Vol. 19 No. 2 (2022): April - The Kaleidoscope of Ecclesiology and Missiology

This April issue's contributions continue some of the church-movement themes that emerged from the January issue's theme on Kingdom Movements. Additional topics are taken up as well, including education in oral contexts and Afghanistan's Hazara people.

Published: 2022-04-14

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Guest Editorial

The Christian Church(es) and Christian Movement(s)

Ruslan Zagidulin

Published in *Global Missiology*, www.globalmissiology.org, April 2022

January's collection of articles in *Global Missiology* focused on Kingdom Movements, raising questions about movements' ecclesiological features and ecclesiology's movement character. The current pandemic has shown that the Church is not merely a social institution, revealing itself instead to be a plexus of various social movements within the Christian Tradition. This April issue's contributions continue the previous issue's conversation from different angles.

Without question, one crucial dimension of Christian mission is gospel proclamation. Ezekiel Adewale Ajibade, starting from the claim that education is an important tool for carrying out the Great Commission, raises a legitimate and interesting question: What roles should various types of education play in an oral society? In her study of the Hazara people, Jenny McGill examines their challenging social and political circumstances and suggests how gospel messengers can most effectively convey the good news of Jesus to them.

With the world becoming increasingly complex, any notion of a supposed centre of the world—including of the Christian world—is a relic of a bygone era. What, then, are the dynamics of polycentric Christian movements if there is no centre of Christianity? This issue's Part II of Joe Handley's reflections on "Polycentric Leadership for Kingdom Movements" is a timely and fascinating contribution to that discussion. In addition, two contrasting reviews of Matt Rhodes' provocative and insightful book *No Shortcut to Success: A Manifesto for Modern Missions* (2022) should also cast fresh light on ecclesiological and missiological questions connected to examining contemporary movements.

We are glad in the issue to have additional reviews of two books that deal, implicitly at least, with the issue of "glocality"—and hence of ecclesiology and movements. Ryan Shaw's *Rethinking Global Mobilization: Calling the Church to Her Core Identity* (2022) characterises the Church's missionary mobilisation as the movement-esque "strategic scattering of believers." For its part, *Effective Intercultural Evangelism: Good News in a Diverse World* (2021), by Jay Moon and Bud Simon, explores the cultural diversity of the world and the gospel's link to that variety.

These and other kaleidoscopic ideas about the missional nature of the Church require careful *theological* reflection. In his *Theology After Christendom*, Joshua T. Searle pleads that theology should be Kingdom-oriented rather than Church-oriented (Searle 2018, 116). Unfortunately, this bifocal understanding of the *missio Dei* splits Christian participation in public life into two types: within a social institution called "the Church" (even if it is a "missional church") or a social movement (such as CPM or DMM). Throughout ecclesiological and movement-related discussions, it is necessary to keep in mind the inherently theological character of the realities being discussed and avoid reducing the topics simply to sociological phenomena. Discussions about the Kingdom of God can embrace both Kingdom Movements and the *ecclesia* if they are filled with a Kingdom Theology that is unconfined by criteria of sociological effectiveness. God is God over all spheres of life, including human ones. His presence in these different phenomena might be unclear to human eyes, but human blind spots do not cancel his involvements. All the

topics taken up by this issue's articles and reviews need to be considered theologically, making it possible to recognize God's activities. Let us hear God's guiding voice as we hear each other.

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Education, Orality, and the Great Commission

Ezekiel Adewale Ajibade

Published in *Global Missiology*, www.globalmissiology.org, April 2022

Abstract

This article considers the nexus between the Great Commission, education, and orality. The Great Commission is a command to reach the entire world with the good news of Jesus Christ. Though it has significantly advanced around the world, much still needs to be done. With a simple qualitative approach, the article explores four dimensions of education in the Great Commission: preaching, Christian education, theological education, and public education. Using Africa as a context, the article then suggests that orality is a communication paradigm that, if properly engaged, would make these dimensions of education effective.

Key Words: Christian education, gospel communication, Great Commission, orality, theological education

Introduction

The Great Commission is the marching order that Jesus gave to the Church to win the world. For centuries of Christian engagements with the nations through mission, the Great Commission has been the driving force helping believers carry the good news of the Lord Jesus to the unsaved.

Several tools are engaged in carrying out this Commission. Among such are evangelism and witnessing to the salvation of Christ by personal or group contact, preaching formally or informally, prayer, social ministries, and education. This article singles out *education* as a viable tool for executing and advancing the Great Commission.

Some initial questions to raise are, what constitutes the Great Commission? What is the place and function of education in the Great Commission, and how can it be made more effective, especially in a continent like Africa? The ensuing discussion will be situated within the context of orality, and a nexus between orality, education, and the Great Commission will be formed. The article posits that education remains a very powerful tool in advancing the Great Commission, and education in Africa must not jettison the oral nature of the continent if the Church is to be effective in achieving the goals of the Great Commission.

Concept of the Great Commission

Matthew 28:18-19 states: "Then Jesus came to them and said, 'All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age'." This well-known passage, widely called "the Great Commission," is Jesus's post-Resurrection command to his disciples. These words can also be found echoing through such passages as Mark 16:15-18; Luke 24:46-49; John 20:21-23, and Acts 1:4-5, 8 (Peters 2005, 239). David Hesselgrave notes that the Great Commission is also referred to as the "Evangelistic Mandate," in contrast to the cultural or social mandate as recorded in Genesis 1:28-30 and Gen. 9:1-7, when humans were to multiply, fill the earth, subdue it, and have responsible dominion over God's creation (Hesselgrave 2000, 412).

In the Great Commission, which David Cooper has referred to as the "Only Commission" (that Jesus gave), the disciples were to carry out some cogent tasks (Cooper 2001, 35). First, they were to go and not to stay. This Commission is an invitation to an adventurous journey where many possibilities, opportunities, and challenges will unfold. What will then be needed are ministry methods that are "faithful to the commission, flexible to meet cultural challenges and relevant to people's lives" (Cooper 2001, 36-37). When the Early Church refused to obey the charge to go and preferred to gather, as seen in Acts 4:42-47 and subsequent chapters, the persecution of Stephen scattered the Church. Acts 8:1-4 reveals, "On that day a great persecution broke out against the church at Jerusalem, and all except the apostles were scattered throughout Judea and Samaria. Godly men buried Stephen and mourned deeply for him. But Saul began to destroy the church. Going from house to house, he dragged off men and women and put them in prison." Cooper notes that the word "scattered" as used here and in 1 Peter 1:1 is "diaspora" and refers to the scattering of seed. That is, God scattered his people all over the world as a farmer scatters his seed in expectation of a good harvest (Cooper 2001, 38).

Secondly, the Commission was to go into the world. It is the world of God's creation and, yet, the world of sin and suffering due to the problem of evil. According to Cooper, "Jesus said to go into the world—into all areas of the world—all cultures, all religions, all music, all education, all politics, all institutions, all technology, all entertainment. We are to infiltrate, not isolate" (Cooper 2001, 39). The world here in the light of the New Testament *ethne* refers to "all the ethnic peoples of the world" (Broyles 1992, 282). This is the sense in Matthew 28:19. Jesus specifically tells his disciples to go to all the world's people groups, and in Matthew 24:14, he promises that all of them would hear the gospel. Indeed, he is not coming back until all of them have heard (Broyles 1992, 282).

The third component of the Great Commission is what to take to the world and the nations of the world. This is the good news. That is the chief business of the Great Commission. The gospel is the good news. In one sense, the good news is "Jesus' message of the appearance of God's kingdom, a message of unfailing liberty for those held capture to any form of affliction and demonstrated most dramatically in acts of healing" (Broyles 1992, 282). In another sense, the gospel or good news "encompasses the whole story of the life, death and resurrection of Jesus" (Broyles 1992, 282). This Jesus-centered nature of the good news is why Job Alabi defines the gospel in "three words": Christ! Christ! and Christ! Alabi means here that the gospel is "Christ died for our sins, Christ was buried that our sins might be buried forever and Christ rose again for our victory" (Alabi 2015, 41-42). Evangelism, which is the announcement of the good news, therefore, becomes paramount to the task of fulfilling the Great Commission.

Another component of the Great Commission is making disciples. The Commission is not just to get people saved, it is to teach them to live like Jesus. A disciple is a learner, a follower or a student. Gbile Akanni defined discipleship as "a process of reproducing or imparting the life of a teacher to a pupil. It is a life-on-life process, a systematic and cumulative way of making someone (a student, a pupil, a trainee, an apprentice, a raw material, and a disciple) to be conformed or transformed into the image, the stature and the full personality of the Master, the Lord Jesus Christ" (Akanni 2013, 101).

In David C. Cooper's perspective, evangelism is education. Making disciples involves teaching them to observe all that Christ did and taught (Cooper 2001, 46). Whether at the point of

conversion or conservation, the task of education cannot be divorced from the Great Commission, and that is what this article looks into next.

The Interface between Education and the Great Commission

Just as evangelism is education, mission work is "inherently educational" (Ferris 2000, 301). The reasons are obvious. As long as the Great Commission remains the mandate and chatter of Christian mission and a central component of that Commission is to make disciples and teach, then the Church has a great stake in education. Such education has taken place through various means in modern mission; Ferris mentions preaching, home Bible studies and one on one encounter, educational ministries of the Church, and theological education (Ferris 2000, 301). A few lights will be thrown on some of these means.

Preaching, for one, has been and remains a channel of teaching and nurturing the Church. Hence, a good preacher is equally a good teacher. One of the qualifications for pastoral leadership in 1 Timothy 3:2 is being able to teach. It therefore becomes vital for preachers to develop pulpit methodologies that communicate the truth of God's word. Such effective communication involves having what Lawrence O. Richards called a "single concept focus" (Richards 1980, 299). Having that kind of focus requires the preacher to understand the organised nature of the Scripture and the clear sequence of its developed thought. The Bible is not to be preached like a book made up of "a series of random thoughts, dropped unorganised from this pen or that" (Richards 1980, 301). Preaching against the backdrop of Scripture's macro-story is actually the emphasis of contemporary evangelical homileticians (in agreement with the earlier ones) who appeal for expository preaching that takes note of the "big idea" of a passage, expounds or exposits it, and applies it to the listeners (Robinson 2001, 4-5, 33-50; Ajibade 2018, 4-5). There should also be an emphasis on response to the Word of God, and calling for such a response must be deliberately built in from the preparation of the sermon. Expectancy is equally key to a sermon that would educate. The tone of the message often sets a tone for those who listen to it. According to Richards, "the tone of shame, the tone of guilt, the tone of frustration, the tone of failure, do not reflect the truth as God has revealed it! Instead, the Bible speaks in vibrant tones of victory won. And so must we! The Bible speaks in tones of hope and expectation. As so must we" (Richards 1980, 301).

Educational ministry of the Church is another means of carrying out the Great Commission. This ministry includes such programmes and efforts as discipleship, which some execute through catechism or baptismal class and which are often very useful in building converts in their Christian understanding and characters (Ferris 2000, 303). Discipleship, however, goes beyond helping new converts to grow; it is a continuous effort of the Church to help her members become like Christ for as long as they are here on earth. It is actually one of the cardinal purposes of the church (Warren 1995, 103-109). Other church educational ministries are Sunday School; small group Bible studies; children, teens, youth, and adult ministries; and, several others, depending on denomination and leadership.

Another one of the vital means of education in the Great Commission is theological education. This is the process through which men and women are trained for Christian ministry. Theological education includes seminaries, Bible schools and colleges, and in many cases Theological Education by Extension (TEE). Pastors conferences have also been considered a strong means of continuous education, and they offer "a unique opportunity for both trained and untrained church leaders to receive stimulus and instructions aimed at developing their ministries" (Ferris 2000, 303).

Public education and educational services, at whatever level, and in whatever forms, have been tools in the hands of modern protestant missionaries to reach out with the Great Commission. In India, one of the penetrating points for William Carey in 1793 was the ability to learn and translate the Bible into several Indian languages, then establish schools for instruction in these languages (Ferris 2000, 304). Alexandar Duff in 1830 also reached out to the Indian upper castes through European Secondary Schools and Universities. The government later got involved, which became a blessing for the mission work (Ferris 2000, 304). In Japan, before 1873, education was the only type of mission work permitted. In the Middle East, mission-founded universities were held in high regard. In sub-Saharan Africa, the principal sources of education into the 1960s were either the "bush schools" led by indigenous pastors and catechists or mission schools, both virtually at the primary level (Ferris 2000, 304). The education service of the Church has opened many doors to resistant people groups, and still today education remains one of the keys through which the Great Commission can penetrate unreached hinterlands in several nations. Missionaries penetrate various areas as English teachers, development workers, agricultural experts, and social workers, for example (Ferris, 2000, 303).

There are a few problems that mission works encounter in terms of educational outreach. One of them is the association (at least in Africans' minds) of mission schools with colonialism. Some societies also can no longer see what used to be a clear connection between education and Christian values (Ferris 2000, 304). The ultimate goal of Christian schools should be the transformation of people and societies.: "Whether you teach in a preschool, public elementary school, high school, youth group, adult Sunday School class, private Christian school, or a state university, in the end, the goal of the intentional educator is to help persons become" (Galindo 2004, 15). There must, therefore, be a continuous engagement of Christian minds with how not to make education counterproductive to the goal of the Great Commission, which should be the winning of souls and transformation of lives and societies.

Engaging Orality in Education and the Great Commission

Among several interventions to make the education means of the Great Commission effective is the engagement of orality. Orality at its very basic level signifies a situation where "there is reliance on spoken communication rather than written" (Ajibade 2018, 52). With the classification of oral learners as primary, residual, and secondary by Walter Ong, it is on record that some "5.7 billion people in the world are oral communicators because either they are illiterate or their reading comprehension is inadequate" (Ong 1983, 10; Lovejoy 2012, 29). Put differently, over 80 percent of the adults, teenagers, and children in the world are likely to be oral communicators (Lovejoy 2012, 31). That amount is quite huge and significant, both for the Great Commission and education as a means of prosecuting the Great Commission.

The implications are multifarious. Having considered some of the types of education that have been engaged in prosecuting the Great Commission, it is also important to see how orality could be employed while exploring these engagements. Some of the most popular or useful components of orality have been identified as drama, drumming, dancing, poetry, folktales, myths, storytelling, arts, proverbs, and idioms (Ajibade 2018, 100). Such a list is not exhaustive, depending on culture and perspectives.

Beginning with preaching as a Great Commission educational event, orality should be engaged. Preaching can be one of the most exciting, and at the same time one of the most boring and incomprehensive, elements in a worship experience, depending on how it is handled. While

preaching should be an exposition of the Scripture that is well applied to contemporary listeners, oral elements such as songs, drama, proverbs, folktale, and storytelling can be well engaged to interpret, illustrate, or apply the Scriptures. For Africans especially, such oral means are their fundamental communication paradigm, and a good preacher cannot do without them. The need for engaging orality is also an invitation to place emphasis on narrative preaching. According to Ezekiel Ajibade, oral elements actually remain as great options for African preaching, since African orality can find full expression considering its "heritage of celebration, participation, dialogue, expression through myth, songs, stories and drama, prophetic utterances, and faith healings" (Ajibade 2018, 91).

Christian education, either in its evangelistic vision or discipleship mission, cannot jettison orality and oral elements. One of the most exciting Christian education conferences this writer has attended was themed, "Edutainment: Connecting with Learners for Transformation," anchored by Jerry Akinsola at Bowen University in Iwo, Nigeria, a few years ago. Akinsola has defined *Edutainment* as "the imaginative approaches teachers use to make learning more interesting, engaging, exciting and effective"; and, "the process of engaging learners' interest in interactive and applicable learning activities that would enable them live [sic] in ways that would exalt Christ" (Akinsola n.d., 6). Akinsola's goals were to expose the participants to how they could speak the "learning language" of visual, audio, kinetic, and verbal learners, help move the brain from the passive to the active mode to enable the participation of all those involved, enliven learning, deepen retention, and encourage application (Akinsola n.d., 7). To achieve these goals, Akinsola simply exposed the participants to *edutainment* using music, *edutainment* using creative arts, *edutainment* using games, and *edutainment* using drama (Akinsola n.d., 11-21). The only word Akinsola did not mention was "orality," but all he had done in that conference was to teach Christian educators how to engage orality in Christian education. That conference was an excellent example of how to make Christian education effective through the use of orality.

Theological education, which is the third main means of education in the Great Commission as discussed in this article, will also be more effective if orality is engaged—especially in a continent like Africa, as in all oral contexts. Emmanuel Chemengich has observed that "Oralities approaches to learning has direct and indirect implications for theological education that include, curriculum design, teaching methodologies, and educational assessments" (Chemengich 2016, 45). He also, however, emphasises that several people serving in African church ministry contexts today have to engage oral approaches in order to be effective while several others are struggling after their theological education to balance between the "formal, literacy approaches they learned in theological institution and the dominant orality–based ministry approaches of the African context they function in" (Chemengich 2016, 44-45). Chemengich's following three suggestions are thus very instructive.

First, theological curricula must be designed to reflect the three traditional divisions of theological training: biblical, theological, and practical—and the practical will engage the oral. Second, teaching methodologies should engage visual and audio lectures, field practical experiences, discussion groups, and presentation of findings in order to satisfy the African orality paradigm of apprenticeship, observation, practice, and community participation. Third, educational assessments need to engage both written and oral exams and allow learners to evaluate the quality of teaching based on oral presentation and lecture, rather than just course design and contents (Chemengich 2016, 44-45).

For its part, public education that will bring transformation should recognise the learning styles of learners and, at times, how the styles blend. Jayne Walters has observed that when a student is able to "construct meaning from ideas and concepts" and transfer what they learn to new situations, they are on the path of transformation (Walters 2021). But for students to get to this level, they must be engaged in learning. The reason is that "engagement is cemented in emotions" (Walters 2021). Orality and compelling stories engage emotions. Such engagement helps students to construct meaning and remember what was learned, connecting it to their personal experiences. Research shows that the brain grows dendrites that force synapses when people talk, define, or process information. In the words of Walters,

> As educators, whether in the classroom or church, we cannot afford to waste time on learning strategies that do not bring about transformation. Where a lost world is concerned, too much is at stake. Orality provides an opportunity to engage learners. When the learners hear the stories about Jesus, the most important transformation takes place, a transformation from death to life, and the most important transfer learning takes place, the gospel spreads (Walters 2021).

Conclusion

This article has looked at education and the Great Commission and how orality comes into play between the two. The Great Commission is a command to reach the entire world with the good news of Jesus Christ, and education is a veritable tool. Education would be much more effective when the elements of orality that engage learners are used. It is, therefore, a challenge for all who are involved in education for the Great Commission to evaluate and assess how education has been done—be it through preaching, Christian education, theological education, or general education. Engaging orality would be very helpful in making teaching and learning meaningful, impactful, and transformative.

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The Hazara Minority in Afghanistan: A People Group Case Study

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Published in *Global Missiology*, www.globalmissiology.org, April 2022

Abstract

The land of Afghanistan has seen much turmoil in its history, from foreign invasions to the fall of empires and, in the last two hundred years, the fall of a monarchy, two superpower invasions and withdrawals, and the rise of the Taliban. Despite vast international humanitarian, peacekeeping, and military efforts, Afghanistan and its people remain in many ways challenged—economically, infrastructurally, and spiritually. Of the 14 recognized ethnic groups in the country, the following case study provides an overview of one of these groups, a minority Muslim population called the Hazaras.

The Hazara people are widely disfavored among Afghanistan's Sunni majority for its Shi'ite identity. This article provides an overview of this minority group, largely mountainous village dwellers. Current challenges are discussed for expatriates considering working in the country, including safety and cultural concerns. The most appropriate platform for presence and forms of communication are offered.

Key Words: Afghanistan, Hazara, mission studies, missionary, people group, unreached

Introduction

The Hazaras comprise one of the 14 recognized ethnic groups of Afghanistan, according to the 2004 constitution ("CIA World FactBook: Afghanistan" 2021). In a country besieged by conflict for decades, this particular group has experienced additional persecution. This article provides an overview of this people group based on the International Mission Board (IMB) template ("Hazara of Afghanistan 2021"). Some of the historical attempts, failures, and successes in ministry efforts to reach the Hazaras with the gospel are also described. Geographical and cultural considerations, the most appropriate platform for expatriates to live in Afghanistan and work among the Hazara, and associated logistical and cost-of-living issues are also covered. Lastly, the author's recommendation for the most appropriate communication strategy among the Hazara people is offered. These resources will equip church leaders, humanitarian aid workers, and missionaries to better serve the Hazara minority in Afghanistan.

Group Profile

The Hazara people have resided in the central mountains of Afghanistan for so long that this region is referred to as the "Hazarajat" (Farr 2016, 156). Historically, the Hazaras were the majority people of Afghanistan until 1893, when over half of the people in this group were massacred ("Hazara in Afghanistan" 2021). After the massacre, many of the remaining Hazaras fled for refuge to surrounding countries, such as Pakistan and Iran. Over the past few decades, many Hazaras have returned to their homeland in the mountains, but many remain in refugee camps in nearby regions. The ethnic persecution of the Hazara minority continues to this day (Gossman 2020; Kerr 2016).

The population of Afghanistan is (as of 2021) estimated to be 39 million, of which the Hazaras comprise approximately 9% or 3.9 million ("Afghanistan Population" 2021). The primary language of the Hazara people is Hazaragi, a dialect of Dari (Farsi dialect). The literacy rate for Afghanistan is very low; however, the literacy rate for the Hazaras may be significantly higher, considering their focus on childhood education, including girls (Saikal 2012, 85). Nearly all Hazaras follow Shi'a Islam, which contributes largely to their persecution; the majority of Afghans are Sunni Muslim (99.7%), and the Sunni Taliban have labeled the Hazaras heretics (Saikal 2012, 82). Many readers will have learned of the Hazara and their circumstances through the 2003 novel *The Kite Runner* (Hosseini 2003).

The Hazara people mainly reside in isolated villages in the "Hazarajat." Due to their remote location from the rest of Afghan society, the Hazaras face particular challenges. They are an agrarian people who heavily rely on the success of their crops. Floods and droughts in this region are detrimental. Malnutrition and starvation are not uncommon among these villages ("Hazara" 2021; Saikal 2012). Some of the main crops produced in this region are wheat, beans, peas, and fruits such as apples, apricots, and mulberries (Farr 2016, 157). Tea and rice are typically acquired through barter with outside groups ("Hazara" 2021). Farming and herding are the main occupations and sources of income for the Hazara people in the mountains; however, more recently the Hazara people are becoming more involved in business in the cities as well as international trade (Saikal 2012, 86). The isolation of the Hazaras also means lack of access to healthcare. This leaves the population vulnerable to serious medical conditions such as tuberculosis, leprosy, dysentery, and eye diseases ("Hazara" 2021). Access to clean water is also a challenge for many of these villages.

In recent times, technology has reached even these remote mountain villages of the Hazara. Faray, a Hazaragi refugee living in Dallas (Texas, USA), notes that in the village in which she was raised, as well as in almost all the surrounding villages, they had electricity, televisions in their homes, and cell phones (Faray 2020). Communication flows freely through television and the internet, although access to the internet is often limited.

Hazara cultural practices are similar to those in the rest of Afghanistan, albeit with some distinctions. The women wear burkas, for example, but are known for their bright floral dresses, often red and green. They are also known for their excessive gold jewelry, especially at weddings. Weddings are a central icon of Hazara culture, typically lasting three days and involving most, if not all, of the community. Other than weddings, Eid al-Adha, Eid al-Fitr, and the New Year observance are collective means of celebration (Faray 2020).

The family unit is the main societal structure in Hazara villages. Extended families live close to each other but typically in separate homes on the same compound. It is common for couples to move in with the husband's family after marriage. The men are the leaders of the household and therefore the leaders of the community. The Hazaras have historically not had much influence in Afghan society as a whole, yet in recent years Hazara individuals have made their way into public office and are becoming a stronger voice in the country (Saikal 2012, 84). The Hazaras are known to be hard-working and honest, refusing to be crushed under the weight of ethnic persecution. They have consistently risen up and fought the systems that try to oppress them and seek to build a better future for their people. Education is of high value for the Hazara people, and women are generally regarded much higher among this people group than in the surrounding

Afghan people groups. The Hazaras' bent towards progress and equality is one of the factors that makes them a target for persecution.

While the recent political climate led to a better situation for these people temporarily, the Hazaras remain the avowed targets of terrorist activity by Islamic extremist groups. Since 2015, attacks have targeted the Hazara districts in western Kabul and have killed at least 1500 Hazaras, injuring 2300 more. Recent attacks in Dasht-e Barchi, a Hazara neighborhood, included four minibus bombings over a two-day period, a mass shooting at a maternity hospital, and multiple school bombings, one at which 100 were killed, most of whom were girls (Gannon 2021; Gossman 2020).

The Hazara people are 99.97% Shi'ite Muslims (Saikal 2012, 85). The remaining 0.03% are evangelical Christians. According to the Joshua Project, only portions of the Bible have been translated into the Hazaragi languages. Currently, no known evangelistic efforts among the Hazara people in Afghanistan exist. The Joshua Project estimates that almost eighty pioneer workers are needed to reach these Hazara people with the gospel ("Hazara" 2021).

Historical Attempts to Reach the Hazaras with the Gospel

As with any unreached people group, the question can be asked, "Why is this people group still unreached?" Have they been hostile to outsiders? Are there cultural reasons why this people group has not understood the way the gospel has been presented? With how many Christians have they interacted? Studying the history of evangelistic outreaches to a particular people group is necessary. Unfortunately, when considering the Hazara, one must accept that tracing their history involves a measure of speculation, with few written records until recently (Zeidan 2021). Hazara oral tradition indicates that the Hazara people are descendants of the Mongolian invaders and Turks, but other researchers insist that their heritage includes indigenous inhabitants of Bamyan, an area of Afghanistan known for its Buddhist past (Gier 2014, 5; Kerr Chiovenda 2016, 270; Sarabi 2006, 17).

That the Mongols affiliated with both Nestorian Christianity and ethnic religions (Gier 2014, 5) is important for understanding the history of Christianity among these people, while the Bamyan converted to Buddhism before the Mongolian invasion (Kerr Chiovenda 2016, 105). Against these religious backgrounds, the Hazara military converted to Shi'a Islam in 1295 CE when Ghazan Kahn converted to Islam for diplomatic reasons and persecuted anyone refusing to convert (Gier 2014, 4; Sarabi 2006, 41). Given their persecution by Sunni Muslims until the present, the Hazaras have shared an abiding religious commitment to Shi'a Islam among the surrounding Sunni people groups. The ongoing persecution of the Hazara minority has only strengthened their resolve to maintain their Shi'ite identity, which for some has become synonymous with being Hazara. The geo-political conflict within Afghanistan has scattered the Hazara people to places where the gospel is readily presented, but it has also kept many from being able to visit and reside in the Hazara homeland.

While the Hazaras are noted in historical records dating from the sixteenth century (Zeidan 2021), no records have been found of modern Christian missionary efforts to reach the Hazaras before the mid-twentieth century. The first Western Christian missionaries to Afghanistan arrived after the English government's invasion of the country in 1837, and they appear to have focused primarily on the general population near Peshawar (Wherry 1918, 131). It took many more decades for missionaries to venture into the remote mountainous areas. Little is known

about what missionary strategies had previously been tried with the Hazara. Significant barriers to the gospel in this area are well known, namely, the lack of technological access, Sunni terrorism, and the Afghan government's persecution of Christians.

The differing accounts of various organizations further obfuscate understanding about the Hazaras' conditions. For example, some sources claim that the Hazaras, whose women are primarily uneducated, are given an illiteracy rate of 80-90% ("Hazara: A Hospitable People"; Nichols 2006). However, another source states that "education is a priority" for the Hazara, including the education of women (Zabriskie 2008, 3). Secondly, one source states that Hazaras have Christian radio programs and no Bible in their language (Garrison 1986), while the International Mission Board (IMB) states the Hazaras have a Bible translation, the Jesus film, and gospel recordings, but no Christian radio broadcasts in their language ("Hazara" 2021). Garrison also states that the Hazaras are "one of the least evangelized peoples of this size in the world," but *Operation World* states that the Hazaras have recently shown "greater openness to the Gospel" ("Afghanistan" 2010). While it appears that basic facts about the Hazaras are disputed, it is more likely that these disagreements indicate a high rate of change in the success of access to and evangelization of the Hazara people. It also indicates a reluctance on the part of missionaries to publish, at least until long after their mission work has ended, the reasons for which will be explored in the next section.

Geographical and Cultural Constraints

Afghanistan ranks second on a list of countries "where it's most difficult to follow Jesus" ("The World Watch List" 2021). Muslims who convert to Christianity there can be arrested and sentenced to death. Those accused of distributing New Testaments or publications questioning Islam have also been known to face similar penalties (Rivera 2011). Additionally, given both the Hazaras' remote mountainous location and their own hostility to the gospel, prospective missionaries question the risk of attempting to go there.

Safety Concerns

A missionary recounts his first opportunity to visit a Hazara village and illustrates the many physical barriers and safety concerns in traveling to their homeland:

> During the spring of 1990, God led a new Hazara acquaintance to invite me to his mountain village. The journey would mean traveling through Islamic militant regions in order to avoid the hostile communist-controlled cities. Adding to the danger was the fact that I would travel with Hazaras, who were hated and massacred by the majority Pashtun peoples, in enemy Pashtun territory for at least four days going and four days returning to Pakistan. After a final night of prayer concerning the opportunity, my wife and I agreed that I would go, knowing that the decision could result in my death. The trip lasted for over 3 weeks, including, among many other things, a narrow escape from a hostile Hazara warlord who saw me as a potential hostage-for-ransom opportunity (Morris 2012, 53).

By 2020, some of these dangers had passed. For example, as of 2011 no one had been executed by the Afghan government for religious crimes since the Taliban government fell in 2001 (Rivera 2011). Conversion from Islam and proselytizing, however, are illegal. Also, no public Christian churches exist in the country. That the small house churches that do meet

change their locations and meeting times frequently to avoid suspicion indicates that the threat of persecution by extremists remains a sobering reality ("2020 Report on International Religious Freedom: Afghanistan" 2021, 1, 6, 16-17).

Regarding the status of Christianity in Afghanistan, a paucity of current data is available. The U.S. Department of State reported in 2007 that approximately 500 to 8,000 hidden Christians exist in the country (Bureau of Democracy 2007). Most articles are published years after the events they discuss, and many prefer to list general statistics rather than give specific information which might endanger indigenous believers. Mission efforts will require creative access methods for workers staying long-term. The most effective strategy would likely be to enter the country as a business person or relief worker with as few ties to religious organizations as possible. Those with legal or political backgrounds may best serve by advocating for greater religious freedom in the country, a political and cultural change that would greatly improve evangelism efforts.

Cultural Concerns

Recent research has been done on Hazara cultural traits since their persecution gained interest from outside groups. This research, however, has sampled displaced and often traumatized persons, whose view of their culture is affected by their experiences. Notable barriers to evangelization of this people group include gender segregation, animosity among other local people groups, and their deeply held ethnoreligious identity ("Hazara in Afghanistan" 2002, 14; Punjani 2002). Gender segregation is commonly practiced in Hazara villages, although it is less prevalent in metropolitan areas. Among those who most strictly adhere to gender segregation, unrelated men and women should not talk to each other. In many family groups, women and men would traditionally celebrate and dance with only their own gender, to the extent that men and women have different dancing styles (Ellahi 2017; "Hazara" 2002). Missionaries seeking to work with this group should understand that they will be limited to evangelizing and befriending only members of their same biological sex.

Ethnic animosity exists primarily between the Hazara minority and the Pashtun majority. For the Hazara, a deep-seated distrust of anyone who looks Pashtun or speaks Pashto characterizes this animosity rather than a display of revenge or unforgiveness. Those pursuing to share the gospel should consider the negative impact of using local interpreters regarded as "other," since the distrusted interpreter could impede the conversation (Punjani 2002). In this instance, Western or other expatriate missionaries would likely have an advantage over local, non-Hazara assistants.

The deeply rooted ethnoreligious identity of the Hazara people is crucial to consider. For example, Hazaras who convert to Sunnism are spoken of as "having 'become Tajik'" ("Hazara," 14). Their self-understanding is so connected to Shi'a Islam that a willingness to abandon it, in order to solely follow Jesus Christ, is rare. Religious change among the Hazaras within the country is exceptional. The best strategies involve secrecy and conceal what change may be occurring. Ministry efforts on Afghanistan's borders and to the Hazara diaspora have grown and are likely the simplest means of reaching the Hazaras with the gospel.

Most Appropriate Platform for Presence in Afghanistan

Afghanistan is predominantly a Muslim country, and the presence of foreign Christians is unwelcome. Currently, no missionaries or public church buildings among the Hazara people are

known to exist ("Hazara" 2021). Since Afghanistan is a poverty-stricken, war-torn country, however, outsiders can provide much needed assistance to its residents. Most of the foreign work, then, among the Hazaras in Afghanistan is medical and humanitarian. Types of assistance include healthcare, education, poverty reduction, and gender equality. Nongovernmental organizations (NGOs) are the main means of entry for foreigners wishing to enter Afghanistan for an extended period of time.

NGOs are defined as "independent, nonprofit organizations engaged in humanitarian, development, human rights, or advocacy work" (Mitchell 2017, 5). By this broad definition of both local and international groups, at least 891 NGOs operated in Afghanistan from 2000-2014. When Afghanistan was under Soviet control, NGOs were prohibited, but as of 1990 they are permitted to function within Afghanistan (Mitchell 2017). These NGOs have developed life-saving programs and infrastructure for the country, although they have been met with intermittent resistance from Islamic terrorist groups (such as the Taliban) due to their view that NGOs, some of which are faith-based, propagate Christianity. Many of the aid organizations are located in the capital of Kabul because it is one of the safer places in Afghanistan for foreigners ("CIA" 2021).

Regarding healthcare reform and areas of assistance in Afghanistan, childbirth is a major need. The maternal mortality rate in Afghanistan is the eleventh highest in the world at 638 deaths per 100,000 live births. The infant mortality rate is the highest infant mortality rate in the world at 104.3 per 1,000 live births ("CIA" 2021). Infants have a greater than one in ten chance of dying before their first birthday. Most of these deaths are due to the lack of education and resources. Infant healthcare is a desperately felt need in the community, and groups providing resources to provide safer birthing environments, despite their foreign status, would be welcome. At least one birthing educational program under the International Assistance Mission (IAM) exists and has seen great success. In 2019, the IAM reported 2,336 people who benefited from life-saving birthing and nutrition education ("Development" 2021). While birthing education specifically is needed in these remote parts of Afghanistan, healthcare generally is a large need. Access to healthcare is extremely limited for those who are impoverished and located in less accessible areas, including Hazara villages.

Education is another major area of need in Afghanistan, especially for girls. The literacy rate for all of Afghanistan is 43% (55.5% for males; 29.8% for females) ("CIA" 2021). NGO literacy programs offer entry into communities that may otherwise be closed to foreigners. The Hazara people highly value education, so education and literacy reform (especially for girls) would likely be welcomed in these villages, which will less likely be the case in other areas of Afghanistan where girls are not permitted to be educated.

Poverty reduction is a third area for NGOs to offer assistance. According to the World Bank, one in three Afghans in 2012 did not have the means to cover their basic needs, and four out of five of the poor in the country lived in rural areas ("Poverty Reduction in Afghanistan" 2015). NGOs can provide aid by meeting basic needs on a short–term basis, while working with the community to find long-term solutions. Small business start-ups and agricultural reform programs can be helpful to villagers in these areas of extreme poverty.

Gender equality is another need that many NGOs address; however, doing so is notably difficult and receives much opposition. This work can build a bridge between foreigners and the women of a community but may not be the best sustainable platform for those seeking to build

long-term relationships. Islamic extremist groups, such as the Taliban, monitor NGO activity and have taken action if the work of the NGO begins to steer the community in a political direction that might threaten their power. Pursuing projects that are objectively good for saving lives is safer, since even the Taliban may recognize those as legitimate needs in their communities.

Reaching the Hazara people will require creativity, since traditional models of missions are inadequate. Business as mission will prove challenging with the economic infrastructure of Afghanistan not readily supporting foreign business. Reaching the people groups inside Afghanistan will require discovering the felt needs of their communities and providing the resources to meet those needs. Relief work, such as through childbirth and health education, literacy programs, poverty reduction, or fostering gender equality, provides excellent entry points and provides a legitimate reason to work and live within these communities of Afghanistan. With a bent towards progress and equality, the Hazara people may be specifically accepting of these types of foreign aid, which may open doors for building relationships within their communities.

Appropriate Strategic Communication

Several cultural, theological, and social barriers must be addressed in order effectively to communicate the gospel among a people group where Christianity is considered to be foreign. An effective strategy communicates a clear and understandable message that is relevant to the local people. This communication, however, also must convey the appropriate behavior and lifestyle that honor the Scriptures and exemplify what it means to follow the way of Jesus. The Hazara people exhibit a few advantages assisting any communication of the gospel. Considering the literacy rate in Afghanistan aforementioned, these numbers might be higher among the Hazaras. This is because, for them, "literacy and education has been [sic] a point of pride. Hazara women are given much more liberty to act, and as such are now achieving greater advances than their compatriots in other parts of the country" (Saikal 2012, 85). The Hazaras also are one of the few people groups that seem more open to change, perhaps a result of their high view of education. Their openness makes it easier for foreigners to form relationships.

The Priority of Relationship

Fostering good relationships among the Hazara people will enable effective communication with them. In Hazara villages, a strong sense of community and closeness among neighbors exists (Faray 2020). Relationships will serve as the foundation for effectively showing the love of Christ; relationships and trust must be built before the gospel message is communicated. Three ways to build close relationships are by: 1) learning the mores and living in culturally appropriate ways, employing the concept of critical contextualization (Hiebert 1987), 2) sharing in reciprocal hospitality, and 3) Hazaragi language learning.

One strategy to reach certain people groups is the nonresidential missionary (NRM) (Patterson, Aw, and Aw 2009). That is, an NRM researches "the needs of a people, devise[s] a strategy for reaching that people, implement[s] a strategy of ministry, evangelism, and church planting among that people without ever personally residing among the targeted population" (Garrison 1992, 68). While this may build a healthy reliance on local believers and lower operational costs, a caution is raised, namely that the incarnational aspect in building relationships is lost.

Bridges of Understanding

Building a strong base of trust in forming relationships is essential for facilitating communication. An essential component of such a trusting relationship involves the missionary learning and adapting to certain key Hazara values, concepts, and modes of communication. The reshaped missionary can then help the Hazaras understand the message of salvation in Christ through several important communication bridges. The first bridge is the notion of shame and honor. The Hazara people practice a shame and honor culture similar to the Scriptures, so highlighting how Jesus restores honor to us in order to be in a right relationship with God is a bridge. A second bridge is the use of storytelling. The Hazara people enjoy stories and take pleasure in "poetry, often memorizing it and using it to teach children, as well as storytelling and music that are distinct to their culture" ("Hazara" 2021). Many Muslims are familiar with the stories of the Bible, and these serve as building blocks to share.

The third communication bridge is the use of analogies to better explain God, sin, and redemption in Christ. For example, Afghans often use a common phrase, *Mosufar Astim*, meaning "we are travelers" with the connotation of being a people that are passing through this world and never truly at home. This pilgrimage analogy connects to how the New Testament describes believers in Jesus as sojourners far from an eternal home, longing to be with God. Afghans understand this longing for a sense of home and belonging (Monsutti 2005, xiv). The final bridge is using the Qur'an. Although the Qur'an denies many biblical teachings, it discusses Jesus, and it can be used discerningly to help Muslims understand the truth of the gospel. For example, the Qur'an acknowledges "people of the Scripture (Jews and Christians)" (Sura 29:46). The Qur'an also affirms such teachings about Jesus as his virgin birth (Suras 3:37-47; 19:16-21) and many of the miracles recorded in the New Testament. R. Daniel Shaw, Senior Professor of Anthropology and Translation, at Fuller Theological Seminary, suggests three questions to consider while preparing to work among the Hazara: What do the Hazaras deem important? What does the Bible say about these things? And how can I effectively communicate to connection the two? (Shaw 2020).

Strategies of Communication

Above all, foreigners must take a learner's approach with the Hazaras, by seeking to understand their perspective first and asking non-confrontational questions. These questions can range from personal life to questions about faith. For example: What is it about being a Muslim that is helpful? Secondly, the use of prayer in conversation is strategic. According to Dr. John Bitar, adjunct professor at Dallas Theological Seminary and Director of Good News for the Crescent World, "Muslims have a great deal of respect for prayer and for people of prayer. Pray for blessing on their family, work and home. Invite God's Spirit to come and touch them. Pray right then, out and loud" (Bitar 2020). Thirdly, since most homes in Afghanistan have access to television, phones, and radio, using these forms of technology already available in the strategy to communicate the gospel is wise. Portions of the Bible have been translated into Hazaragi (e.g., the book of Proverbs and Luke). Movies, such as *The Jesus Film* and *The Prophet's Story*, are also available in Hazaragi.

Conclusion

Tools exist for field workers who desire to effectively enter, live among, reach, and disciple the Hazara people group of central Afghanistan. The foundation for effective communication, in word and deed, is established on both building genuine relationships and living in a way that brings glory to God. If both of these are present, the strategies used can bear fruit. The Hazaras

still do not have an indigenous, multiplying church community within their people group with consistent access to the message of Jesus. Pray that the Lord would send laborers and messengers of this good news to the Hazaras (Matt 9:37–38) and prepare the Hazaras to call on Jesus and be saved (Rom 10:14–17).

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Polycentric Leadership for Kingdom Movements (Part II)[1]

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Published in *Global Missiology*, www.globalmissiology.org, April 2022

Abstract

One of the simplest definitions for a Kingdom Movement is that proposed by David Garrison in looking at Church Planting Movements: "a rapid multiplication of indigenous churches planting churches that sweeps through a people group or population segment" (Garrison 2004, 21). Over the years, the terminology has changed but in essence Garrison's definition captures the basic construct of these types of movements. The growth of literature about how these movements flourish is remarkable (Cole 2020; Lim 2017). While leadership approaches are reflected in these studies, the focus could be strengthened. In addition, while general missional leadership theories relate, they do not necessarily bring full attention to leading these types of multiplying movements. Perhaps the closest approach would be Mike Breen's book *Leading Kingdom Movements*. He posits a biblical framework for disciple making encouraging leaders to invest in others by expanding their scope of influence—but still more can be explored (Breen 2015).

This article draws on recent research on Polycentric Mission Leadership highlighting an approach worth further contemplation and study (Handley 2018; 2020). The research conveyed in the article unfolds with movement theory, a "team of teams" construct, collaboration and partnership, CUBE theory and systems leadership, and targeted interviews. Ultimately, polycentric leadership is offered as a new theoretical model for leadership. Polycentric leadership is a collaborative, communal approach to leadership that empowers multiple centers of influence as well as a diverse array of leaders. The article claims that polycentric leadership is well suited to addressing contemporary issues and to leading Kingdom Movements during this era of a globalization.

Key Words: collaboration, Lausanne Movement, leadership, movements, partnership, polycentricity

Cube Theory and Systems Leadership

Another lens through which we can view how Kingdom Movements are led is found in Mark Avery's research, *Beyond Interdependency: An identity-based perspective on interorganizational mission* (see Avery's Cube Theory Matrix in Figure 1 below). Avery's study found that a critical factor to effective interorganizational leadership was governance across multiple organizations. As agencies worked together, oftentimes the key was how they coordinated their efforts (Avery 2005, 79). Avery states that "the [CUBE Theory] model provides a coherent language for

analyzing eight distinct coordination schemes along (at least) three generic axes" (Avery 2005, 96).

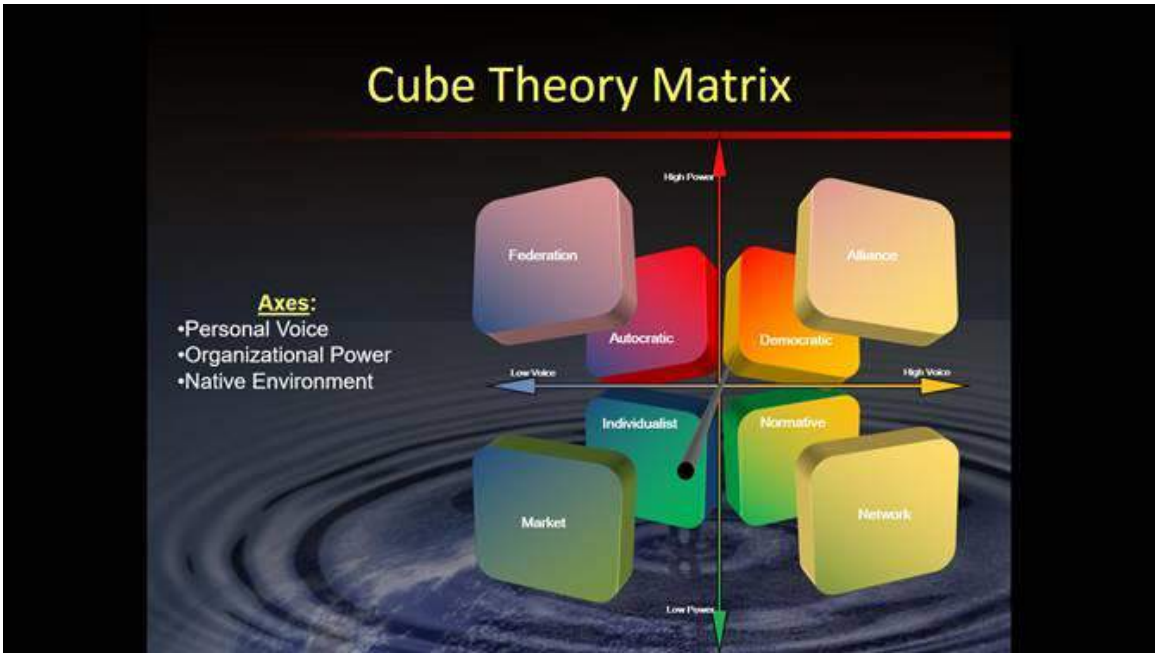

Figure 1: Cube Theory (from Mark Avery)

Avery hoped that his model would be taken up by other researchers to strengthen the theory and advance the idea of multi-agency coordination. In a personal interview with him, he mentioned to me that the model is simply a grid-group model of communication across different cultures. "Partnership is the solution to a problem many people don't feel or don't have. [It] helps transform the process rather than a cause [and is] much more about shared responsibility about how things work in a particular context" (Avery 2016).

This perspective flows well with what McChrystal discovered during his time in the military. In essence, the work of the U.S. military in fighting Al Qaeda involved an intra-group engagement. A variety of government agencies worked alongside a number of military units and divisions. In order to work together effectively, they had to lower efficiency.

Avery reviewed three perspectives on organizational leadership to develop his Cube Theory. The first was that of Scharpf and the *Negotiated self-organization*. He contrasted that with Rhodes' *Socio-Cybernetic Systems* and Hajer and Wagenaar's view of *Networks*. From these primary sources, he discovered four incidental axes:

- Market vs. Democratic Hierarchy
- Network vs. Autocratic
- Communal Norms vs. Tasks Interdependence
- Individualist vs. Federal (Avery 2005, 88)

Avery describes the key finding for leading Kingdom Movements as "A network … a high voice, low power, adaptive form native to an extra group environment. Social norms, absence of

formalized boundaries, voluntary involvement, and centrality of trust are some characteristic factors of this scheme of coordination" (Avery 2005, 98). This idea of movement leadership in an age of networks (as shown through Esler in movement leadership and McChrystal through the lens of military leadership) is pivotal for leadership in a global era.

Asian Access, the mission I lead, has done initial research in this arena. Our work is more *movement oriented* than *organizational* in nature. In advising us, Kn Moy contrasted the differences between the Arab Spring and Al Qaeda. Both were powerful movements led predominantly by volunteer forces. The key difference between the short-lived Arab Spring and the sustained movement of Al Qaeda involved Al Qaeda having a small core at its center who were the keepers of the vision, mission, and values. Moy went on to suggest that Asian Access was more illustrative of movements than of traditional mission organizations (Snuggs 2015).

To gain insight into how CUBE Theory might operate within a networked organization, Snuggs used the model below from Takeshi Takazawa (see Figure 2). This is a model that is polycentric in function. Rather than having a point or lead person directing the ship, it relies on the system in dynamic interplay. The center or core holds the framework together with the vision, mission, and values, but all else operates rather freely within the network. As the community extends it influences movements beyond the organizational structure. Leaders move in and out of the core depending on their focus, but the influence extends rather broadly.

Given that the Asian Access Community is a network of pastors, NGO leaders, and business executives from several nations, communication practices have to adapt based on the different cultures and leadership ideals of each country. Similarities are consistent within regions (East Asia, Southeast Asia, and South Asia), but even within those regions the differences to which Avery points are apparent. Add to this the global body of Christ interacting with each of these members of the Asian Access Community, and the complexity becomes enormous.

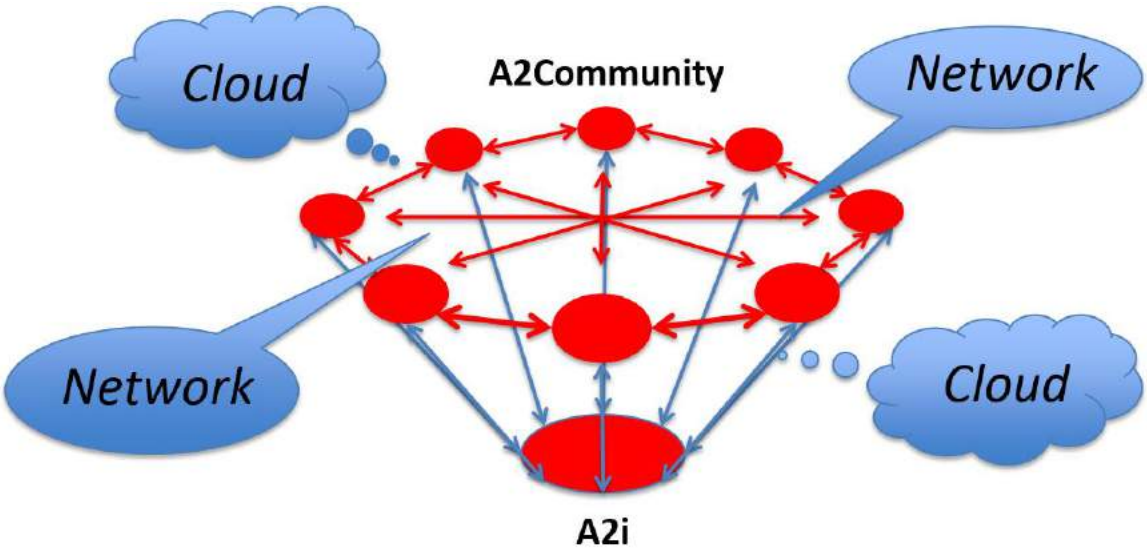

Figure 2: Core – Network - Cloud (Takeshi Takazawa)[2]

Taking this idea further, Snuggs speaks about leadership within a system, using Wikipedia as

an example:

> Wikipedia is a nonprofit organization that has become the go-to place for information on just about every topic there is. It is actually a movement. Anyone can be a part of Wikipedia as a user of the information or a creator of content. But there are values and ensuing 'rules' that a core of people ruthlessly enforce. And many people who do this are not paid staff. They are a very small percentage of the Wikipedia movement who spend a huge amount of their time editing and reviewing entries. They do it because they are committed to the vision, mission and values of Wikipedia. They are a part of the core which keeps Wikipedia relevant. And they are enhanced by organizational-like units of paid staff. There is no directory that will tell us who is in the core of Wikipedia. There probably is a directory of staff, board members, etc. And there probably is some sort of an org chart for them. Some in that directory or on that chart will of course be core to Wikipedia. But being on staff does not make them core any more than being a volunteer excludes someone from the core (Snuggs 2015).

Brook Manville in *Harvard Business Review* highlights a deeper insight that a community becomes even more pertinent than the network:

> A big goal requires a 'thick we network—a community of people who feel responsible for collaborating toward a shared purpose that they see as superseding their individual needs. Members of a community—as opposed to a simple network—expect relationships within the group to continue, and they even hold one another accountable for effort and performance. When networks develop into communities, the results can be powerful (Manville 2014).

Manville maintains that it takes three key factors to foster this type of community. First, the leaders put the groups' purposes, and the groups themselves, ahead of any one person or goal. Second, they employ inspiration along with action steps to move things forward. Finally, these leaders ensure that the people in the community are the heroes rather than the people at the helm. Manville concludes, "In our emerging super-networked economy, the next-generation leaders will increasingly be mobilizers, not directors. These leaders will define their role not as 'me' but 'we'—and understand that when it comes to 'we', the thicker the better" (Manville 2014).

Mike Breen captures this group-first leadership concept from a spiritual perspective, stating, "I can assure you that if you look at the great movements of the past (whether in business, politics, societal change, etc.), what you will find in the middle is a group of people truly living as an extended family" (Breen 2013, 1079). Breen does a masterful job of presenting the simple, reproducible models Jesus embodied as seen in the New Testament. The findings on leading Kingdom Movements dovetail with Jesus's approach of investing life into a few key disciples and encouraging them to reproduce the dynamism that he gives them in mission. This highlights the communal nature of polycentric leadership. The relationships are deep and strong, holding the community together (Handley 2021, 231, 233).

Wiseman and McKeown capture this leadership style in their book *Multipliers*. They walk through different types of leaders in various organizations and highlight those who draw out the best in others and foster momentum. These leaders generate "extraordinary results." They see more in others than in themselves. They may not be the most talented or most gifted individuals, but their knack for empowering others is exponential. "Multipliers lead people by operating as Talent

Magnets, whereby they attract and deploy talent to its fullest regardless of who owns the resource. People flock to work with them directly or otherwise because they know they will grow and be successful" (Wisemen and KcKeown 2010, 415).

IBM's *Center for the Business of Government* notes some of these attributes in their studies of networks and leadership as well. Leadership in a network is not viewed as the purview of a single leader in a formal leadership position, but it is rather seen as something more organic in nature that is supported and grown across the network. This way of conceptualizing leadership aligns with both a relational view of leadership that focuses on process, context, and relationship building as well as with the literature on complexity leadership, where leadership processes can be shared, distributed, collective, relational, dynamic, emergent, and adaptive. The role of a network manager as leader is to nurture this kind of leadership. Some terms used to describe network leadership include host, servant leader, helper, network weaver, and network orchestrator. However, some types of networks, such as mandated networks, may need to approximate more traditional forms of leadership (Popp et al. 2014).

Peter Senge, along with colleagues Hamilton and Kania, explored these ideas further. They point to the groundbreaking work of Ronald Heifetz on adaptive leadership and the importance of collective thinking. They advocate for a new type of leadership that they call *systems leadership*. They describe *systems leadership* in terms that encapsulate much of what I have been studying this last decade on global leadership:

> [Systems leaders have the] ability to see reality through the eyes of people very different from themselves…. They build relationships based on deep listening, and networks of trust and collaboration start to flourish. They are so convinced that something can be done that they do not wait for a fully developed plan, thereby freeing others to step ahead and learn by doing. Indeed, one of their greatest contributions can come from the strength of their ignorance, which gives them permission to ask obvious questions and to embody an openness and commitment to their own ongoing learning and growth that eventually infuse larger change efforts (Senge et al. 2015, 3-4).

The way that systems leadership flows dovetails well with leading Kingdom Movements. It is in this type of ecosystem where leaders thrive, feeling the freedom to work entrepreneurially with the support of the family. In this polycentric system, collaboration thrives and relies on every facet of the company or organization, empowering the full diversity of its membership and connectivity (Handley 2021, 232).

Interviews with Lausanne Movement Leaders

To verify these findings, I conducted and analyzed interviews with Lausanne Movement leaders to discern key issues, trends, and challenges they face, how they have grown and been formed as leaders, and how leadership has changed in the past 20 years. Each of these leaders was chosen for either their effectiveness in leading a current network or the promise they show in getting their networks established.

I selected 33 key leaders (representing a variety of ages, genders, countries, cultures, and denominations) who are leading significant initiatives and movements for the Kingdom of God. I visited and interviewed them using Appreciative Inquiry, since some of the leaders were from shame/honor cultures (Shaw, Fuller Seminary, 2012). Appreciative Inquiry uses a positive

approach to interviews.

In analyzing the common features, I found that some factors pointed to leadership aspects that are timeless. Long-standing leadership traits included spiritual aspects of missional leadership: being biblically formed, character formation, and Christ-like servanthood. Faithfulness and humility were also deeply interwoven into this thread of spirituality.

The primacy of this spirituality factor was significant. Every leader pointed to a common thread in their life story—of how God clearly intervened and called them to ministry. Over and above this aspect of calling was a deep sense of the need for the Lord's presence to enable them to serve the way in which they serve. Spradlin mentioned the crucial importance of a "private, personal and intimate worship of the Lord as being priority number one…, [further stating that] powerful public ministry comes from a passionate, private worship walk with the Lord" (Spradlin 2014). Joy Tira stated, "The Church is yearning for this type of intimacy" (Tira 2014).

The common issues driving the need for changes in leadership showed themselves in the following themes: globalization, economic disparity, migration, and technological advancement were all issues leaders identified as requiring changing forms of leadership. The interviewees also discussed moving away from a broad vision toward a more clearly defined set of outcomes, complete with measurable qualities, as being important in the current era.

Tunehag saw a key point that deeply fits the Lausanne ethos as key for leaders today: "To be like Jesus, who constantly and consistently met the needs of the people who came to him. And most came with physical needs, or with social, legal, or economic issues. Jesus never told anyone they had the wrong kind of need. He met their needs, broadened their horizons, and demonstrated the Kingdom of God" (Tunehag 2014).

The changing leadership environment pointed toward further collaboration and teamwork in a society that is significantly impacted by diversity and cross-cultural engagement. The need for more strategic and directional leadership and less sweeping global vision was apparent as well. Along these lines, Smith highlighted the importance of *gift-based leadership* rather than *trait-based leadership*. He felt that moving away from the more trait-oriented approaches is critical to faithful, missional leadership today and into the future. He also characterized the leadership changes needed in this manner: "[Leadership is] much more dispersed and distributed (not management by objective). [We need a] vision and values approach—not [simply] by goals and objectives" (Smith 2014).

The relational theme was strong in all of the interviews, especially highlighting an increased need for cross-cultural engagement and collaboration. The sense that vision should emerge from the group more than from an individual, and that people should be empowered, was apparent. As Smith suggested, "giving away power" is critical to success in this age. Talking about ownership, he stated, "The ownership—confidence of indigenous leaders to lead their own way and let westerners get out of the way [will be key for leaders of the future]" (Smith 2014).

Augmenting this relational theme was the importance of possessing cross-cultural leadership skills. Several interviewees expressed this need, saying the Lausanne Movement as a whole could grow in this area. Chiang offered an insightful statement, especially given contexts of honor/shame cultures: "We have neglected the honor/shame perspective so deeply that we don't know how to regain it. Our theological basis is so shallow that we need to redevelop it" (Chiang 2014).

The final common thread I sensed among these interviews was a need for further creativity and innovation as we look to the future of mission. Whether it was a conversation about technology, the diversity of the world, communication patterns, or something else, there seemed to be a sense that creativity will be crucial for leaders in the future. As Zaretsky said, "[We are] constantly looking for innovative ways to engage around spiritual issues and lots of interesting methodologies in our network" (Zaretsky 2014).

Spradlin captured most of these common threads in one single statement: "[We need] more emphasis on relationship, collaboration, prayer and listening to the Lord, and experimentation" (Spradlin 2014).

Toward a New Theoretical Model for Kingdom Movements: Polycentric Leadership

As we look at leading Kingdom Movements, polycentric traits become apparent. Clearly, leading movements requires a set of skills different than those needed in past generations. The war on terror provided compelling evidence of this need for new leadership skills. The future of leadership is so dynamic, so complex, and so complicated that the simple and efficient structures and systems of the past won't prove successful. We need a new understanding of leadership for the future that addresses the increased complexities.

Leading Kingdom Movements differs from leading in other settings. While a catalytic person or event may provide the key launching point, a movement sustainable for the long term is led by a multiplicity of leaders. These leaders cast vision and mobilize others through simple actionable steps without falling to micromanagement. Bricolage systems, or a collaboration of multiple networks, institutions, and organizations, are at the core of a flourishing movement. And the importance of cultural and cross-cultural acumen in leading networks is paramount if a movement is to thrive.

This article's research on polycentrism noted the need for more than just a CEO and leadership team. As the title of McChrystal's book captures, a *team of teams,* built on enduring relationships and grounded on a foundation of deep trust, makes a network or movement strong. Speed and the ability to pivot on a moment's notice are paramount. Adaptive leadership is crucial. The team of teams must empower others more than themselves, encourage information sharing, and decentralize authority to the ground levels.

Seeking to make a difference in this complex ecosystem requires that leaders work together. Leading collaboratively and in partnership requires similar skills to leading teams of teams or movements. The ability to rally people and groups around purpose and vision is critical to leading well. Building deep relational ties and developing trust binds movements and teams together. Listening to the network and movement leaders is vital, since listening makes the team feel not only heard but also valued. The role of facilitation is also highlighted in the literature. Facilitating others enables leaders to influence rather than directing toward an organizational objective.

Butler emphasized the spiritual dynamic, noting the importance of prayer. Religious movements are not solely understood through social movement theory. Social movements tend to rise due to a problem, whereas spiritual movements are motivated by a higher calling.

Finally, Avery highlighted the systems necessary to catalyze movements and help them thrive. His masterful look at grid-group theory and building the CUBE theory as a model for governance

was exceptional. Ultimately, he determined that the key to leading a movement came down to a network form of leadership. These forms include high voice and low power.

Supplementing Avery's model was the importance of a community rather than a network. Breen pointed out that this community is better seen as a family, especially in the spiritual space. For a movement to thrive, it needs a community that operates from the power of 'we' rather than 'me' or 'I'. It is in this more systems model of leadership structure that Kingdom Movements find their sustenance and influence.

Herein lies a more comprehensive model of leadership for the global era. Kingdom Movements involve all of these traits (Charismatic, Collaborative, Communal, Relational, Entrepreneurial, and Diverse) and move away from centralized forms of leadership. These same themes arose in interviews with Lausanne Movement leaders as they expounded on how the movement and leadership have changed over the past 15-20 years. These changes require a new theoretical model of leadership: a polycentric form of leadership.

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[1] Part I was published in the January 2022 Global Missiology issue and can be found at http://ojs.globalmissiology.org/index.php/english/article/view/2549.

[2] In this diagram, A2i refers to Asian Access international leadership serving the movement while A2 community refers to all those who serve within the scope of the vision and mission. Within the movement, there is a network of leaders committed to one another and their common cause. Beyond that, each participant is engaged in activities that may relate to the mission but may not be something everyone within the movement is committed to.

Call for Papers:

"Theological Education and Mission"

For Publication in *Global Missiology*, www.globalmissiology.org, April 2023

The April 2023 issue of *Global Missiology* - *English* will take up the multifaceted theme of "Theological Education and Mission." The following topics are examples of requested articles:

- Review of recent literature on Theological Education and Mission
- Contemporary Case Studies
- Historical Case Studies
- Biblical-theological Analysis
- Missiological Analysis
- Strategic Models

Proposed titles with approximately 100-word abstracts are due July 31, 2022. Full manuscripts of approved paper proposals will be due January 31, 2023. Manuscript guidelines, including a template for formatting, can be found on the *Global Missiology* website at http://ojs.globalmissiology.org/index.php/english/about/submissions#authorGuidelines.

Please address all submissions and questions to globalmissiologyenglish@gmail.com.

Book Review

Matt Rhodes, *No Shortcut to Success: A Manifesto for Modern Missions*

Reviewed by Jackson Wu

Published in *Global Missiology*, www.globalmissiology.org, April 2022

Rhodes, Matt (2022). *No Shortcut to Success: A Manifesto for Modern Missions*. Crossway, Wheaton, IL, 272 pp., $19.99 paperback and e-book, ISBN: 978-1-4335-7775-8.

Matt Rhodes's *No Shortcut to Success* is a sobering gust of reality for missionaries dehydrated of spiritual encouragement and depleted by the pragmatism endemic to much missiological literature. Years ago, I challenged those who misapplied Scripture as they advocated for church planting movement (CPMs). Yet, much more was needed. Finally, Rhodes offers a far more extensive response that not only challenges popular fads in missionary strategy; he also equips the Church to prepare missionaries who bear lasting fruit for God's kingdom around the world.

With candor and clarity, Rhodes evaluates the disturbing trend among many missionaries to seek shortcuts to ministry success. While he writes as a practitioner, his book is well-researched. He does not demand that we merely take his word for it by relying on second-hand anecdotes. Furthermore, his presentation is balanced, fairly representing a range of missionary voices, with heavily cited arguments.

The opening chapter introduces the book's basic premises and framework for understanding the work of missions. Rhodes argues that missionaries lack a professionalism characteristic of other serious vocations. Consequently, many such workers tend to take "shortcuts by [not] allocating adequate time, energy, and resources to the task" (35). He desires to see better-trained missionaries with proper expectations and a long-term vision for their work. For Rhodes, the goal of missionary labor is to establish "Christ-centered churches that are sufficiently mature to multiply and endure among peoples who have had little or no access to Jesus's message" (42).

The next two chapters are an extensive and systematic dismantling of popular mission methods. As such, it is a tour de force. Rhodes leaves few stones unturned when evaluating ministry strategies that emphasize rapidity and judge success based on numbers rather than scriptural principles. He says, "Ultimately, 'success' in ministry is not a matter of numbers but of ministering in ways that honor the Lord…. Ever the long-term thinker, Jesus prioritized healthy over huge" (56). The book consistently brings the reader back to the biblical text, which gets lost when missionaries lay too much stress on sociology. He exposes shoddy assertations that pass for arguments and have now become standard assumptions among many mission practitioners.

Having stated his thesis and identified key problems, Chapters 4-7 then lay the foundation for a positive way forward. These chapters are largely uncontroversial, though edifying. They consider how New Testament missionaries shared Christ's message and explore ways to prepare missionaries to communicate clearly, credibly, and boldly. Likening missionaries to "ambassadors" (2 Corinthians 5:20), he prioritizes gospel proclamation without excluding other ministry needs.

Chapter 8 suggests several components to healthy church planting. Rhodes's survey is substantive at every turn, wasting few words while addressing various approaches to discipleship (e.g., storying) and church planting (e.g., homogeneous unit principle). He critiques vogue claims

that discipleship should be "obedience-based," as taught in many modern methods. Rather, "Discipleship is based on faith, and obedience flows from that faith" (184).

Moreover, Rhodes speaks to the identity and task of missionaries within a foreign context. For example, he asserts that missionaries should see themselves as immigrants rather than outsiders. They should seek to become one in heart with the people, proficient in the local language, building long-term personal relationships. Local people should not be independent but rather *interdependent* with foreign missionaries.

The final chapters contribute to the book's well-roundedness. Chapter 9 discusses several considerations related to finding and sending qualified missionaries. Rhodes courageously and carefully assesses common ways of speaking about "calling." He warns, "The Scriptures don't teach us to rely entirely on a subjective sense of calling to determine our ministry direction" (212). Our calling, he says, will be reflected in how God equips us with grace. Too often, "we need to have some realistic idea of what we are signing up for" (215). Mission organizations need to underscore resilience, teaming, and healthy patterns of living while laying more stress on long-term missionaries than on sending short-term mission teams. Rather than merely inviting people to prayer, Chapter 10 highlights healthy and unhealthy ways of approaching prayer, fasting, and spiritual warfare.

No Shortcut to Success is a long-needed corrective to several decades of missions literature. While offering substantial critiques, Rhodes is far from cynical. At every turn, the book provides a constructive and well-nuanced discussion on an array of topics. He is appreciative and humble. Meanwhile, he develops a consistent proposal explaining why healthy professionalism is critical for genuine missionary success.

For all its virtues, the book provides no "silver bullet" to solve all missionary problems. Instead, Rhodes's objective is far more limited. He addresses a particular set of ideas that undermine sustained fruitfulness. For this reason, he does not speak to other issues that fill missiological journals and books (e.g., contextualization and the place of "social ministry"). Some might criticize Rhodes for neglecting these and other subjects, yet his book is a corrective and so has the limitations of every such work.

For years, people asked me for resource recommendations that contrast the slew of popular books that emphasize rapid church multiplication, such as David Garrison's *Church Planting Movements* (2004), Steve Smith's *T4T* (2011), and Steve Addison's *Pioneering Movements* (2015). Until now, I could only suggest a handful of articles. Thankfully Matt Rhodes has provided us *No Shortcut to Success*, an essential read I heartily commend to anyone who wants to see lasting fruit come from our missionary labors.

Book Review

Matt Rhodes, *No Shortcut to Success: A Manifesto for Modern Missions*

Reviewed by Dave Coles

Published in *Global Missiology*, www.globalmissiology.org, April 2022

Rhodes, Matt (2022). *No Shortcut to Success: A Manifesto for Modern Missions.* Crossway, Wheaton, IL, 272 pp., $19.99 paperback and e-book, ISBN: 978-1-4335-7775-8.

The book *No Shortcut to Success: A Manifesto for Modern Missions* critiques numerous aspects of the CPM paradigm and presents an alternative and historically endorsed approach to church planting among the unreached. While raising several valid concerns—e.g., the danger of inordinate focus on speed at the expense of cross-cultural missionaries' necessary theological and linguistic preparation—the book also contains numerous weaknesses which undermine its essential premises.

The *first* weakness lies in the title: *No Shortcut to Success* suggests a contrast between one or more shortcuts, that will *not* lead to success, and a clear path that *will* lead to success. Apparently, Rhodes would define success as "establishing Christ-centered churches that are sufficiently mature to multiply and endure among peoples who have had little or no access to Jesus's message" (42). However, he makes no mention of any fruitful application within the past 100 years of this envisioned establish-mature-multiply-endure model.

In ironic contrast, Rhodes acknowledges that the church planting models he labels as "shortcuts" (CPM and DMM) have in fact resulted in a "proliferation of success stories that fill bookstores" (41). He seems to hope he can discredit CPM/DMM's success stories through a four-pronged attack:

1. Consistently use insulting descriptors e.g., "fads" (17, 18), "newfangled" (20), "silver-bullet" (38, 39).

2. Cast doubt (without evidence) on the truthfulness of CPM reports of success, e.g., "hyper-anecdotal and impossible to verify" (20), "exaggerated" (65, 66). Rhodes and his audience need to read analyses published, just a few months prior to *No Shortcut to Success*, in *Motus Dei: The Movement of God to Disciples the Nations* (2021). Numerous chapters of that book present solid data to counter Rhodes's groundless insinuations.

3. Claim (again, without evidence) that the churches in CPMs are theologically shallow and will not endure, e.g., "unconverted converts, false churches" (42), "a circus of heresies" (106).

4. Critique the biblical support some CPM advocates have claimed for their methodology, e.g., "overlook key scriptural principles" (78), "goes far beyond Jesus's instruction" (93).

Ultimately, Rhodes's critique of CPM methodology fails to demonstrate that the hundreds of known CPMs (currently 1,491) now taking place do *not* meet his own description of "success": "Christ-centered churches that are sufficiently mature to multiply and endure among peoples who have had little or no access to Jesus's message."

Rhodes's focus on the value of professional missionary skills—such as ample theological preparation, fluency in target language(s), and deep cultural understanding—is well placed. But

he errs by taking a good norm (professional use of means) and making it an absolute rule for every person and situation. By focusing on a dispute about methodology, Rhodes misses (and steers readers away from) the much *larger* issue: what *is currently*, and seems likely to continue, bringing salvation to the unreached peoples of the earth, as Jesus commanded? The Scripture lays great emphasis on this larger issue, which Rhodes has labeled "success," far outweighing its focus on missionary *methodology,* where Rhodes mainly focuses his attention.

A *second* weakness of the book appears in the subtitle: *A Manifesto for Modern Missions*. Strangely, all the positive examples of missionary success are drawn from *at least 100 years ago*. Men of God like William Carey, Adoniram Judson, and Hudson Taylor, along with their fruitful ministries in previous eras, are indeed to be honored. Strangely, however, Rhodes makes no mention of the (non-CPM/DMM) church planting approaches that resulted in significant fruit through the twentieth century. His promise of "A Manifesto for *Modern* [or *Contemporary*] Missions" stands unfulfilled, as he points us back to the nineteenth century.

A *third* and pervasive weakness is the claim that slow ministry is inherently more biblical than rapid ministry: "The slow, expansive growth of a mustard seed—or of leaven seeping through dough (Matt. 13:31–33)—still characterizes kingdom growth" (75-76). Actually, though, mustard seed grows very quickly, and yeast completes its work in the dough in less than two hours. The point of these parables of Jesus is not slowness. By contrast, Scripture portrays God's rapid work as appropriate cause for rejoicing, e.g., 2 Chron. 29:36, Acts 6:7, 2 Thess. 3:1. (See also my January issue article, "Rapid Kingdom Advance: How Shall We View It?" (Coles 2022)).

A *fourth* weakness of the book is the assumed paradigm that Western missionaries function as the primary proclaimers and gatekeepers of the gospel. For example, Rhodes acknowledges the value of oral Bibles for reaching the unreached—but then cautions: "We must be present to ask and answer questions until we know that people understand" (182). Rhodes does comment favorably on the potential effectiveness of partnership with Majority World Christians (196). However, his mostly-helpful counsel for partnership with national believers betrays that he still envisions outsiders holding paternalistic control (198).

A *fifth* weakness assumes that the best approach for reaching the unreached is a "battle of ideas" (126), beginning by convincing people that their worldview is wrong. "Our job, then, is to help people see the inconsistencies in their beliefs" (164). This apologetic approach is one valid means of evangelism, but for centuries it has borne *very little* fruit among Muslims, Hindus, and Buddhists. By following the Apostle Paul's principle ("by all possible means I might save some" 1 Cor. 9:22), much more effective approaches (means) are now bringing salvation to many in the Muslim and Hindu worlds. Rhodes seems more interested in pushing one (not-very-effective) evangelistic approach than in affirming and applying the means that are demonstrably saving a great many.

No Shortcut to Success helpfully points out some potential problems and weaknesses among some CPM proponents, and it outlines one historically useful approach to missionary work among the unreached. However, the book falls far short of the title's claim to offer a path to "Success" and a "Manifesto for Modern Missions." Instead, it desperately attempts to undermine *actual* reports of significant "success" in modern missions: the movements that are demonstrably "establishing Christ-centered churches that are sufficiently mature to multiply and endure among peoples who have had little or no access to Jesus's message."

References

Coles, Dave (2022). "Rapid Kingdom Advance: How Shall We View It?" *Global Missiology – English* 19, 1 (January 2022): 29-36, e-journal: http://ojs.globalmissiology.org/index.php/english/article/view/2547

Book Review

Ryan Shaw, *Rethinking Global Mobilization: Calling the Church to Her Core Identity*

Reviewed by Evi Rodemann

Published in *Global Missiology*, www.globalmissiology.org, April 2022

Shaw, Ryan (2022). *Rethinking Global Mobilization*. SCM Press, London, 288 pp., £25.00, ISBN: 9780334059110.

Mission mobilization is at a crossroad these days. Words like "missions" and "missionaries" are destined more often to offend than carry positive connotations. For many people, missions is something we have done in the past—and often not too well. So why does Shaw write another book on mission mobilization?

Shaw, himself a mission mobiliser for the past 20 years, senses a recent change in the fundamental expression of Christianity, resulting in shifts in global mission and mobilization. He believes that God is birthing a focused global mission mobilization movement in which a globalized church is positioned to reach a globalized world through globalized mission mobilization producing globalized cross-cultural mission: big words that imply a major challenge to rethink and re-engage in God´s mission.

Rethinking Global Mobilization is divided into four main parts. The book first lays foundations of mission mobilization by providing a biblical background of the Great Commission. Mobilization is then explained through the Spirit´s four-point strategy and a historical analysis of mission, mobilization, and revival.

Shaw tackles the question of where we need to rethink global mobilization through challenging mission leaders not to have too limited of a view of where and how God is at work. Instead, discernment is needed for where God is leading us today instead of simply continuing where God has mightily moved before. Most of us are not into change, therefore we need God to push us forward in understanding and strategizing what we should mobilize the Church to do.

In the first two parts of his book, Shaw explains his understanding of theology for missions mobilization and provides a biblical background to the Great Commission, asserting that the primary goal for the Church is to fulfill the Great Commission. The third part of the book, which makes for a condensed and interesting read, covers the past 2000 years of mission movements, employing Kenneth Latourette's 500-/1000-/500-year periodization. There is a strong emphasis on the past 500 years, tackling critical trends and principles within Ralph Winter´s three eras of Protestant mission history.

In the fourth part Shaw describes strategies the global Church should use to mobilize and equip disciples and ministries. His core plea is to think and act globally, such that all Christians spread the Kingdom—which Shaw refers to as the strategic scattering of believers.

Shaw concludes his book with raising the question, "Where are we now—a new era?" Have we indeed entered a new kind of mission mobilization? History will show us if we have. We certainly cannot leave things as they are, because that would mean a total decline of Christians in many places from where once the Gospel was spread. Shaw is convinced that the global Church is

at a point where we will experience a "great catch" across nations and people groups. But for this to happen, a global approach is needed.

Shaw acknowledges that little of the book's content is brand new. However, the way in which he brings that content together to formulate a strategic framework for global mobilization might in fact be new. Judge for yourself. You might find *Rethinking Global Mobilization* thought-provoking, helpful, and indeed strategic for mobilizing "message bearers," as Shaw calls missionaries, to share the Good News globally.

Book Review

W. Jay Moon and W. Bud Simon, *Effective Intercultural Evangelism: Good News in a Diverse World*

Reviewed by J. N. Manokaran

Published in *Global Missiology*, www.globalmissiology.org, April 2022

Moon, W. Jay and Simon, W. Bud (2021). *Effective Intercultural Evangelism: Good News in a Diverse World*. IVP, Downers' Grove, IL, 220 pp., $17.00 e-book, ISBN: 978-0-8308-3173-9.

Jay Moon and Bud Simon have done a remarkable study of effectively reaching people across cultural differences. Both authors were missionaries, in different countries from each other. They have drawn from their experience and carried out studious academic investigation in writing this book.

Evangelism is no one-size-fits-all approach. There is a misunderstanding that evangelism means to get people across a finish line. An individual could have 30 opportunities or occasions before s/he takes a final decision to trust in Jesus. In analysing intercultural evangelism, according to the authors it is important to remember that "Putting Christ at the centre of someone's worldview includes an invitation to place allegiance to Jesus Christ above allegiance to any other power, habit, or preference" (10).

Bounded-set Theory and Centered-set Theory

In bounded-set theory, a person is either inside or outside a fixed boundary line that marks who are in and not. In centered-set theory, a person is on the direction towards Christ. He may be far off, but on the right course. "In the centered-set approach, evangelism is a part of the discipleship process. Once people turn from sin and give their allegiance to Jesus, they are in the set. Discipleship is the process of keeping people Christ focused amid the temptations to turn their allegiance elsewhere" (15).

Four Worldviews

The authors present four overarching worldviews: 1) Guilt/Justice; 2) Shame/Honour; 3) Fear/Power; and 4) Indifference/Belonging with Purpose. Gospel presentation must be given according to the audience's worldview. When Adam and Eve sinned, they experienced guilt, shame, and fear. The aspiration to escape these consequences creates a paradigm, like operation systems (OS) in a computer. Cain is an example of those who have indifference as their worldview. In mission strategy, the worldview is not considered seriously enough. Paul Hiebert, who explained Westerners' "excluded middle," writes: 1) Examine worldviews; 2) Be exposed to other worldviews; 3) Create living rituals.

Most gospel presentations are relevant to the guilt/justice worldview and are thereby considered as authentic. The authors emphasize: "The error occurs, however, when we assume that this presentation of the gospel is the only one that is biblical" (53).

The table below gives an overall understanding of evangelism among worldviews:

Worldview	**Guilt/Justice**	**Shame/Honour**	**Fear/Power**	**Indifference/Belonging with Purpose**
Typical Location	West (North America/Europe)	East (Middle East, N. Africa, Asia)	South (Sub-Saharan Africa, tribal, Caribbean)	Postreligious

Sin's result	Guilt/separation	Shame	Fear/curse/bondage	Indifference
Solution in Jesus	Payment/ substitute	Honour restored, cleansed	Deliverance	Belonging with purpose
Image of salvation	Courtroom/ justice	Relationship/cleansing	Power/freedom	Coming home
Relationship with God	Judge who declares: Not guilty	Father who restores honour	Creator who protects and delivers	Family who welcomes you home

Table 2.2 Evangelism among four worldviews (37)

Guilt/Justice

"Concepts of guilt, justice, punishment, judgement, and personal responsibility point toward a guilt/justice worldview" (43). Those outside the faith think the Church and Bible exist to condemn people. Relevant values for presenting the gospel to those who hold this worldview include: "First, the audience would hold a strong notion of individual responsibility and see the decision to follow Christ as a personal choice. Second, the audience would have a strong sense of justice that incorporates clear values of right and wrong" (45).

There are two images of salvation in this worldview. First, salvation is atonement of guilt: God's declaration that humans are not guilty of sin because they are credited with the righteousness of Christ. Second, Salvation is a covenant relationship: humans are to have covenant relationship with God. However, a major problem worth noting is that a guilt/justice worldview is no longer relevant to younger generations. In essence, the goal of evangelism within a guilt/justice worldview is, "Wrong need to be righted, guilt needs to be atoned for, and individuals need to be held accountable" (52).

Shame/Honour

The authors present a case study: Pedro came to church and sat by himself, drinking what was actually whisey from his water bottle. He came because of his wife. "The shame of failing financially, failing to provide for his family, and failing to control an addiction pressed him down like a weight on his shoulders" (56-57). The pastor came and sat beside him. Pedro felt accepted as the pastor put his arms around him. The pastor brought coffee for him; he felt honoured. That day, Pedro gave his life to Christ.

"The tendency of the church is to place guilt in the driver's seat with the assumption that it will control shame reactions" (57). Multiple worldviews are to be considered equally valid. "Christianity needs to be translated into a culture's worldview rather than impose on a culture. In this case, important questions include, how is God at work in this culture? And where is the Holy Spirit touching people's consciences in this culture?" (59).

Shame is an external control exerted by a group or community nd needs an audience, while guilt refers to an internal code that includes awareness and self-criticism.

Simon gives another example from his mission experience: Children used to get involved in petty theft. They were told it was wrong and that they should not do that, but the children did not heed. They were then told, "We will tell the neighbours you are a thief"; or, "When the neighbourhood finds out, no one will trust you." The children returned the stolen items. "Shame becomes a way to help understand cultural values and self-esteem in community" (61).

It is estimated that 70 to 80 percent of the global population holds a shame/honour dominant worldview. "In a shame/honour worldview coming to the Lord as a community is completely valid" (59). Evangelism is to invite to confer honour in a shame/honour worldview. In Genesis: God covered shame and restored honour. In the parable of Prodigal son: Christ accepts us and

restores our honour by including us in family of God. Restoring honour to the shamed is demonstration of compassion, love, and mercy.

"Not only was this worldview [shame/honour] prevalent around the globe, it was ascending in Western cultures, which had been dominated for centuries by the guilt/justice worldview" (67). One of the reasons is social media that gives a ready audience.

Fear/Power

An African proverb: A human being hides in the feathers of chicken. Traditionally, chickens are commonly used in situations requiring sacrifice to the ancestors or earth shrines for problems. If there are chickens in the home, we can "hide inside the feathers of the chicken." Moon in this conversation with a person from Africa understood the meaning of the verse that promises protection under God's wings (Psalms 91:4).

Spiritual power and the fear/power worldview have been called the forgotten dimension of cross-cultural mission and ministry. Either good power will be at work or evil power will fill the empty space, with no voids. Irenaeus (AD 130-202) was the first to construct a theology of atonement as victory at the Cross over the power of darkness. Ignatius mentioned salvation as escape from evil spirits. Origen mentioned that learned sorcerers could not cast out demons as easily, decisively, and quickly as the simple and uneducated believers could in the name of Lord Jesus Christ.

The authors emphasize, "Evangelism does not change a person's worldview (such as from fear/power to guilt/justice); rather it introduces Christ into the person's worldview to transform it. When Christ comes to those person's worldview, he replaces fear with love" (I John 4:18) (82). People having this worldview are in fear and then need power greater than themselves and outside themselves to bring freedom and healing.

Among people with a fear/power worldview, less than one percent reject a genuine offer to receive prayer. "Evangelism uses prayers of blessing or to break curses in these arenas of life, which is meaningful and impactful" (90). By not inviting the Holy Spirit into a person's life, we push them to another power source.

Indifference/Belonging with Purpose

Cain can be taken as a model under this category. Cain did not have signs of guilt, shame, or fear, but he complained about his punishment. In more recent history, secularization emerged with science, industrialization, the market economy, and the increasing dominance of technology. Post modernism suspects truth and challenges linear, scientific logic. "Paradoxically, this indifference to religion has led to a hunger for purpose and community" (95). Viktor Frankl termed this indifference as an "existential vacuum." Postmoderns seek community, significance, and transcendence. Postmoderns eventually could come to Christ by: 1) experiencing compelling community, 2) making a difference through service or leadership, and 3) receiving mentoring (including pastoral care and accountability) or leadership development. They need a sense of belonging and purpose.

Holistic Evangelism

The authors emphasize the importance and need for holistic evangelism. Moon gives the following example from his mission experience: "By digging a sanitary well in the village, it opened the hearts of the Kunkwa people to the gospel" (117). The Lord Jesus's reading from Isaiah implies, first, that God desires to restore our relationship with him so we can experience his favour. Second, our relationship with others is restored by breaking chains. Third, our

relationship with creation is restored (Luke 4). “Evangelism in every worldview benefits when deeds are added to proclamation” (120). There are four stages of holistic mission: 1) Relief, 2) Recovery, 3) Development, and 4) Sustainability.

Local Learning Preferences

The authors also bring to focus the different kinds of learning. They compare them with computer operating systems, specifically noting literate cultures and oral learning cultures. “A culture’s operating system is not visible at first, but it is always operating in the background” (137).

Characteristics of oral learners are described using the acronym CHIMES: 1) Communal, 2) Holistic, 3) Images, 4) Mnemonics, 5) Experiential, and 6) Sensory. “While print cultures tend to use philosophy as a dance partner to reason through and express systematic theology, oral cultures often prefer the witty application of local proverbs for contextual theology” (143). Stories, proverbs, songs, symbols, rituals, and drama are important for oral learners.

“Digital media has created a learning preference shift for many people away from print toward oral learning and has been labeled digital-oral learning” (149). The era of the printing press is called the “Gutenberg parenthesis” as oral learning stopped with the print era and has restarted again in the Internet era.

Present Trends and Influencers

The authors discuss current trends in the last chapter. They also provide a list of characteristics for intercultural evangelists: 1) Higher emphasis on people, less on tasks; 2) Ability not to criticize the host people; 3) Tolerance of ambiguity; 4) Flexibility: open to culture learning; 5) Empathy; 6) Openness; 7) High cognitive complexity; 8) Good personal relationship skills; 9) Maintain a sense of personal control; 10) Innovativeness; 11) Proper self-esteem; 12) Perseverance; and, 13) Capacity to personalize one’s knowledge and perceptions.

Insightful Book

This book is an insightful book for all Christians who love to be involved in evangelism. It is a helpful tool for those who interact with people of different nationalities, languages, and cultures. In today’s globalized and digitalized world, all Christians interact with people from different continents. The missional insights offered in *Effective Intercultural Evangelism: Good News in a Diverse World* will help each one to choose appropriate methods to share the gospel with others.