

Evangelical Review of Theology

GENERAL EDITOR: THOMAS SCHIRRMACHER

Volume 34 · Number 4 · October 2010

Articles and book reviews reflecting global evangelical
theology for the purpose of discerning the obedience of faith

Published by



for
WORLD EVANGELICAL
ALLIANCE
Theological Commission

Jeremy Mudditt 1938-2010

A Tribute

by Dr Bruce J. Nicholls

Founding Editor, *Evangelical Review of Theology*

THE WORLD EVANGELICAL Alliance (formerly Fellowship) (WEA/WEF) owes a great debt of gratitude to Jeremy Mudditt. As Director of Paternoster Press, he pioneered a partnership with us in the publishing of most of our many publications and negotiated an evangelical publisher for a North American edition.

When I launched the *Evangelical Review of Theology* as Editor in October 1977, Jeremy took on the responsibility for Paternoster Press to publish it on behalf of the World Evangelical Fellowship Theological Commission. It was a bold step to accept full financial responsibility for its subscriptions and sales. This relationship continues to the present. He then extended the partnership to include our monographs and most of our books. He also became the publisher for the WEF publications.

Jeremy devoted his whole life to evangelical publishing. In 1957 he joined the family business in London, Paternoster Press; he replaced his father as its Managing Director in 1975. I was privileged to work with him during the years when Paternoster was located in Exeter (1962-1992). Owing to ill health he sold the company to STL and moved with it to Carlisle (1992-2004) where he continued to work freelance with the company (which is now owned by Koorong Books, Australia) until recent months.

Jeremy died peacefully on April 21, 2010 after a long battle with cancer. He was only 71 years of age. As Dr Robin Parry wrote, 'He died, as he lived, in the hands of Pater Noster—"Our Father".' His passing marks the end of an era.

Jeremy was not only a colleague in publishing, but also a wonderful brother in Christ. When the memory of his publishing fades, the memory of him as a person will always remain. He was a man who loved and served his Lord with singleness of purpose; he was passionate to share the Good News of the Kingdom. In his profession, he was a detailed perfectionist and a man with a global missionary vision.

He will be remembered for the twinkle in his eye and his amazing knowledge of literature, art, music, history and theology. I remember him as an enchanting host at the restaurant whenever I was in England and visited Exeter. He was always courteous and gracious in all our business communications. Above all, he was a family man devoted to Meg, his wife (who died on Oct 12, 2009). It was a joy to receive their annual Christmas letter.

We will always thank the Lord for Jeremy and look forward to a wonderful reunion on the Day of the Resurrection.

Evangelical Theology in Africa: Ways, Perspectives, and Dilemmas

James Nkansah-Obrempong

KEYWORDS: *Association of Evangelicals in Africa, holistic ministry, political action, hermeneutics, poverty, ecumenism*

I Historical Background of Evangelical Movement in Africa

The evangelical movement as an organized institution in Africa started with the formation of the Association of Evangelicals in Africa (AEA), formerly known as AEAM (Association of Evangelicals in Africa and Madagascar). Until this time, there was no organized and vibrant evangelical movement on the continent. AEA was founded on February 26, 1966 at Limuru, Kenya. It brought to that meeting 102 evangelical leaders from 23 African nations and missionaries from other nations. Its vision and mission were to:

- Create, promote and build a united movement of the body of Christ to promote evangelical unity, fellowship, and Christian witness in Africa

- Unite evangelicals in Africa for holistic ministries that make a difference
- Mobilize and empower evangelical churches and mission agencies to do effective ministries on the continent, and
- Transform Africa through evangelism and effective discipleship

To achieve this holistic, transformational ministry, AEA created eleven Commissions to address the different needs of the church and society at large. The commissions included the following: communications, evangelism and missions, ethics, peace and justice, Pan Africa women alliance, relief and development, theological and Christian education, youth and sports, prayer and church renewal, stewardship and accountability, evangelical focus on children and information technology. These commissions have been decentralized and they are currently located in different parts of Africa. The reason behind this decentralization was to bring the work and presence of the commissions near to the evangelical fellowships in the

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