

Paul Hiebert Home with the Lord

On March 10 around midnight, Paul died in his sleep without pain at his daughter's house in Maryland, surrounded by all his children, some grandchildren and two sisters. Funeral service were held on March 17 in a church in Philadelphia and a memorial service will be held at TEDS in the near future.

*Though hard to believe,
Paul is really gone;
Reunited with Fran,
And beloved parents he joined.*

*On this side, we remember his
sharing,
Giving his best, without sparing;
Yonder, rings the supreme com-
pliment—"Welcome home, my
faithful servant!"*

—Norm Allison

Celebration of Paul's Life

By Enoch Wan

Both Paul and Fran proved ready to generously share with others in many ways, especially with foreign students. Paul would often remark "I was once a guest in other people's countries. so I know how it is to be a foreign student." He also spoke from his experience as an MK in India.

Tite Tienou, my wife, and I were foreign students at Nyack College in the early seventies. All of us were from C&MA background. Our lives intersected with Hieberts even though we were from different eras and dynamics. We all enjoyed their friendship and ministry partnership for decades. Coincident? Hardly. Consistent life style and Christian hospitality? Surely!

We had telephone sharing times, prayers, and fellowship about twice a week in the last two months before Paul died. Last week we talked several times to plan for what would be "an exciting way of sharing" (Paul's own expression) with my students from his residence in Maryland. On Tuesday, March 6, Paul

shared his passion and experience in missiological research with my doctoral students for about 1/2 hour.

At the Northwest Regional meeting on March 9, participants at one point stood together giving thanks to God for Paul's life and Kingdom contributions, and prayed for his reunion with his late wife Fran and parents who were missionaries to India. Paul had finished two manuscripts for publication weeks ago on transforming worldview and missional theologizing. He authorized me to give out his cell phone number to his friends so that he could repeated share with others his contentment and excitement for life, celebrating the joy and richness in relational networks of family, friends, and Kingdom partners.

His last piece of written work was sent to me on Feb. 23, 2007. It was a hard copy meant to be "a light hearted piece to share freely with others via this e-journal for missions" (Paul's own words). This piece entitled "SHORT-TERMERS—LEAVE YOUR

JEANS, SHORTS, AND SNEAKERS AT HOME" will be posted in the April 1 issue of the free e-journal <http://www.globalmissionary.org>. A big thanks to you Paul for your life and testimony, from all of us.

By Norm Allison

It has been my joy to have Paul as a friend and colleague in Christian anthropology and in the training of students for cross-cultural ministry. His reflection of the joy of the Lord in his life and his deep commitment to Scripture in his teaching of anthropology has served as a model for me since I came from missionary service in the Middle East, pursued a doctorate in anthropology at the University of Georgia, and taught at Toccoa Falls College for 30+ years.

It was Paul who helped me "translate" secular anthropology into Christian anthropology, and I was always knowingly indebted to him for that valuable contribution to my life and ministry. He has left a legacy for those who follow him which will be difficult to equal. ■

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BOOK REVIEW

Planting Mission-Shaped Churches Today

Martin Robinson. Oxford, UK: Monarch Books, 2006. ISBN 13: 978-0-8254-6103-3 (USA).

Reviewed by Dr. Robert J. Vajko Sr.

How do you move from a “mechanistic” to a “mission-shaped” approach to church planting? That is what you will discover in this book by Martin Robinson.

Robinson is a minister in the Churches of Christ and a national director of Together in Mission, a mission organization in England. He has had varied experience with church planting both in Australia and the US. In the preface, he states two reasons why he wrote another book on church planting. First is his concern with the lack of an adequate number of books on church planting. Second was his desire to revise a book called *Planting Tomorrow's Churches Today* (1992) that he co-authored. But he decided to write a new book rather than revise the first. He states, “My major criticism of the book is that it is too mechanistic in style. It seems to suggest that there is a fixed process or method that one can employ that leads to a successful church plant” (8). He also states that this book is a more “organic” approach needed for a present church planting context that is between the paradigms of modernity and post-modernity. He wants this book to encourage dialogue with church planters (9).

The first two chapters deal with the present context of church planting followed by five chapters on practical issues, two chapters on church planting movements and a final chapter where he “attempts to bring all three of these issues together as a conclusion” (9).

The concern expressed by Robinson in chapter one, “Living between Paradigms,” is that we need to answer the “what” question before we deal with

the “how” question in church planting. For example: “what is the essence of Christianity, what is the church, what is the gospel, what is mission, what is evangelism, what do we mean by church planting, what kind of churches should we be planting, what is leadership and what do we mean by ministry?” (13). This reviewer agrees strongly with Robinson since church planting that does not think through these questions will sooner or later weaken because of an inadequate biblical foundation.

He then gives an example of not adequately thinking through the ramifications of developing a movement of church planting. He describes a congress held in Birmingham in 1992 where a vision for the planting of 20,000 new churches for the UK was projected. Robinson explains in six points the death of that vision. He further states, “The experience involved such a large segment of the British church that it is impossible to speak further about church planting (except as a kind of marginal activity that has to be tolerated but the less of it the better) without some appraisal of this initiative” (20,21). There is a lesson here from those who would set goals that are not realistic and that finally damage the vision for planting new churches. So those making exaggerated projections would do well to learn from the six reasons that Robinson gives for the failure of this approach.

Nevertheless, Robinson is firmly committed to church planting and gives five clear bases for the planting of new churches. He shows how a statistical study of a mainstream denomination in the UK demonstrates this by showing how it declined from 192,136 in 1972 to 81,638 in 2004 whereas a newer denomination went from 28,000 to 68,000 in that same period because

Continued on page 7

Diaspora Missiology

Enoch Wan

In this paper, is introduced covering its content, distinctiveness and methodology. It begins with a phenomenological description of diaspora, followed by theological reflections and missiological application.

The term “diaspora” is etymologically derived from the Greek word diaspora or diaspeirein (dispersion) and historically has been used to refer to the scattering and dispersion of Jews in the OT & Christians in the NT. In contemporary literature the word is used to describe the phenomenon of people on the move or being moved. “Diaspora missiology” is “the systematic and academic study of the phenomenon of diaspora in the fulfillment of God’s mission.” The term and concept of “diaspora missiology” is a better term, descriptive of people’s residence being different from that of their “place of origin” without prejudice (e.g. the connotation of dominance in number or power such as “majority” vis-à-vis “minority”) nor confusion (e.g. “ethnic” being inadequate in the context of multi-ethnic population).

Phenomenological Description

The phenomenological description is organized as answers to the questions of who and why are people moving and to where.

Who are moving? Throughout human history people moved all the time but the significant increase in scale and scope in recent decades have been impressive: i.e. about “3% of the global population, live in countries in which they were not born.”¹ “Urbanization” is one of the global trends of diaspora—familiar to missiologists with plenty of literature in urban missions. In addition to urbanization, there are many other patterns of diaspora, such as people displaced by war and famine, migration, immigration, etc. (see Figure 1 below)

Why are people moving and to what destination? People move on voluntary basis (for education, freedom, economic advancement, etc.) and are being moved for involuntary reasons (e.g. refugee, human trafficking, etc.). They move because of personal and/or non-personal reasons.

People move on the basis of two kinds of force (i.e. voluntary or involuntary), three kinds of choice (i.e. more...less...least) and with five types of orientations (i.e. outward, inward, return, onward, stay-put) as shown in figure 2 on page 4.

Seven of the world’s wealthiest countries have about 33% of the world’s migrant population, but has less than 16% of the total world population.³ Population growth in these

countries is substantially affected by the migrant population with the global trend of moving “from south to north, and from east to west.”⁴

Theological Reflections on the Phenomenon of Diaspora

Reflecting theologically, there are patterns of diaspora all through the Bible, i.e. scattering and gathering. For example, there is gathering in the OT (e.g. chosen people—Ex 19:4-6, Is 49:5-33, etc.) and scattering in the NT (e.g. Christians scattered—Acts 8, 1 Pet 1:1-2, etc.). Due to the limitation of this paper, we will selectively cover only scattering in the OT and gathering in the NT.

Scattering in the Old Testament. Figure 3 is a summary of theological reflections on scattering in the Old Testament.

Gathering in the New Testament. Figure 4 is a summary of theological reflections on gathering in the New Testament.

The Content and Methodology of “Diaspora Missiology”

The tasks of missiologist and missions leaders are to realize the scale, frequency and intensity of people moving both internally and internationally. They are, not only demo-

Figure 1: The Push and Pull Forces Moving People

PUSH	PULL
War, political persecution & abuse of power, e.g. danger of life, exploitation of women & children, human trafficking	Political freedom & human equality, e.g. safety, gender equality & great opportunity elsewhere including urbanization
Natural disaster	Quality of life
Man-made disasters; accident, political, social isolation, psychological stress, etc.	-Relief, opportunity -The “American dream”
World poverty growth in contrast to health/wealth in countries of desirable destination	Media exposure of “greener pasture” elsewhere
Obligation to improve the state of left-behind group, e.g. family or community	Success story of or invitation from loved ones abroad, e.g. family or friends

Figure 2: Forces & Choices for People Moving and Five Types of Orientation²

People Moving	Voluntary Involuntary		
	More choice/options.....less choice / fewer options.....little choice/few options		
Orientation	Proactive moving		Reactive Moving
Outward	-tourists -visitors -students -professional transients -business travelers	-economic/labor migrants -rural-urban migrants -anticipatory refugees -people induced to move	-refugees -expellees -internally displaced people -development displacement -disaster displacement
Inward	-primary migrant newcomers -family reunion/formation	-visitors, students or tourists who seek asylum	-asylum seekers -refugee seekers
Return	-returning migrants & refugees -voluntary repatriates -voluntary returnees -repatriates long-settled abroad	-returning migrants & refugees -mixture of compulsion -inducement & choice	-deported / expelled migrants -refugees subject to repatriation -forced returnees -repatriates long-settled abroad
Onward	-resettlement -dispersal by strategy	-third country resettlement of refugees	-scattering -forced dispersal
Stay-put	-staying by choices -household dispersal strategy	-people confined to safe havens/countries/areas	-staying of necessity -containment

Figure 3: Scattering in the OT

#	WHO-WHEN	SIGNIFICANCE		
		WHERE	WHY	WHAT THEN
1	Adam & Eve—After the Fall (Gen 3:22-24)	From Garden of Eden	Sin & pride	-Curse disrupted harmony and turned everything into power relationship
2	Cain—After murdering Abel (Gen 4:14-17)	From the presence Of Jehovah	Envy & pride	-built a city & named after son Enoch
3	Noah & family—After the flood (Gen 9)	From ark—shelter from flood	Lives spared: Due to obedience	-blessings reassured -covenant (rainbow) established
4	Rebellious group—After plotting & rebellion (Gen 11:1-9)	From tower of Babel	Rebellion: Not willing to disperse	-confusion of tongues -social separation -linguistic barriers
5	Israelite—Conquered and exiled (OT prophets & books)	From the promised Land	Idolatry & disobedience	-disobedient punished -rebellious chastised -opportunity for gentiles extended

Figure 4: Gathering in the NT

	WHO-WHERE	KEY CONCEPT	SIGNIFICANCE
1	John the Baptist in wilderness (Lk 7:24-35; 16:16)	Repentance	-Announcing the coming of the Kingdom: Forerunner for the Messiah
2	Jesus of the Gospels (general) -Calling children (Mt 19:13-15) -invitation to banquet (Mt 22:1-14) -calling sinners (Mk 2:13-17; Lk 5:27-32)	“Common grace”	-Invitation extended to all to enter the Kingdom of God -“He is patient with you, not wanting anyone to perish, but everyone to come to repentance” (1Pet 3:9)
3	Jesus Christ (specific) -Calling of the 12 (Mt 11:1-11) -Calling of the 70 (Lk 10:1-20) -Parable of the Kingdom (Mt 13; 15:7-14)	“Special grace” -Fulfilling “the already” aspect of the Kingdom of God	-Ushering some into the Kingdom of God -Power demonstrated (Mt 14:15-21; Jn 6:1-14; Lk 9:1-17) -multitude followed Christ; but many rejected HIM” Jn 6:66 -“For many are called, but few are chosen.” (Mt 22:14)
4	The coming of the H.S. -Pentecost in Jerusalem (Acts 2) -household of Cornelius (Acts 10)	Manifestations of the H.S.	-Reverse of Tower of Babel (Gen 11) -The “Church”= “called out ones” (1Cor. 11:18; 12:28; Acts 15:30)
5	-Calling of the elect (Mk 13:24-30; Jn 11:47-53; Ro 9-11; Rev 5:9,7:9,14:6) - Kingdom of Christ - the eschaton (Rev 21-22)	Fulfillment of the “not-yet” aspect of the Kingdom of God	-Prophecy fulfilled -Promise kept -Plan of salvation complete -People of God enjoined with HIM forever

graphically to describe and analyze such phenomenon, but to also responsibly conduct missiological research and wisely formulate mission strategy accordingly.

Sub-fields and thematic study of diaspora missiology. There are many sub-fields in diaspora missiology when studying the phenomenon of people moving missiologically. For example, since people move internally within a country (e.g. workers moving to metropolitan centers for jobs, refugees moving to safe areas for security, etc.), thus migrant study is one area of diaspora missiology. People also move across political boundaries and trans-continently, so immigrant study is another area of diaspora missiology. Various ethnic groups might live in close proximity due to diaspora, therefore eth-

an interdisciplinary study of integrating Missiology with human geography, cultural anthropology, political demography, urban/ethnic studies, communication sciences, etc.

Various methodologies (quantitative and qualitative included) and research approaches (e.g. field work, case study, statistics, survey, "action research," etc.) are to be utilized to collect factual data (e.g. demographics, ethnography, etc.), formulate mission strategy, conduct strategic planning and draft and implement ministry plans. Therefore by the origin and nature of diaspora missiology, it has to be interdisciplinary in its approach and integrative when studying the phenomenon of diaspora and strategize missiologically. Examples of resources in diaspora studies are Encyclope-

national gathering to deal exclusively with Filipino diaspora in various countries but the "Global Diaspora Missiology Consultation" was held at Taylor University College in Edmonton, Canada on November 15-19, 2006 sponsored by FIN. At the gathering, practitioners, researchers and missiologists gathered, not only sharing insights and experience but cooperated with their expertise globally to reach various diaspora groups, Vietnamese, Chinese, Latino, etc. A compendium volume is planned to report and publish their research findings.

What is the Distinctiveness of "Diaspora Missiology?"

"Traditional missiology" is represented by organizations such as "American Society of Missiology" (with the

Diaspora missiology is to be an interdisciplinary study of integrating Missiology with human geography, cultural anthropology, political demography, urban/ethnic studies, communication sciences, etc.

nic relationships/conflicts and conflict resolution thus would be part of diaspora missiology. Academic studies related to who, how, where and why of people moving and the resultant missiological implications are within the rubric of diaspora missiology.

In diaspora missiology, researchers are to learn much about the phenomenon of diaspora from social and political scientists (e.g. human geographer, anthropologist, sociologist, psychologist, government of various levels, etc.) in the thematic study of topics such as globalization, urbanization, ethnic and race relations, ethnic and religious conflicts and their resolutions, pluralism, multiculturalism, etc. Then they must integrate the factual findings with missiological understanding in ministry planning and missions strategy.

Methodology of diaspora missiology. Diaspora missiology is to be

dia of Diasporas,⁵ Theorizing Diaspora,⁶ the entry of "Diaspora Studies" within the section of "Resource Links" at www.globalmissiology.org. For further reading on diaspora missiology, please see *The New People Next Door*⁷ and the case studies on Jews, Chinese and Filipino.⁸

Local diaspora missiology and global diaspora missiology. Diaspora is a global phenomenon yet diaspora missiology is to begin at a local level and proceed to be global in perspective.

The FIN movement (Filipino International Network)⁹ is a case in point. It began locally in Canada networking among C&MA local congregations and gradually expanded to become interdenominational and global.

FIN is illustrative of how diaspora missiology in action is helpful and being an impetus to expand globally. Prior to 2006, there were several inter-

journal Missiology) and "Evangelical Missiological Society" (with the publication *Occasional Bulletin* and annual monograph).

Diaspora missiology is different in focus, conceptualization, perspective, orientation, paradigm, ministry styles and ministry pattern as listed out in Figure 5.

Figure 6 is a comparison in ministry pattern and ministry style.

Missiological Application

Practical application of "diaspora Missiology" is illustrated in Figure 7 in terms of "missions in our door step" (see also publications such as *The World at Your Door: Reaching International Students in Your Home, Church, and School*¹⁰, *Missions Have Come Home to America: The Church's Cross-Cultural Ministry to Ethnic*,¹¹ *Missions within Reach*,¹² *Reaching the World Next Door*,¹³ etc.)

Figure 5: “Traditional missiology” vis-à-vis “diaspora missiology”—4 elements

ASPECTS		TRADITIONAL MISSIOLOGY ↔ DISPORA MISSIOLOGY	
1	Focus	Polarized/dychotomized -“great commission” ↔ “great commandment” -saving soul ↔ social Gospel -church planting ↔ Christian charity -paternalism ↔ indigenization	-Holistic Christianity with strong integration of evangelism with Christian charity -contextualization
2	Conceptualization	-territorial: here ↔ there -“local” ↔ “global” -lineal: “sending” ↔ “receiving” -“assimilation” ↔ “amalgamation” -“specialization”	-“deterritorialization” ¹ -“glocal” ² -“mutuality” & “reciprocity” -“hybridity” -“inter-disciplinary”
3	Perspective	-geographically divided: foreign mission ↔ local, urban ↔ rural -geo-political boundary: state/nation ↔ state/nation -disciplinary compartmentalization: e.g. theology of missions / strategy of missions	-non-spatial, - “borderless,” no boundary to worry, transnational & global -new approach: integrated & Interdisciplinary
4	Paradigm	-OT: missions = gentile-proselyte --- coming -NT: missions = the Great Commission --- going -Modern missions: E-1, E-2, E-3 or M-1, M-2, M-3, etc.	-New reality in the 21 st Century—viewing & following God’s way of providentially moving people spatially & spiritually. -moving targets & move with the targets

Figure 6: Comparing traditional missiology & diaspora missiology in ministry

#	ASPECTS	TRADITIONAL MISSIOLOGY—DISPORA MISSIOLOGY	
1	MINISTRY PATTERN	OT: calling of gentile to Jehovah (coming) NT: sending out disciples by Jesus in the four Gospels & by the H.S. in Acts (going) Modern missions: -sending missionary & money -self sufficient of mission entity	-new way of doing Christian missions: “mission at our doorstep” -“ministry without border” -“networking & partnership” for the Kingdom -“borderless church,” ³ “liquid church” ⁴ -“church on the oceans” ⁵
2	MINISTRY STYLE	-cultural-linguistic barrier: E-1, E-2, etc. Thus various types M-1, M-2, etc. -“people group” identity -evangelistic scale: reached↔unreached -“competitive spirit” “self sufficient”	-no barrier to worry -mobile and fluid, -hyphenated identity & ethnicity -no unreached people -“partnership,” ⁶ “networking” & synergy

Figure 7: The “Yes” and “No” of “Mission at our Doorstep”

NO	YES
-No visa required	-Yes, door opened
-No closed door	-Yes, people accessible
-No international travel required	-Yes, missions at our doorstep
-No political/legal restrictions	-Yes, ample opportunities
-No dichotomized approach	-Yes, holistic ministries
-No sense of self-sufficiency & unhealthy competition	-Yes, powerful partnership

Conclusion

The growing phenomenon of diaspora requires phenomenological description, theological reflection, missiological adaptation as briefly outlined in this study which identifies the distinctiveness of “diaspora missiology” in contrast distinction to “traditional missiology.”

Endnotes

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2. Adapted from *New Diasporas: The Mass Exodus, Dispersal and Regrouping of Migrant Communities* by Nicholas Van Hear, University College London, p. 44.
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4. Leonore Loeb Adler and Uwe P. Gielen, eds. *Migration: Immigration and Emigration in International Perspective*. Praeger 2003. p.16.
 5. Melvin Ember, Carol R. Ember and Ian Skoggard (eds) *Encyclopedia of Diasporas: Im-*

migrant and Refugee Cultures Around the World. Vol. 1 & Vol. 2. NY: Kluwer Academic/Plenum. 2004.

6. Jana Evans Braziel & Anita Mannur (eds.) *Theorizing Diaspora: A Reader*. Oxford: Blackwell. 2003.

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7. "The New People Next Door: A Call to Seize the Opportunities." Occasional Paper No. 55. Produced by the issue Group on Diaspora and International Students at the 2004 Forum hosted by the Lausanne Committee for World Evangelization in Pattay, Thailand, Sept. 29 to Oct. 5, 2004.

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Case study—Chinese: Wan, Enoch. "Mission among the Chinese Diaspora: A Case Study of Migration and Mission." *Missiology: An International Review* 31:1 (2003): 34-43.

Case study—Filipino: Luis Pantoja, Sidira Joy Tira and Enoch Wan, (eds.) *Scattered: The Filipino Global Presence*, LifeChange Publishing. Manila. 2004

9. "Filipino International Network: A Strategic Model for Filipino Diaspora Global(r) Missions" by Sadiri Joy B. Tira Published in *Global Missiology*, Featured Article, October 2004, www.globalmissiology.net

10. Phillips, Tom and Norsworthy, Bob (1997). *The World at Your Door: Reaching International Students in Your Home, Church, and School*. Minnesota: Bethany House.

11. Jerry L. Appleby, (1986), *Missions Have Come Home to America: The Church's Cross-Cultural Ministry to Ethnic*. Missouri, Beacon Hill.

12. Wan, Enoch (1995) *Missions Within Reach: Intercultural Ministries in Canada*. Hong Kong: Alliance Press.

13. Hopler, Thom & Marcia (1995) *Reaching the World Next Door*. Downers Grove: IVP. ■

Book Review Continued from page 2

it was dynamically active in planting new churches. Again this shows us that every denomination that is vibrant in planting new churches grows whereas a denomination that is only concerned about maintenance diminishes. Would that all denominations or networks of churches learn this lesson.

In chapter two, "The Changing Shape of Church," the author deals with varied approaches to church planting under three categories: 1) within present church structures, 2) experiments in church planting, and 3) radically new approaches. (34-38). Robinson then works through what he calls "five themes" explaining what is happening in church planting today. (38-40).

Then in chapters three to seven, the author discusses six practical issues in church planting moving from what he calls "The Art of Church Planting" (chapter 3) to "Gathering" (chapter 4) to "Building the Team" (chapter 5) "Discipleship" (chapter 6) and "The Spiritual Life" (chapter 7). Church planters and those working with them will find help in the planting and the development of churches in these six practical chapters. This reviewer would particularly recommend the seven characteristics of effective teams following an acrostic PERFORM (91).

In chapter eight, the author describes and evaluates the amazing multiplication of churches described by David Garrison in his book *Church Planting Movements*. Robinson states, "None of these are in Western nations." However, Garrison's book does deal with the phenomenal growth of churches among the Gypsies in Europe. In the latter part of this chapter, Robinson deals with his evaluation of the leaders of "movements" in four points "a study worth reading and digesting.

In chapter nine, the author turns to what he calls "Simple Church" discussing some of what is chronicled in *Church Planting Movements* about planting churches capable of dynamic replication. He then deals with three issues

in relation to simple house churches and identifies three groups that might be receptive to this type of church.

In his last chapter, "Going Public," Robinson deals with the question of the use of church buildings and the message projected by publicly meeting in this context. He gives four needs that must be met before launching and going public: 1) at least 50 people, 2) resource people for the church plant, 3) leaders for home groups, and 4) solid connections with the community where the church is planted. (179-180). His chapter closes with four types of communities where church planting is most needed.

Who would profit the most from this book? It would be of definite help to church planters in general, those in a team setting out to plant a new church and, finally, leaders of networks of churches wanting to start new churches. It challenges us all to think through most of the issues involved in church planting and should stimulate the reader to further thought to be more effective in church planting and multiplication. He has moved, as he states, from a more mechanical to a more organic and reproductive approach. Although the author states, as we noted in the beginning of this review, that there is not enough written on church planting, he seems unaware of the abundance of books that have come out in the past five to ten years on church planting.

For additional study:

Stetzer, Ed. *Planting Missional Churches: Planting a Church That's Biblically Sound and Reaching People in Culture*. Nashville, TN: Broadman Press, 2006.

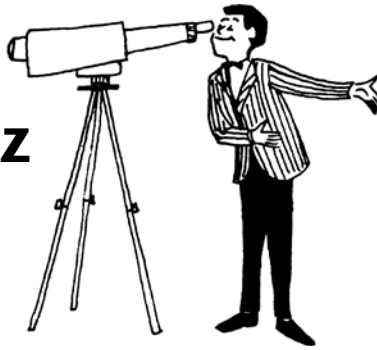
Cole, Neil. *Organic Church: Growing Faith Where Life Happens*. San Francisco, CA: Jossey-Bass, 2005.

Sinclair, Daniel. *A Vision of the Possible: Pioneer Church Planting in Teams*. Waynesboro, GA: Authentic Media, 2005.

Dr. Robert J. Vajko Sr. has had experience in church planting in France for twenty-nine years and then ministered in teaching and church planting in Australia for seven years. He is presently an international church planting consultant for TEAM. ■

From time to time it is our privilege to honor those who have played a significant role in missiological thinking. Paul Hiebert was such a person whom we honor today. I am indebted to Enoch Wan for the tributes that are expressed in this edition regarding Paul's home going. Words do not begin to express what he means to each of us, and the way he has impacted our thinking. I appreciated his willingness to contribute to *Occasional Bulletin* in the early days of my editorship, when Paul wrote the article "Spiritual Warfare and Worldviews" in the fall of 2000, and his view of the "Excluded Middle". Thanks Paul, for all you have

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done in stretching our thinking.

Enoch Wan again has put together some solid thinking in missions. This time it is in the dynamics of people moving from place to place. He ties in this sociological phenomena with a missiological application. If you study his charts, you will notice that he has neatly summarized (with end not ref-

erences) the writings of several authors on the specific topics that Enoch addresses. This is a great tool for profs to have and to share with their students. I recommend that this article, and especially the charts, be distributed more widely than in *OB*.

I have asked a fellow TEAM-mate and close friend, Bob Vajko to review Martin Robinson's book. In a hard country such as France, and by God's grace and blessing, Bob has developed a strategy for church planting that has attained solid results in his ministry there over the years. Now he has been asked by TEAM to share that strategy with other missionaries around the world. Thanks gentlemen for your contributions to the *Bulletin*.

—Bob Lenz, editor



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