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Theme: Mission Practice Past and Present

The Relevance of Newbigin to Mission and Evangelism in Chile:

Preparing now for the "Nones" of the Future

Jeff Stevenson

Lesslie Newbigin left the UK in 1936 to serve as a missionary in India. When he returned "home" 35 years later, he was struck not only by the decline in attendance and vitality of the church, but also the extent to which ideological pluralism had overtaken Christianity as the reigning "plausibility structure,"[1] that is, a way of seeing the world that not only "makes sense" to people, but which is supported and often promoted by the members of any given society and its institutions as an accepted, if not preferred, way of ordering life, making personal decisions, etc.

I first went to Chile as a missionary in 1991 and stayed until 1995. I returned again to live and minister in Chile in 2007 in a tent-making capacity and lived there uninterruptedly until 2016. The societal changes I observed, both upon my return in 2007 and progressively thereafter, were nothing short of breathtaking. In short, I have increasingly come to compare the cultural and ideological context that Newbigin returned to in the UK to that of Chile, where "a paganism born out of the rejection of Christianity" would seem to reign and which is therefore "far tougher and more resistant

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Word from the Editor

The theme of this issue is "Mission Practice: Past and Present" with five articles selected from the presentation of EMS regional and national conferences, therefore, jury-reviewed high quality papers, along with two book reviews. The same is true of the last issue of *OB*.

This is part of the plan of EMS leadership for *OB*, i.e. moving in the direction of upgrading *OB* to become a scholarly publication of Evangelical Missiological Society and with an evangelical voice speaking to various issues of contemporary Christian practice.

By the way, this is my last time writing you this editorial note for a new editor will be elected at the 2018 national conference.

It is in good order to recognize the contributions of two people in the production of *OB*: Dona Diehl in artistic layout and Fred Lewis in the "book review" section.

—Enoch Wan, Editor of the *Occasional Bulletin*

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to the gospel than the pre-Christian paganisms with which foreign missionaries have been in contact during the past 200 years."[2] It is clearly a more challenging environment for gospel ministry compared to that I first encountered in 1991. What is more, in terms of the variety of secularism that Chile is headed towards, a relevant empirical question is if it will resemble that of historically "religious America" or "secular Europe."[3] I posit that the sociological data suggest the latter, and therefore Newbigin's thought regarding mission in post-Christian contexts is worthy of consideration as I and others continue to minister in Chile in the 21st century.

In what follows I will provide a summary of the relevant sociological changes that Chile has experienced in recent history emphasizing the rapidity with which they have taken place. I will focus on self-reporting data for religious adherence as well as personal behavior patterns that the Roman Catholic Church in Chile in particular has aggressively fought against. To complement this analysis, I will include economic data to demonstrate just how much Chile has experienced an increase in material prosperity, again over a comparatively short period of time, as issues of economic growth due to modernity, openness to world markets and the lifestyles and worldviews associated with globalization regularly factor into discussions of secularization.

From the Desk of EMS President

In *Invitation to World Missions* (2010), Timothy Tennent invites the church on mission to a Selah moment—a period of pause and reflection about mission thought and practice. Missiologists and mission practitioners have the opportunity (if they take it) to be both historians and theologians of mission. Through historical inquiry, we insist on gaining an honest and accurate view of the past. By doing theology, we evaluate mission practice and thought from a biblical perspective. This Selah exercise may prove to be discouraging and even frustrating for the visionary 21st century mission leader, but in the long view of Christian mission, it remains necessary. In this edition of the *Occasional Bulletin*, our authors labor as historians and theologians with an eye toward effective mission service in the 21st century. Enjoy the discussion.

Edward L. Smither, PhD
President, Evangelical Missiological Society

After this introduction to the unique character of Chilean society in 2017, I will proceed to discuss several key aspects of Newbigin's thought as it relates to gospel ministry in a post-Christian context, and in particular the role of the local church and its ordained clergy, its institutions of theological education as well as Newbigin's understanding of the strategic role of a theologically-informed laity (all related to what Newbigin refers to as the "declericalizing of theology") in fulfilling the church's mission in this new ideological context. Finally, I will address Newbigin's vision of how Christians should be involved in the public sphere rather than retreat from it as part and parcel of Christian mission in post-Christian contexts, as well as his doctrine of election as it relates to mission and to engagement with non-Christian religious others.

Newbigin himself stated that the agenda behind reaching the West again with a contextualized gospel was a task involving decades rather than years. In the same way, in this paper and what I hope will be subsequent contributions as well, I am ultimately concerned with partnering with the Chilean church as they face what promise to be challenging times for gospel witness in the decades ahead.

Sociological Changes in Chile

Divorce was legalized in Chile only in 2004 and this after nine years of intense debate in Congress, causing some outside observers to refer to Chile at the time as "the most conservative country in Latin America."[4] Until then, it was the only country in the Americas, and one of very few in the world, where divorce was illegal. Importantly, the Roman Catholic Church was seen as the main force of resistance against legalizing divorce, in a context where 73% of Chileans were in favor of making divorce legal.

Same-sex civil unions were made legal in Chile in 2015. At present, Chilean president Michelle Bachelet has pledged to introduce a marriage equality bill in the Chilean Congress during the first half of 2017 that would legalize same-sex marriage in Chile, about which she is reported as saying that this legal change represents, "not only a demand of the international justice system, but a legitimate demand of Chilean society."[5] If passed, Chile will become the sixth Latin American country to have legalized same-sex marriage in addition to Argentina, Brazil, Colombia, Mexico, and Uruguay.

Chile is one of six countries in the world where abortion for any reason is punishable by law (of these, apart from Malta and the Vatican, three are also Latin American countries, namely, the Dominican Republic, El Salvador, and Nicaragua). That said, legislation legalizing abortion if 1) the mother's health is at risk, 2) the fetus will not survive pregnancy, or 3) in the case of rape, has passed the lower house of the Chilean legislation and is pending approval in the Senate. Again, the president is reported as saying, "I believe that women should have legally the possibility of making their own choices. In this country until now this is criminalized—if you interrupt your pregnancy, you will go to jail. And I believe this is not fair."[6] Opinion polls would suggest that 70% of the Chilean populace share her views.

Chile is also somewhat exceptional in macroeconomic terms in comparison to other Latin American countries. In terms of GDP per capita, it leads other Latin America countries by a wide margin. GDP per capita in terms of constant 2000 dollars stood at $14,626.20 USD in 2015, followed by Brazil at $11,159.25 USD, Argentina at $10,514.59 USD and the Latin America and Caribbean region as a whole at $9,399.11 on average. Importantly, in 1991 when I first arrived to Chile its GDP per capita in terms of constant 2000 dollars stood at $6,105.50 USD, only slightly above the Latin American average for the same year of $5,955.65 USD. In summary, more than any other Latin American country in the last 25 years, Chile has experienced unparalleled economic growth, more than doubling its GDP per capita in real terms, so much so that many referred to Chile as the first Latin American "tiger," comparing its own record growth with Asian growth economies such as Taiwan and South Korea.

Pluralism and Religious Adherence in Chile

An increase in ideological pluralism in any given society is also often accompanied by increased numbers of individuals claiming no religious affiliation at all, the so-called NONE's, as well as defections from historically institutional religions. In the case of the United States, this has been well-documented[7] and the speed with which this is taking place is again remarkable, with the Pew Research Center, for example, reporting in 2012 that 20% of the U.S. population (and importantly, a third of adults under 30), personally identify with no particular religion, and this increased percentage increased from 15% in just five years, that is, one percent per year.[8]

In terms of religious affiliation, Latin America is still predominantly nominally Roman Catholic as measured by self-reporting data. This is no longer the case for two countries, to note Nicaragua and Costa Rica, which in the period between 1995 and 2013 experienced a 30% and 29% reduction in those self-reporting as Roman Catholic from 77% and 76% respectively to 47% in 2013. In Chile, while still predominantly nominally Roman Catholic, those self-reporting as such fell from 74% in 1995 to 57% in 2013, a decline of 17% over this 18-year period. This trend shows no signs of abating. What is more, Latinobarómetro, a private non-profit organization responsible for carrying out demographic surveys on the Latin American region and distributing the data, reports that of all the countries in Latin America, only Uruguay and Chile give clear evidence of being in a marked trend towards secularization.[9]

In the same way that Newbigin once asked, "Can the West be converted?" in 2017 it would seem like a similar question is called for in the case of Chile. Given the as-

sociation in many Chileans' minds of the Roman Catholic Church and ongoing fights against policy changes that a large majority of Chileans support, significant conversions to historical institutionalized forms of Roman Catholicism seem unlikely. That data on the Joshua Project website claim that only 24,000 or 0.1% of the population of Chile remains "unreached," given the sociological data just presented, these figures are highly suspect, especially if we include any evidence of whole-life discipleship amongst the 87.1% of those professing to be Christians according to the same website.

Can Chile Be (Re)converted?

So, the question remains, "Can Chile be (re)converted?" and if so, how? For Newbigin and the context of his native UK, the former was the number one question that occupied his thought.[10] Chile provides an extremely interesting case study for missiology as it is part of the majority world where conversions to evangelical Christianity are reported to be occurring in record numbers. In "Can the West be Converted?" Newbigin makes explicit reference to the "great areas of Asia and Africa (where) the church is growing, often growing rapidly"[11] and contrasts these places with "the lands which were once called Christendom" where Christianity is in decline. While Newbigin's UK and other Western European societies might rightly be described as "the heartland of secularization,"[12] Chile gives evidence that the process of secularization is alive and well in the majority world as well.

That said, as explained previously, Chile is also unique in several ways, and it would appear to be the case that Christianity has ceased its numerical growth and is potentially now in a process of decline. Chile is in many ways a very modern Latin American society, and arguably the Latin American country that has been most subject to typical processes of modernization and this in a comparatively short period of time. This being the case, does Chile provide further evidence that modernization inevitably leads to the eventual disappearance of religious beliefs? Newbigin concluded, "Surely there can be no more crucial question for the world mission of the church."[13]

What Newbigin concluded was that rather than continue to operate with the ways of doing Christian ministry in a context of Christendom, Christians would increasingly have to think of themselves as missionaries, albeit to their own cultures. Newbigin would surely have agreed as evidenced by his own life. As Shenk says of Newbigin in this regard:

> Essential to effective communication and relationship is informed understanding of the culture of the other. This was a lesson he learned in a profound way when he went to India and threw himself into learning the challenging Tamil language and studying Indian history, culture, and religion so that he might be an effective Christian servant in that land.[14]

In this context, for those preparing for gospel ministry, serious study of contextualization becomes non-negotiable. As candidates for ministry come forth who themselves were raised in Christian families who resemble a by-gone age of Christendom, these will need to complement their traditional curriculum of theological studies with studies from the social sciences, with anthropology arguably taking first place among these. In summary, to the extent that anyone engaged in gospel ministry is unfamiliar with the worldview of the "natives" he is trying to reach, including those natives born in the same country as himself, he will need to "learn" his native culture as seen through the eyes of those who do not share his Christian worldview.

Newbigin lists several "signs of disintegration" the post-Christendom secular societies tend to evidence, namely, "the loss of faith in science, the skepticism about our ability to solve our problems, the disappearance of belief in progress, and *the widespread phenomena of anomie, boredom, and the sense of meaninglessness*."[15] It is the last of these phenomena that I believe increasingly characterizes modern Chilean society. At 17.5% of the entire population affected, the World Health Organization (WHO) recently declared Chile to be the most depression-prone country in the world and one of two nations (the other is South Korea), where infant and adolescent suicide rates continue to increase every year instead of decreasing.[16] Chileans themselves have begun to ask themselves the question, "Why is Chile the most depressed country in the world given its supposed comparative 'wealth'?" To note, positioned in second place after Canada, Chile outranks even the United States (ranked third) in the Americas regional rankings of economic freedom as measured by The Heritage Foundation's 2017 Index of Economic Freedom.[17] What Chile is facing is a crisis of plausibility structure of sorts. Namely, many Chileans were taught to associate economic growth with true well-being. The neoliberal capitalist system that facilitated economic growth has come at great personal cost. Much of this apparent increase

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in material increase is also a fiction when one considers the fact that the majority of Chilean households finance their consumer lifestyles by means of consumer credit.[18] Shenk's description of Newbigin's students at Glasgow University could be equally applied to many, if not most Chileans in the 21st century: "secularized and skeptical, distrustful of religion and disillusioned with the church, searching for meaning but unsure where to find it."[19]

Newbigin and the Declericalization of Theology

Chile, and especially Santiago, has become a society where ideological pluralism is approved and increasingly celebrated. In this context, evangelical Christianity will increasingly be seen as a life-style option for those interested, and as the process of secularization in Chile accelerates, evangelism will be less a process of calling people back to their Christian roots than introducing them to a faith that has largely become a thing of the past in practice. We should begin to see more and more cases of evangelical nominalism, especially amongst the children born to evangelical parents, but who do not embrace their parents' faith.

In Newbigin's own case, by the time he had finished school he had come to the clear conclusion that he did not share his parents' Christian faith. However, while at university he relates a clear vision of the cross "spanning the space between heaven and earth, between ideals and present realities, and with arms that embraced the whole world."[20] Herein we surmise that Newbigin understood Christ's redemptive work to be efficacious for the entirety of humanity, that is, "the whole world." This universalist tendency in terms of the efficacy of Christ's atonement no doubt influenced his positive views of ecumenicity as well. Newbigin is less than traditional in his own phenomenological epistemics. In addition to the aforementioned vision of the cross, Newbigin goes on to relate his own sense of call to ordained ministry as "a kind of transfiguration experience," wherein he felt a clear call to ordained ministry. He says that he had received divine orders that he could not escape. It is important in discussing Newbigin's views on the declericalization of theology that he did not argue for the elimination of ordained Chile.

Ideological pluralism and concomitant views regarding religious relativism are held by many in post-Christian societies as deontologically normative and essential for life in a free society. In this context, Newbigin argues that the nature and role of the church's mission, and by extension its clergy, will need to be revisited and adapted to this reality. As explained in the introduction to Newbigin's *The Gospel in a Pluralist Society* (1989) by Christopher Duraisingh, then director of the WCC Commission on World Missions and Evangelism, Newbigin, rather than give ground to pluralism as dogma, calls his readers to confidence in the gospel, confident affirmation of the truth claims of Christianity, and renewed missionary commitment. Additionally, in Newbigin's vision, local missionary congregations, "the hermeneutic of the gospel," are key in this engagement. Again, while not seeking to do away with the ordained clergy, Newbigin strongly emphasizes "the urgent need to equip ministers whose primary task will be the enabling of grass-roots participation in mission."[21]

I am particularly interested in what Newbigin had to say about the role of the ordained clergy and theological education in particular in societies characterized by post-Christendom pluralism and secularization. Newbigin does not call for an end to formal theological training in seminaries or as just mentioned, for an ordained clergy. However, he clearly emphases that in Christ, every Christian is called to exercise the ministry of the priesthood in their daily lives and work. Regarding the same, Newbigin states:

> But this will not happen unless there is a ministerial priesthood which serves, nourishes, sustains, and guides this priestly work. This priestly people needs a ministering priesthood to sustain and nourish it. Men and women are not ordained to this ministerial priesthood in order to take priesthood away from the people but in order to nourish and sustain the priesthood of the people.[22]

While it is the case that traditional full-time options for theological study will, and should, continue to operate, Chile will need to increase opportunities for students who will remain in the workforce, during theological studies, and even thereafter. The latter would seek theological education in order to exercise their priesthood in the various professional arenas they form part of. Newbigin forcefully argues, "It will no longer do to accept the dichotomy between a public world of so-called 'facts' and a private world of so-called 'values.'"[23] It is at this point that I think a weekend-seminar on "faith and work," for example, while undeniably useful, will prove painfully, if not embarrassingly inadequate to engage in mission in the public sphere as Newbigin envisions this taking place, as those there employed will need to be more than salt and light, i.e., exercise an attractional ministry through their kind demeanor and good work ethic. Newbigin summarizes:

> We shall have to be bold enough to confront our public world with the reality of Jesus Christ, the word made flesh, the one in whom the eternal purpose of almighty God has been publicly set forth in the midst of our human history, and therefore to affirm that no facts are truly understood except in the light of him through whom and for whom they exist. We shall have to face, as the early church faced, an encounter with the public world, the worlds of politics and economics, and the world of science which is its heart. It will not do to accept a peaceful coexistence between science and theology on the basis that they are simply two ways of looking at the same thing—one appropriate for the private sector and one for the public. We have to insist that the question, "What is really true?" is asked and answered.[24]

There are indeed examples of what bricks-and-mortar theological education might look like wherein a significant subsection of its students were engaging in theological studies in order to exercise priesthood in the public sphere. The example that I am most familiar with is that of the Houston campus of Reformed Theological Seminary (RTS). Last year RTS Houston had some 50 students actively enrolled. All of the student body, 100%, are part-time students, even though the seminary offers and teaches the curriculum in such a way that a full-time student can get every class that he/she needs for the Master of Arts in Biblical Studies (MABS) in two years of taking a full-time course load (that said, in six years they have not seen any "full time student" come in and work to graduate with their 66 semester credit hours complete in two years). About half of the students at RTS Houston are involved in bi-vocational church ministry. The other half are all also bi-vocational, but in non-Christian ministry focused occupations. 100% are actively involved in their local church. Approximately 75% of the active student body is moving towards some kind of future active vocational church ministry, leaving 25% who are not.

The Gospel in Public Life

The great mass of evangelical Christianity in Chile has historically been made up of working-class people, most of whom never went to university. These Christians were never involved in the public sphere in any meaningful way as they represented the lowest rungs of a highly class-stratified society and lacked both access to the networks and educational background that would have allowed them to do so.

This, however, could be changing. A fair number of the children born to evangelical parents have now graduated from the most prestigious Chilean universities such as the Universidad de Chile or the Universidad Católica. Assuming their Christian faith remained intact throughout their university studies (an extremely interesting and important empirical question that should be addressed), these graduates most likely represent the first generation of evangelical Christians who might arguably be able to stand on their own in the public sphere. The question is, are they in any way prepared to do so?

My tentative answer to this is that they are not for the following reasons. If they continue to be a part of the local churches they grew up in, it is safe to assume, even though they have gone on to acquire university-level qualifications, that many of their pastors have done so as well is highly doubtable. In this context, it is equally doubtable that these university graduates will have acquired any sort of theological education that has prepared them to take up any sort of stand in the public sphere. Again, as Newbigin makes clear, "the affirmation that the truth revealed in the gospel ought to govern public life is offensive."[25] They stand a fair chance of being "eaten alive" in defending their positions unless they have been trained and have had practice in doing so.

Behavioral norms have changed in Chile, and especially in terms of the judgments levied on behaviors and/or lifestyles previously looked down upon. Ultimate truth claims will be increasingly relativized, and as just mentioned, seen as offensive when applied to public life. While not necessarily coercive, much public evangelism in Chile has been offensive, not because of the gospel message itself, but because it has largely involved open-air preaching of the fire and brimstone variety, and was focused on issues of personal morality, rather than what the purpose of the cross is for humanity.

Regarding purpose, Newbigin points out that the predominating modern scientific worldview has greatly influenced the emergence of ideological pluralism. Part of this process involves the elimination of questions of purpose, or *telos*, for those of the "facts" of cause and effect. In post-Christian Western societies, a move towards ideological pluralism is therefore often accompanied by calls for the claims of Christianity regarding personal morality as well as any overt reference to Christian doctrine as revealed in the Bible to be removed, if not prohibited, from the public arena. In this context, religion is privatized and deemed inappropriate for the public sphere.

In practice, many evangelical Christians mistakenly understood their role
IN ENGAGING ISSUES RELATED TO IDEOLOGICAL PLURALISM
to be that of shouting biblical truths in the public sphere.

According to Newbigin, to be willing to "publish" the good news of the gospel, "inviting all people to consider and accept them" is the test of real belief. In practice, many evangelical Christians have mistakenly understood their role in engaging issues related to ideological pluralism to be that of shouting biblical truths in the public sphere. As I dealt with previously, the great majority of evangelical Christians in Chile are extremely poorly prepared theologically to engage social issues with a biblical/Christian worldview in an intellectually coherent and irenic fashion. This inevitably leads to more vociferous evangelicals seen as nothing more

than angry, contentious, Bible-bashers in a cultural context where reference to the Bible as authoritative is rejected as an implausible epistemological source.

It is understandable that evangelical Christians in Chile are upset with the sociological changes taking place in Chilean society. Newbigin's thought is useful in that it helps us realize that somehow in God's providence he allows certain societies to turn their backs on biblical truths that were once accepted as normative, especially as these relate to issues of personal morality. While recognizing that widespread society support for certain behavior norms will increasingly be a thing of the past, Newbigin simply reminds us that the church is always to be a missionary church, and therefore, the gospel must be contextualized, and importantly, embodied anew. He writes, "Contextualization directs attention to the actual context (emphasis added), shaped by the past and open to the future, in which the gospel has to be embodied now." He adds, "why is it that we have a plethora of missionary studies on the contextualization of the gospel in all the cultures of the world from China to Peru, but nothing comparable directed to the culture which we call 'the modern world'?"[26]

As it relates again to theological education in Chile, an obvious conclusion based on this new reality would be to try to include coursework in contextualization, cross-cultural missiology, and ideally, anthropology as well. Billy Graham, in his well-known 1986 interview with *Parade* magazine, stated that looking back on his ministry at age 68 that he wished he had gotten a Ph.D. in anthropology "to understand the race situation in this country better."[27] Now, if someone like Billy Graham can attest at the end of his ministry that having spent more time studying anthropology would have led to greater ministry fruitfulness, then we really ought to give Graham's and Newbigin's assertions that effective gospel ministry in the public sphere in both modern and post-Christian contexts can benefit from the inclusion of subjects like contextualization and other social sciences offerings in the theological education curriculum.

In Graham's case, it was issues surrounding race. In the case of Chile, people need to be trained to think theologically about all the sociological phenomena addressed in this paper, and all the other as yet undefined ideological challenges that Chilean Christians will inevitably face, especially as biblical Christianity becomes less and less of an accepted plausibility structure. As claims in reference to personal ethics based on Christianity can be taken for granted less and less (and trends would seem to indicate that this could be at a rate of 1% per year at a minimum across Chilean society), acceptance of these claims by the majority population will not, as Newbigin states, be "taken for granted without argument," pluralism itself will increasingly become the generally acknowledged plausibility structure, "dissent from which is heresy."[28] It will therefore behoove Christians to live as ideological heretics,[29] whose overarching telos, the "why" behind their lifestyles and convictions can only be the glory of God in Christ. I personally believe that coherent, well-argued calls to consider issues of *telos* for humanity hold great potential for witness and evangelism in Chile, as many Chileans are painfully aware that modernity for them has produced "an austere world in which human hopes, desires, and purposes have no place."[30]

On the other hand, Newbigin explains how the ideology of pluralism tends to lead to the "domestication" of Christianity as it loses credibility as a plausibility structure. Christianity as "something authoritatively given" gives way to a "reasonable Christianity" that offends none, and wherein, especially in the case of the UK, mission, with its associations with empire and colonialism are seen as an embarrassment of the past. However, Newbigin argues that in engaging in dialogue in the public sphere, we dare not give up preaching, and what is more, while offensive to many, also argues that "the truth revealed in the gospel ought to govern public life."[31] That said, Newbigin is nuanced in his understanding of how our understanding of Christian truth claims should govern our encounter with non-believing others. He states:

> When Christians affirm, as they do, that Jesus is the way, the true and living way by whom we come to the Father (John 16:4), they are not claiming to know everything. They are claiming to be on the way, and inviting others to join them as they press forward toward the fullness of the truth.[32]

In the context of engaging the public sphere, Newbigin also makes reference to the spiritual warfare involved and sees evil spiritual powers as *real* entities. However, Satan's power, while very real, is an usurped power. According to Newbigin, following Jesus requires that we "challenge and unmask the powers of evil."[33] This has concrete implications for a Christian voice in the public sphere, which as Newbigin points out, will not always, if ever, be well-received as "it

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THE "DOMESTICATION" OF CHRISTIANITY
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is not easy to challenge the reigning plausibility structure."[34] Again, the cultural clashes that come about when ideological pluralism gains ground in the public sphere in large part have to do with telos, or the ends sought after. In this context, an arguably anti-Christian paganism must be met with a confident solution to "turn to God from idols to serve the living and true God" (1 Thess. 1:9). That call, as has been true historically as well, will be met with resistance. In fact, Newbigin argues that a loss of confidence in the gospel message in the face of ideologies hostile to Christianity is at the core of the church's losing its relevance and prophetic voice in the public arena, which as Newbigin states is dominated by "ruling spirits" (Col. 2:15), *stoicheia*, which Christ has ultimately disarmed, and which Christians therefore need to speak against.

Newbigin posits as right and proper questions and the question underlying the *telos* of Christian's engaging the public arena, "How shall God be glorified?" as well as "How shall his amazing grace be known and celebrated and adored?" Newbigin summarizes his position regarding the proper Christian view of the ideologically other and informed encounter with the same by saying:

> The essential contribution of the Christian to the dialogue will simply be the telling of the story, the story of Jesus, the story of the Bible. The story is itself, as Paul says, the power of God for salvation. The Christian must tell it, not because she lacks any respect for the many excellencies of her companions—many of whom may be better, more godly, more worthy of respect than she is. She tells it simply as one who has been chosen and called by God to be part of the company which is entrusted with the story. It is not her business to convert the others. She will indeed—out of love for them—long that they may come to share the joy that she knows and pray that they may indeed do so. But it is only the Holy Spirit of God who can so touch the hearts and consciences of the others that they are brought to accept the story as true and put their trust in Jesus. This will always be a mysterious work of the Spirit, often in ways which no third party will ever understand. The Christian will pray that it may be so, and she will seek faithfully both to tell the story and—as part of a Christian congregation—so conduct her life as to embody the truth of the story. But she will not imagine that it is her responsibility to insure that the other is persuaded. That is in God's hands.[35]

Newbigin's Theology of Election

In this final section I will explore Lesslie Newbigin's theology of election, which is also very much related to his missiology. While I don't personally agree that election has primarily to do as per Newbigin with mission, I will nonetheless attempt to make use of Newbigin's theology of election within what I do consider to be valid applications of the same to missiology.

In some of the more thought-provoking chapters of *The Gospel in a Pluralist Society*, Newbigin argues for "the logic of election," but in so doing adds a theological twist of his own, which entails a redefinition of election vis-à-vis traditional Reformed understandings of the same as laid out, for example, in the historical Reformed Confessions. In essence, Newbigin understands Christian election to be that of being chosen not, as Newbigin says, "for themselves, not to be the exclusive beneficiaries of God's saving work, but to be the bearers of the secret of his saving work for the sake of all."[36] In so doing, he clearly distances himself from the historic Reformed doctrine of limited atonement (also known as definite atonement or particular redemption). In this context, the Bible is to be read as universal history, but which relates a story with a point that finds its interpretative center and key in "the incarnation of the Word, the life, ministry, death, and resurrection of Jesus."[37] Christ, therefore is, as Newbigin states, "the clue to history."[38] The question for the Christian, then, becomes one of determining his or her role in this history.

Newbigin also engages in another thought-provoking exercise of explaining "the logic of mission." He argues that at no point in the Pauline epistles do we find Paul telling his readers that they have an obligation to participate in proclamation and mission. As Newbigin states:

> The news that the rejected and crucified Jesus is alive is something that cannot possibly be suppressed. It must be told…there is something present, a new reality, which calls for explanation and so prompts the question to which the preaching of the gospel is the answer.[39]

In this context, "to be baptized is to be incorporated into the dying of Jesus so as to become a participant in his risen life, and so to share in his going on mission to the world. It is to be baptized into his mission."[40] In Chile, and in Pentecostal circles in particular, gospel proclamation has been almost exclusively centered on individual soteriology. Regarding this soteriological emphasis and "the saving, or the failure to save, individual souls from perdition," Newbigin states, "clearly it cannot be left out of the picture, but I do not find that in the New Testament it occupies the center."[41] As mentioned earlier, according to Newbigin, to be willing to "publish" the good news of the gospel, "inviting all people to consider and accept them" is the test of real belief, and the Christian's role in God's salvific plans.

Relatedly, perhaps more than any other Latin American country, Chile is experiencing unprecedented immigration not only from surrounding Latin American countries, but other countries as well, including significant numbers of immigrants from Spain. In 2014, La Segunda newspaper reported that immigration to Chile had increased by 78.5% in eight years.[42] Much of this immigration is economically motivated. Should Chile's economy continue to grow, Chile could become increasingly attractive to immigrants from non-Western societies as well, who will inevitably add their ethnic and religious pluralism to the mix of an increasingly heterogeneous society. While perhaps less relevant to the missional situation of Chile in 2017, theological education

in Chile needs to address issues of religious pluralism as well.

Regarding the non-Christian religions, culture(s), and contextualization, Newbigin rejects religious pluralism as dogma and therefore the pluralist position of Hick,[43] as well as the inclusivist position of Rahner's "anonymous Christian."[44] That said, Newbigin cannot rightly be called an exclusivist, that is those who hold the view that, in his own words, "all who do not accept Jesus as Lord are eternally lost." He states, "I confess that I am astounded at the arrogance of theologians who seem to think that we are authorized, in our capacity as Christians, to inform the rest of the world about who is to be vindicated and who is to be condemned at the last judgment."[45] Regarding a strict exclusivist view, Newbigin states, "If it were true, then it would be not only permissible but obligatory to use any means available, all the modern techniques of brainwashing included, to rescue others from this appalling fate."[46] In summary, Newbigin believes that the question, "Who can be saved?" is "the wrong question because it is a question to which God alone has the right to give the answer."[47]

As mentioned earlier, Newbigin posits as right and proper questions, "How shall God be glorified?" as well as "How shall his amazing grace be known and celebrated and adored?" Burrows summarizes well Newbigin's thought on soteriological issues and by extension, the primary task of disciples of Christ in pluralist societies:

> Newbigin knew that the church and the Christian movement it represents are founded in the notion that the world is God's and that Jesus reveals its meaning, shape, and destiny. Faith involves a basic orientation toward history as the manifestation of God. And the Christian vocation in that context is not primarily concerned with the mere "salvation" of its individual members but with its mission in the world, a mission based on a truth that seems foolish to those wise in the way of the world.[48]

Newbigin in many ways will be an enigma to Chilean Christians seeking in him to find help in ministering to a potentially increasingly post-Christian Chile, and I suspect that it is Newbigin's theology of election that they will struggle with most. That said, some will struggle with the notion of "letting go" of the priesthood when this is defined strictly in terms of ordained clergy. Finally, Newbigin will challenge others who hold dear a "two kingdoms" theology, as Newbigin is clearly transformationalist. That said, there is enough in Newbigin that merits a reflective read, if nothing more out of respect for a life of faithful missionary service. There are plenty of lessons to be learned about how to do gospel ministry in a pluralist society, lessons which I truly hope my Chilean brothers and sisters will take to heart and put into practice.

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Learning to Listen: Cross-cultural Leadership Experiences of American Missionaries

David A. Sedlacek

The church youth were going to camp 500 miles away. It was to be a long drive through the desert, and Chris, a missionary and leader of the church, would drive the van. He was determined to leave on time. The plan was to leave at 5:00 AM. Chris had announced it clearly to the church. He would leave on time and take only as many children as he had seats in his van.

At 5:00 AM on the morning of the camp, the van was full. Marco, the local pastor who served with Chris, sat with him. Chris was ready to start the 500-mile drive through the desert:

And Pastor Marco says, "Oh brother Chris, just wait, there might be someone else coming."

And I said, "No, we've gotta go."

"Oh look, here's a kid. Praise God! Someone else is coming to camp." "OK, come on. Climb on in."

This kept going. And I ended up with 14 people in the van. We had seats for seven. We had 14 people in the van, we left an hour late. The van — it wasn't just the people; we had camping equipment. We had backpacks and sleeping bags and boom boxes and water. And it was just overwhelmingly crowded in my van.

And so I was angry, I was frustrated, you know. And I'm sitting there, praying "Dear God, no more kids. No more kids."

And Marco is up there, "Praise God, here comes another kid." Well so, who was right on this one?

Q: Did you express your anger and frustration or did you keep it . . .

A: No, I just kept it to myself . . . . At the time I was enduring. I didn't say anything negative . . . but I was angry.

Q: Why didn't you say anything negative?

A: Well, partly because I think he was right [laughter] . . . . He was thinking people are far more important than my van. And me, I'm thinking as a materialistic American, stewardship, "This van has got to last me another few more years." So that was . . . yeah, he valued people far, far more than I did.

The group arrived late to the camp, yet the camp was a success and they were able to bring all the youth that wanted to be there. Chris, who himself was raised by missionary parents in a Latin American culture, says, "So what I learned

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[is] that my desire for order, and protecting my physical assets, took second seat to their passion to get the kids up to the camp. So it was a humbling experience."

This is one of the stories elicited through my dissertation research at Fielding Graduate University (Sedlacek 2015). I explored the experience of American missionaries serving in leadership roles in non-American cultures. I wanted to know, What happens when leaders put themselves in a posture that allows them to be influenced by those they lead?

Just as North American theologians and missiologists have much to gain by listening to voices from the majority world, so do North American missionaries and mission leaders. It is therefore prudent to consider how to become good listeners. What does it take to learn from people whose culture is different than our own?

Leadership and Missiology

In missiological literature, there is minimal consideration of how American and other Western missionaries practice leadership among people of other cultures. While recognizing that leadership styles, roles, and behaviors should adapt to the cultures in which missionaries minister, little attention has been given to the meaning of leadership and the practice of leading in multicultural contexts (Hibbert and Hibbert 2014). How does one become an effective leader in a culture different than one's home culture? What are the characteristics of multicultural followership? When is it appropriate to accept a leadership role in the host culture?

Lingenfelter (2008) and Plueddeman (2009) provide two missiological approaches to intercultural leadership. Plueddeman synthesizes organizational leadership perspectives and insight from the cross-cultural leadership literature into a missiological framework. He recognizes the leader's role as a builder of harmony and the unique challenges to harmony that are present in multicultural teams. Lingenfelter focuses primarily on the relational aspects of leadership and situates them in a cross-cultural context. He frames the particular challenge of leadership in a multicultural context as a process of building a community of *trust* among people with diverse world views, values, and ways of relating to one another.

The most comprehensive consideration of team leadership in multicultural contexts is found in Hibbert and Hibbert (2014). They argue that multicultural teams require a broader and deeper level of leadership competency than monocultural teams. From a survey of missionary team leaders, they identify two sets of attributes for effective multicultural team leadership: character qualities and skill competencies (Hibbert 2010). Attitudinal and behavioral qualities such as trust, respect for others, and a quest for learning and understanding are prevalent motifs in these descriptions.

Beyond missiological studies, there is a robust and growing body of research on cross- cultural leadership. Most of the existing research focuses on identifying the effects of culture on the practice of leadership. Extensive quantitative studies have identified universal leadership behaviors that are effective across cultures (Hofstede and Hofstede 2005; House et al. 2004). However, there are few qualitative studies on intercultural leadership (Guthey and Jackson 2011) and there has been little attention given to the ways leaders are influenced by those they lead in multicultural contexts.

What is Leadership?

"Ask ten people to define leadership and you'll probably receive ten different answers. After more than five decades of observing leadership within my family and many years of developing my own leadership potential, I have come to this conclusion: Leadership is influence. That's it. Nothing more; nothing less" (Maxwell 1993, 1).

John Maxwell was neither the first nor the only one to define leadership as influence. The notion of leading as the act of influencing others is rooted in most of the definitions of leadership I have collected since I was a 24-year old seminary student taking "Dynamics of Leadership Development" from Howard Hendricks. Whether popular or academic, most definitions of leadership use verbs such *mobilizing, inducing, directing, coordinating, motivating, enabling, inspiring, focusing*, and *enhancing* to describe the role of the leader.

Although the predominant focus within leadership studies is upon the role of the leader and how that leader influences others, there is a consistent thread of scholarship that considers how leaders are influenced by the ones they lead. Servant leadership highlights the value of trust, humility, and acceptance in the leadership process. Authentic leadership emphasizes openness and transparency for the promotion of trust and understanding. Likewise, team leadership research demonstrates the centrality of openness, vulnerability, and trust in the leadership process. The global leadership literature emphasizes the need for leaders to understand others, build trust, and navigate cross-cultural relationships.

Authentic leadership emphasises
OPENNESS AND TRANSPARENCY
for the promotion of trust and understanding.

Contemporary scholarship in leadership studies makes the case more persistently and loudly than ever. Leadership is not a simple matter of what leaders do towards their followers. Leadership is multi-directional and multi-relational, complex, emergent, and contextual (Uhl-Bien 2006; Plowman and Duchon 2007; Avolio, Walumbwa and Weber 2009; Ladkin 2010). Leadership is a process that occurs in the midst of relationships. It is not a one-way process (leader to followers) or a two-way process (leader and follower), but an all-way process (between all members of a group or organization).

To fully understand leadership, we need to do more than focus upon the individual's role as a leader and how she or he influences others. We need to attend to how leaders are influenced by those around them. This is particularly true of intercultural leadership, where values, beliefs, and behavioral norms are profoundly different.

How Leaders Listen

Two concepts that address the question of how leaders make themselves open to the leadership of others are informative for cross-cultural leadership. Relational Transparency identifies vulnerability and communion as core pathways by which leaders open themselves to the influence of others (Ladkin and Taylor 2010). Cross-cultural servanthood discusses how openness, acceptance, and trust create a pathway for missionaries to become true servants of people of other cultures (Elmer 2006).

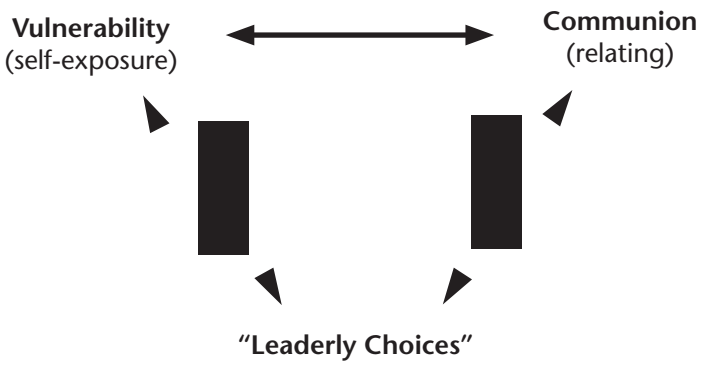
Relational Transparency. Ladkin and Taylor's (2010) theory of embodied authentic leadership describes how leaders develop the capacity for relational transparency. Drawing from Stanislavski's school of method acting, they draw an analogy between actors on a stage and leaders. Two key elements of this model are vulnerability and communion.

Vulnerability is illustrated by method actors who expose themselves on stage when they allow others to see them as they experience deep emotion. In a similar way, a leader becomes more fully engaged with and establishes trust with followers by exposing his or her true self to others.

Communion occurs on stage as actors attend to one another with openness and trust. In the same way, authentic leaders must be present with those around them by connecting with and letting themselves be influenced by others. "It is only when we are present and in communion that others experience us as being authentic" (Ladkin and Taylor 2010, 70).

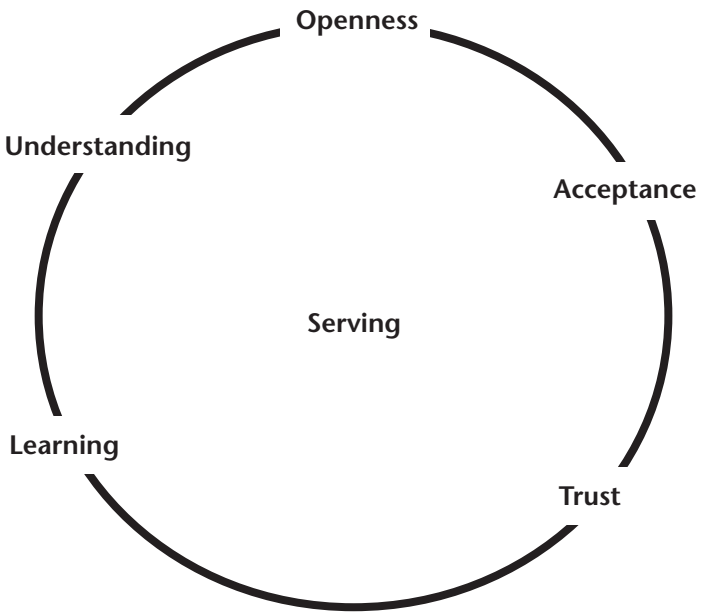
A leader practices relational transparency by establishing trust and mutual understanding through exposing one's true self to others (vulnerability) and through relating with others in a way that allows him or her to be influenced by them (communion).

Figure 1. Vulnerability and Communion Contribute to the Leadership Process



Cross-Cultural Servanthood. Elmer (2006) does not offer cross-cultural servanthood as a leadership theory. However, in describing a path for becoming an effective servant of people from a culture different than one's own, Elmer has identified some of the essential elements to cross-cultural leadership.

Figure 2. Cross-cultural Servanthood



Cross-cultural servanthood recognizes that the motivation to serve others is not a sufficient basis for effectively serving those of cultures different than our own. The desire to understand the other is a significant starting point though it is an insufficient basis for relating authentically with those of other cultures. Effective servanthood across cultures requires a posture of **openness** toward others that develops genuine **acceptance** and **trust**. From such a posture, we put ourselves in a position to learn from and understand others, and only then can we authentically serve people of

other cultures. Openness, acceptance, and trust are foundations upon which learning and true understanding can take place. Only with understanding of the other can I begin to meaningfully serve the other.

Overview of the Study

The dissertation (Sedlacek 2015) employed a phenomenological method of inquiry to develop a deeper understanding of the nature of intercultural leadership. Specifically, it attended to the experience of American Christian missionaries who lead in multicultural environments. The literature demonstrates that qualities such as openness, trust, and acceptance are important elements of the leadership process. This may be especially valid for leadership among people of other cultures. However, the way that we demonstrate openness, trust, and acceptance will vary from individual to individual, and from culture to culture.

Research Questions. In order to better understand the cross-cultural leadership process, this study explored the experience of evangelical American missionaries who practice leadership among fellow evangelical Christian leaders of other cultures. Two key research questions framed the approach:

1. How are these leaders influenced by those they lead?
2. How do these leaders change during the cross-cultural leadership process?

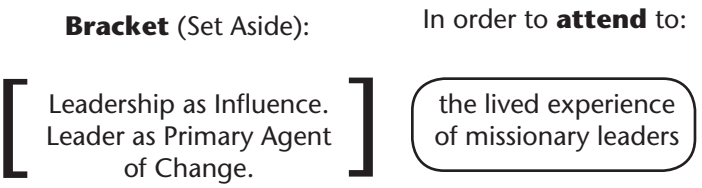
Participants. The eight participants were from four different evangelical mission organizations and included three women and five men between the ages of 45 and 65. Each had worked as a missionary for an evangelical mission organization for at least 20 years, and had served at least 15 years outside the United States. Each participant had served in a cross-cultural leadership role for at least 5 years, followed by increasing leadership responsibilities within their church, network, or organization. Two each served in Asia, Europe, Africa, and Latin America.

Phenomenological Method. The research design followed a phenomenological method of inquiry (van Manen 1997). Phenomenology is a field of inquiry oriented toward understanding the essence of phenomena as consciously experienced by humans. It "seeks to portray the essential, or necessary structures of phenomena, and to uncover the meaning of lived experience within the everyday lifeworld" (Rehorick and Bentz 2008, 3). Lived experiences are a lens through which a phenomenon is examined.

One means to engage in a phenomenological orientation is through *bracketing*, in which the researcher sets aside some facets of a situation in order to bring clarity to the essence of an object (See Figure 3).

Data Collection. Two rounds of in-depth interviews were conducted with each of these missionary leaders. The interviews were designed to encourage the research participants to identify critical incidents in their own experience of cross-cultural leadership, then to describe those

Figure 3. Phenomenological Bracketing



experiences. In accord with a phenomenological method of inquiry, questions were formulated in order to encourage descriptive responses with a minimum amount of influence that might lead the discussion into a preconceived direction. The researched avoided leading questions that seek effects, causes, conclusions, and the like.

The research design called for a set of two interviews with each of the eight participants. The first interview was 75-90 minutes long with a semi-structured format with open-ended questions. The protocol for this interview was as follows:

- Icebreaker: Please tell me something about yourself that I don't already know.
- Word of explanation: During this interview, please draw upon times in your cross- cultural ministry when you were engaged in leadership among colleagues of cultures different than your own.
- Primary Question 1: Identify a specific cross-cultural leadership experience when you felt a strong sense of satisfaction. Please tell me about it.
- Primary Question 2: Identify a specific cross-cultural leadership experience when you felt a strong sense of frustration. Please tell me about it.

For each of the primary questions, follow-up questions were used as appropriate to the two primary questions:

1. *What gave you satisfaction/frustration about this experience?*
2. *How did the reactions of your colleagues influence you?*
3. *What did you learn from your colleagues through this experience?*
4. *How did you change as a result of this experience?*
5. *What surprised you during this experience?*
6. *Is there anything you would do differently next time?*
7. *Can you tell me about any other experiences that gave you a sense of satisfaction/ frustration?*

The second interview was 45-60 minutes long, and was more flexible and did not follow a specific protocol. It provided an opportunity to pursue gaps that would be identified after reflection upon the initial round of interviews. Questions were asked to clarify responses from the first interview, or to explore experiences in more depth.

Four of the primary interviews were conducted in person

with audio recordings. The other four primary interviews and all eight of the follow-up interviews were conducted via Skype with audio and video recordings. The recordings were transcribed in full by the researcher.

Data Interpretation. Drawing upon the hermeneutical phenomenology of van Manen (1997), the interpretive process was designed to explore the phenomenon of intercultural leadership as it has been lived by particular individuals in specific contexts. Three interpretive steps were applied to the data: (a) analysis through an iterative process following van Manen's three-lens framework (holistic, selective, and detailed), (b) synthesis through the writing of descriptions of lived experiences of the phenomenon, and (c) integration of the findings with theory.

The first analytical iteration began with multiple readings of each of the primary interviews to gain an understanding of each text as a whole. After each text had been read at least three times, the researcher identified 26 distinct cases of cross-cultural leadership within all the interviews. The first iteration was completed with a detailed perspective that attended to specific phrases, sentences, and paragraphs that provide insight into the phenomenon of cross-cultural leadership. 124 nodes were identified and coded using NVivo data analysis software with descriptive phrases such as "accepting what you don't like," "appreciating their perspective," "being corrected," "feeling inadequate," and "learning about my weaknesses."

The second iteration began again with holistic readings of the 26 cases that describe experiences of cross-cultural leadership. Each of these was analyzed in order to select those that held significant potential for addressing the research questions. These cases were selected based on two criteria: pertinence to the research questions and depth of detail. The follow-up interview was a means to pursue further information in cases that appeared relevant but lacked detail. Of the 26 cases, 18 met the criteria and were selected for continued analysis.

Node Analysis: Acting, Being, and Learning. The second iteration continued with analysis of the 124 nodes classified in NVivo. Fifteen of these were isolated as redundant so that there were now 110 distinct nodes. Each node was then classified into one of three groups: Being, Acting, and Learning. The Being group includes attitudes, perspectives, feelings such as "aware of limitations" and "feeling inadequate." It also includes a passive reception of the attitudes and actions of others, such as "being criticized" and "being affirmed." The Acting group identifies specific actions taken by the leader, such as "saying no," "honoring," and "listening" and "making commitments." The Learning classification includes codes that pertain to something learned by the leader, such as "learning cultural norms" and "learning to say no," "recognizing their strengths," and "self-discovery."

Written Descriptions of Lived Experience

This inquiry pursued deep understanding of a phenomenon through attentiveness to the lived experience of individuals. In accord with this intent, the third iteration of interpretation was writing the descriptions of lived experience. The intent was to describe the experiences "as is," without placing them into predefined categories or arbitrary structures.

These written descriptions are the core findings of the research. A description was written for each of 18 experiences identified during the analytical iterations and is provided in the dissertation (Sedlacek 2015). For brevity, only four of the descriptions are provided here. One of these descriptions was placed at the beginning of this paper. Three more are provided next:

> I tell you there's nothing in the world more miserable
> **THAN TO SIT AT A FUNERAL WITH A MOTHER**
> crying over her dead baby.

"But Bina understood."

Amy has served in Sub-Saharan Africa for over 30 years. For much of this time, she was a Bible teacher. Amy taught pastors' wives in two different central African Bible schools. But she preferred to not teach alone. She looked for national women to join her as partners in the teaching ministry. She trained them, encouraged them, and shared responsibility to train the pastors' wives with these ladies.

In order to communicate with people in this western African nation, Amy learned not only French but also two local languages. She was highly motivated to speak with and to understand the people she served. But there were limits on what she could say, as she discovered through another experience that left a poignant memory.

Bina was Amy's teaching partner at a Bible school. But Amy and Bina did not just teach the Bible. They educated the pastors' wives in practical matters about life and family. During a series on health for the women, they teach new mothers how to cut the umbilical cord after the baby is born. They stress the importance of using a sterile blade. Ra-

zor blades are commonly available and not very expensive, so they ask the mothers to buy a new razor blade in advance for this purpose.

One of the women who attended these lessons was pregnant, and when she came to full term she delivered her baby. Bina and Amy went to visit the new mother. They brought a small baby shirt and a receiving blanket for the baby. While they talked, Amy asked what she used to cut the umbilical cord.

> "Oh, I don't know," she said, "I don't know. Just this knife here on the ground there." And I said, "You didn't use a new razor?"
>
> She shrugged.
>
> And I, you know, I began to get a little bit heated. I said, "We just taught the importance of using a clean razor!" Buying a new one, it's not expensive. And I began to explain this, how come it's important and getting a little edgy about it because I was disappointed that she had completely neglected what we had just taught.
>
> Bina put out her hand, her hand on my knee, just to calm me down. In other words, "We'll have to deal with this later, not now." So I backed right down. She was right. I backed down and I let it go.
>
> Within 5 days, the infant died from tetanus. It was a devastating experience: I tell you there's nothing in the world more miserable, I can't imagine, than to sit at a funeral with a mother crying over her dead baby. It is the most awful thing to hear her wailing and just completely consumed in her grief. The men were on one side of the compound, and of course we ladies were all gathered around this mother who was just completely undone. And there was that dead baby wrapped in a cloth in her arms. It just ripped the heart right out of me. Exactly what I had, what we could have expected is what happened.

Amy understood that there were some situations where she needed to boldly speak into the lives of the local women. There were other situations when she should stay quiet, and this was one of them. Bina and Christian women like her had a better understanding of the context and the best way to communicate what needed to be said.

> And, of course, I never did bring it up. But Bina understood. Bina understood everything that had happened. The fact that we had taught that so recently and the mother had not followed our directive, and voila! The consequences. Bina understood.

"I didn't want to accept that whole thing for a while."

Bill served for 20 years working with immigrants in Europe. He participated as a member and as a leader of teams in three different cities of Europe. Bill worked closely with other expatriate workers, with national believers of the host country, and with immigrants.

Jasmina was a member of an immigrant church that Bill and his wife and other missionary colleagues came to serve about 15 years ago. This woman was the first Christian in a family of several sisters who had immigrated to the same city. Several of the sisters also became Christians.

Bill told of an experience where Jasmina challenged his leadership. The missionary team led various activities for the emerging church. These include small group meetings like Bible studies as well as events for larger groups of people. The group grew to be about 40 people "of all sorts of stripes and colors." The missionaries tried to involve others in leadership activities, "so it wasn't always the missionaries up front." They sought to get people into roles such as leading the music, public speaking, leading the group in prayer, and coordinating meals.

At one of these events, Bill asked a man to do the public Bible reading. This man had learned to read by studying the Bible. He had an incredible ability to memorize Scripture. Bill says, "He knew thousands of verses of Scripture. He would just memorize, memorize, memorize, memorize."

This man also struggled with many personal challenges. He struggled with addiction to alcohol and was often in and out of rehabilitation. "His life was still kind of a train wreck. He often said things that provoked people. So he'd often get himself into heated arguments." It was difficult for him to maintain healthy relationships or to keep a job.

Bill met regularly with this man to pray and study the Bible together. They were working through his struggles with addiction and with maintaining healthy relationships. "And he really, really wanted to love Jesus. He really did, and he knew Scripture like crazy. And he had this amazing reading voice. When he did, it was like music, you know?" One day, Bill asked this man to do the public reading of Scripture. His task was to stand in front of the group and read a passage from the Bible. "And he did. It was wonderful. And he sat down. It was beautiful."

However, not everyone in the church felt this way. "Oh, about the next 2 weeks I got phone call after phone call after phone call, criticizing me for letting this guy read Scripture. And most of them came from Jasmina and her friends." Jasmina and her friends said: "You can't do that. You can't let that guy whose life is such a train wreck . . . you can't let him lead."

Bill says it took 6 months to resolve the issue. Jasmina wanted Bill to acknowledge that responsibility in the church in this culture is a special privilege:

> It shouldn't just be handed out casually, and it's not so much what the person can do as much as what their life is all about as well. The two go hand in hand. So we shouldn't just be handing out opportunities just because they can do something, if their life doesn't work. Because we all see each other's lives, and if they're messy, their credibility is zero.

Bill felt it was not such a complicated issue: "I was thinking, He just read a verse of Scripture [laughter]. But to her [it was] much more important than that." It did not come

easily or quickly, but Bill came to understand Jasmina's objection, and to accept her perspective. "It was an interesting lesson to learn the hard way. And I didn't want to accept that whole thing for a while. I think I tried and I think I finally did that."

Bill changed the way he led. They took things more slowly with some of the new Christians. They put more focus on character development. "We also spent more time probing, in a sense, people's lives. So we could help them face their character issues. Their anger, their deceit or lying, the things that were sort of common to that cultural element." They had to learn to challenge people on their faults and their weaknesses.

Bill also decided that he and the other leaders needed to be more vulnerable about their own weakness.

> That was a difficult thing. People don't like to be exposed that way. And it made us force ourselves also to be more vulnerable and more forthcoming about our own issues, struggles. We found there was quite a dichotomy, our perception of such, missionaries looked perfect, everything's perfect, and the others were all broken and messy. We had to find a way to get over that and to break down those misconceptions. We weren't perfect; we were messy. We had messy lives. And help each other, pray for each other, help each other grow up in those things.

They talked about their own struggles and asked for prayer. For example, if a Bible study was dealing with a particular character issue, they might confess, "This is my struggle too."

> We started telling our own stories, our own testimony stories in big meetings. They could hear that we had come from something that wasn't all glorious and beautiful. We weren't always a great happy, Christian people. We were broken, had divorced parents, alcoholism perhaps, so that they could see that we were real people too. But God had done something in us, that He could do in them.

In this way, through Jasmina's criticism, harsh though it may have felt at the time, Bill and his missionary colleagues learned to openly reveal some of their own weaknesses and faults to the congregation.

Although he accepted Jasmina's perspective to the extent of changing how he chose who to invite to do certain tasks in the church, Bill did not concede the idea that imperfect people have nothing to offer the church. "We tried to come to a middle ground by saying that we're never all going to be perfect. So if we're waiting for everybody to be perfect, that's not going to happen." Participation in the church was important for all. "This is about being a shared body of broken people who participate together." Bill believes they made progress by teaching that consistently.

The vulnerability of the leaders helped everyone, even those like Jasmina who seemed so critical, to see that every person has weaknesses and that all are on a journey of growth:

> I think it really helped when we started telling our stories. They could see that we had a history that wasn't all glorious as well. And in our case, [my wife] and I could bring stuff to the table that maybe some of the others on our team couldn't. We both had divorced parents, we both had alcohol issues in our family past, we both had really ugly stuff that we came from, and they were quite surprised. "Oh wow, that sounds like my family!" And that really was a great meeting place for us, later on.

"By the end of it, I would let them drive."

Sara has served her mission organization for over 30 years in two different countries in central and southeastern Asia. She served as an administrator at a rural hospital, and later led a support service center in the capital city for another rural hospital. Julie also led a network of cross-cultural workers who served a specific group of people in central Asia.

During her years of ministry in central and southern Asia, Sara felt uncomfortable when she was treated with the extra honor common to those in position of authority in hierarchical societies. Not only was she treated this way by local people of the countries where she served, but she also experienced this kind of treatment by one missionary colleague who was from another Asian culture.

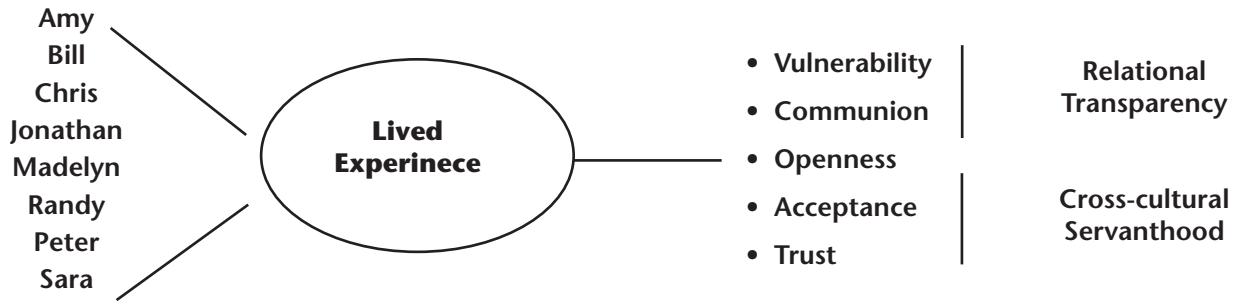
Sara described this as a fight that continued over a period of time. She tried to tell her colleague that she did not deserve special treatment. She would say, "No, no, no, we can just sit here together. You don't have to . . . ." When Sara tried to serve her colleague, she was refused. This continued "in every realm possible. It was a very stressful relationship in the end . . . . It was just as difficult for her to treat me as an equal as it was for me to receive the honor that she felt she needed to show."

"I feel like she trained me, so that by the time I got to __ I did a lot better." So when Sara moved to another culture, she encountered a similar experience in her relationship with a different colleague. This time, Sara chose not to fight:

> She did the same thing. She's probably 20 years younger than me. And in _____ they have a certain word they put in front of your name if they're showing respect and you're older and that kind of a thing. She insists on calling me that. She will not talk to me as a friend or peer. And I just had to accept it. I decided I would accept it from the beginning, and not push back at all. I didn't fight at all.
>
> Q: You already had a previous time when you fought back, and . . .
>
> A: Yeah, so I feel like I learned from the first experience so that I didn't repeat that with the second one.

Other Experiences. Fourteen other written descriptions are provided in the dissertation (Sedlacek 2015). These include a missionary who caused a conflict by using a computer to print up an agenda for an elder's meeting, a teacher who

Figure 4. Lived Experience in the Context of Theory



patiently waited for months for a colleague to respond to emails on a project they were working on together, a leader who wasn't allowed to drive a car because it was judged to be too demeaning for one in authority, and a national friend who spoke up to defend a missionary's right to control her schedule. There were poignant stories such as conflict with a young national protégé that led to a church split, and a missionary whose language teacher experienced starvation during a famine. Other experiences include a leader who submitted to younger, less educated local believers because they knew more about fighting demonic powers than he, and a missionary who was overwhelmed by a Christian's generosity.

Discussion

Phenomenological inquiry is idiographic and is not intended as a basis for generalizations. The goal of the study was to better understand the experience of some leaders. It does not attempt to draw broad conclusions regarding all, or most, leaders. However, by providing a window to the leadership experience of missionary leaders, it provides a descriptive backdrop that helps us to see and understand how leaders learn to listen.

The experiences elicited by this study revealed rich descriptions of American missionaries learning the practices of vulnerability, communion, openness, acceptance, and trust. This helps us to see relational transparency and cross-cultural servanthood as it is applied and lived out. (See Figure 4 above.)

An individual who approaches those of other cultures with openness and a desire to learn how to communicate and behave according to their norms may communicate an authenticity to members of the other culture, regardless of whether or not they fully learn how to communicate or perform accurately according to the standards of that culture. However, the way that we demonstrate openness, trust, and acceptance will vary from individual to individual, and from culture to culture.

Humility and concern for others is important in any cross-cultural leadership situation though a genuine desire to serve is not enough in any culture. Rather, it requires the capacity of the would-be servant to practice servanthood in cross-cultural situations. This is not simply a matter of understanding the differences in power distance, individual/group orientation, or uncertainty avoidance between one's own culture and the culture one desires to serve. It is a matter of being truly open to the other, to be accepting of those one serves, to trust them and to be trusted by them, and to learn from them. This is the path to understanding others, and it is only as we understand the other that we are truly able to serve (or lead) the other.

It is here, at this place of openness and vulnerability, where one learns how to serve in ways that are genuine to those one is attempting to serve. An embodied authentic leadership "places the leader in a vulnerable arena, with the corresponding benefits and difficulties associated with such potential insecurity" (Ladkin and Taylor 2010, 72). When leaders put themselves in a posture of vulnerability, they leave themselves open to the possibility of being wounded by others. The practice of this kind of leadership creates tension between the commitment to one's self and to the needs of those they lead.

The experience of the participants in this study demonstrates such an orientation to the ones whom the missionaries are attempting to serve. It is not that they are always successful in bringing this orientation to bear. However, the participants exhibited a clear intentional focus upon listening to and learning from those they served.

Conclusion and Recommendations

Although competency may be necessary, it is not sufficient. The capacity for leaders to work effectively across cultures is more than an issue of mastering skills or developing competencies. Attitudes like trust, acceptance and openness, and the practice of vulnerability and communion, are key elements of serving and leading among people of cultures who are different than our own.

Whether or not they are in positions of authority, these insights may be helpful to practitioners of Christian mission. These findings are significant not only for American mission practitioners who engage in ministry with the non-Western world, but also for American missiologists who desire to listen well to the rest of the world.

While this study provides insight into the process by which leaders in a cross-cultural context allow themselves to

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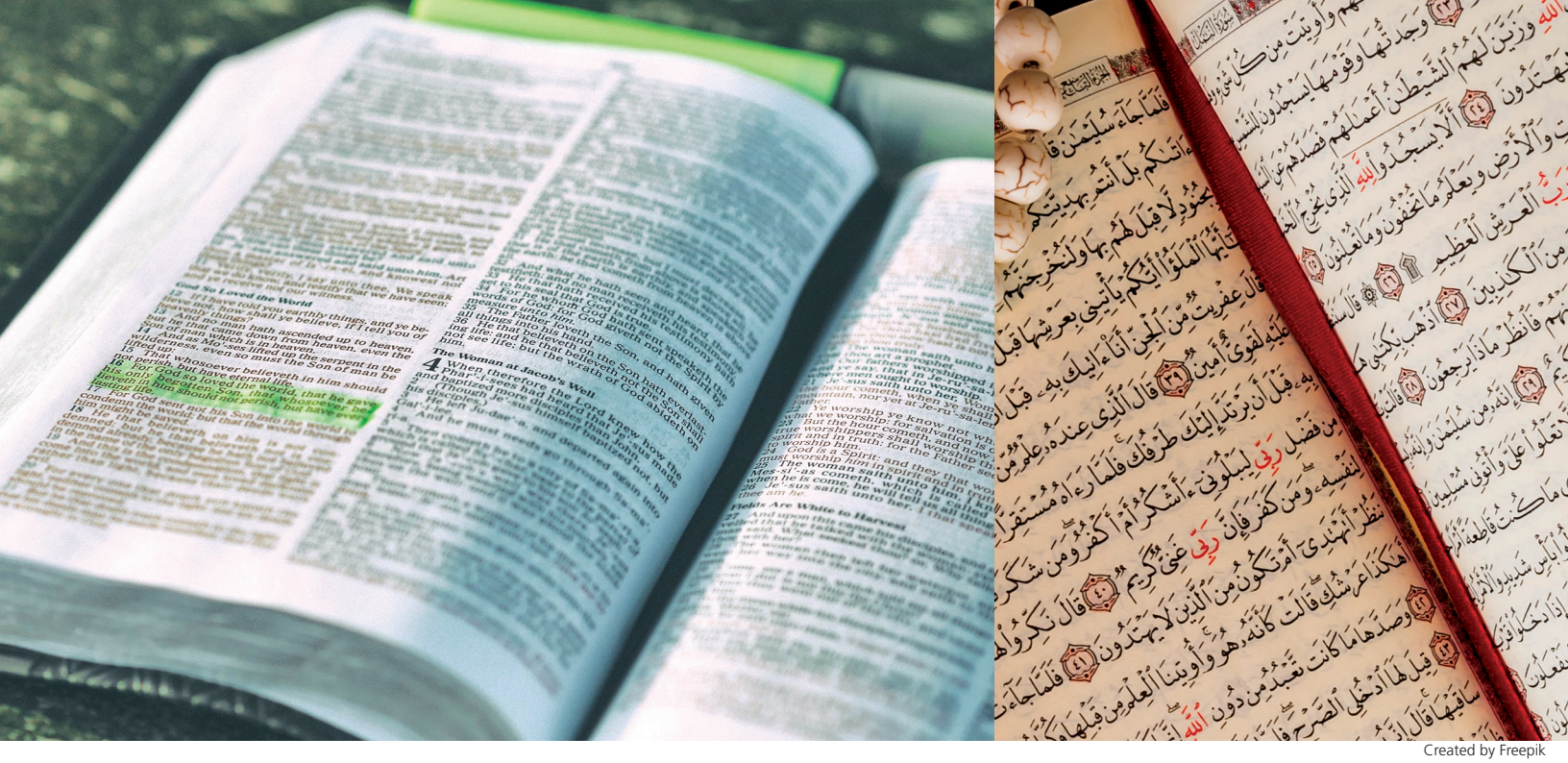

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A Theological Foundation for the Christian Faith When Engaging Muslims

Dr. Robert Andrews

Islam appears poised for a healthier trajectory over against missional efforts from low-church evangelical Christianity. This is because popular evangelical missional paradigms lack religious structure,[1] while Islam is replete with sacred shape. Most evangelical missiologists appear indifferent to the universal exigency for religion expressed by practicing Muslims. While this apathy may not appear to be an immediate hindrance to missions, it will negatively affect long-term efficiency in reaching the Islamic world for Christ. Whereas Muslim elders guide their youth to recite prayers at five specific times a day in a particular posture, and daily compel them to attend Madrasa, evangelical leaders often direct their adherents into a highly subjective faith, leaving them with the deficient notion that one can be spiritual without being religious. These distinctions foretell a brighter future for Islam.

My argument here is theological: Evangelical missiologists will enhance their endeavors if they make proper use of religious forms intrinsic to Christianity. Therefore, they need to reconsider the theology behind their missional efforts. First, I posit that the Creator has instilled a need for religion in all humanity; organized cultic worship is not a purely human construct. Second, I posit that religion is particularly intrinsic to Christian Faith; it is not a by-product. We evangelicals will gut the gospel if we attempt to amputate inherent material elements of our faith from their spiritual verities when ministering to Muslims.[2] While I appreciate some popular impulses in missiology, I fear that there is a deadly undertow which leads away from the earthworks of Christianity. That deficiency leads me to conclude that popular evangelical missiology will be incapable, over time, of amply countering the rise of Islam. It lacks religion at key moments.

My critique is not meant to disparage my fellow missionaries. Many evangelicals referred to in this article are conducting admirable efforts at contextualizing the gospel

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in Muslim cultures today, and with some fruit! However, what will be the long-term effectiveness of those movements? Neither is this article an advocacy for dead formalism in Christian missions. We all know the stifling effect of religious legalism, and how multitudes of former Muslims breathe a sigh of relief once they stop inhaling stuffy air. This article's immediate context is the Muslim-intensive communities of urban America, where I have lived and ministered for over thirty years. However, it is also intended to challenge paradigms behind global missional efforts, including those within Islamic countries.

Religious Exigency

With an eye to theology, evangelical missiologists should recognize the human need to express faith in religious form. In Christian faith, a clear distinction between flesh and spirit exists, but a severe detachment does not. Christian monotheism assumes that the Creator gave all people a desire for himself, and overlaid a sacramental path towards finding Him. Jesus and Paul chided their respective audiences for dead formalism (Matt. 23:27), oppressive tradition (Mark 7:13), and false, ignorant, worship (John 4:22; Acts 17:22-23), but not for formalized worship itself. To the Christian, the awareness of a solitary deity is within the conscience of every person (Rom. 2:15), and the human passion to search for God is enflamed by the created world and providential life experiences (Ps. 19; Matt. 5:16; Acts 17:26-27). Ultimately, the Incarnation awakens the dead soul to realize God (John 14:9, and Athanasius, 16:44-45). While our salvation requires Jesus' divinity, it is through Christ's humanity that our souls are lifted to God. His earthly "poverty" leads us to divine treasures of "grace" (2 Cor. 8:9). His physical blood gains spiritual peace (Col. 1:20), and the woody cross secures unity with others (Eph. 2:16). Paul was clear in Romans 10 that we are justified by believing in our hearts; however, he also said that we are saved by our declaration of faith. Dogmatic confession and other such earthen works have always been essential to any presentation of Christianity. It is irresponsible for missiologists to allow local narratives to erode such global bulwarks of the Christian faith.[3]

The human instinct to construct religion is divine. Of all people, those who believe that the true God "was manifest in the flesh" (1 Tim. 3:16) and was "worshipped" by his followers (Matt. 28:9) ought to resonate with this point. While the Christian can locate right religion in Scripture, and trace its perpetual practice throughout Church history, he will also identify the basic impulse in more places than the cathedral. Nearly every world faith and culture expresses religious necessities, and Christian missionaries should expect those coated aspirations.[4] Matter matters to the Christian message, and this fact is amenable to nearly every faith and culture in the world. They get it, but we often forget it! We cannot afford to neglect it in our outreach to Muslims.

Islam, too, is practiced! Here, evangelicals will do well to retrieve a historical perspective. All five pillars of Islam, and many of the religion's essentials, were largely drawn from Christian and Jewish beliefs and practices. We will help our own outreaches to our Muslim friends, and discipleship of new believers, if we recall this, and permit a Ressourcement to operate behind our fresh presentation of Jesus. The African bishop Augustine confessed that the spiritual "food that I was too weak to accept he mingled with flesh" (Augustine, Confessions, 7:18:128), and he wrote that the Savior's "mortality" built the "bridge to eternity" (Augustine, The Trinity, 4:4:24:170). Do Africans today need less flesh to get to Jesus?

Intrinsic Benefit

In the following, I will highlight only three instances of religion which are intrinsic to Christianity and beneficial in ministry to Muslims. Each of these are relevant to the Muslim whom we are trying to reach, but, oddly, are sometimes neglected by contemporary missiologists. The three are dogmatic confession, observable rituals, and visible church.

Dogmatic Confession. The evident disparity between Muslim and evangelical commitments to catechetical formation provides an optimistic future for Islam. Prescribed dogmatic confession is essential to Islam; it unifies local communities with the global *Ummah*. Muslim theologians revel in the fact that Islam only has six "simple" and "perfectly rational" (Abdul Aleem Siddiqui, 2013, 4) dogmas. However, the dogmas are considered "cardinal" (Abdul Aleem Siddiqui, 2013, 14) in nature; every Muslim must admit them. The *Shahada*, or testimony of faith, is the very first of Islam's five pillars. It is a simple verbal confession, but it must be declared in the presence of human witnesses.

Every weekday, hundreds of Muslim children in my neighborhood attend Madrassa, Islamic religious school, for two or three hours, and many attend for six hours on the weekend. At Madrassa, children learn to read Arabic, study the Qur'an, and learn Muslim theology. They are taught well, and they love it! As a result of Madrassa, elementary-aged children, both boys and girls, can adequately explain Islam, and can argue against basic Christian beliefs. One sixth-grade friend of mine told me, "I'm sorry to tell you, Bob, but you are going to hell!" I asked him why he thought that, and he said it was because I believed in "polytheism," and I believed that God had a Son. How many of our Christian children formally study the Bible for 12-15 hours a week at a church building? How many of our children are able to distinguish between Christian and Muslim monotheism? In addition to the children, Muslim women gather weekly for Quranic study. They embrace what Islam teaches, and they can defend their faith quite well in the marketplace.

Evangelical missiologists must remember the importance of dogmatic confession within Christianity before they summon Muslims to "follow Jesus." Additionally, they should

recall that Christian dogmas are rational without being rationalistic. Christian faith has always been embedded in the milieu of Christian mystery, which is something most Islamic theologies lack.[5] Historically, Islam's *Shahada* draws on early Christian and Jewish monotheistic confessions. However, Christianity's one God is a dynamic Trinity, not a static monad; Christianity presents a concept of God which is intellectually more rigorous than Islam's, and does more justice to the Object of its thought. Do we tell our Muslim friends these things?

Although there are a small number of universal dogmas in Christianity, they are real.[6] Jesus chided the Samaritan woman for not knowing what she believed, and stated it was because she rejected the assertion that "salvation is from the Jews" (John 4:22). Do we evangelicals think that the same Jesus is going to complement our non-dogmatic approach to ministry? Yet, I have had evangelical missionaries tell me that they never talk about the Trinity when witnessing to Muslims. Instead of seeing the dogma of Trinity as an opportunity to enhance ministry to Muslims, they are convinced it is a liability.[7] One missionary to unreached Muslims in the former Soviet Union told me, "I never tell Muslim people that Jesus is the Son of God; I only tell them that he is the Spirit of God, because that is what the Qur'an teaches." Another missionary friend told me last summer that the old Nicene confession that Jesus, as "Son of God," is "God of God, Light of Light, Very God of Very God, begotten, not made" is useless in the modern day. To him, it was antiquated philosophy, not fresh theology. Sadly, some influential evangelical authors speak similarly.

Missiologist Rick Brown appears to miss the essential value of mystery in dogmatic speech. For years, Brown and others have favored Bible translations for Muslims which replace the term "Son of God" with more practical and less offensive terms, such as "Beloved of God" or "Messiah." Brown claims that the Nicene fathers and their heirs might have been "theologically correct," but were "exegetically wrong" to assert that the title Son of God contains clear reference to Jesus' deity (Brown, *The Son of God*, 49). Based on his conclusions, Brown cites pragmatic advantages to cease using "Son of God" in Bible translations for Muslims. My question is, "How could the Fathers have been exegetically wrong if they were theologically correct?" Further, where is the sacred element in Christian speech? We dare not forget that most Christians have always understood the Son's name, spoken at Baptism, as the sacred doorway itself, leading to the presence of the Father. The removal of this name will potentially close the door to God. Despite his noble efforts, Brown has possibly forgotten how to speak dogmatically in the light of Christian mystery, and has slipped into a form of nominalism.

We evangelicals must be wary of missing the value of mystery in dogmatic confession. One partial historic explanation for this problem lay in the limited vision of some American evangelical theologies of 18th and 19th century America. Although they affirmed traditional confessions well, some appear to have relied too heavily on rationalism and scientific "facts."[8] While immediate benefit was secured through these methods, their excessive emphasis on objectivity took theology's flowers out of the Church's garden and placed them in the university's greenhouse. In response, some postmodern missiologists have reacted so severely against their grandfather's rigid paradigms that they have lost their appreciation for Christian orthodoxy. They have intentionally constructed theological paradigms which not only neglect Church and Tradition, but also denigrate the value of universal dogmas. They often misperceive traditional dogmatic speech as forced repetition of irrelevant statements,[9] beholden to Greek philosophy. Some misunderstand legitimate doctrinal development, and others conclude it is time to recast dogma.[10] They then try to do missions out of that reactionary framework. In the end, this flaw risks neutralizing the long-term effectiveness of their good ministry to Muslims.

Evangelical missiologists must remembe the importance of
DOGMATIC CONFESSION WITHIN CHRISTIANITY
before they summon Muslims to "follow Jesus."

John Paul II rightly said that, for all theology, the "Christian mystery is the object of faith," (John Paul II, 1992, 3). All of our thinking must be towards the face of what the Apostle Paul called the "great" mystery (1 Tim. 3:16), Who is encountered in our communal worship.[11] The real Jesus, not just facts about him or a community's perception of him, is the sacrament of Christian faith; he leads us to the invisible God. All great dogmatic catechisms throughout Christian history have faced the mystery of the living Jesus Christ while making their dogmatic assertions. Christianity is full of mysteries which are effective in outreach to Muslims and in the ministry of discipleship. We will lose their import if we, like Brown, switch them out for pragmatic reasons, as if they were mere labels. Our concession of apophatic speech cannot be allowed to silence our cataphatic praise!

One special way to convey the mysteries of Christian-

ity to Muslims is through worship and liturgy, when the inexplicable beauty of God is poetically expressed. The New Testament has numerous dogmatic hymns.[12] Gregory of Nazianzus utilized poetic style in his theology when mere dialectics were no longer sufficient. He claimed that imaginative verse was the proper occupation of the theologian. Yet, he did not change his dogma! While he understood the human inability to fully speak the glories of the Son of God, he did not neglect speaking the mystery (Gregory, *Theological Orations*, 29). As Jaraslov Pelikan remarked, doxology at times does more justice than exegetical teaching in expressing the Trinity, and he referenced John Calvin as saying that Nicea might be better sung than taught (Pelikan, 1999, 58). We cannot forget that the Nicene formula was a baptismal formula, and is still sung in liturgical churches weekly. Unlike Brown and others, Gregory and Calvin understood that sacred names were part of the dogmatic mystery which should not be altered; they were more than local labels controlled by certain cultures.

Last spring, a Muslim woman from a completely unreached people group came to faith in Jesus. For her discipleship, we effectively used the Nicene Creed when reading Scripture and preparing for baptism. She was baptized last September, and that day is the most sacred in her memory. Her baptism was like a wedding day to the Son for her! Why would we ever want to rob our people of those experiences?

Religious Ritual. In addition to dogmatic confession, the practice of religious ritual is essential to Muslim life. Despite the legalistic extreme of some formalities, they help keep people rooted in the faith, and portend a positive future for Islam. For example, ritualistic prayers are part of the lifeblood of Islam. In addition to the *Fard*, obligatory prayers,[13] there are several other required prayers for the Muslim. Although *Nafl*, voluntary prayers, are encouraged, they are secondary.

As an evangelical, I am repulsed by the legalistic nature of Islamic ritual.[14] The degree to which Muslims are expected to approach worship of Allah is excessively burdensome.[15] It alarms me that if one does not perform certain prayers, then he is to be interrogated for his neglect, or even "classed as an unbeliever" (Abdul Aleem Siddiqui, 2013, 66). Further, Islamic teachings even forbid prayers, whether obligatory or voluntary, during distinct moments of the day, including when one is using the toilet (Abdul Aleem Siddiqui, 2013, 72-73). The reason for these prohibitions is generally that the Prophet Muhamad did not pray at those times. All of this demonstrates a relationship with Allah which is distant, and primarily extrinsic. Here, we missiologists have a great opportunity to present Immanuel as a counter to the Pharisee-like austerity evident in Islam. However, to do this, we must present the form of Christianity as much as its life-giving Spirit! We will err if we dismiss rituals outright simply to avoid legalism. The indispensable role of ritual in human religion, especially traditional Christian faith, is undeniable. Following are intersecting rituals which missiologists can use to effectively convey Christ.

The second pillar in Islam, *Salat*, prayer, is clearly derived from Jewish and Christian practices. In the Hebrew Bible, ritualistic prayers are mentioned as occurring "at evening, morning, and noon" (Ps. 55:17). To this day, Orthodox Jews pray three times a day, and more on holy days. Four centuries before Muhamad, Origen of Alexandria taught that Christians were to pray "at least" three times a day, standing, facing East to symbolize a new dawn, with their palms open to heaven (Origen, *On Prayer*, 10). By the 5th century, nearly two hundred years before Islam, the Catholic Church called for seven times of prayer a day, now called the Liturgy of Hours. These are still observed today, and by some Protestant churches. In the sixth century, one hundred years before Muhamad, Benedict of Nursia added an eighth time of daily prayer. Benedictine monks currently pray eight times a day. Yet, do our Muslim friends know that Christianity's structured prayer times are sometimes more frequent than Islam's? Our outreach to Muslims must appreciate the human need, given by the Creator, for ritualistic structure in spiritual faith. During the last year and a half in Chicago, we have led five new Christians into the initial steps of discipleship. The very first questions each of these asked me was about prayer: "How do I pray?," "When do I pray?," or, "Can you teach me to pray?" They all want healthy structure, and that desire is God-given![16] In addition to prayer, the ritual of public gatherings and the observance of the calendar are integral to Islamic life. Our ministry center, Devon Oasis, abuts a mosque. Within four blocks of Oasis, there are at least ten mosques. Every day and night, I observe the men faithfully attending worship and prayers at the mosques. The daily five times of prayer are determined by an astronomical schedule, a weekly "Jumu'ah," or Friday prayer, is meant to be a congregational gathering, and the year is filled with holy days and seasons. Of course, Ramadan is the most

We missiologists have a great opportunity to present
IMMANUEL AS A COUNTER TO THE PHARISEE-LIKE
austerity evident in Islam.

prominent season on the calendar for a Muslim. It's location in the year is determined by the lunar calendar, and the times of fasting are known by the position of the sun. These and other religious formalities within Islam help create a thriving religious community, and they do not necessarily preclude personal faith.

Simple rituals can enhance our ministry. Structured prayer time and Scripture reading can be enriched through the simple use of a Christian calendar. The Christian calendar helps people integrate their mundane and spiritual lives; it is marked with long, methodical journeys towards annual holy days, and each week begins with worship on the eighth day, celebrating new creation. The calendar is especially beneficial in discipleship of new believers because it gives structured Scripture readings and prayers for the various rhythms of the year. What a misfortune to neglect these assets!

The third pillar of Islam is *Zakat*, or charity. While the Qur'an does not specify the percentage of income a Muslim should donate, the amount of 2.5% is customary. However, formal charity, as a ritualistic expression of faith, had already been established in Jewish and Christian communities prior to Muhamad. While Christians are not legally obligated to a percentage, 10%, not 2.5%, is the usual suggested amount. Islam's fourth pillar, Saum, fasting, is best exemplified during the 29-30 day month of Ramadan. However, fasting is supposed to be occurring throughout our churches during the 46 days of Lent! Christians are called to regularly fast during specific days of the month-long Christmas Advent season. However, how many of us tell this to our Muslim friends? How many of us provide simple rituals so that our non-believing friends can "see" Christianity? The fifth and final pillar of Islam, the *Haj*, or pilgrimage, is similarly derived from pre-existing Christian and Jewish practices. Every world religion, dating back to Hinduism, has practiced pilgrimage. The earliest Christians, including Origen and Jerome, encouraged pilgrimages to holy sites associated with the ministry of Jesus and the apostles. Today, multitudes of Christians participate in pilgrimages as an expression of their faith in Jesus. How many of us evangelicals ever encourage Muslims to explore Christian faith through pilgrimage? Do we think it would weaken their faith in Jesus, or strengthen it?

Several evangelical missiologists appear indifferent to the fact that this human exigency for material religious structures is intrinsic to Jesus himself. While no Christian, including Catholics,[17] says that a person cannot be saved without Baptism or Communion, sacred ritual cannot be abandoned by those who truly believe. To me, it is a mistake to reduce relationship with Jesus to a purely spiritual or mental connection, or to simply sing, "All you ever wanted was my heart!" Ralph Winter displayed this reductionist assumption when he asked, "If someone is a born-again believer, isn't that enough?" (Winter, *Twelve Frontiers*).[18] We must give people more than an ambiguous call to "follow Jesus," a summons often lacking concrete illustration. Rituals are built into Christian faith, and established by Christ as intrinsic to discipleship.[19] Conversation continues over the number of sacraments, but sacramentality is deeply imprinted within the Christian conscience. Despite various views of the efficaciousness of such rituals, few will disagree that the baptismal waters are really wet. Those whom we call to "follow Jesus" will be hamstrung in their journeys if we neglect such basic elements in our modern missiology. The spiritual rhythm of life must be tangible for any new Christian, even Muslim-background believers.

Visible Church. Finally, the religious form of "church" is vital to our missional outreach to Muslims and for disciple-

It is a mistake to reduce relationship with Jesus to a PURELY SPIRITUAL OR MENTAL CONNECTION, or to simply sing, "All you ever wanted was my heart!"

ship of new believers. However, it is also essential to our theologizing as missiologists. Ecclesiology, to my mind, is the Achilles Heel of evangelicalism.[20] We must address this vulnerability if we hope to construct missional paradigms which matter over time.

Church can never be superfluous to Christianity because it is part of Jesus' essential appearance in the modern world. As Christians, it is vital to remember that the Son of God, to complete his ministry, established a visible Church replete with material elements. Therefore, we suspect any attempt to disciple believers outside of that material form. A missional call to follow a bodiless Jesus will ultimately lead people to pursue their own imaginings. God's temple has always been material, whether the old shadow of a tabernacle was observed, or the new reality of Christ's body was in view. Jesus intended for his Church to be as visible as a city on a hill, and replete with consecrated leaders (Eph. 4). He warned about its luminosity being reduced to an invisible lamp in a dark world, seen only by God (Matt. 5:14-16; 1 Cor. 12:25-27; 1 John 5). For Irenaeus, in his opposition to Gnostics, apostolic succession included much more than right ideas, those good old thoughts of the apostles (Irenaeus, *Against Heresies*, 3:3).

Here, a substantial criticism needs to be levied against those who consider themselves "conservative" evangelicals. They rightly bewail some progressive insider movements in evangelical missions, yet they helped create them. While some conservative authors aptly critique excessive contextualization as "unbiblical," they fail to understand that it is the offspring of their own Biblicism. Some of the error in postmodern missiology is due to the permission given them to read and apply Scripture outside of an ecclesial milieu. This license was signed by conservative evangelicals who presumed that the perspicuity of the biblical text meant the divine seed could perennially blossom outside of its native ecclesial soil. To me, any missiology which begins with local narrative and then moves to application, will eventually stumble. However, any missiology which begins with sterile exegesis of the sacred text and then moves to application, will similarly falter. Each vision is a form of individualism, lacks essential ecclesiology, and has lost its equilibrium.[21] Donald A. Carson expressed hope that evangelicalism will come to "understand itself" and "resist fragmentation" (Carson, 1990, 381). However, he and other evangelicals must understand their liability: a Biblicist approach will not accomplish unity. The reality of theological fragmentation within evangelicalism, where all people claim to hold Scripture as central, demonstrates this point in historic fashion. The concord of God's people will only occur as the Church reads the Scripture together.

Instead of starting with exegesis, and moving to faith, then to application, Christian missiologists are to start with ecclesial faith, and then move to exegesis, then to deeper faith and application. *Fides quarens intellectum*![22] Many do this naturally, but they don't admit it. Carson makes a strong biblical argument in favor of maintaining the phrase "Son of God" in Bible translations for Muslims.[23] I welcome his conclusions, as do other evangelicals. However, his hermeneutical assumptions need to be tried. Is it correct to suggest that we start with the bare text? Carson states that a major analysis on the term "Son of God" would require a "detailed exegetical study, book by book, and corpus by corpus, of all the occurrences of the title" (Carson, 2012, 43). Yet, he never mentions who told him to read the Bible in the first place. Someone handed us the Bible, and we humbly received it in faith. In that context, we began to read it. That someone was the Church. Carson's good work all begins from the starting point of Christian faith, a communal faith handed down to him by the Church. Yet, he does not admit such an ecclesial starting point for his readers.[24] As missiologists, we deceive ourselves if we think we can bypass the Church when theologizing, and get directly to the biblical text, as if Scripture were a scientific specimen to be analyzed in a neutral environment. Certainly, critical exegesis is necessary to all theological formation, but it is not the first step. We do not begin with the bare text![25] Instead, we first hear the child's voice, *Tolle lege*![26] Practically, we first need to be committed to advocating classic Christian faith, tangibly handed down to us by the Spirit since Christ's Ascension and formalized in ecclesial contexts, prior to our exegetical work or social analyses. Let's not repeat Muhamad's error, and reduce Christianity to a religion of the book![27] While the Bible is our authority on earth, our identity is in the Son, who alone is the full revelation of God (John 14:9; Heb. 1:1-3).

As evangelicals, we may not believe the Church is infallible, but we need to respect what God has done. While the Scripture remains the ultimate objective authority and is perfect in its contents, we must read it today in the environs of Christ's living Church. Only there, in its natural setting, will we read it well. God used the Church to give us the Bible, not the other way around. The regula fide preceded the writing of the New Testament, and prophets in that first generation were subject to it (Rom. 12:6). Jesus "once for all delivered" the "faith" to us (Jude 3), and then it was "attested to us by those who heard" (Heb. 2:3). At his Ascension, Jesus left a hierarchical Church behind, not a scripted text.

Any missiology which begins with
STERILE EXEGESIS OF THE SACRED TEXT
and then moves to application, will similarly falter.

While we can disagree with aspects of some ecclesiology, do we really oppose the idea that personal "faith needs a community of believers" (CCC, 1253, 351)? An individual must personally believe in Jesus, but Christianity is not a privatized faith. It is something we communally share, not something we own. When a Muslim comes to faith, one of the first pastoral responsibilities toward him is to introduce him to the Body of Christ and its teachings. Six years ago, a Muslim woman from India crossed the line of faith and came to Jesus in Chicago. We met with her privately and in small groups, and then one day took her to a large gathering with thousands of Christians. Her jaw hit the ground, and she asked "Do all of these people believe in Jesus like I do?" "Seeing" the Church strengthened her faith.[28]

The idea of communal faith also gives us parameters

when developing innovation in missiology; it prevents us from removing ancient boundary stones. While our methods are always adapting to the modern world, our theology must ever transcend our current age. We stand on our Fathers' tall shoulders, and we cannot reach too high in our missiology if we remove their support. Some are advocating, and sometimes for good reasons, to hear marginalized voices in their ministry to Muslims. Local, narrative communities are elucidating God's truths in fresh ways, they say, and we need a democracy of ideas to hear God's full word. However, this progressive passion for diversity is sometimes a façade; it frequently results in antagonism towards the group already most marginalized: the dead. Chesterton reminded us that, "Tradition means giving votes to the most obscure of all classes, our ancestors. It is the democracy of the dead." (Chesterton, 2009, 74). In all of our contextualization, we must continue to confess the mystery of the Credo in our affirmation of Christ's divine Sonship and faith in one Church.

I encourage you to make Church matter in your ministry to Muslims. Steer away from theological constructs which are determined by the local community yet neglect universal faith. Similarly, avoid a university exegesis which does not see from an ecclesial lens. While we evangelicals may not think the Church is infallible, we must see its material reality as ordained by God. We must strive to move in unity with God's people of all ages.

If we neglect Christ's visible Bride when presenting Jesus to Muslims, then we will only give them a partial view of the one we are calling them to follow. The Lord has given our small ministry, Devon Oasis, unheard of access into unreached populations throughout the Midwest of America. I am blessed to spend more time with Muslims than Christians! Yet, all of our correspondence with our friends is unashamedly in the name of Christ and his Church. The people are not offended, but are attracted, by such honesty. In the long run, Muslims will gain a fuller idea of Jesus if we introduce them to his full Body.

Conclusion

To match the rising crescent of Islam in America, we evangelicals need to address the scarcity of religious form in our missiology. Jesus' pneumatic life flows through material structures which he established. Specifically, we evangelicals will benefit our outreach to Muslims if we allow dogmatic confession, sacred ritual, and Church to return to their intrinsic roles in our ministries. If the good spirit of Christianity is taken outside of its proper religious Form, then positive missional results among Muslims will be short-lived. Sprouts will shoot up, but the life will eventually dissipate. Augustine said that the spiritual faith he had, his saving faith, was "breathed into me by the humanity of your Son, by the ministry of your preacher" (Augustine, Confessions, 1:1). It was the beauty of the humility of God seen in the humanity of Jesus that moved him to faith. And, it was the ordained ministry of his bishop, Ambrose, which helped him cross the line of faith. Do our Muslim friends today need any less Form?

Earlier this year, I heard a pastor preach a sermon with the repeating line, "Religion brings bondage, but Jesus brings joy." That reminded me of the You Tube rap which said, "I love Jesus, but hate religion!" Can we please stop such naiveté! The unnecessary opposition between spirit and flesh is Gnostic, not Christian. Yet, it is unfortunately common in evangelical missiology.

Islam will not win against the Church, but Islam will win against evangelical missions, even those most sensitive to contextualization, unless our missiologists respond to the need for the Christian religion.

Endnotes

1. In this article, the term "religion" refers to the external elements intrinsic to spiritual faith. These are the material, identifiable, and formal expressions of sacred belief. Examples of "religion" might include confession of universal dogmatic (binding) beliefs, ritualistic worship, participation in sacraments, observing timings on a real calendar, or identifying with a visible congregation of believers with recognizable leadership.

2. Here, Kraft and Richardson fundamentally misunderstand the Incarnation. To claim that religion is completely created by culture, and that a "religionless Christianity" can really exist, moves closer to Gnosticism than Christianity. While the deep reflection of a Bonhoeffer may express legitimate pain at false religiosity, it cannot be used to justify disinfecting Christian faith from religion. Due to the Incarnation, flesh must always be considered as integral to the spiritual essence of Christianity, and not something which is disposable. See Kraft in Talman, 2015, 333-344 and Richardson in Talman, 2015, 358-362.

3. As possibly found in the statement, "Local believers make local decisions based on their own understanding." (Bartlotti in Talman, 2015, 58).

4. See Eliade, 2005.

5. It is my experience that Sunni apologists, particularly, often emphasize a rationalistic approach to theology. A Christian mystery is not something which is unknown, but it is something which is infinitely known. It presents itself to us in the natural realm, but helps lead us to God (Augustine, *The Trinity*, Book III). The divinity which "aligns" itself with the natural object is what makes it sacramental. (The Trinity, 4:4:24:170). Of course, Christians disagree on the degree of sacramentality (mystery) in sacred things.

6. Matt. 11:27 is dogmatic, as is Rom. 10:9, and the Shema (Deut. 6:4). The number and emphases vary among Patristic authors, but remain consistent with each other. For example, Origen (On First Principles, I:1-6) spoke of the unanimity of Christians on eight dogmas, and various councils expressed their own dogmatic statements. However, the number remains small. Historically, Maurice Blondel was correct in critiquing Alfred Loisy and the "historicism" of other liberal scholars for claiming that original Christianity, the pure religion of Jesus, had been contaminated by piles of ecclesial dogmas heaped up over the centuries (Blondel, 1994).

7. To me, missiologists ought to renew their grasp of Trinitarian faith, not loosen their grip. Christian Trinitarian dogma is possibly the most frequent target of Islamic apologists. For example, Ur-Rahim's entire book attempts to refute the doctrine (Ur-Rahim et al). Also see Abdul Aleem Siddiqui, 2013, 33-34 and Toropov's chapter on "The Problem of Illogicality" (Toropov, 2005, 59-69).

8. As an example, Charles Hodge wrote, "The Bible is to the

theologian what nature is to the man of science. It is his storehouse of facts; and his method of ascertaining what the Bible teaches, is the same as that which the natural philosopher adopts to ascertain what nature teaches" (Hodge, 10). For Warfield, theology was a science which "assumed that 'all the facts' belonging to its 'sphere of truth' were contained in the words of the Bible" (Warfield, 33). The Catholic Church went through a similar, but more significant struggle, with Neo-Scholastic theology, leading to the pushback from Ressourcement theologians. The Second Vatican Council resolved much of the tension. However, without a visible church, evangelicals have no such recourse.

9. See Greg Glatz's misplaced charge that "Western Christianity has imparted its knowledge through catechism or confirmation classes, with an emphasis on doctrinal statements" (Glatz, 2014, 184).

10. Yoder suggests that Trinitarian dogma might be a hindrance in missions, which "should push us to redefine what the dogma of the Trinity means" (Yoder, 2014, 143). Yoder seems to argue that the singular point of the doctrine was to affirm the authority of the Son. While I appreciate Yoder's good missional sensitivity, I question where mystery plays in his theology. Christology certainly was the historic mover behind the articulation of Trinitarian dogma, but the point of the theology was not simplistic.

11. It is significant that Paul's claim in 1 Tim. 3:16 was immediately followed by a liturgical hymn.

12. For example, Phil. 2, Heb. 1, and 1 Tim. 1.

13. Obligatory prayers especially consist of the five daily prayers, Friday Jum'ah prayers, and Eid prayers.

14. For example, the strict method of ablution, down to the minutia of how to wash one's toes and ears, brings to mind the critical words of Jesus (Mark 7:6-8). See Abdul Aleem Siddiqui, 2013, 41-46.

15. For example, a Chicago Sunni mosque publishes, in its entryway, the requirement for the faithful to say a different prayer on each step leading to their basement masjid. I often wonder how anyone makes it to service on time.

16. While I am not comfortable prescribing legalistic methods of prayer, I generally encourage people to pray three times a day, and to follow the basic prototype found in the Lord's prayer: Praise, hope, petition, and confession.

17. See (CCC, 1258-1259, 352). For Catholics, the "desire" for baptism satisfies those who die before baptism.

18. See also Roberts et al. in Talman, 2015, 199-212. One of the recurring excesses of some soteriology is to reduce salvation to what it takes to get to heaven, to the neglect of far-reaching material dimensions. Christian salvation has always included the Eschaton and the here-and-now, the spiritual and the material. Forgiveness, justification, sanctification, the mundane, and physical resurrection are all part of the package. The "peace" created by the "peacemakers" (Matt. 5:9) is more than a heavenly serenity. Further, Roberts and Jameson create a disjointed parallel when arguing that the Syrophoenician woman was not asked to change her culture, translating that to say that Muslim believers do not need to change their identity as Muslims. Christianity is understood in the New Testament as the fulfillment of Judaism; the New fulfills the Old, and does not "destroy" it (Matt. 5:17). Islam is not the fulfillment of Christianity.

19. Baptism is essential, not optional, to genuine Christian discipleship! Yet, some missional ideology is too individualistic to catch this point. See Jameson in Talman, 2015, 609-617 and Travis et al. in Talman, 2015, 31-39.

20. The absence of ecclesiology, or distorted ecclesiology, accounts for much of the rigid fundamentalism among conservatives, "progressive" departures from orthodox thinking among post-modern theologians, and the inability to prevent fragmentation of evangelical unity. See Andrews, 2015.

21. There are obviously more than two shades of theological hermeneutics within evangelical missiology! Moreau helpfully explains Bruce Nichols' early evangelical map of contextualization as consisting of "Dogmatic contextualization" and "Existential contextualization." While other missiology paradigms have since provided further distinctions, Nichols' basic divide provides a helpful start. (Moreau, 2012, 108).

22. Faith seeking understanding.

23. See Carson's able critique of Rick Brown's attempted justification for changing the term "Son of God" in biblical translations for Muslims (Carson, 2012, 93-99).

24. Evangelicals would do well to recall that nearly all of their "What we Believe" statements, as well as the biblical canon itself, were gifts from a pre-Reformation Church, not their own biblical exegesis.

25. In this sense, Moreau is imprecise when he implies that evangelicalism is synonymous to Biblicism, or that "the only viable grounding for contextualization is Scripture" (Moreau, 2012, 97, 111).

26. Take up and read! The words which moved Augustine to read Romans, and then find salvation.

27. E.G., Surah 4:136, 5:48, 68; 9:29; 29:46.

28. An example of privatized or local faith: John Travis admits encouraging new "followers of Isa" to be free, if they wish, to appear as Muslims as they worship in Messianic mosques, as long as each individual believer "really feels called of God" to do so (Travis, 2000, 55-56).

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Arts Development for Scripture Engagement

Michelle Petersen

Punayima Kanyama (pictured) and Dr. Brian Schrag worked with a local choir to make Scripture songs with the kundi harp, using the gbaguru genre (used for giving advice).

Developing community interaction with Scripture can be strengthened by including artistic communicational activities as well as language development activities. In this paper, I will consider the appropriateness and effectiveness of adapting language development methods to the development of local artistic genres to communicate Scripture. Artistic genres have rules like languages that may be described. Cultures have criteria for what makes good works in a genre. We can work with local artists to create new instantiations of Scripture-infused works in existing local genres to strengthen each of eight conditions for Scripture Engagement.

Why Develop Local Arts for Scripture Engagement?

Every culture has language and arts such as music, dance, drama, poetry, and visual arts. However, as languages differ from culture to culture, so the ways art looks and sounds, and its functions and meanings, vary from culture to culture. The songs and dramas and visual arts which call out to any given people's hearts work differently than those of any other culture, even as languages work by different rules.

Biola's Professor Emeritus Hayward (1995:135-138) describes what transpires when the Gospel is embraced by a people so it looks more local and less foreign: a Bible translation and exposition about it in the mother tongue; worship in a local rather than a Western pattern; music composed by indigenous believers in an indigenous style; local theology addressing indigenous practices; communication of the Gospel in styles native to the culture; leadership that follows cultural standards; local conceptual metaphors for God and local symbols for Christianity.

If you sample the song "*Pahpãm Jarkwa*," a song of the Canela people of Brazil's Amazon jungle, available at www.amazon.com/dp/B0043UFP2Q/ref=dm_ws_tlw_trk10, you may find its beauty very different from your own musical sensibility. What do you think the purpose of the song may

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be? The Canela lyrics mean, "It is God's Word that makes us so very happy." This may sound discordant and unhappy to you, but it would sound happy to you if you were Canela. This song is using a musical grammar in which each singer begins on a different starting note and all singers "ride the roller coaster" of melody in the same ways from their different starting notes.

Initially this system baffled Canadians Jack and Jo Popjes, who spent 22 years studying the language and translating Scriptures with the Canela people. Jack Popjes (1996) writes,

How could we ever promote the composition of native Canela hymns when even after nearly 20 years of praying and trying, we just couldn't get the hang of their music?

Enter Tom Avery, a Wycliffe ethnomusicology consultant. Tom taped Canela music for several weeks. He took the music to his study and analyzed it. Instead of a musical system of eight notes [pitches] with some half notes [half steps], the Canela system has many more notes. Although Canela music can be sung or played on an instrument such as a violin or a slide flute, it is impossible to play on a keyboard. As I provided Scripture-based lyrics, Tom composed original Canela music for more than 20 hymns. We traveled to the Canela village to introduce the songs to the people. It was almost like pouring gasoline on a campfire!

Within a few nights, hundreds of Canelas crowded around wanting to listen and to learn the new songs. The main song and dance leader was deeply moved. He wanted a hymnbook for himself and sat for hours listening to a tape we had prepared. He eventually learned all the songs and made improvements on them. Other Canelas started adding verses to some of the hymns. Every night during our evening Bible classes with the Canela, more than half of the time was taken up singing the new songs. One Canela, with tears in his eyes, said, "You gave us the book in which God speaks to us, but your friend Tom gave us songs in which we speak to Him."

After the dedication of the Scriptures in 1990, all the Canela men and women who had received their copy of God's translated Word crowded around the main song leader in the center of the plaza. They sang several of the Canela songs—"God's Word is sweeter than honey to me" and "Let us hold onto and obey God's Word."

Tom's culturally sensitive work sped up not only the acceptance of the newly translated Scriptures, but the whole Gospel message among the Canela.

All cultures have unique artistic genres with structures that may be described like Avery did with the Canela. Just as languages have structures and features that may be described and used generatively to create new works, artistic genres also have structures and features that may be described and used to generate new works. We can work with communities to create new works to communicate Scripture in local music and other arts, just like we can translate the message of Scripture into local languages. Tailoring communication to a culture through Arts Development shows respect for the intended audience and facilitates literacy development, multilingual education, community development, Scripture engagement, and ethnodoxology.

- **Respect for Local Culture:** Using local forms to communicate conveys that predominantly oral cultures can preserve their life-crucial cultural knowledge and their cultural identity. Valuing and using their own culture's forms and wisdom in education communicates these are worth preserving in the next generation (Lewis and Simons 2015:25, 46).
- **Literacy Development:** Reading transcribed, predictable oral verbal arts is the easiest and most fruitful point at which to begin literacy development (Wendell 1982, chapter 2).
- **Multilingual Education:** Using local forms helps children integrate the new with the old as they learn through multilingual education. People do not need to become members of a different culture to understand and integrate new information into their lives. Learners can focus more on learning content in a familiar form when they do not have to devote energy to understanding the new form as well as the new content (Saurman 1993).
- **Community Development:** Tailoring communication to the culture facilitates community development and health education (Beine 2003; Smith 2007).
- **Scripture Engagement:** As people engage with Scripture in their mother tongue, local forms convey that they can make Scripture part of their everyday lives and not only the part reserved for foreign activities. People do not need to become members of a different culture to accept Christ and live by His Word (Wilson 1991). As will be seen later in this article, communicating Scripture in local arts strengthens all Eight Conditions for Scripture Engagement (Dye 2009).
- **Ethnodoxology:** Scripture-infused works in local genres help people become more deeply involved in worship

"You gave us the book in which God speaks to us,
BUT YOUR FRIEND TOM GAVE US SONGS
in which we speak to Him."

from the heart. Jesus said, "God is spirit, and his worshipers must worship in the Spirit and in truth" (John 4:24.) People can worship in truth when they can easily understand and resonate with the language and the communication genre (Harris 2007).

Using local artistic forms help people achieve diverse community goals together while remaining members of their own culture. They can transmit life-crucial bodies of knowledge in memorable ways.

Teaching in Ways People Learn Well

Theological education is given most often in institutional languages in highly literate, academic ways. Those who learn by these means tend to teach similarly to how they have been taught. The Lord Jesus told the disciples in Matthew 28:19 to "go and make disciples of all the ἔθνη," or ethnolinguistic groups. In verse 20, He tells the disciples to teach them to obey everything He commanded them. That command has now been passed down to us who follow Him today. How do these ἔθνη learn best? According to the Ethnologue listing of the world's living languages (Simons and Fennig 2017), there are 7,099 living languages in the world. Of these:

- 576 **institutional languages** have a standardized written form, literature, and widespread formal education. Even among literates, they may enjoy learning Scripture orally.
- 1,601 **developing languages** have some literature in a standardized form, although literacy is not yet widespread. Most need to learn Scripture orally.
- 2,455 languages are in **vigorous** oral use. The next generation learns these languages orally, however, they do not yet have locally-composed literature or a standardized writing system. Virtually all of these speakers need to learn Scripture orally.
- 2,467 **endangered** languages are either in trouble (1,547 languages) or dying (920 languages). These languages are not being passed on either orally or in writing to many or any people in the next generation.[1] Scripture engagement work may be necessary only for the older generation.

That scale may be further subdivided into more precise categories of the Expanded Graded Intergenerational Disruption Scale (EGIDS) (Lewis and Simons 2015:99-100, 163-164). I am summarizing with fewer categories to focus on the relationship of Language Development to Arts Development and Scripture Engagement. Ethnolinguistic groups may raise their languages higher on this scale through language development activities, or abandon their languages in favor of different languages and move lower on this scale, or stay the same for generations. Because the majority of the ἔθνη whom the Lord instructs us to teach transmit life-crucial knowledge orally and through artistic genres, those who are sent to these ethnolinguistic groups can teach them well not only didactically and through literacy programs, but also through story, poetry, drama, dance, and other kinds of artistic performances co-created with local artists.

Dr. Tom Avery developed indigenous hymns with Canela people in northeast Brazil.

Arts function in cultures for passing on life-crucial knowledge from one generation to another. We can create local Scripture-infused supporting works by working alongside local artists to communicate all the Lord commands in teaching genres that are familiar and meaningful to them rather than in foreign ways. Readers in developing language groups, often 5% of a population, can be voltage transformers who convert the written current of God's Word to the oral current of performance.

Applying Principles of Language Development to Arts Development

Three facets of Language Planning, namely Corpus Planning, Status Planning, and Acquisition Planning, were first described by Ferguson (1968: 27-35). The seminal work in the field of Language Planning is Cooper's *Language Planning and Social Change* in which Cooper (1989:99-163) describes in depth these three categories of activities needed to develop a society's languages. Lewis and Simons (2015) extend Ferguson and Cooper's three aspects of Language Planning to explore how communities undertake grassroots Language Development. Their Sustainable Use Model of Language Development helps communities meet goals such as sustainable identity, sustainable orality, or sustainable literacy. Synthesizing these authors' ideas, we may define Language Development as follows:

Language Development extends the current uses of a language to new functions like reading and writing and new domains like media or education with an increasing level of approval and respect that gatekeepers and communities accord these uses (Status Development); standardizes the written form and grammar of a language, expands vocabulary and creates new works needed to ad-

dress a variety of topics for a variety of intended audiences (Corpus Development)2; and increases the number of users of a language, especially by teaching the language to the next generation (Acquisition Development).

To summarize, we may say that **Language Development** considers how local languages may become more stable for more functions with more people who use them. The more people who use a language and the more functions for which it is employed, the more vital it is.

To develop local arts, since languages and arts both communicate, we can expand on ideas from the field of Language Planning or Language Development. We can encourage communities to consider how they will transmit life-crucial knowledge to future generations not only via literacy but also in local arts and recordings of oral performances. In *The Sustainable Use Model* (2016:44) Lewis and Simons write,

> …the knowledge that defines a community and makes it distinctive is passed down from one generation to another. In many cases, this transmission is through oral modalities such as stories, poems, songs, chants, or physical re-enactments involving the performing arts such as music and dance (46).

Based on the three main facets of Language Development, I propose the following definition of Arts Development:

Arts Development maintains and extends the functions of local artistic genres to existing and new domains of use, and increases the level of approval and respect that gatekeepers and communities accord these uses (Status Development); describes genre forms, adds to the number of works in local genres and the number of topics addressed by these works (Corpus Development)3; and increase the number of people who learn, perform, experience, or use local works, especially by transmitting the use of the local works to the next generation (Acquisition Development).

To summarize, we may say that **Arts Development** considers how local genres may become more stable for more functions, such as Scripture Engagement, with more people who use them.

The more domains (times, ways, and topics) for which a language or art is employed the stronger it is; as a language or an art loses domains and participants, the weaker and more endangered it is. **Domains of use** are, for example, public education, home, fields, market, newspapers, playground, Church services, government functions, radio programs, and television programs. Within each of these broad domains of use, more specific smaller domains exist; for example, within the religious domain, those languages and those arts used in the Wednesday evening home groups, choir groups, preaching, worship songs, or drama sketches during the church service are also smaller domains of use. **Gatekeepers** are people who make decisions about a domain, such as what languages and arts to use in a domain.

What Arts Development Does Not Involve

Developing local arts does not imply "making another culture's arts more Western" or "more like Fine Arts." Different cultures' artistic genres make use of different *artistic vocabularies*, or meanings attached to symbols. They have different *artistic grammars*, or rules of structure. They have different *artistic rhetoric*, or rules for reaching a communicational goal (Hart 2007). Each culture has its own standards of critique within the culture. The goodness of a work is evaluated by the intended audience. Good genres for functions are also decided by the local community. The intended audience discerns the appropriateness of a genre or a work for meeting a community goal.

Schrag (1989) encourages cross-cultural workers to become *bimusical* in the same way as they seek to become bilingual. For cultural outsiders, even those trying to be culturally sensitive in learning a local art, their inner "auto correct" may be set to Western genre standards. In becoming *multiartistic*, just as language learners becoming *multilingual* need to be careful not to "auto correct" another language to their rules of spelling or grammar, we must be careful not to "auto correct" another culture's art genre rules to our own genre rules, rather work out the local rules and follow them.

Applying Language Development and Arts Development to Scripture Engagement

The Forum of Bible Agencies International defines Scripture Engagement as "encountering God's Word in life-changing ways." We can work with communities to facilitate their encounters with God's Word in life-changing ways through local languages and local performance genres. When people communicate Scripture through local artistic genres, the message is often just as powerful as (or more powerful than) didactic communication. Scripture may be communicated well through local forms of storytelling, visual arts, Scripture songs, performed dramas, audio dramas, and music.

Applying principles of Language Development and Arts

Development to the field of Scripture Engagement, that is, encouraging communities to interact with Scripture in life-changing ways, we may likewise say that to develop community use of Scripture in a local language or art, three kinds of activities are required:

1. Scripture status development activities gain domains of use (agreed-on times and places) for using God's Word in the local language and local artistic genres, with the approval of an increasing number of leaders.

2. Scripture corpus development activities translate the Word and place it in multiple forms (print, performances, and recordings), and create Scripture-infused supporting works with local artists, authors, and recordists, designed for a variety of intended audiences of different ages and interests.

3. Scripture acquisition development activities send the

corpus of Scripture and Scripture-infused works out, augment opportunities and motivation for people to interact with them and teach people how to use them.

Because Scripture in a local language is part of the body of works in that language, the same three kinds of activities which strengthen the vitality of a language or an art genre can more specifically strengthen community use of Scripture as well.

Scriptural Example of Developing Scripture Engagement in a Genre

All three kinds of activities must work together for Scripture Engagement in a language or an art genre to thrive. We see all three aspects of Arts Development in Exodus 35:30-31, 34: Then Moses said to the Israelites, "See, the LORD has chosen Bezalel son of Uri, the son of Hur, of the tribe of Judah, and He has filled him with the Spirit of God, with skill, ability and knowledge in all kinds of crafts…And he has given both him and Oholiab son of Ahisamach, of the tribe of Dan, the ability to teach others" Exod. 35:30-31, 34.

Moses speaking on behalf of Bezalel and Oholiab, and affirming them to the Israelite community, was Status Development. Bezalel and Oholiab making new creations was Corpus Development. Bezalel and Oholiab teaching others their arts was Acquisition Development.

When only one or two of the three strands of development work occur, new works are not likely to be maintained. A community can hold a song writing workshop and develop the corpus of needed and helpful works together in local styles, yet these songs may rarely or ever be sung or heard again if gatekeepers do not affirm them for ongoing domains of use by an increasing number of participants.

However, if a Corpus Development activity such as creating new Scripture-infused songs is accompanied by Status Development activities, such as local leaders suggesting what kinds of works are needed, endorsing, and introducing the new works, and Acquisition Development activities encouraging participants to learn the new works and use them for approved functions, then Scripture Engagement is much more likely to thrive. Planning all three kinds of activities helps a community sustain use of Scripture and use of their language and genres for future generations.

Research Questions for Arts Development

To develop a community's uses of their arts for Scripture Engagement or other functions, three ongoing kinds of conversations are needed.

Regarding Status Development:

- What domains of use will this artistic genre have the status to inhabit? What domains will the purpose or goal inhabit—community Scripture engagement or individual Scripture engagement or literacy development or health education or identity preservation? How will the genre and purpose gain the status to occupy the chosen domain(s) of use?
- Who are the gatekeepers for each domain? Who needs to give approval for new works to be created, performed, and distributed? What are gatekeepers' assumptions about the value of local language and local culture? What are gatekeepers' assumptions about the value of Scripture in the local language? How can we increase capacity of local leaders to use local Scripture?
- How can we address any unfounded assumptions? Why do people have these assumptions?
- What additional domains could new Scripture-infused supporting works enter?
- Who will check the new works to approve their content and form? How will approval be communicated to the community?

Regarding Corpus Development:

- What sorts of new performances and recordings could be created to fill needs of the chosen domains?
- What works need to be developed in print, practices, performances, and recordings?
- What further standardization may be needed to preserve and transmit the corpus of works?
- What forms need to be researched to create within their boundaries and recognize what features indicate a good instantiation of the genre?
- To what extent do gatekeepers believe traditional forms need to be adapted to contain Christian content? How do they believe they will need to be chosen and adapted?
- What new terms need to be invented and approved to be able to teach the works to others?

Regarding Acquisition Development:

- How will the new works be learned?
- In what places and at what events will new works be performed or used?
- How will leaders learn to use the new works?
- How will new works reach intended audiences? How will new recordings, print, and performances be distributed?
- How will new works be transmitted to coming generations?
- How will people gain interest and ability to acquire the corpus of works?

How Arts Development Strengthens Scripture Engagement

Dye (2009) shows how strengthening the following eight conditions can increase a community's engagement with Scripture. Local arts strengthen each of these eight conditions.

1. Appropriate Language, Dialect, and Orthography:

This condition considers, "What functions is a given language or genre good for, for whom?" We can start encouraging use of Scripture for domains where the language is strong, such as oral Bible storytelling or church choirs singing Scripture songs; this is like rowing downstream. Beginning with encouraging use of local language Scripture in domains "owned" by a larger Language of Wider Communication, such as the prestigious Sunday morning church service preaching when it has a history of being given in a less-known prestigious language, is like rowing upstream. The church I attended in Côte d'Ivoire, for example, began using local Scripture-infused arts first in song, and later created a local language service following the first service in the Language of Wider Communication, French.

2. Acceptable Translation: To be used, the local language Bible translation must be respected and approved. Translating in local genres increases local ownership of the translation. For example, Biblical proverbs can be expressed in a form that is used to express local proverbs. A Kyrgyz poet translated the biblical book of Proverbs in Kyrgyz proverb style, so that it can be chanted in a traditional fashion. Unseth (2006:169) writes, "This translation of Proverbs was so well received in Kyrgyzstan that it was adopted for use in schools across the country!"

3. Accessible Forms: People need to be able to read, hear, and/or see Scripture. The more forms Scripture is in, the wider the audience who can use it. Many of the forms we can use to communicate Scripture in are artistic forms, not only literate forms. People do not have to learn how to read to be able to access Scripture. For example, Schrag (2013: 191-240) describes a variety of ways that have been used for sparking local creativity to create Scripture-infused works with local communities. Holding a song writing workshop, organizing a regularly-performing drama group, mentoring local artists, creating local media showing the applications of Scripture to local life, recording performances and putting them on cell phones, forming story telling groups, and commissioning local artists are among the sparking activities that have made Scripture accessible to more people.

4. People learn Background Knowledge to enable them to make sense of Scripture: When people approach Scripture for the first time, many elements may be confusing, because while it was written for them, it was not first written to them. Oral arts and visual arts can present explanatory background knowledge either parenthetically, or in introductions or closings. Artistic content in plays, songs, and stories can build on what people already understand to help them see God's Word makes sense. In West African Radio dramas (Petersen 2013:473-480), local characters are portrayed in the midst of a difficulty and listen to a friend tell them a Bible story. They ask questions about the content. The actors' questions allow the listening audience to vicariously have their questions answered by the story teller. This oral format is more natural for them than a study Bible.

5. Scripture is Available: An increasing number of people need to know where, when, and how to acquire Scripture and acquire it in print, performances, or recordings. Local arts help distribute Scripture in more ways at more times, and make Scripture available to non-readers. Scripture distributed in performances and recordings reaches a wider audience than Scripture made available to people in print forms alone.

6. Spiritual Hunger: For people to engage with Scripture, they must desire to know God better. Spiritual Hunger is strengthened by relevant presentations of Scripture with content that responds to local questions, needs, and interests. Local arts can call out to people's hearts and address issues that may not be up for discussion in non-artistic ways. Local compositions can answer local questions and fill local needs which translated hymns and other foreign arts do not address relevantly. The connotations of local genres can make them ideal for relating to local life and not only the "foreign" part of life.

Local arts help distribute Scripture
IN MORE WAYS AT MORE TIMES
and make Scripture available to non-readers.

7. People are Free to Commit Themselves to Christ: People need to be freed from hindrances to using Scripture and following Christ. Freedom to commit to Him may be increased by providing ways for people to live as Christians and members of their own culture at the same time. Worshipping using local arts rather than foreign forms strengthens people's freedom to commit to Christ. "Culture Meets Scripture" workshops around the world have helped Christians work through how to hold life transitions and celebrations in ways that are true to the Scriptures using meaningful cultural forms.

8. Partnerships: Jesus said people would know we are His disciples by our love for one another (John 13:35). Paul tells us how God gives different gifts to the Body of Christ to work harmoniously together, and the foot mustn't think it isn't needed because it's not a hand (1 Cor. 12). Partnerships among different parts of the Body of Christ, including local

artists, can strengthen local vision and capacity for ongoing use of Scripture with more groups of people, including oral communicators, recognizing the oral and performance gifts of the Body of Christ.

Developing new expressions of Scripture in local arts alongside local artists can strengthen each of Dye's *Eight Conditions for Scripture Engagement*. The chart below summarizes this relationship.

Create Local Arts Together

To strengthen these Eight Conditions for Scripture Engagement, we can work with local artists to create new Scripture-infused works together. Communities have a variety of languages and artistic genres available to them that they use for different functions. In his book *Creating Local Arts Together*, Brian Schrag (2013) describes seven participatory conversations we can use to facilitate creation of local arts with communities. This process contains Status Development, Corpus Development, and Acquisition Development activities.

1. **Meet** a community and its arts (prerequisite to Status, Corpus, and Acquisition Development). Make a Community Arts List together: who does what kind of art, why, when, for whom? What are people's categories and assumptions about what is real? What are their concerns and hopes? How do they view kinship, family, authority, religion, values?

<table>
<tr><th>Dye's Eight Conditions for Scripture Engagement</th><th>How Arts Develop Each of Dye's Eight Conditions for Scripture Engagement</th></tr>
<tr><td>1 – Appropriate Language, Dialect, and Orthography is strengthened when authorities encourage using Scripture at more times and in more ways.</td><td>Status Development
1. Scripture in local artistic genres provides new domains of use and helps Scripture enter more existing domains.</td></tr>
<tr><td>2 – Acceptable Translation is strengthened when people respect and understand the translation.</td><td rowspan="3">Corpus Development
2. Translation in local genres communicates more clearly, powerfully, than foreign genres.
3. Local arts increase the variety of forms in which Scripture is grasped by a wider variety of kinds of people: different ages, different social and educational backgrounds.
4. Background knowledge may be communicated through the body of works in oral arts.</td></tr>
<tr><td>3 – Accessible Forms is strengthened by the creation of more forms in which Scripture is communicated to reach wider audiences.</td></tr>
<tr><td>4 – People Learn Background Knowledge to make sense of Scripture.</td></tr>
<tr><td>5 – Scripture is Available to people when they know where to get it and have regular times to use it.</td><td rowspan="3">Acquisition Development
5. Arts increase motivation to obtain Scripture and make Scripture available in artistic domains.
6. Arts draw out and respond to people's needs.
7. Expressing faith in local genres enables people to be both Christians and members of their culture at the same time without having to change cultures to become Christian. Creating Christian ways to handle life celebrations like weddings, funerals, and holidays with arts that are both culturally meaningful and faithful to Scripture can help people meet needs in Christian ways.</td></tr>
<tr><td>6 – Spiritual Hunger is increased by presentations of Scripture that call out to people's hearts and increase Scripture's perceived relevance to everyday life.</td></tr>
<tr><td>7 – People are Free to Commit to Christ when obstacles to trusting Christ are removed. Many of these obstacles are unnecessary and cultural.</td></tr>
<tr><td>8 – Partnerships among a variety of stakeholders strengthen the reach of Scripture.</td><td>Partnerships are needed for Scripture Status, Corpus, and Acquisition Development. The number and variety of partners involved in translating Scripture, creating new supporting Scripture-infused works, agreeing on times for their use and distributing them to users all strengthen the community's use of Scripture by more people in more ways. Artists are among the partners that may strengthen a community's use of Scripture.</td></tr>
</table>

2. Specify a Kingdom **Goal** together (Status Development): literacy, multilingual education, worship, evangelism, discipleship, reconciliation, Scripture engagement, well-being, improved health, or other community goals.

3. Select Content, Genre, and Event (Status Development):

a. For *existing* **Content**, discuss with elders what life-crucial knowledge is contained in what works that are in danger of being forgotten by the next generation. For *new* **Content**, leaders and artists ponder, study, and discuss together Scripture, health information, or other educational content and its applications before people create new works, so that accurate messages infuse the new works. They decide together what important things to tell.

b. For **Genre**: What local form(s) is/are appropriate for expressing this message?

c. For **Event(s)**: When are good times in this culture for conveying messages of this type?

4. Analyze events that contain the genre (Corpus Development) to see how the art form works well. Describe the space typically used (where the genre may happen); the *materials* used (what things are used); how *participant organization* works (who does what); the *shape through time* (the order in which different parts of the event occur); the *performance features* (what attributes characterize how it happens); the *content* (what messages are conveyed and their meanings); and *underlying symbolic systems* (what rules describe how the other six lenses function well in a given genre). Decide together which genres are most appropriate to meet which goals.

5. Spark Creativity (Corpus Development): Create new works together in the chosen genre. Determine who creates what kind of work, for what uses, under whose authority, and with whose approval. There are several ways to create together. Some possibilities are: *Commission* a new work in an existing genre for an event; hold a *Workshop* to create works for a designated purpose; encourage *Apprenticeships* where the next generation learns the art from the older generation; create *Publications* for an intended audience; or gather a *Group* to create and perform new works on an ongoing basis for determined domains of use.

6. Improve new works (Corpus Development) by a) *team*, b) *community*, and c) *consultant* checking each new work prior to wider release. Ask first the creative team, secondly one or more respected advisors, and finally a sample intended audience (who have not been part of the creative process) to experience the work. Ask them four kinds of questions to verify the work meets its goal (expanded to other arts from Haaland's illustration checking questions, 1984):

i. *Content:* "What's it about?"

ii. *Meaning:* "What do you learn?"

iii. *Positive impressions:* "What do you like about it?"

iv. *Needed improvements:* "Is there anything that might offend someone?" "How can we make it better?" or "Which of these possibilities do you like better?"

Community checking is essential to verify with a representative sample of the intended audience how they understand the draft work. People in some cultures may think checkers are trying to test them rather than the content and so it is important to convey that we want to improve the work, not test the audience. In some cultures it is impolite to ask questions, and rather than ask these questions directly, you may bring topics up for discussion or ask, "How will people understand this?" or "Can you act out what you learned?" or "Can you help me make the meaning more clear?" Consultants should be careful to encourage and affirm correct communication as well as suggest changes when audiences misunderstand the artist's intent. Ultimately, the work remains the artist's, and it is at the artist's discretion whether or not to implement ideas to improve the work; it is also at gatekeepers' discretion to what extent they promote a work.

7. Integrate and Celebrate (Acquisition Development): Work with the community to create ongoing times for using the new works for their intended purposes with gatekeepers' approval. Discuss when the works will be introduced to the community, what function they wills serve, and who will teach others how to use them. Publicize the new works and events at which they will be experienced.

Throughout this process of Creating Local Arts Together, the community is in charge of deciding how to communicate its own life-crucial knowledge and how to extend it. We can participate helpfully by asking questions, being part of discussions, and sometimes sharing ideas or resources. We can study, describe, and document local genres. We can become multiartsical to help add status to local genres and demonstrate caring for communities. We can encourage local people in all three facets of Arts Development and help communities consider aspects of Arts Development they may not yet have considered.

Case Study 1: Developing Local Music for Scripture Engagement

Dr. Brian Schrag (Center for Excellence in World Arts 2016) worked with Mono people in the Democratic Republic of Congo. Fifty years prior, the Mono Christians had burned all their musical instruments when the local evangelist told them that that was part of becoming a Christian. Outside the church, people communicated in a variety of Mono genres such as *gbaguru*, an advice giving genre; but inside the church, these genres were a sin, so people borrowed Lingala arts for their Christian worship.

As Brian talked with them about the Mono culture's value in the eyes of God, the Mono Christians decided to ask Punayima, an expert player of a local harp called a *kundi*, to teach them how to play it. He was outside the church, and later became a part of it through writing Scripture songs with the group. The group came up with an innovation:

although *gbaguru* is usually a solo genre for giving advice, they wanted to play together and create "La Chorale Ayo," meaning "The Love Choir."

When the Love Choir first performed a song in the Mono language in church in this cultural style, people were silent. Brian was worried they had made people think of the God of the Forest or some other bad thing. He asked a Mono friend why everyone was so quiet. He said, "What could we do? It cut our hearts."

Schrag declares, "The truth of God making man and woman from the same clay had touched their hearts in a way that foreign hymns could never do." The choirs playing Mono harps have spread to every major village. These Love Choirs are making Scripture-infused works available orally throughout the Mono region.

West African Scripture relevance dramas show listeners how God's Word can be applied to everyday life problems.

Rev. Gaspard Yalemoto said, "Today, in all of the Mono churches, we see a radical change in how Christians live, because God's message communicated through gbaguru songs directly touches their hearts."

We see status development for the language, the art, and Scripture in the local language and local art, in the involvement of the church leadership approving the new works, and in the *gbaguru* genre and the *kundi* harp gaining entrance to a new domain of use, that of the church service. We see corpus development in the creation of the new Scripture-infused works. Finally, we see acquisition development in the spread of Love Choirs throughout the Mono region. They are now beginning to explore communicating Scripture through other local art forms as well.[4] The same three kinds of activities that Cooper asserts strengthen language vitality also strengthened vitality of the *gbaguru* genre and use of Scripture in the Mono language.

Case Study 2: Developing Local Drama for Scripture Engagement

I worked with a people group in West Africa who love performing and watching local dramas. I worked with a team of local scriptwriters and actors to create a weekly half-hour Scripture Relevance audio drama which aired on 57 radio stations (Petersen 2014:57-69). In each drama, our team created a story where a local family or individual experiences a problem, and a friend or neighbor tells them a Bible story they discuss. Hearing the Bible story helps the character or family resolve the difficulty.

Scripture in this language had not been well used. The people are approximately 1% literate. The actors served as "voltage transformers" to express Scripture well in a predominantly oral context. The discussion of the Bible stories by the characters allowed the story teller to fill in missing background knowledge that otherwise could have led to misunderstandings about the Bible stories. The resolutions helped people see how Scripture could be applied to life. Scripture Relevance Radio Dramas show answers to the questions, "How can we live as Christians in our culture?" and "What does Scripture say about our needs?"

Scripture in this large West African language, whose speakers are mainly of another world religion, acquired status by being heard on the airwaves. They also acquired approval through the participation of local pastors in reviewing the scripts before we recorded them. The corpus of Scripture-infused works was developed as we thought through issues of how culture and Scripture meet, and then created, rehearsed, refined, and recorded each script. The corpus of Scripture became better used as the Word moved off the page, into recorded performances, and into people's hearts and lives. Many more people acquired knowledge of Scripture by hearing it on the radio than would have ever read it in the form of a book. Some recognized its relevance to their lives through hearing it applied in situations with which they could empathize well.

The same three kinds of activities that Cooper asserts strengthen language vitality also strengthened vitality of Scripture engagement in this local language and in their local dramatic arts, with local writers and actors asking and answering local questions from Scripture.

Conclusion

Arts Development activities help communities, especially predominantly oral societies, meet more of their goals, sustain their identity, and transmit their life-crucial knowledge

to future generations.

Combining Status, Corpus, and Acquisition Development activities for new Scripture-infused works strengthens a community's engagement with the healing, forgiving, hope-giving, and life-changing words of Scripture. Expressing truth in local languages and local arts means people do not have to become members of a different culture to receive it. Teaching people in their own local arts, rather than foreign languages and forms, makes the message more memorable and heartfelt as well as better understood.

Scripture in print forms may not reach speakers of the majority of the world's languages that are not institutional but developing, vigorous, endangered, or dying. When people receive the Word of God in the languages and forms that are most meaningful to them, they are more likely to understand the content, resonate with it, and integrate the message with the rest of their lives. Scripture communicated in manifold ways is likely to be experienced in more domains of our lives, and the Word that gives Life rightly lives in all parts of our lives, as it is sung and danced and dramatized and drawn and storied and poeticized as well as studied and read. Even our Lord sings over us (Zephaniah 3:17 NLT):

For the Lord your God is living among you.
He is a mighty savior.
He will take delight in you with gladness.
With his love, he will calm all your fears.
He will rejoice over you with joyful songs.

Endnotes

1. Gary F. Simons and Charles D. Fennig (eds.). *Ethnologue: Languages of the World*, Twentieth edition. Dallas, Texas: SIL International, 2017. Online version: http://www.ethnologue.com.

2. I have expanded these authors' understanding of Corpus Development from standardization, modernization, and graphization to also include the creation of a body of works in a language as described in Wendell's 1982 work Bootstrap Literature, because a language does not exist in the abstract, rather in the body of works of its users.

3. As part of Corpus Development, I include the common meaning of the word "corpus," that is, a body of works in a genre.

4. To see how Schrag implemented this process, please see the Center for Excellence in World Arts' five minute video "Arts Consultants at Work: Chorale Ayo" at https://vimeo.com/143918920.

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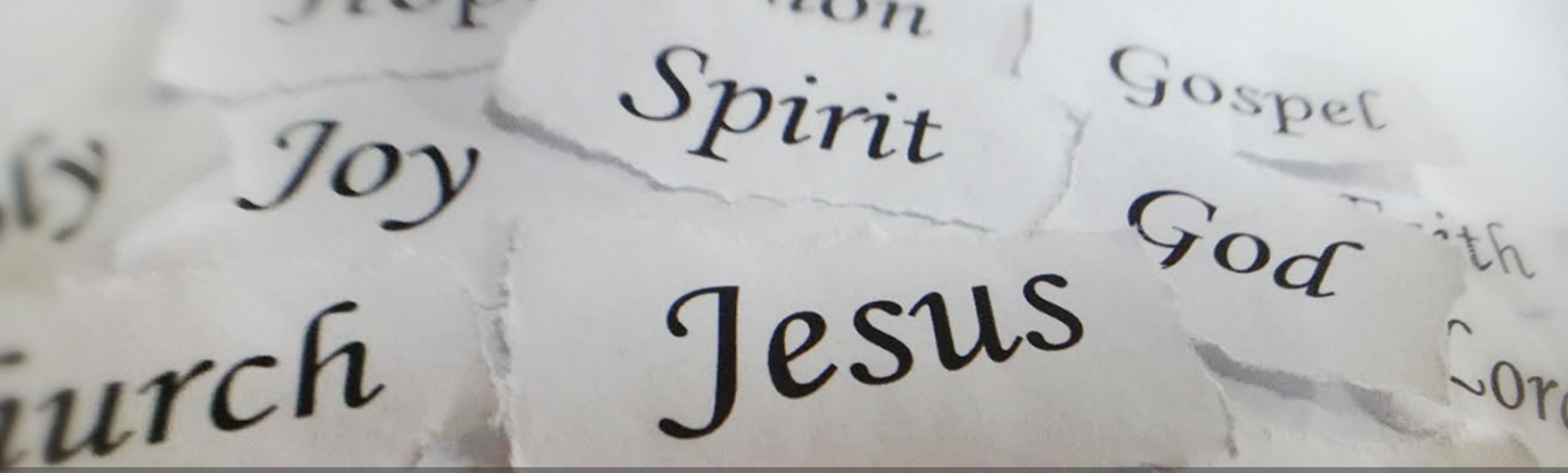

Reconceiving Theology:
Influencing Factors to the Formation of Theology[1]

Donald Grigorenko

"Imagine if Millard Erickson was born in Uzbekistan! Or, Wayne Grudem in Malaysia! Or, John Piper in Kuwait! Or, Tim Keller in Ethiopia! What would their theology look like?"[2]

I stumbled on this set of questions on a web page and it generated a batch of further questions for me. Of course, these authors are regarded by many evangelicals as theological spokesmen of our American Evangelical movement. So, what *would* their theology look like? Well, I don't know what it would look like. But I can say with some confidence that it would look quite different from what they have formulated in their American context.

The next question is *why* would a theology crafted by an Uzbek Erickson, Malaysian Grudem, Kuwaiti Piper, or an Ethiopian Keller be different? I believe this is the question that needs careful attention. And our answer will not only account for these "contextual theologies," but will also lay bare the nature of theology and cause us to reflect upon how we understand our own theology.

Some may say that given the same passion, interest and a good translation of the Bible, each one of these thinkers would have come up with precisely the same theology (although in a different language). I don't think many would defend this view. So, what are some of the factors that contribute to make a Piperian Kuwaiti theology distinct? My goal in this article is to outline a few of the key factors influencing the formation of a theology. This is not an exhaustive list. I like to think of these factors as resources. We will touch on three of them: language, concepts, and relevant questions.

First, we look at language. Language deeply impacts what and how we communicate. But even more significant for our study, "language offers to its speakers a ready-made interpretation of the world, truly a Weltanschauung, a metaphysical word-picture."[3] Our native languages offer a rich God-given toolbox for expressing our thoughts and, importantly, truth about God, humanity and our world. Yet the tools that we have been given are not identical. Many have learned and functioned in a second language and struggled as I have with an idea in one language and sought to adequately express it in another. And the problem is not simply one of vocabulary. The language itself "shapes" the thought.

An analogy might help to clarify the importance of language as a resource in expressing concepts. When I was a child there was a popular building toy called Tinker Toys. Tinker toys were made of wood and came in connectable pieces including different lengths of rods and round disks with holes into which the rods could be inserted. From Tin-

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ker Toys I constructed cars, planes, and buildings. My children grew up with Legos which are plastic interconnecting blocks of various shapes, sizes and colors. From Legos my children constructed cars, planes and buildings. But a car assembled with Tinker Toys and one assembled with Legos are not the same. Each car has features, functions and also limitations that reflect the construction material. In the same way, different languages offer different sets of construction materials or resources that "shape" human thought and expression.

The influence of language on theological formulation can be illustrated by the early Christological controversies which addressed the relationship between the human and divine nature in Christ. Nicaea (325 AD) addressed the full divinity of Christ contra Arius. Then Constantinople (381) condemned Apollinarius and his denial of the full humanity of Christ. Then the Councils of Ephesus (431) and Chalcedon (451) finally addressed the relationship of the two natures. The conclusion of Chalcedon was that Christ had two natures and one person. On one side were the Monophysites who affirmed only one blended divine-human nature, and on the other, so the story goes, were the Nestorians who were said to separate the man Jesus from the divine Word such that the Christ dwelt in the man Jesus. More recently this portrayal of the views of the Syriac church and Nestorius have been called into question. Apart from the fact that the portrayal of Nestorius' views that has endured is that of his enemies in Alexandria, the question of the linguistic resources available to the Greek and Latin church versus those available to the Syriac church are casting fresh light on these debates. Brock states that,

> One of the reasons for the difference of opinion on Christology lay in the different understandings given to certain of the key terms.[4]

And in these councils the terminology was of utmost importance. Terms such as *physis, ousia* and *hypostasis* were common in the Western church discourse on Christology and had evolved into technical terms which stretched their meaning. The Syriac church on the other hand had its own vocabulary (*keyane* or *keiane* for "nature" in Syriac and *prosopon* "person" in Greek) and the semantic ranges of the paired terms were far from a complete match.[5] The consequence was misunderstanding on both sides of what the other was affirming, and we know the rest of the story. The winners write the history (politics and theology!). Nestorius and the church of the East were labeled as heretics and dropped from the story of the church. Recently additional writings of Nestorius were discovered and many historians have concluded that his Christology was within the boundaries of orthodoxy.[6] Language informs our theology and we are tempted to caricature or condemn theology that does not conform to our formulas.

Closely associated with language are the ways in which arguments are formed in different languages and their associated cultures. In 1966 Robert Kaplan published his *Cultural Thought Patterns in Inter-Cultural Education*[7] which continues to be referenced especially in ESL and EFL research, and teaching English for academic purposes. There he maps five patterns of discourse or argument that he contends are characteristic of different languages and cultures. Kaplan opened the door to the consideration of language and culture in the examination of rhetoric and discourse. More recently Ulla Connor and others have carried this consideration further under the label intercultural rhetoric.[8] Languages and cultures have preferred ways of expressing thoughts, ideas and arguments. These discourses shape linguistic expression and argument. I will illustrate with a story.

Closely associated with language are the ways in which
ARGUMENTS ARE FORMED IN DIFFERENT LANGUAGES
and their associated cultures.

While living on the outskirts of Kathmandu, Nepal I developed a friendship with a native Nepali named Ramesh whose house was a mile from mine. Ramesh was a keen follower of Christ and desired that his fellow Nepali believers be well grounded in the teaching of the Bible. Ramesh was well equipped to help the Nepali church. He was a scholar with a PhD in New Testament Studies from Oxford University. Ramesh was teaching in a Bible college in Kathmandu and was working through Paul's letter to the Romans. I recall an insightful conversation I had with him about his teaching experience. He expressed that he was not "connecting" with his students as they labored paragraph by paragraph through the letter. Students were not performing well. This frustration led him to change his tactics. Rather than developing the argument of a paragraph inductively word by word, clause by clause, progressively adding the pieces together linearly as he had been taught by his English graduate work, he began each new paragraph with a lesson which put the whole paragraph together in a way that related it to life. He then progressively added the technical details of the text to support the main idea. According to Kaplan the English mode of argument begins at the beginning and takes a direct

path to building to a conclusion piece by piece, point by point. "English writing tends to favor linear organization, while other languages often take a less direct form."[9] Ramesh had the insight to recognize that his students, learning in Nepali and in a South Asian culture, were accustomed to beginning with broad strokes and cycling down to the details. Kaplan argues that these "contrasting rhetorics" are learned patterns characteristic of various languages.[10]

Beyond language and discourse, genre influences theological expression. In different cultures, there are designated types of literature for different purposes in communication. There are textual cues that tip us off that we are reading a particular genre of literature. When we encounter a "once upon a time" we conclude that this is a fairy tale and read on with that expectation. If we open a technical manual for Microsoft Windows and the first sentence begins with "once upon a time," we will look back at the cover wondering what is going on. Contemporary theology reads like normal-language prose with the addition of a wider theological vocabulary, much like this article. But this convention was not always the case. I recall my first efforts in reading Aquinas' *Summa*. The first challenge was to understand the organization of the work. Then there was the learning curve of catching on to what Thomas was doing under each Question with "Objections," "On the Contrary," "I answer that," and "Replies." And this was a text for beginning theology students. It was an adventure in a different theological genre. It was like encountering a "once upon a time" where it should not have been.

If we opened a technical manual for Microsoft Windows and THE FIRST SENTENCE BEGAN WITH "once upon a time," we will wonder what is going on.

Samuel Moffett provides examples of differing theological genre from the *Odes of Solomon* of the Church of the East. It is theology as poetry:

> His Word is with us in all our way
> The Saviour who gives life and does not reject (us).
> The Man who humbled Himself,
> But was exalted because of His own righteousness…
> And light dawned from the Word
> That was before time in Him.
> The Messiah in truth is one.
> And He was known before the foundations of the world,
> That He might give life to persons forever by the truth of His name.[11]

The Western church preferred a theology of the Trinity expressed in precise rational discourse using technical terms. The Greek Fathers described the Trinity as a divine dance—*perichoresis*.[12]

Second, concepts are resources in the construction of theology. The fact that theology draws on the conceptual resources at hand in a particular time and place is not at issue. How and to what extent is really the question. The question is not new. Recall Tertullian's declaration: "What has Athens to do with Jerusalem?" Well as it turns out, quite a lot. We do not begin the task of theological formulation with a conceptual blank slate. We have conceptions of reality and how it works already installed as a kind of conceptual operating system. We gain these conceptions largely through enculturation but we can add to or adjust these resources through study, both formal and informal. Although we are not held hostage to this slate of conceptual building materials, what we need to do is be aware of them and use them critically. They should be a servant not a master.

Through the history of the church, philosophy provided a framework for theological expression. In the second century, Clement of Alexandria, contra Tertullian, explicitly assembled his theology on a Neo-Platonic foundation. Plato was a favored resource for many early theologians, so much so that various accounts were proposed of how Plato arrived at his thought. Was he enlightened, inspired or did he plagiarize the Jewish scriptures as Clement argued? The genealogy of Plato in theology can be traced from the second century, through Augustine and on to the formulations of the Reformers. Augustine in his Confessions (Book VII, Ch. 20) is explicit that beginning with Plato, *and then* proceeding to the scriptures he was able to solve his theological puzzles. Later Thomas Aquinas built his *Summa* on the superstructure of Aristotle "the philosopher." Although we can debate the appropriateness of Augustine and Aquinas resting their theology on Platonic or Aristotelian foundations as they did, the fact remains they did, and theology today owes much of its color to those beginnings with those conceptual resources.

I have my students read African theologian Kwame Bediako.[13] In a couple of his essays Bediako deals with Jesus as ancestor. Bediako's objective is to express a biblical Christology using the conceptual resources found in Ghanaian culture, or more specifically, the Akan culture and language. The traditional Akan spirit world is like others of primal religion societies with a distant Supreme Being

who is the creator and the sustainer of the universe. Then subordinate to the Supreme God are lesser "gods," and finally ancestors.[14] The lesser gods can be capricious and are influenced through ritual in order to bestow favor and not trouble. Ancestors on the other hand are revered as good and maintain the moral order of the community by dispensing rewards and punishments. Ancestors are clan members that have gone on ahead to God. For the traditional Akan to qualify as an "ancestor" or *Nana* one must fulfill three requirements. He must have lived among the clan, lived an exemplary life, and finally have been a person from whom the community gained benefits.[15] Bediako argues,

> Once the meaning of the cult of ancestors as myth is granted and its 'function' is understood within the overall religious life of traditional society, it becomes clear how Jesus Christ fulfils our aspirations in relation to ancestral function too. Ancestors are considered worthy of honour for having 'lived among us' and for having brought benefits to us; Jesus Christ has done infinitely more. They, [the mythical ancestors], originating from among us, had no choice but to live among us. But he, reflecting the brightness of God's glory and the exact likeness of God's own being (Hebrews 1:3), took our flesh and blood, shared our human nature and underwent death for us to set us free from the fear of death (Hebrews 2:14-15). He who has every reason to abandon sinful humans to their just desserts is not ashamed to call us his brethren (Hebrews 2:11).[16]

Much like the apostle John who both adapts and adopts the concept and vocabulary of the Greek *Logos* as a resource for his description of Jesus the Jewish Messiah, so Akans both adapt and adopt the concept and vocabulary of *Nana Yesu*. Thus, "Ancestor Christologies are grounded in the claim that Jesus' mediatory role is analogous to the mediatory role ascribed to ancestors in some indigenous religions of Africa."[17] Yet Bediako makes an important observation about the language used to link Jesus with the Akan concept of ancestor or Nana. He says, "In my experience in Ghana, hardly anyone will pray in English to 'ancestor Jesus' or 'Chief Jesus,' but many will pray in Akan to 'Nana Yesu'.[18]

The semantic range of the English word "ancestor" and the Akan word Nana translated as "ancestor" only minimally overlap. Thus, linguistic and conceptual resources intersect.

Finally, relevant questions shape our theology. Church Missionary Society missionary John Taylor (d. 2001) is frequently quoted:

> Christ has been presented as the answer to the questions a white man would ask, the solution to the needs that Western man would feel, the Saviour of the world of the European world-view, the object of the adoration and prayer of historic Christendom. But if Christ were to appear as the answer to the questions that Africans are asking, what would he look like?[19]

In every age and place of the church there are questions that need to be addressed theologically. Those questions may arise from a number of sources. Heretics pose challenges that demand a response. Our culture often sets an agenda that demands a theological answer. But "questions" can be explicit and implicit. In other words, we might approach the Bible and its interpretation with implicit, nagging questions that lead us to look for particular answers, like an appetite longing for satisfaction without consciously expressing these questions.

One area of productive discussion more recently has been the consideration of guilt, shame and fear as moral cultural orientations. In guilt-oriented cultures priority is given to an impersonal legal code. These cultures tend to be individualistic. Shame-oriented cultures are collectivistic and give priority to the behavioral expectations of the community. Fear-oriented cultures are often dominated by folk religions with a concern for a hostile spirit world. Global Mapping International describes these orientations as cultural frameworks that function as a lens that "impact our understanding of the gospel" and how we read the Bible.[20]

One area of productive discussion more recently has been
THE CONSIDERATION OF GUILT, SHAME, AND FEAR
as moral cultural orientations.

They pose implicit questions. It is true that no culture is entirely oriented to either guilt, shame or fear. But in most cultures one orientation is more dominant than the others.

I served in South Asia and I was intrigued to discover that, when sharing their experience of coming to faith, many believers in that context would describe Jesus as the answer to their fears. Many had experiences with a malevolent spirit world and even unbelievers would occasionally come to our gathering looking for relief from spirit oppression. This was a dimension of ministry for which my seminary training did not fully prepare me. What we observed was the application of a more *Christus Victor* understanding of the atonement.[21] In this case one of the questions implicit in a seeker's hearing this gospel was, "What does this message have to do with the forces of evil that threaten me?"

More has been written about the contrast between guilt/

innocence and honor/shame societies. Transgression in the

> former represents a loss of innocence; the latter represents a loss of face. Guilt leaves us with a sense of moral failure, even if no one else knows about our transgression…. In contrast shame leaves us with a sense of humiliation, defeat, and ridicule and is intricately tied to our exposure and loss of honor or status before our peers and those in authority within our social network. [22]

Through the lenses of our Western guilt/innocence glasses we read the Bible. Themes of shame and honor are often invisible to Western guilt/innocence-oriented readers of the Bible. This is especially true with the Bible's teaching on sin. Tennent points out that the first response of the first couple upon their disobedience was to hide (Genesis 3:8). Many descriptions of sin and its consequences are in terms of shame:

> In that day the Lord will shave with a razor, hired from regions beyond the Euphrates…, the head and the hair of the legs; and it will also remove the beard. (Isaiah 7:20 NASB)

Many commentators interpret this text to mean that God will bring devastation upon Israel for their disobedience, and this is true. But the point of the language is to highlight the indignity, reproach and insult Israel will experience in their judgement. *The Adam Clarke Commentary* (published in 1828) notes that, "The Eastern peoples have always held the beard in the highest veneration, and have been extremely jealous of its honor. To pluck a man's beard is an instance of the greatest indignity that can be offered."[23]

In the New Testament, we miss the point of some teaching without a sensitivity to shame in first century Palestine. In Luke 15 the prodigal son is not simply forgiven but shockingly shown honor despite his debauched, shameful past. He is honored with the best robe, a ring and a fattened calf. These are honoring acts. In the execution of Christ, "everything was done to maximize the shame."[24] The death of Christ was a public shaming, in which Jesus bore our shame. And as Christ was raised and restored to honor, seated at the right hand of the father, so we are raised with him even though we experience the degrading shame of an unbelieving world. Indeed, we are honored with participation in Christ's triumphal procession and one day will know future honor and glory with Christ in the resurrection. The death of Christ was not "a mere execution… [that] atoned for guilt."[25] Was the cross retribution for God being dishonored by sin and rebellion? Is salvation a restoration of God's honor through Christ and our place of honor with him in the order of creation? Bruce Nichols observes, "Christian theologians have 'rarely if ever stressed salvation as honoring God, exposure of sin as shame, and the need for acceptance and restoration of honor.'"[26] Indeed it is difficult to find discussions of shame in evangelical theologies and theological dictionaries.[27]

Theology answers relevant questions - explicit or implicit. Today, questions of gender, race, and politics present challenges demanding theological reflection. In the last election, we repeatedly heard the distressed question, "How should a Christian vote?" And the question was not simply which candidate should get the vote of the thoughtful evangelical who desired to live in obedience to the Bible. But more basically, the crisis precipitated the theological question of the responsibility of the Christ follower to the political world in which he or she lives. Questions generate theology grown in a particular place and time. Andrew Walls made the observation that the apostle Paul generated a great deal of theology for the Corinthians confronted with the question of what a believer should do when sitting down with his neighbor and being served meat that might have been offered in pagan ritual. This was a new question raised by gentiles living in a gentile society. This was not a question that Jewish believers would ask; they didn't eat with gentile pagans.

In the New Testament, we miss the point of some teaching
WITHOUT A SENSITIVITY TO SHAME
in first century Palestine.

So, what is theology? Theology is a thoughtful human reflection on God's revelation (both special and general), which responds to *contemporary questions and challenges*, while drawing upon the *linguistic* and, *conceptual* resources of a particular time, place, and culture. Further, there is no privileged set of linguistic or conceptual resources, and no privileged set of contextual questions. All theologies are "contextual." They are the product of a historical and cultural particularity. Consequently, as one blog puts it, we should

> Label particularity lest you imply universality…. The NIV Study Bible or ESV Study Bible could take their cue from the African Study Bible, and rename A Western Study Bible or A Study Bible for First-World Problems. Why do Western theologians write Systematic Theology, but Asian theologians write Water Buffalo Theology? Suppose the seminary course "Systematic Theology" was relabeled "Western Theology."[28]

This kind of reconceptualization of theology is *not* just now breaking into our world of missiology. The issues have been raised by Tienou, Netland, Dyrness, Kärkkäinen, and others for some time. Yet an understanding of the contextual nature of theology has only rarely broken into the guild of Western evangelical theology.

Theology is a humanly crafted artifact that we hold with an open hand. It is held with an open hand, not because we should easily give it up, but because we should be open to its correction, clarification and completion. A different set of resources brought to the scriptures has the potential to bring to light what was missed, correct what was misunderstood because of the limitations of our resources, and clarify what seemed out of place. Theologies true to the message of the Bible provide an occasion for a rich theological complementarity.

Endnotes

1. Used by permission from IJFM (35:2 Grassroots Theology) and the author.

2. "Honoring Theology" *HonorShame Blog*, May 11, 2016, http://honorshame.com/honoring-theology/

3. Spitzer, Leo. "Language—The Basis of Science, Philosophy and Poetry." *Studies in Intellectual History*, ed. George Boas et al. (Baltimore: John Hopkins, 1953), 83.

4. Brock, Sebastian. 2006. *Fire from Heaven: Studies in Syriac Theology and Liturgy*, Burlington Vermont: Ashgate Publishing Limited, p. 5.

5. Brock, *Fire from Heaven*, 7

6. Moffett comments, "For fifteen hundred years Nestorius has been branded in the West as a heretic, and for most of that time, from what the West know about him the condemnation seemed just. His writings were burned; only fragments survived. His image as left to history was that created by his enemies. Then, dramatically, in 1889 a Syrian priest discovered an eight-hundred-year-old manuscript of a Syriac translation made about 540 of Nestorius's own account, in Greek, of his controversies and his teachings. It had remained hidden for centuries disguised under the title The Book (or Bazaar) of Heraclites, but the author was unmistakably Nestorius.

"Judged by his own words at last, Nestorius is revealed as not so much 'Nestorian' and more orthodox than his opponents gave him credit for. Luther, for example, after looking over all he could find of his writings decided that there was mothering really heretical in them. …At no time did he [Nestorius} deny the deity of Christ, as was charged against him. …Nor did he deny the unity of Christ's person, which was the most enduring of the charges against him." (Moffett, Samuel. 2006. *The History of Christianity in Asia Volume 1: Beginning to 1500*, Maryknoll, New York: Orbis Books. 175-176.)

7. Kaplan, Robert. 1966. "Cultural thought patterns in intercultural education. Language Learning" In *Language Learning: A Journal of Research in Language Studies* Volume 16, Pages 1–20

8. Connor, Ulla. 2002. "New Directions in Contrastive Rhetoric." TESOL Quarterly 36: 493-510.

9. Will Bankston, "Global Theology in English: Promising or Problematic?" *The Gospel Coalition Blog*, February 24, 2014, https://www.thegospelcoalition.org/article/global-theology-in-english-promising-or-problematic.

10. Kaplan's research has been taken up by Ulla Connor in her, *Contrastive Rhetoric: Cross-Cultural Aspects of Second-Language Writing*. Cambridge University Press, 1996. More recently she developed Kaplan's thought in, Connor, Ulla., Nagelhout, E., & Rozycki, W. (Eds.), *Contrastive Rhetoric: Reaching to Intercultural Rhetoric*, Philadelphia: John Benjamins Publishing Company, 2008.

11. Moffett, Samuel Hugh. 1998. *A History of Christianity in Asia: Beginnings to 1500*, Orbis. 54

12. The term is used to describe the relationship between the three members of the Godhead. It describes the divine movement of "interpenetration, communion, and interdependence. Father, Son, and Holy Spirit move and flow and draw life from one another in a bond of perfect love." (http://arstheologica.blogspot.com/2005/12/perichoresis.html Accessed 2/22/2017)

13. Kwame Bediako, 2004. *Jesus and the Gospel in Africa: History and Experience*, Maryknoll, New York: Orbis Books.

14. Bediako, Jesus and the Gospel, 22-23.

15. Bediako, Jesus and the Gospel, 30.

16. Bediako, Jesus and the Gospel, 30-31.

17. Stephen T. Pardue, Gene L. Green and K. K. Yeo eds. 2014. *Jesus without Borders: Christology in the Majority World*. Eerdmans: Grand Rapids, Michigan. 49.

18. Bediako, *Jesus and the Gospel*, 78.

19. John Taylor, 1963. *The Primal Vision, Christian Presence amid African Religion*. 16.

20. http://www.gmi.org/infographics/missiographic-Honor-Shame.jpg Accessed 2/27/2017

21. Gustav Aulén. 1931. (trans. 1969 by A. G. Herber SSM). *Christus Victor: An Historical Study of the Three Main Types of the Idea of Atonement.* London: SPCK, New York: Macmillan.

22. Timothy Tennent, 2007. *Theology in the Context of World Christianity*, Grand Rapids: Zondervan. 79.

23. Adam Clarke, *Commentary on the Bible* (1831), Accessed 4/29/2017, http://sacred-texts.com/bib/cmt/clarke/isa007.htm

24. Tennent, *Theology in the Context*, 90.

25. Tennent, *Theology in the Context*, 91.

26. Nichols, Bruce. 2001. "The Role of Shame and Guilt in a Theology of Cross-Cultural Mission," *Evangelical Review of Theology*, vol. 25, no. 3 (2001) p. 232. Quoted by Tennent, 92.

27. http://www.gmi.org/infographics/missiographic-Honor-Shame.jpg Accessed 2/272017

28. "Guilt-Innocence Cultures are WEIRD" *HonorShame Blog*, January 19, 2017, http://honorshame.com/guilt-innocence-cultures-weird/

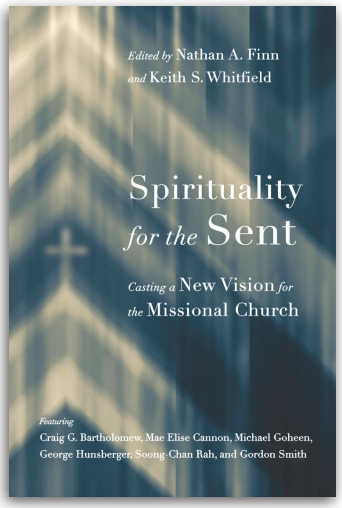
Spirituality for the Sent: Casting a New Vision for the Missional Church

Nathan A. Finn (Editor), Keith S. Whitfield (Editor). Downers Grove: IVP Academic. 2016. 253 pp. $11.48; 978-0-8308-5157-7.

Reviewed by Mark Hopkins, *PhD. Mark serves as director for the Master of Arts in Global Leadership and Doctor of Missiology in the School of Intercultural Studies, Fuller Theological Seminary.*

Friends for more than fifteen years, editors Nathan A. Finn and Kevin S. Whitfield have enjoyed the fruit of countless conversations on an array of topics. In the introduction to Spirituality for the Sent, they make an observation about one such conversation they desire to further: "In recent decades, evangelicals in North America have shown a growing interest in missional thought and spiritual formation—but not necessarily at the same time" (2). This desire arises from their previous experiences as pastors and from their current roles as full-time professors (Finn has expertise in Christian spirituality, and Whitfield specializes in missional thought). They state that "If more intentional intersection was to occur, we believe it would only strengthen both movements as they cross-pollinate one another …" (2). To explore this idea, they invited a group of scholars representing diverse subject specialties and denominational traditions to engage at the intersection of these two vital topics. The outcome is *Spirituality for the Sent*. This book is a scholarly conversation from an evangelical perspective on the relationship between the missional church and spiritual formation.

Finn and Whitfield set the stage by recounting the recent history of both the missional church and spiritual formation movements. Then, acknowledging that a variety of disparate and contested definitions already exist, they offer working definitions for both. Presenting only this singular provision, the editors encouraged the contributors simply to present their perspectives as they felt led. Authors of the subsequent ten chapters take up the conversation, using a wide variety of organizational frames and integrating themes. These frames include the story arc of Scripture, the tabernacling presence of God, spirituality for cultural engagement, lament as missional spirituality, journey in the Spirit, and more. Each contributor prods the church toward deeper and more intentional integration of faith and godly living for the sake of the world. This results in a wide-ranging work intended to stimulate generative conversation.



The pages within this book reflect a high quality of scholarship. The chapters are worthy of more comprehensive treatment as might be encountered in a monograph (in some instances, this is already the case). Though not exhaustive, another strength of the book is found in its breadth of scholarship. Because scholars from across the spectrum of evangelicalism were sought as contributors, readers undoubtedly will be challenged to think about the synthesis of these important topics in new ways and categories. Where the book falls short is in that weakness encountered in most edited volumes: the chapters represent a variety of disconnected perspectives and, thus, do not logically flow from one to the next in a singular congruent argument. That said, the reader should walk away with the clear understanding of the overarching assertion of the volume: holistic spiritual formation is indispensable for the church as it lives into its missional identity, even as missional living is indispensable to holistic spiritual formation.

Spirituality for the Sent makes a significant contribution to an emerging conversation on two topics that inform the identity of the church. Both scholars and students will benefit from a read of the book. Though intended for the evangelical academy, the book is written in accessible enough language that church leaders would also benefit from it. Will the book fulfill its stated purpose to help "evangelicals and other Christians to cultivate what we call a 'spirituality for the sent' that helps foster a new vision for the missional church" (3)? The contributors are hopeful—so is this reviewer.

Spirituality in Mission: Embracing the Lifelong Journey

Edited by John Amalraj, Geoffrey W. Hahn, and William D. Taylor.Pasadena, CA: William Carey Library (with the World Evangelical Alliance Mission Commission), 2018, xxix, 402 pp., Paper, $29.99.

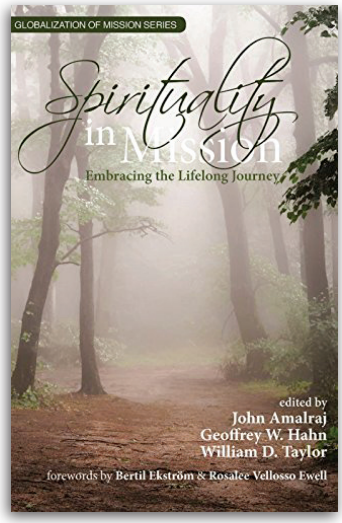
Reviewed by Larry Poston, *Ph.D. Dr. Poston is the author of* Islamic Da'wah in the West, The Changing Face of Islam in America, *numerous articles, and is an adjunct Professor at Messiah Messiah College, Stevenson University, and Morgan State University.*

When this reviewer was asked to evaluate this work, he was immediately intrigued by the title itself. Within comparative religious studies, "spirituality" has been one of the "buzzwords" for more than two decades, with Robert Fuller's (2001) *Spiritual But Not Religious* being the first academic examination of this phenomenon. How missiologists and missionaries would treat the concept was therefore of great interest.

This volume consists of contributions by forty-one women and men from eighteen nations, each of whom was invited to write regarding "spirituality in mission." The book begins with a discussion of "spirituality," offering a variety of definitions ranging from "living in community," to "working for social justice," to "conducting spiritual warfare."

Even given the diverse definitions of "spirituality," very few of the chapters actually deal with this subject. Moreover, actual integration of the two items—which is what one would expect from the title of the book—is at a minimum. Overall, it is questionable as to whether the purpose of the editors is fulfilled. In addition, there are editorial problems that lessen the work's value; for instance, one author places Augustine of Hippo in "536 BC," a glaring error which proper editing should have caught.

Nevertheless, there are several chapters that are well worth reading and pondering. Rose Dowsett's chapter is excellent, discussing how holiness and godliness relate to communal spirituality. Kirk Franklin and Geoffrey Hahn add to the "community" idea, and this becomes something of a theme throughout the book. Several writers bemoan the fact that "community" has seemingly been lost among Christians and express a wistful longing that this might be re-established. These writers are clearly unfamiliar with Robert Bellah's excellent (and accurate) studies regarding the historical development of individualism and the impossibility of returning to the "community" orientations of earlier societies.



Duncan Olumbe's "Spirituality and the Prophet Jonah" is one of the few truly integrative chapters, providing a practical model from a biblical example. Valdir Steuemagel's use of Eugene Peterson's classic "A Long Obedience in the Same Direction" is an excellent exhortation to Christians in general. Peter Shaukat's chapter on "The Spirituality of Professional Skills and Business" provides a highly practical example of integration, as does Katie Hoogerheide and Robin Harris' treatment of "The Arts in God's Mission."

Bruce Dipple's "Spirituality and the Missionary Call" is well presented, and Ruth Wall's "Teaching and Learning to Nurture Spirituality" is adequate, as is Geoffrey Hahn's "Risk Along the Journey." The chapters by Wolfgang Hade and Antonia Leonora van der Meer dealing with harassment and persecution are certainly intriguing, but it is difficult to see "spirituality" anywhere in these chapters. The same is true of Laura Mae Gardner's otherwise outstanding chapter on "Healers." Jim Van Meter's topic "Rest, Recreation, Sabbath" had great potential, but some of the theological presuppositions presented here are dubious at best.

"Saving the best for last" was certainly true in this book, for William Taylor's "Finishing Strong and Well" was in this reviewer's mind the best chapter in the entire work and would by itself be worth the price of the volume. The work is thus recommended due to the value of several individual chapters, but overall, it could not be said to be exemplary of "spirituality in mission."

The Relevance of Newbigin continued from page 9

32. Ibid, 7.
33. Ibid, 127. 34. Ibid, 169.
35. Ibid, 182.
36. Ibid, 86.
37. Ibid, 99.
38. Ibid, 103.
39. Ibid, 116-117.
40. Ibid, 117.
41. Ibid, 124.
42. Rebeca Araya Basualto, "Radiografía a Inmigrantes En Chile: Crecieron 78,5% En 8 Años," *La Segunda Online*, December 27, 2014, http://www.lasegunda.com/Noticias/Nacional/2014/12/983732/radiografia-a-inmigrantes-en-chile-crecieron-785-en-8-anos.
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be influenced by those they lead, it is not a final statement on the matter and there are many ways to build upon this research. A phenomenological approach like this one could be applied to younger, less experienced missionaries, or other subsets of the missionary community. This researcher is particularly interested in what a study of non- American, non-Western missionaries might look like. For example, what is the experience of Korean, Nigerian, or Indian missionaries who practice cross-cultural leadership?

Another significant opportunity for future research is to perform quantitative and mixed methods studies that could point towards general conclusions about cross-cultural leadership and the practice of attributes like trust, openness, vulnerability, and communion. Are these approaches efficacious in producing outcomes that are sought after by leaders, by organizations, and by receiving bodies?

A final recommendation for further inquiry is that more interaction should occur between the academic disciplines of missiology and leadership studies. The scholarship of leadership studies proceeds largely unacquainted with missiology and how it might contribute to an understanding of leadership. Meanwhile, missiology sometimes draws insight from the fruit of leadership studies without a thorough understanding of current theory and research. It is hoped that this study contributes to the dialogue between the two disciplines.

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