer in Applied Theology) and Graham Wilburn, a former student, married to Janice Wilburn who is LST's Training Unit Manager. They are all keen cyclists and kept up well with the team, who really enjoyed having some familiar faces join them and who were especially delighted when Tony and Adrian offered to take them out for tea!

The guest cyclists enjoyed the last day of good weather, before the team endured a rainy climb through the Peaks; an experience, they say, you can only appreciate first hand!

The team consisted of Simon Barnes, Paul Desai, Daniel Joy, Ross Maynard, Scott Miles and Lail Peeradina, the only female cyclist. Between them they 'notched up' 13 punctures and a few blisters, bruises and bumps. Even the minibus window took a blow, but all arrived safely at John o'Groats on Wednesday 21st July.

The final cycle up to John o'Groats was shorter than other days, but was a hard ride. The team faced harsh weather conditions, including cycling through a whole village in thick fog. They sung together for the entirety of the last twenty miles to keep their spirits up, and arrived with hoarse throats to say the least!

They had been warned that John o'Groats was slightly anti-climatic and not as picturesque as other places along the coast. So when the team arrived there was some confusion as to where to go and whether there was a finishing line, but on reaching the white signpost they flung their bikes down in exchange for celebratory hugs and champagne!

Daniel Joy, the team leader described the event as, "going the extra mile for our fellow students", and as we go to print the cyclists have raised the wonderful sum of £6,131, with money still to come in. This sum will ensure that some of our students in financial need can complete their studies and go on to be life changers as well as have their lives transformed.

Helen Crawford, a member of the support team said "we can hardly begin to communicate how blessed we have been by God, each other and the people we have met – we have loved it."

There are conversations flying around about cycling from London to Rome, so watch this space!

If you would like to view their blog visit <http://followingthecyclists.tumblr.com> or, to donate to their incredible achievement email: daniel.joy@lst.ac.uk.

We can hardly begin to communicate how blessed we have been by God, each other and the people we have met - we have loved it.



THE LAING LECTURER 2011 PROFESSOR DON CARSON

On Tuesday 8th February LST had great delight in welcoming as the 2011 Laing Lecturer, one of the most prominent evangelical scholars of our day, Professor Don Carson.

The day commenced with Professor Carson preaching at a 2pm chapel service to students and staff, followed by an academic seminar at 4pm, before the annual public lecture at 7.45pm, which was held at Emmanuel Church, Northwood. This year's lecture, which attracted more than 500 people, was entitled 'The Bible's Literary Genres: Reflections On What They Say About God'.

Professor Don Carson is an evangelical theologian and Research Professor of New Testament at Trinity Evangelical Divinity School in the USA. He has written or edited fifty-seven books including major Bible commentaries and has also written on prayer, suffering, free will and predestination.

Robert Willoughby, Lecturer in New Testament at LST said: "The Laing Lecture is about breadth of treatment and insight of the Bible, penetrating analysis and clarity, passion for truth and the uncompromising pursuit of it. We experienced all of these qualities in abundance in Don Carson's teaching, whether expounding the rich man and Lazarus from Luke 16 in chapel, engaging with the recent scholarly field of the theological interpretation of Scripture in the afternoon or reflecting creatively on the impact of the many different genres contained in the Bible. This was indeed a really superb day!"

The prestigious annual Laing Lecture was launched in 1971 and is given by well-known scholars from other colleges and universities worldwide or by a member of LST's academic staff. Previous Laing Lecturers have included Bishop M Nazir-Ali, FF Bruce and Alister McGrath. Next year's lecture will be given by our very own Tony Lane, Professor of Historical Theology.

CDs of all three events and a DVD of the annual public lecture are available to purchase from the LST bookshop by contacting them on 01923 456130 or email bookshop@lst.ac.uk. CDs can be obtained separately for £4 or the 3-disc set for £10. The DVD of the annual public lecture retails at £6.



CLASS OF 2010 GRADUATES

On Saturday, 26th June LST's Class of 2010 celebrated their graduation at Soul Survivor, Watford. This year's achievements were outstanding and included eight first-class honour degrees and twenty-three postgraduate awards.

DISTANCE LEARNING LST AWARDS

Distance Learning Theological Studies Award

Nigel Crisp
Ian Emberson
Penelope Estlin
David Hardiman
Peter Jordan
Rita McLaughlin
Bryn Rickards
Jenny Riley
Isobel Wilson

Advanced Theological Studies Award

Gareth Hutchinson

UNDERGRADUATE

MIDDLESEX AWARDS

Certificate of Higher Education in Theology

Mark Boateng
Jon Butterfield
Steve Carey
Funmi Oyediran

Certificate of Higher Education in Theology & Counselling

Kew Hong Chew
Gina Richards
Caseter Wilson

Certificate of Higher Education in Theology, Music & Worship

James Read
Carrie Steer

Diploma of Higher Education in Theological Studies

Brian Allen
Charlotte Matheson
Paul Matthews
Patrick Wright

Diploma of Higher Education in Theology

Mike Madden

Diploma of Higher Education in Theology & Counselling

Bethan Edmunds

Diploma of Higher Education in Theology, Music & Worship

Sarah Clayton
Ian LaRiverie

Bachelor of Arts in Theology

Sharon Angell
Laurence Banks
Tim Bell
Annelise Benson *
Luke Briggs
Helena Cantrell *
Dongbin Choi
Lewis Connolly
Helen Crawford
Andrew Dimon
Rebekah Dyer *
Lewis Edwards *
Kirsty Farnham
Matt Field
Nicola Foot
Matt Hancock
Ting Ting Hui
Seongyeop Jang
Ben Joyce
Jongkyung Lee
Peter Lilly
Brendyn Mercer
Barney Pimentel
Valerie Quay
Matt Rowe
Hannah Shaw
Vicky Stephens
Adam Thomas
Manon
Vuilleumier
Tariq Waris *
Joe Wilcox

Bachelor of Arts in Theology & Counselling

Leivur á Lakjuni
James Bickerdike
Rachel Bishop *
Tina Braithwaite
Berni
Bronnenmayer
Kat Collett
Alex Dickinson *
Sheila Green
Lizzie Jakeman *
Marios Kaikitis
Alison MacDonald

Bachelor of Arts in Theology, Music & Worship

Elizabeth Albery
Lucy Earle
Mark Jenner
Peter Lawson
Tom Nicholls
Steve Rawbone
Lizzie Smit

POSTGRADUATE

MIDDLESEX AWARDS

Postgraduate Certificate

Paul Choi
Anderson Yan

Postgraduate Diploma

Andrew Buxton
Caroline Heyward
Mikael Hulme
Simon Trundle

Master of Arts in Aspects of Biblical Interpretation

Helder Martines ***
Christian Meyer ***
Eleanor Rack ***
Stuart Read ***
Matt Valler **
Clare Woodhead ***

Master of Arts in Transformation: Scripture, Church and World

Jin Sung Hur
Ebrahim Pakrooh
Lukas Tonne ***

BRUNEL AWARDS

Master of Theology

Tim Nash

Master of Philosophy

Ferro Mehmedovic
Chris Prater

Doctor of Philosophy

Joseph Bilal
Dong-Sik Sohn
Chris Tilling

MIDDLESEX AWARDS

Doctor of Philosophy

Ai Duc Le
Tony Richie



REVIEWS

INNER WELLIES

Creative Space for Soul Searchers

Jane Upchurch

Christian Education Publications 2010,
£7.99, pp 127, ISBN 978-1-905893-35-5

As a farmer's daughter, the title 'Inner Wellies' immediately grabbed me! I was intrigued by the metaphor, which prompted me to delve into a style of writing that I had spent little time in the past exploring. Furthermore, when the book was described as being 'especially for those who find traditional, church-led Christianity uncomfortable', I found myself wanting to get to know this book and its collection of literary creations; it would surely be a refreshing read and equip me better to inspire those around me who have struggled to relate to a church-based Christianity.

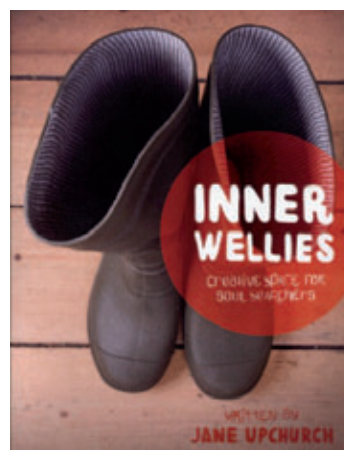
The book is clearly laid out into seven themed sections, meaning that it is straightforward to access depending on your reflective mood. The themes are relevant to everyone and, I believe, have the ability to be accessed by anyone, whatever their walk of life. Themes such as 'Beginnings and Endings', 'Humanness and Godness' and 'Trust and Darkness' contain poems that tackle big questions and difficult situations and that, with a few significant words, shed light on these big questions and doubts.

As well as addressing some of life's big questions, some of these works have been written in such a way that you cannot help but feel inspired as you read and reflect upon their meaning and impact.

Poems have been written in this book, that I've often found myself looking for in the past, whether they be celebrating life's events in a beautiful way or providing words that console you when in a dark place. As you absorb the words on the page you find yourself responding in different ways; physically, emotionally, psychologically and spiritually. So that ultimately you are left with inspirational thoughts to carry with you and equip you as you live your life.

I also found that some of the poems left me feeling challenged in a fresh way. Some of the works challenged preconceptions that I have had of God throughout life, therefore affecting how I relate to Him. In particular as I reflected, I found that I have limited my relationship with Him, through a lack of creativity and imagination. What gifts creativity and imagination are!

Another skill that I was impressed with was the ability that the writer had to weave God's truths into the poetry, along with Biblical references. Making God's Word accessible to a group of people that would not necessarily pick up the Bible at different times in life. She also manages to put words together that you could never have imagined sharing a page, but as you read them, they work well.



In conclusion, 'Inner Wellies' has words that are appropriate to hold on to and share in so many contexts of life; it has words that have the ability to console you, and those you journey life with, in a wide array of life's situations. All in all, a book of great variety that contains some real gems of inspiration.

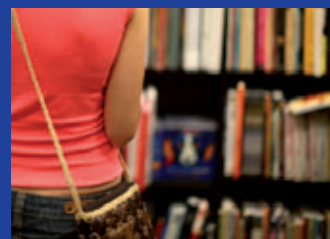
Reviewer: Joy Ross, (LST 2001-02)
Community Engagement Officer,
Watford New Hope Trust

Jane Upchurch, (LST 1979-81)
Commissioned Minister at St John's
Hillingdon, Commissioned Writer for
WordLive (SU), Spiritual Director

LST'S BOOKSHOP

All books reviewed can be obtained from our bookshop. We stock a wide range of academic books, theological and otherwise, representing almost every area of Christian thought.

t 01923 456130
w www.lst.ac.uk/bookshop



THE HOLY SPIRIT AND ETHICS IN PAUL

Volker Rabens

Mohr Siebeck 2009, £57, pp 390
ISBN 978-31-6149-895-4

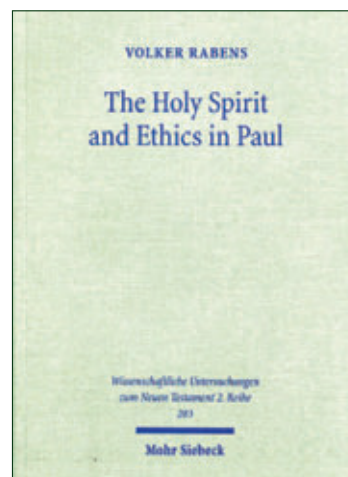
One of the first words of advice Max Turner gave to me as I began a research degree here at LST was to “read a good PhD thesis to see how it should be done”. He then directed me towards his former doctoral student Volker Rabens’ recently defended thesis. This ‘model’ thesis is now available to the wider academic world as a published monograph, *The Holy Spirit and Ethics in Paul*. Rabens’ work fulfills all the requirements for a clear and simple thesis, while at the same time being detailed and creative enough to handily overturn 140 years of theological assumption regarding the ethical work of the Spirit in continental Pauline studies. Not bad for a PhD thesis!

The monograph’s main task is to investigate the assumptions behind the practical realisation of Paul’s ethic; in other words how did Paul imagine Christians to actually perform his ethic in their daily lives. Rabens proceeds by dividing his study into two parts. The first part introduces, reviews, and engages the historical and contemporary theories, particularly in German academia, suggesting the work of the Spirit within an individual accomplishes an inner ontological transformation thereby producing an ethical transformation of the person. The main assumption underwriting this theory suggests that the Spirit himself consists of an ontically renewing material, or ‘substance’ (*Stoff*), upon which entering a believer transforms their substance (p4).

Rabens will appropriately call this model the ‘infusion-transformation’ approach. It is this very assumption Rabens will convincingly dispute in the first part of his study, concluding: 1) While the idea of a physical ‘spirit’ is present in Hellenistic thought, particularly Stoicism, ‘it could not be found in Judaism or Paul’ (p119) and 2) Based on Paul’s own writings we can see that he ‘does not attribute such an importance to these factors [i.e., a particular mode of reception or nature of the Spirit]’ (p120). Therefore the evidence itself seems to suggest an alternative explanation to the ethical work of the Spirit than the infusion-transformation model.

In turn, the second half of Rabens’ study lays out an alternative paradigm to the ‘infusion-transformation’ model. In Rabens’ own words, ‘*It will be argued that it is primarily through deeper knowledge of, and an intimate relationship with, God, Jesus Christ and with the community of faith that people are transformed and empowered by the Spirit for religious-ethical life (p123).*’ Rabens clearly and succinctly moves through the relevant Jewish and Pauline sources finding much support for his so-called relational model. The evidence in both Paul and his contemporary context suggests that it is precisely through an intensified, intimate relationship with God, Jesus and the faithful neighbour that the Spirit transforms and empowers the believer to perform the demands of the new religious-ethical life Paul advocates.

To conclude, I recommend this monograph for three reasons. One, it is truly a ‘model’ thesis in that it accomplishes its aims with clarity and simplicity. Secondly, it provides an excellent survey of Pauline pneumatology and ethics. Lastly,



another benefit of this monograph is the intentional bridging of continental and English NT scholarship. As Marcus Bockmuehl notes, ‘New Testament scholarship’s fragmentation has in recent years been further accelerated by its practitioners’ increasingly restricted field of reference and linguistic competence’ (*Seeing the Word*, p35). Rabens’ monograph definitely helps us to think bigger and cross-culturally by working against this trend.

Reviewer: Carsten Lotz (LST 2008-10) is researching the Spirit and Kingdom in Luke-Acts with Max Turner and serves as the Pastor of the International Christian Fellowship in Frankfurt, Germany

Volker Rabens (LST 1992-95, 2008) Researcher of the International Consortium ‘Dynamics in the History of Religions between Asia and Europe’ and Lecturer at the University of Bochum (Germany)

THE BIBLE AND MISSION IN FAITH PERSPECTIVE

J Hudson Taylor and the early China Inland Mission

Christopher E M Wigram

Boekencentrum 2007, £25, pp 288, ISBN
978-90-239-2221-6

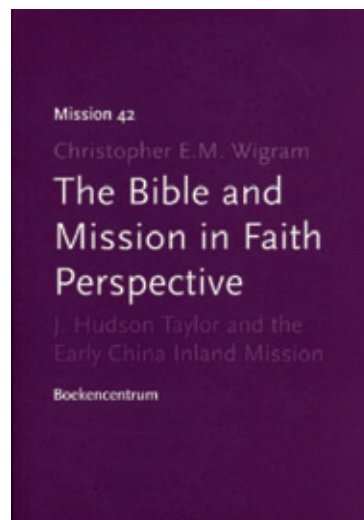
This is a well researched and in depth study of the impact of the Bible on the mission engagement and spirituality of Hudson Taylor and also on the early years of the CIM. Chris Wigram is well placed to write this as a former mission partner and then Director of OMF (UK). His approach is sympathetic but not biased and he attempts to present Taylor within his context and time.

He begins with the historical context and shows how the forces of the Enlightenment and Romanticism influenced Taylor. For example he argues that Romantic poet, Samuel Taylor Coleridge pioneered a reinterpretation of biblical theology, which promoted an experiential approach to Bible reading. Taylor was in sympathy with this although for Taylor truth was known through obedience while for Coleridge it was through personal experience and use of the imagination. Wigram argues that Taylor was also indebted to his Methodist heritage, which emphasised holiness. He focused very much on the inner life and maintained that a missionary needed a higher standard and a greater infilling of the Holy Spirit's power. John 15 and John 6:35 were favourite texts for Taylor as abiding in Christ became an essential part of his spirituality. Dissatisfaction with his own personal spiritual life was a hallmark for Taylor as he was always striving to improve and to develop in 'Christliness.' Wigram argues that this approach to spirituality was growing in popularity and gave Taylor a wider constituency to which to appeal, so

that his spirituality inspired many either to follow him to China or to support the work of the CIM.

According to Wigram, Taylor had a non-critical approach to Biblical exegesis, due to his Pietist background, and therefore emphasised the literal and spiritual meaning of a text. Wigram quotes Rene Padilla who critiques this intuitive approach and claims that this method is "naïve about 'the way contemporary social, economic and political factors and other cultural forces affect the interpretive process.'" For Taylor the words of Scripture were the very words of God and he built his worldview and thinking about mission on this basis. He had a rudimentary (self-taught) grasp of Biblical languages and was supportive of accurate Bible translation into the Chinese language. He strongly emphasised obedience as part of spiritual formation – knowledge of God was obtained by daily obedience.

His teaching exhibited his experiential approach. He was less interested in the historical context or theological perspective of the writer and more focused on making a point about spiritual life lived in union with Christ. His views on sin gave him a pessimistic view of Chinese culture although he insisted on CIM missionaries learning the Chinese language, adapting their appearance and trying to understand Chinese religious thought. He supported Nevius' methods for developing a self-supporting church and was quite flexible on his policy of church government, although his ecclesiology was weak. *Kenosis* or self-emptying was a key theme in his missionary strategy, leading to sacrificial service and also to developing a new method for mission based on faith. "It also enabled the CIM to endure suffering and persecution, for the principle of self-emptying and self-denial was a condition for personal spiritual blessing and for the advance of the Gospel."



Wigram concludes with some interesting reflections on CIM policy in the early days, such as attitudes towards recruiting women; a pragmatic response to the needs of China. Selection, recruitment, personnel and financial policies are all explored in some detail.

This is a book well worth reading. Wigram has done a thorough job of trying to understand and explain Taylor and the CIM in the context of their time and history. He has also demonstrated the huge and enduring influence Taylor had on the CIM and some of the implications for today. There is a good, solid bibliography of both primary and secondary sources. I warmly recommend this book for those who wish to see and understand Hudson Taylor and the CIM.

**Chris Wigram, International Director
for European Christian Mission,
International and Assistant Research
Fellow at LST**

**Cathy Ross, Director of Training and
Senior Lecturer in Mission**

CD REVIEWS

THE SANCTUS PROJECT

Helen Sanderson-White (LST 1996-1999)

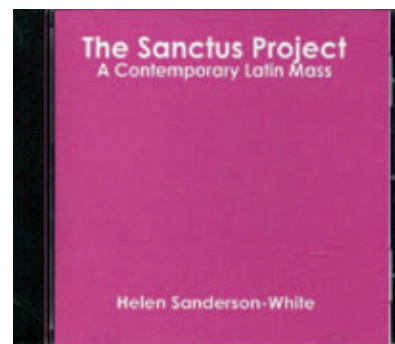
Back in the summer of 2007 Helen Sanderson-White began to work on the idea of creating a contemporary musical version of part of the Latin Mass. Having previously used some of the current musical versions with her youth group it became apparent that there was a need for a fresh, modern approach to the liturgy that young people found engaging and exciting. This was also an opportunity to make the liturgy more accessible, fun and to encourage young people to embrace the Latin heritage. The Sanctus Project was born.

Building on the heritage of Taize, The Sanctus Project has a contemporary setting and can be used in a variety of different gatherings and services. Each song has been designed with an easy and memorable melody line with full dance track behind it. The CD comes with an accompanying music book with a simple voice and piano arrangement (including

"The Sanctus Project successfully connects contemporary music and ancient text and in turn connects young people with the liturgy. Helen Sanderson-White has provided a well-crafted musical resource for young people to engage in worship. Using simple and accessible melodies, interesting harmonic structures, well-worked repetition, this contemporary collection of uncomplicated prayer settings has an in-built flexibility and, together with the CD backing tracks, enable assemblies of limited musical resources to use the material with integrity."

David Peacock, Senior Lecturer and Theology, Music & Worship Course Leader

guitar chords). It would be possible to produce the CD with backing tracks that could be used during a church service or youth group meeting. The Project can be used in many ways: churches may use the



music book alone, sing with the CD or use the CD as backing music to a meditation.

The Sanctus Project already has a following on Myspace and can be found at www.myspace.com/thesanctusproject.

The CD and music book are available from Little ELiza Music and cost: £8 plus £2 p&p for the CD £8 plus £3 p&p for the music book

Customers can use the following contact details to order www.littleelizamusic.co.uk or telephone 07758 744357.

LIVING WATERS

Seeds for Change – China

Steve & Velveta Thompson

Steve Thompson, Lecturer on the Theology Music and Worship degree programmes, together with his wife Velveta have released their latest 'Seeds for Change – China' album *Living Waters*, which aims to resource churches in the Chinese speaking world.

As part of Steve and Vel's vision to bring new and engaging worship music to countries around the world, the album is uniquely available as free mp3 downloads as well as CDs. They have joined forces with a group of

artists who have come together to create a unique form of music that integrates Chinese and Western music styles. In this way they hope to reach into the hearts of listeners as well as introduce a number of new songs.

Steve and Vel have tried hard not to hold back from stepping out in faith. The Seeds for Change project has cost them. Instead of recouping their costs through the sale of CDs, they have responded to what they believe is God's call for the album to be distributed free of charge to further the work into the Church in China.

For many years Steve has been Music Director for Graham Kendrick, who observes, "Steve and Velveta have a heart to serve the



nations. It became a pattern that after many of our trips abroad together, Steve would return, training musicians and producing albums, investing in people generously and often sacrificially. This beautiful album, gifted to a nation, is yet another 'jewel in the crown' casting worship at the feet of the saviour they love".

For further information visit their website www.beracahmusic.co.uk or for free downloads visit www.missions.beracahmusic.com.

ENQUIRERS' DAYS

ENQUIRERS' DAYS 2011

9.30AM - 2.30PM

- THURSDAY 24 MARCH
- TUESDAY 10 MAY
- TUESDAY 29 MARCH*
- THURSDAY 19 MAY

Meet admissions staff and course administrators, join in on a lecture or two, attend a Chapel service (Tuesdays only), take a tour of the site, have lunch with faculty and attend a question and answer session. Thursdays offer a unique opportunity for enquirers interested in the Theology, Music & Worship programmes to sit in on additional Music & Worship lectures.

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*(An extra day for those interested in the Theology, Music & Worship or Theology & Worship courses, please contact music@lst.ac.uk)

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