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Table of Contents

Missiologist as Vocational Calling: The Life and Work of Robert J. Priest

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Each Fall, JEMS features a life history style interview with an influential missiologist seeking to both honor their life and work, as well as put a face behind their books and ideas. Robert Priest (MDiv TEDS; MA University of Chicago; PhD University of California – Berkeley) has served as professor in several universities and seminaries, past president of EMS, and long-time mentor of a generation of Christian anthropologists and missiologists. This interview was conducted by Anthony Casey and has been transcribed and lightly edited for length and clarity.

Anthony

Bob Priest, thank you so much for talking today about your life and work. Let's begin with you sharing a little about your birth and early years.

Bob

Sure, so the history of my family is very much tied to Christian missions. My grandfather, Robert C. McQuilkin, wanted to be a missionary. He was a conference speaker and assistant editor of the Sunday School Times. He had been planning to go to Africa as a missionary. But after the boat they were going to travel on burned and sunk, they changed plans. He ended up becoming the founding president of Columbia Bible College – where he could focus on mobilizing and training others to be missionaries. He raised all of his kids with the vision of Christian missions. So, my mother and her siblings each became missionaries in different parts of the world – serving between them, if added up, for over 130 years overseas.

My father, who was from Pontotoc, Mississippi, went to Columbia Bible College, where he met my mother. After college, my mom did nurse's training, my dad did extra studies in seminary, and both of them studied linguistics with the Summer Institute of

Linguistics/Wycliffe Bible Translators – which they joined – serving first in Bolivia and later Nigeria. My parents were working with the Siriono of Bolivia – an unreached people group. I was born shortly after they began working with the Siriono into what Ralph Winter would later call the 3rd era of Protestant Christian missions. My father was the first of two SIL members to enter Bolivia – at a time when most of Bolivia's ethnolinguistic groups had no Scripture and no churches. By the time my parents and their SIL colleagues left Bolivia in the 1980s, every language in Bolivia had a New Testament at least, and most groups had thriving churches. So this was a pivotal moment of mission history that I got to observe first hand. The Siriono, with whom my parents worked, deeply appreciated my parents and their work in the areas of literacy, teacher training, health promotion, community development, and Bible translation. I observed their ministry and had many experiences seeing Siriono respond positively to the gospel.

Mission historians sometimes claim that "third era" missionaries focused only on evangelism, rather than on broader concerns with human flourishing. But I had the privilege of seeing missionaries who studied not only Bible and theology – but linguistics, anthropology, medicine, and education in order to understand language and culture – both to help with Bible translation and communication and to help an illiterate monolingual group become literate and bilingual, to have their own members as government-certified school teachers, to have their own health promoters – to help them engage the larger world from a position of strength.

The roots of my own interest in anthropology came both from my many experiences hunting, fishing, trekking, and hanging out with the Siriono, and from my parents' own interests and values. Before I was ten years old, each of my parents published articles on Siriono culture in the American Anthropologist. I learned from them that any good missionary ought to be deeply interested in the language and culture of the people with whom he or she lives and works.

I responded to the gospel at a young age and was baptized by my uncle when I was around 12 years old and began to explore God's call on my life. Later in high school I was interested in missions but wasn't completely sure of my future, but decided to go to Bible college and see where that took me.

Anthony

OK, before we get there can you tell us a little bit about the personalities of your parents, what life was like at home?

Bob

Sure. My father spent most of his time working on Bible translation. I have memories of him in the village sitting down with one (or more) men (occasionally with a woman) hour after hour talking through and working on the meaning of Siriono words, the text, etc. My father grew up in small-town, rural Mississippi, and he actually thrived in a village setting. He had a kind of humor that the Siriono loved. I remember many afternoons after he'd finished whatever he was doing, many of the older village men would gather in our front porch and laugh and cackle as they bantered with him. He would periodically go on hunting trips with them, often taking us along. While he occasionally preached, he focused more on mentoring and coaching Siriono to themselves do the teaching and preaching.

My mother was a registered nurse who received her training at the Swedish Covenant Hospital in Chicago. She was a go-getter. She was out and about in the community non-stop. Much of her early work featured medical treatment. She did health promotion in the communities and worked with women in literacy classes. She did the lion's share of supervising the training of Siriono school teachers who had government contracts. She helped indigenous people become accredited school teachers.

We had family devotions twice a day, morning and evening. It was an environment where we had close family ties. We enjoyed being together with a lot of laughing and joking as we read the biblical stories.

The Bolivia branch of SIL had occasional visits from top linguistic consultants like Ken Pike from the University of Michigan. My parents were Bible translators, interested in linguistics and anthropology, but in service of mission. These consultants (linguists and occasionally anthropologists) would visit and have workshops with the field missionaries and with their indigenous informants. So I grew up in an environment where I saw a form of Christian mission that combined zeal with knowledge acquisition. Knowledge certainly of Scripture was valued, but also of the helping disciplines like linguistics and anthropology.

Anthony

Very good! I noticed you attended Ben Lippen school for a time. At what age did you transition to life in the U.S. and to that school?

Bob

So I was in Bolivia until I finished 10th grade. I came straight to the States, so there were…..some cultural adjustments, let's say. Ben Lippen was then a boarding school in Asheville, NC. It was a mix of MKs, international students, and some Americans. I recall classmates telling me with awe that my roommate was Robbie Richardson, the son of Bobby Richardson, who played for the New York Yankees – with the record for the most RBI's in any world series. I knew the Yankees were a sports team, but I couldn't recall what sport, right? Ha. I acted impressed when they mentioned RBI's, but had no idea what they were talking about.

So, I had a few cultural adjustments at school in the U.S. I won't get into it, but my clothing in the jungles of Bolivia, well, let's just say the people I was around in Bolivia wore old tattered clothes, and went barefoot. So we as MKs also went barefoot, with short pants and T-shirts. This was not a childhood designed to prepare me to value and recognize stylish clothing in America.

One day my roommate, Robbie, grabbed me and told me I was carrying my books like a girl. This was before book bags were the norm. I'd carry my books cradled up against my chest. He said that's what girls did. He held his low by his side. I thought he was pulling my leg, but I sat on the little wall at the center of campus and watched everyone go by, and every girl had their books cradled high like me, and every guy had them low like Robbie. You can imagine I put some effort into making cultural adjustments.

It was a plus, though, that Ben Lippen celebrated soccer success. They hadn't lost a soccer game in 10 years, and I was pretty good at soccer because I grew up with it. So I had one thing that counted and was appreciated and respected in the midst of my other cultural deficits. This was helpful to my transition to America.

Paul Hiebert used to joke that if you have emotional problems, you'll probably become a psychologist. If you have organizational problems, you might become a sociologist. If you have culture problems, you might become an anthropologist. Paul said "I'm a Mennonite. We have culture problems. I'm an MK, which also gives me culture problems. So naturally I became an anthropologist to try and help me deal with

my problems." Well, I'm an MK also. So I was intensely aware of cultural challenges. So maybe there's some truth to that. Anyway, Ben Lippen was a good place and was a good transition time for me.

Anthony

So what led you to Columbia Bible College for your college studies?

Bob

You know I didn't have a lot of guidance from my parents on what I should be thinking for college. When I was playing soccer, there were coaches from a couple Christian schools that expressed interest in recruiting me. I remember my father saying, "You know, I've been to some of those colleges and I'm not convinced that a lot of the students or faculty there are sold out as Christians." He said there are some secular campuses where there's Campus Crusade, Intervarsity, and that he found Christians who were sold out for Jesus in that context, and then, of course, he mentioned his alma mater Columbia Bible College as another place where students and faculty were deeply spiritual. He was trying to steer me either toward a university where there was a vibrant kind of student Christian ministry, or Columbia Bible College. We had, of course, close family ties at CBC. My mother's brother J. Robertson McQuilkin was president at that time, so I probably just drifted into it a little bit by default, but also with an interest in ministry in the future.

Anthony

Can you share a little bit about your development in college? Any influential professors?

Bob

I had various professors I enjoyed. Buck Hatch in particular (father of Nathan Hatch, the historian). In addition to theological training, Mr. Hatch had done his MA in social sciences at the University of Chicago. I was influenced by him with the sense that there needs to be an integrated approach to knowledge. Robertson McQuilkin, my uncle, was the president of Columbia at that time and deeply influenced me. Mary Faith Philips was a fantastic instructor in how to teach Bible in schools. She deeply impacted me. Some visiting professors also come to mind – such as George Murray and Robert Smith.

As I went through the program at CBC I focused on Bible teaching. Many CBC graduates had gone on to teach Bible in the public schools of Chattanooga, TN, Pontotoc, MS, or North Carolina and West Virginia. I ended up doing my student teaching in Bluefield, WV, under an amazing teacher, "Buzzy" Rupp. It was a high school elective Bible class. That was a good and affirming experience. My uncle encouraged me that if I was interested in long-term ministry, I should think about seminary, especially a seminary that was both evangelical and strong academically. He was favorable toward Trinity Evangelical Divinity School, so that's where I ended up applying and attending.

Anthony

I know for a lot of people, seminary is quite formative. Everyone is preparing for some kind of ministry. Do you remember any particularly formative events there or professors that stood out?

Bob

The undergrad school I went to focused very much on oral forms of ministry. Not all of the faculty, but some of the faculty had a tendency to downplay the importance of research and writing. Of course, everyone was teaching a broad range of courses, so there wasn't the same level of specialization you might find in a seminary. But the focus was very much on the public oral presentation of Scripture.

At Trinity, though, I remember my first course was with Leon Morris, who was very quiet and very systematic and pedantically going through the text. The classroom was packed – the opportunity to study with the great Leon Morris! But as I listened to this quiet even pedantic teaching, I was looking around and thinking "why is everyone so thrilled with this?!" I needed a resocialization to recognize the value of understandings rooted in high-quality scholarly work, not simply an authority instantiated by impressive public rhetoric.

In my undergrad, the focus was on the practical, the applied homiletic as you engaged Scripture. Professors at Trinity often focused more on preparing you to engage with critical debates in biblical studies. So it was a different kind of engagement and I think the two supplemented each other. At TEDS I had a couple courses, one with Walter Kaiser and one with Gleason Archer, where I made some mistakes academically and suffered for it. But those experiences taught me some helpful lessons and TEDS was

an excellent transition and preparation for me to go on to graduate school at top universities in anthropology. In seminary, I developed the habits and discipline that are required for good scholarship in competitive scholarly settings.

Anthony

So when you started the MDiv, did you have an endpoint of where that might lead to, and was that further graduate study to prepare for academia or a pastoral ministry mix? How did you end up with an MA in Social Science from the University of Chicago?

Bob

I was still thinking a bit toward ministry overseas. Coming out of college, I didn't feel like I had any special calling other than a deep commitment to living my life in light of the missionary purposes of God in the world. Missions is at the heart of God's concern in the world, and it should somehow be central for all of us as believers. I also reflected on what my gifts were and how those might fit in the purposes of God given in Scripture. So I was sensing that my gifts were more in the area of teaching. I was thinking perhaps theological education overseas. I actually applied to Princeton for a ThM in New Testament and was accepted. So I was planning to go to Princeton and had finished my MDiv a semester before the graduation ceremonies. I had a six-month window before I would start at Princeton so I went to West Virginia to court my soon-to-be wife, Kersten. She is from California but had student taught in West Virginia in the same program I had, and then took a full-time job teaching Bible in West Virginia public schools. So I moved there to finish courtship, and that went well. In the meantime, a small country church had hired me initially for some pulpit supply. Then a larger church hired me as a youth pastor and assistant to the pastor (for an agreed-upon period of 15 months, allowing me to go to Princeton after that). That went well. I got engaged and then married, so it seemed advantageous to postpone Princeton for a year, so they let me stay with this church position for this interim time.

Now, for me, West Virginians were a different tribe. It was a completely different world. When preaching, I could talk about all different topics from a biblical standpoint. The love of money from a biblical standpoint is one thing, and I could exposit biblical accounts involving Achan, Balaam, Gehazi or Judas doing bad things for the love of money. But I didn't understand a lot of dynamics going on all around me in West Virginia in a place where the coal mines were closing down, where there were financial scandals and mistreatment of employees taking place around me. I didn't know what a

kickback was. I could see that Bluefield, WV was divided by railroad tracks with relative poverty on one side of the tracks and relative wealth on the other, with most blacks on one side of the railroad tracks and whites on the other. But I did not know what patterns of human agency had produced what was there. I could not insightfully discuss what the love of money might look like in the lives of Bluefield residents. So in my teaching and in my preaching I was struggling with how to engage people knowledgeably given actual realities of their own lives.

Then I read John Stott's little book Between Two Worlds. He had been to Trinity a time or two while I was there and in his book he stresses that in his preaching the preacher must build a bridge between the world of the ancient text and the contemporary world of people. He said that effective communicators of the gospel need a double hermeneutic. They need to understand the people that they're with, the culture of the people that they're with, as well as what it is that Scripture says in cultural context. So I followed some of his suggestions in some of my sermons and found people very responsive.

The right sorts of understandings of the culture of my audience seemed to allow me to engage people at a whole other level. It was partly during that year that I began rethinking possible futures. Since I had already spent seven years studying Bible and theology, perhaps I needed to balance this out with tools for understanding contemporary human realities so that communication bridges would actually be built. Robertson McQuilkin, when he learned of my Princeton plans, said to me, "Why are you going on to study more New Testament? I'd rather see you do church planting, but if you're not going to do church planting, and your vocation is to be a professor, you should know that as an administrator at this school, it's not hard for me to find New Testament professors. Those are available. What's incredibly hard to find is anyone with strong anthropological training that is simultaneously strong in biblical and theological foundations," and with solid understandings of Christian missions.

McQuilkin had read a paper I wrote in seminary on anthropology, so I assumed he must think I would be good at it. So, under the influence of Stott and McQuilkin, I reconsidered New Testament at Princeton. I decided to put out a fleece and applied to the University of Chicago for their Ph.D. in anthropology. They wrote back and said essentially, "Your GRE scores are fine, but you do not have the social science background for a Ph.D. in anthropology. We would be glad to admit you to our MA in social science. It's a one-year program, and if you do well, then we would certainly be open to accepting you into the Ph.D. program."

My wife and I prayed about it and decided that would be the route we would take. So I went to the University of Chicago. I had a good experience. They had a great program for introducing you to all the theoretical approaches and debates across many of the social sciences. That was a solid foundation to build on.

I was struggling to find a topic for my MA thesis. Most topics we discussed were new to me and I didn't feel motivated or ready to tackle those areas. What I knew the most about – missionaries – didn't seem like a suitable topic for that school. But then I saw a short article by Claude Stipe where he analyzed ways in which anthropologists write about missionaries. I read it and I got stimulated to do follow-up research. That is, I wanted to write a thesis critiquing the ways anthropologists at that time, this is like 1984, had been writing about missionaries. My former advisors McQuilkin and David Hesselgrave were very negative toward that idea. They thought I would get in trouble and wouldn't be able to finish the program I was in. I was kind of like, "Well, if I perish, I perish. I don't have to keep pursuing anthropology." So after prayer, I decided to focus on this topic anyway.

It turns out that the top historian of the discipline, George Stocking, was willing to be my first reader. Basically, I attempted to demonstrate in the thesis that you could predict ahead of time most of what anthropologists would write about missionaries. It was less about what missionaries were actually like, but was driven by presuppositions anthropologists already had about missionaries.

I didn't know how it would be received. I turned it in to Stocking in the afternoon one day. That night, a little before midnight, he called and told me he had finished the thesis. "Very provocative paper, very provocative paper!" He asked me to come in the next day and gave me the thesis with a great big red A+ on the top and said, "I wouldn't have done it the same way, but very workmanlike. Very provocative." He apparently thought it was a great project. I later learned he circulated it to other faculty, including the noted sociologist Edward Shils.

Now, a few months earlier, I had applied again for the Ph.D. at Chicago. They had denied me again. Columbia Bible College had a faculty member on sabbatical and was willing to hire me as a teaching fellow in New Testament and anthropology for a year. So I went to Columbia and while I was there, I got a letter from the University of Chicago saying my thesis had won the $1,000 Earl and Esther Johnson Prize for the best social science thesis in the "divisional masters" program that year, and they would like me to come and speak at their annual banquet fund-raiser for that program. I couldn't figure out why they liked the thesis. They weren't supposed to like it.

As it turns out, this was near the beginning of a turn toward postmodernism in anthropology, where anthropologists were beginning to question their own objectivity. "Maybe we as anthropologists aren't as objective as we think we are." That is, there was a window of time when anthropologists were highly interested in persuasive critiques of their own objectivity. I think, providentially, it was the right time for my thesis. Even five years earlier, it probably would not have been well received.

But in God's timing, it worked out, so later when I applied to Chicago and Berkeley and other places, it was the endorsement of George Stocking and that "best thesis" prize that opened doors for me.

Anthony

So how did you end up at UC-Berkeley over those other places?

Bob

I applied to a variety of schools, two of them rated among America's top three schools in anthropology (the University of Chicago and the University of California, at Berkeley) as well as a variety of more mid-tier programs. Almost all schools accepted me, but without funding. This was probably because in my applications I stubbornly chose to state that my goal was to eventually teach anthropology to missionaries. I did not want to be accepted in a program, and have faculty later claim I had come in under false pretenses. I also decided to stick with my anthropology of religion interests rather than to align my focus with the research projects of my mentors (who might have been able to fund me).

Chicago was very expensive. My wife's family lived right across the hills from Berkeley and they had a garage apartment. They were delighted for us to live with them; and within a year I was able to establish residency and then I was paying just a few hundred dollars a semester for tuition, so Berkeley just seemed to be the best fit all around. When my new advisor met with me, he did let me know that other Berkeley faculty initially had not wanted to admit me to the program given my religious interests, which he suggested confirmed my thesis argument about bias among anthropologists. But he told me not to worry. He said, "I don't want to talk about any of that God stuff with you, but if you're here and run into problems, just let me know. I will have your back."

Anthony

For the sake of time, let's move to your first full-time faculty role at Columbia International University. You likely could have gone just about anywhere with a Ph.D. from one of the best schools in the country. It sounds like you had every intention to perhaps go back to a school like Columbia and invest there where you could use all of your experience, your education to make a difference for the Kingdom.

Bob

Yes. I was hired at what was then called "Columbia Biblical Seminary and Graduate School of Missions." A lot of missionary candidates had college degrees, but without much Bible and/or Missions. Mission agencies typically required a certain amount of biblical and theological training, often combined with some missiology and anthropology courses. So Columbia offered a one-year certificate, as well as MA programs, designed for college grads wishing to retool for missions. At Columbia's seminary (this was before the seminary and ICS program split into separate schools) missions was integrated throughout the curriculum and anthropology was valued. Many of the Bible professors there had been missionaries and intuitively understood the importance of anthropology in the curriculum. My students were actually planning to be missionaries and church planters. I'd have 40-50 students in my anthropology classes. It was a great place to be if you were preparing for missions, and as a faculty member it was awesome to have amazing students in my classes like Bill and Robin Harris, who EMS folk will know.

But when Trinity started working to recruit me, there were strong attractions to Trinity also. Trinity provided me better supports for research and writing. While the school as a whole was not as focused on preparing grassroots missionaries, it had a Ph.D. Program in Intercultural Studies that I would direct for a decade. And this played to some of my strengths related to scholarship. I taught research method courses as well as anthropology, and worked closely with Ph.D. students from around the world. And since my wife knew Chicago would be a better venue for her to do Ph.D. work, that also fed into our decision to accept a position at Trinity.

Anthony

You must have been at TEDS at its heyday for their missions and intercultural faculty as well. What were some of your colleagues like? What was the atmosphere like being in the midst of that?

Bob

Paul Hiebert was a wonderful colleague. His wife died shortly before I came to Trinity. His home was always open. He invited us over regularly. In the fall he would drop bushel baskets of Wisconsin produce by our house – helping us feed four kids. Near the end of his life, his house became kind of an ashram where Ph.D. students, who were coming in alone for brief periods of time, could live. My boys then were junior high and high school and would go over to his house to rake or mow his lawn – but also to hang out with Dr. Hiebert and the other male doctoral students living with him and chew the fat. They came home one time and said, "Dad, when we grow up we want to be just like Dr. Hiebert. We don't want to ever get married and we want to have a house like his where a lot of guys hang out and talk about big issues and debates." My kids loved those experiences and would meet with him at his house often.

Let's see - Harold Netland, Tite Tienou, Craig Ott, and later others (Rick Cook, Alice Ott, David Gustafson). It was a very collegial group. It was a wonderful group to be a part of – and I count each of them as dear friends.

Anthony

Yeah, between those names you mentioned, there's a tremendous amount of output as far as writing and research. You've published quite a bit at various levels. Where did you get that initiative and drive? Was it fueled by the environment at TEDS where everybody was writing a lot? Some people feel this inner burning to write, or they see issues that need to be addressed. Tell us a little about where your writing comes from.

Bob

Yeah, I mean for me it's part of vocation in the sense that there's different ways to have an impact. The best way to have a scholarly impact on the ways people carry out ministry is by putting things together in a form that is readable and reviewable by others in the future. While Buck Hatch at Columbia was a wonderful teacher who inspired many, he wrote almost nothing. At a certain point, my feeling was that

knowledge comes through the discipline of research and writing. And, at least with my mix of strengths, I felt like this was the appropriate place to prioritize.

If you look at some definitions of missiology, missiology is simply "reflection on practice." I've always felt that no discipline (except possibly philosophy) is based purely on reflection. Any discipline claiming knowledge needs grounding in disciplined, research-based efforts at forging knowledge. This requires reflection, of course, but it also involves a disciplined process of knowledge acquisition. I've been in places where there was less support for research and writing, and where competing expectations and structures made research and writing difficult. I remember an administrator at CIU explaining a planned reduction in scholarly supports for faculty as an ethical move reflective of our primary commitment to being a teaching institution. Students don't pay tuition in order for us to do research and writing, but for us to be teachers, we were told.

And then in the same presentation, this administrator outlined his vision for our school to be known internationally as a leading influential institution in the area of missiology.

I remember talking with him afterward. I said you just said two things that are incompatible. You would like us to have global intellectual influence; but you don't want to provide faculty with the supports to actually earn the right to be heard by carrying out sustained and high-quality peer-reviewed research and writing.

Trinity did value research and writing, and provided better supports for faculty in that respect. And for me, the synergy of working with Ph.D. students on research and writing also enhanced my own research and writing.

There were some staff when I was at Columbia who thought that anybody wanting to write was just trying to make a name for themselves, seeking their own kingdom. If you went somewhere to preach, you were honored and prayed for. This was ministry. Writing, not so much.

But the gift of research and writing is God-given, and can serve kingdom purposes. Missiologists should not simply learn from experience and from reading, valuable as these are, but should actively work to help all of us acquire better understandings related to ministry by means of research and writing. I pray over my research and writing, and attempt to plan it in service to God's stated purposes in the world.

Anthony

Good stuff. So, changing gears a bit, you have been married for several decades to another professor, the Doctors Priest. What are the joys and trials of both being in academia together?

Bob

You know, I saw with my parents something you don't see as often in the United States. I saw a married couple working in harmony full-time together with a shared ministry and a shared vocation. I was very attracted to that. My wife Kersten and I both had similar undergraduate education. She would later go on to get her MA in anthropology and her Ph.D. in sociology.

Anthony

Was that a requirement, that she had to have a complementary discipline? "I have anthropology, so you get sociology." Did that discussion ever come up with her focus?

Bob

Well, she would probably say she adjusted to me – but these became her passion. She'd taken some courses in anthropology while I was at Berkeley. When I began teaching we had small children, but Kersten struggled to find a venue outside the home to also focus. I suggested she take a few graduate courses at the University of South Carolina. She did and loved it. There were some faculty there who shared her interests and USC offered her a full ride for their MA program in anthropology.

After we moved to Chicago when I began teaching at TEDS, she waited a year or two for the kids to get acclimated and then began looking into Ph.D. anthropology programs. Most did not seem friendly to Christians and she had had a bit of a painful experience with one professor in South Carolina.

I suggested that it might be easier for us to both get jobs together if one of us was in sociology and the other anthropology, and so she put out the fleece and applied to both anthropology and sociology programs. Loyola University in Chicago had faculty that were very warm and friendly to Christians and at least one or two that were very explicitly Christian evangelicals, or at least somewhat on that end. They offered her a full ride and she was able to go there. She worked with Lilly-funded research on

immigrant congregations in the Chicago area, looking at a Catholic parish with a large Filipino subgroup, and also a Korean Buddhist temple in Chicago, and so on. She's a sociologist who's kept anthropology pretty central in her work.

For much of my life I've taught in settings where I was the only anthropologist. I taught a few years with Paul Hiebert, but other than that, I have taught in places where there was no other anthropologist or sociologist. It is hard to be a good scholar if you are completely isolated from other people in your field. But I was married to one! We've just had a lot of synergy where we've both gotten each other interested in the work that we do. My wife was interested in race and ethnicity very early and she pulled me in. We edited a book with Oxford University Press on race and ethnic relations, and it was really my wife's work that kind of got me galvanized to work in that area. When I started research on short-term missions, she researched with me in Peru on the topic, and then shifted her Ph.D. dissertation to align with this interest – focusing on women's involvements in short-term missions. We often collaborate or work on parallel sorts of things. We have slightly different strengths and interests, but complementary ones. We thus each have a knowledgeable conversation partner.

We had hoped to someday teach in the same institution together, but even when schools had two suitable positions open at the same time – we repeatedly were rebuffed from applying jointly by administrators who were not open to husband-wife teams in the same department. But we did have a number of opportunities to co-teach individual courses together – which I've deeply enjoyed.

Oh, the challenges of the two-scholar family! We taught in separate states for eight years. That meant we lived in central Indiana where Kersten taught at Indiana Wesleyan University, and I commuted to Chicago where I spent half of every week. It was challenging. After a couple of car accidents and some other health issues, I decided to leave TEDS and took a position at Taylor University in Indiana near my wife's school, so we could both live at home and have a more normal life.

I taught at Taylor University for four years but my wife ended up in the hospital last year. She's still in recuperation. When it became clear she couldn't continue teaching, she took an early retirement – and wanted to move close to our children. I was not willing to continue teaching a heavy load at Taylor if this was not actually good for both of us. So I recently accepted a special offer Taylor provided for faculty wishing to take early retirement. We have moved to Louisville to be near our children and

grandchildren. I am transitioning, hopefully, to a time with more focus on research and writing again – as well as more time for family. I'm still exploring how my missiological vocation should be worked out at this stage of life. Any advice is welcomed.

Anthony

What is your encouragement for the future of Christian anthropologists or missionary anthropologists, which are definitely different things? You know you said in 1980 it was difficult for schools to find somebody with anthropological training, but also biblical foundations, and I think in 2021 that's still the problem. So what is your encouragement to a college student or a seminary student who's thinking, "Do I go this route and pursue a degree in anthropology?"

Bob

In an earlier era, many of the Christians going into anthropology had already spent significant periods of time as missionaries (and/or missionary kids). They often had theological training. They'd been grappling with practical issues related to missiology and brought that sense of vocation and calling into their study of anthropology. These days, Christians going into anthropology mostly aren't coming from that background. And since anthropology has long been hostile towards Christian missions, not surprisingly, many younger Christians in anthropology don't naturally gravitate to missiological conversations and projects.

Furthermore, the growth of missions and intercultural studies PhD programs at the seminaries means more missionaries and missiologists are introduced to some level of anthropology in those programs. They are able to pursue doctoral work that builds on their previous theological work. Plus, those Ph.D.'s are much shorter than the ten years or so it typically takes to acquire a university Ph.D. in anthropology, so they are more accessible. That is, the people that in an earlier era might have gone into anthropology with missiological interests are far more inclined to pursue a Ph.D. in intercultural studies/missiology at one of these programs today. Not only do these programs foster integration with theology and missiological ends, but they allow seminary graduates to build on prior training. Unlike what I had to do, one doesn't have to start over to gain social science credentialing.

These Ph.D. programs in ICS often, but not always, include anthropology. In my view, a stronger anthropological focus would make them even better. We do need younger Christians with theological training and missiological experience and commitments to actually pursue Ph.D.'s in anthropology – so that our missiology programs do have some professors with top-level anthropology training.

In any case, missiologists need an integrated approach – where we grapple with human cultural realities in light of biblical and missiological commitments and where we put this together through research and writing in forms that can influence others.

Missiology can draw us into diverse topics. In my early teaching, I saw South Carolina pro-life people align politically with people trying to keep the confederate flag over the state capitol and saw how American racial dynamics harmed the witness of the church. And I began to do research and writing on this topic – a topic my wife and I return to often. I observed the practice of the church in the area of short-term missions – and concluded that research needed to consider the realities and issues involved. I learned of new dynamics in child-witch accusations – as fostered by churches, and I organized conferences, research, and publications to help Christians struggle with the relevant issues.

Anyway, I would love to see more Christians in anthropology, but there are challenges, and outcomes are not always good. In my view, Christians with strong foundations and commitments to biblical and theological truth, with ministry experience, with a clear sense of vocation, and willingness to put in the ten-year commitment to finish a Ph.D. in anthropology should be encouraged and supported in pursuing such a degree. And we should pray for them and then hire and support them as faculty in our ICS programs!!

Anthony

Well, that's all I have. Is there anything I left out that you'd like to speak to before we go?

Bob

Just one last thing I'm thinking of. You know, there are different ways to think about your life and work. There are many topics I've focused on over the years. Part of scholarship is intentionality and working on specific topics over long periods of time.

Laying foundations in the mastery of literature, planning and carrying out research, organizing and interfacing with other scholars at conference level, or in publishing edited results. Real scholarship requires developing foundations in an area but then getting stronger and stronger over time. So I've had topics that I keep circling back to again and again.

We need to focus on important issues and projects, and that means getting other people to engage those issues as well. I have attempted to organize publishing projects, editing projects where people get together and read papers on a topic and work collaboratively. I've secured multiple grants for teams of us to work together on specific projects. Research is enhanced by better forms of interaction and communication through channels such as conferences. That's what I'm excited about regarding EMS. When I first began directing the Ph.D. program at Trinity many years ago, I was frustrated at the lack of opportunity for Ph.D. students to present their research at missiology conferences. Some missiological societies only allowed a few select professors to present, and everyone else had to sit around in deferential postures nodding at this and that. But in recent years, I've taken pleasure in helping to foster change in this respect, and watching as both the ASM and EMS have made changes allowing for much wider possibilities for people to present – including Ph.D. students.

I would really like to see more of a sustained conviction by missiologists that research, and not just reflection, is what matters to knowledge. I would like to see a widespread commitment that we don't just do research once in our life (in a dissertation), but that we carry out research across the course of our lives.

It is only relatively recently, for example, that I've come to believe that changes in our culture in the area of sex and marriage actually have enormous implications that those of us (whether parents or pastors or missionaries or professors) wishing to be faithful to Scripture and to present a compelling witness need to grapple with. I have bought and am reading hundreds of books focused on the topic – by biblical scholars and theologians, and by sociologists and especially anthropologists, and continue to work carefully through them. I believe I am seeing new ways in which biblical teaching on sex and marriage can be commended to others in the current world. I have carried out research projects and have begun to publish. My next publication on the topic should come out in the journal On Knowing Humanity. But this takes time. I hope to find others who will engage with me on these matters from shared theological commitments.

My point is, missiologists need to be people with a clear calling and vocation to put in the hard effort to research, write, reflect, analyze, and then create venues and structures for the advancement of knowledge to help Christians who share our convictions and theological assumptions. We need to be able to put things together in ways that help churches engage the culture, which is becoming increasingly challenging, not just in the United States, but all over the world.

Anthony

I like that – missiologist as a vocational calling for the advancement of knowledge. Bob Priest, thank you so much for your time and sharing your incredible journey with us.

Mission at and from the Lord's Table: A Eucharistic Foundation for Mission

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"And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord" (Book of Common Prayer 2019, 137). In these words, the post-communion prayer in the Anglican Eucharistic liturgy, believers receive and declare their call to mission. Having given thanks to the Father and feasted at the Lord's Table, believers continue their worship through witness. Eastern Orthodox theologians call this the liturgy after the liturgy.

While mission is an outcome of communion at the Lord's Table, the mission of God (Father, Son, and Holy Spirit) also begins at the Table. With Christ as host, the Eucharist becomes a space where believers may be renewed in the gospel, tasting and seeing that the Lord is good (Ps 34:8). The Table may also be a welcoming space where non-believers not participating in the Eucharist may come and see the gospel. In this article, following a brief discussion on the Passover, Last Supper, and Lord's Supper in the Scriptures and early Christianity, I discuss mission at and from the Lord's Table, which will invigorate mission practice.

Passover, Last Supper, Lord's Supper

From Passover to Last Supper

On the night before his death, the Lord hosted his disciples at a fellowship meal remembered by the Gospel writers as the Last Supper. Since Jesus was in the habit of practicing missional hospitality in the Gospels, this meal was not an innovative act but a crescendo to his earthly ministry. Each of the Synoptic Gospel writers claimed that the Last Supper was a Passover celebration (Mark 14:12; Matt 26:17; Luke 22:7-8). Though some scholars have questioned the timing of the meal (Jesus was arrested and suffered during the Passover, so his Last Supper preceded it), other scholars maintain that the Last Supper was a Passover Feast moved up by a couple of days (Marshall 2006, 57-62; Jeremias 1955, 15-105; Köstenberger 2010, 16).

At the table, Jesus remembered God saving the enslaved Israelites in Egypt who had covered their homes with the blood of an unblemished lamb. This was followed by God's mighty act of delivering the Israelites from slavery in Egypt, particularly through the miraculous Red Sea crossing. At the cross, Jesus, the spotless Lamb of God, shed his blood, covering the sins of those who believe and delivering them from the bondage of sin and the Evil One. Marshall notes: "Jesus took the Passover meal and proceeded to give a new significance to it as a meal whose repetition by his followers would enable them to remember him" (Marshall 2006, 143). A symbol of salvation history past and present, Jesus' Last Supper with his disciples becomes the model meal for the Eucharist (Marshall 2006, 16).

Amid the Passover celebration and Last Supper with his disciples, Jesus initiates what would become the Eucharist—a worship celebration forever remembering his saving work through his death, burial, and resurrection. As we trace this development from Last Supper to Lord's Supper, we must emphasize that the original context for the Eucharist was an actual meal in which Jesus was the physical and spiritual host. A saving host, Jesus welcomes betraying sinners like Peter and unbelieving traitors like Judas.

Matthew captures this portion of the meal in this way:

> While they were eating, Jesus took bread, and when he had given thanks, he broke it and gave it to his disciples, saying, "Take and eat; this is my body." Then he took a cup, and when he had given thanks, he gave it to them, saying, "Drink from it, all of you. This is my blood of the covenant, which is poured out for many for the forgiveness of sins. (Matt 26:26-28).

Building on the values of Jewish hospitality and his practice at the miraculous feeding of the crowds (both the 5000 and the 4000), Jesus initiated the Eucharistic portion by giving thanks. Thomas O'Loughlin argues that at the most basic level, the Eucharist celebration is marked by giving thanks *(eucharisteo)* to the Father (O'Loughlin 2015, 2, 28; Marshall 2006, 15).

Continuing his Bread of Life teaching (John 6:25-59) in a rather concrete manner, Jesus takes bread from their feast, breaks it, and declares the bread to be his body. He then invites the gathered Twelve to feast upon it.

After giving thanks again, Jesus takes a cup of wine, welcoming his guests to drink from it. Declaring the wine to be his "blood of the covenant . . . poured out for many for the forgiveness of sins," Jesus interprets his actions at the table with the cup (and his impending work at the cross) to be the fulfillment of the New Covenant prophesied by Jeremiah (Jer 31:31-34).

The Last Supper signified the end of Jesus' earthly ministry and discipleship relationship with the Twelve. Jesus told them directly that he was eager to feast with them before he suffered (Lk 22:15); yet, he asserted: "I will not drink from this fruit of the vine from now on until that day when I drink it new with you in my Father's kingdom" (Matt 26:29). Though the Last Supper would be the last time Jesus enjoyed table fellowship with his disciples prior to his work at the cross, it would not be the final supper. Jesus' promise meant that he would have ongoing fellowship with his followers once the Kingdom of God had been fulfilled (Marshall 2006, 80-82, 100-101). Jesus points them to the Marriage Supper of the Lamb (Rev 19:19) and the expectation that heaven will be marked by intimate fellowship with the Lord (Pennington 2010, 58).

New Testament and Early Christian Teaching on the Eucharist

Paul

Since the Corinthian correspondence was written before the Gospels, Paul's instruction on the Lord's Supper (1 Cor 11:17-34) is actually the oldest New Testament account. However, Paul is clear that what he is passing on to the Corinthians was what he received from the Lord (1 Cor 11:23). Though Paul may have learned about the Lord's Table tradition from the churches at Antioch, Syria, or Asia Minor, he most likely received it from the Jerusalem church where he had fellowship with the Apostles shortly after his conversion (Gal 1:18; Marshall 2006, 31-32).

In 1 Cor 11:23-25, Paul summarizes this inherited tradition:

> The Lord Jesus, on the night he was betrayed, took bread, and when he had given thanks, he broke it and said, "This is my body, which is for you; do this in remembrance of me." In the same way, after supper he took the cup, saying, "This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me." For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes.

While the Synoptic Gospels show us the historical account of the meal, Paul teaches about the Lord's Supper as an established worship practice. In what Marshall calls a "liturgical account," (Marshall 2006, 36), Paul indicates that Jesus had commanded that the Eucharist become a part of the church's worship and that it be celebrated on a regular basis. Similar to the Last Supper, Paul indicates that the Eucharist was celebrated during a normal meal. The bread and wine were probably consumed at the end (Marshall 2006, 108-111, 145).

Paul teaches on the Eucharist amid a controversy developing within the Corinthian church. The rich were feasting and even getting drunk at the meal while refusing to wait for poorer members of the church to arrive so that the meal and Eucharist could be shared together. Paul confronted the rich for taking the Lord's Supper in an unworthy manner, which nullified the worship experience. For Paul, these sinful habits and divisions at the Lord's Table are resolved when believers remember Jesus ("do this . . . in remembrance of me") and "proclaim the Lord's death until he comes." As a result, the Lord's Table becomes a place where class and socio-economic divisions are broken down, and where believers—rich and poor alike—welcome one another to fellowship and worship (1 Cor 11:33) (Peeler 2018, 14-23).

Teaching on the Eucharist in the Early Church

The Didache

One of the best examples of early church Eucharistic practice is found in the *Didache,* a Gentile Christian worship manual that was probably developed in Syria (ca. 50-130). The *Didache* is focused on mentoring disciples in the "way of life" over the "way of death." Since teaching on the Eucharist occupies three of the *Didache*'s sixteen chapters (*Did* 9-10, 14), the early Christian community understood the Lord's Supper to be central to worship and discipleship. Like the Corinthians account, the *Didache* reports that the Eucharist occurred during a regular meal. Prophets or other community leaders presided over the celebration. Finally, the *Didache* is the earliest Christian document that shows the Lord's Supper happening on at least a weekly basis (Milavec 2013, 68, 87; O'Loughlin 2010, 85, 100-101).

In chapter 9, the authors offer this pre-Eucharistic prayer:

> First, concerning the cup: we give you thanks, our Father for the holy vine of your servant David which you revealed to us through your servant Jesus.

> To you [is] the glory forever. And concerning the broken [loaf]: We give you thanks, our Father, for the life and knowledge which you revealed to us through your servant Jesus. To you [is] the glory forever. Just as this broken [loaf] was scattered over the hills [as grain] and, have been gathered together, became one; in like fashion may your church be gathered together from the ends of the earth into your kingdom. Because yours is the glory and the power through Jesus Christ forever (*Did* 9.1-4 in Milavec 2003).

In the following chapter, the sacred meal concludes with prayers, thanksgivings, and petitions:

> We give you thanks, Holy Father, for your holy name which you tabernacle in our hearts, and for the knowledge of faith and immortality which you revealed to us through your servant Jesus. To you [is] the glory forever. You, almighty Master, created all things for the sake of your name, both food and drink you have given to people for enjoyment in order that they might give thanks; to us, on the other hand, you have graciously bestowed Spirit-sent food and drink for life forever through your servant [Jesus]. Before all [these] things, we give you thanks because you are powerful [on our behalf]. To you is the glory forever. Remember, Lord, your church, to save [her] from every evil and to perfect [her] in your love and to gather [her] together from the four winds [as] the sanctified into your kingdom which you have prepared for her, because yours if the power and the glory forever. Come, grace [of the kingdom]! And pass away, [Oh] this world! Hosanna to the God of David! If anyone is holy, come! If anyone is not, convert! Come Lord [maran atha]! Amen! (*Did* 10.1-6 in Milavec 2003).

From these prayers and the *Didache*'s presentation of the Eucharist, a number of observations can be made. First, the most resounding theme is that the Eucharist is about giving thanks. Though this should seem obvious since *eucharisteo* means giving thanks, the *Didache* authors still repeat this action five times between the two rather brief prayers. Second, alluding to John 6:25-59 ("I am the Bread of Life"), the *Didache* identifies the loaf as Christ who has been sent by the Father. Third, the bread—a single loaf—represents unity in the body of Christ. Though believers ("grains") may be scattered around the world, they gather as one around the Lord's Table (O'Loughlin 2010, 95-99). Fourth, the Lord's Table is reserved only for baptized believers: "let no one eat or drink from your Eucharist except those baptized in the name of [the] Lord"

(*Did* 9.5). These believers should also come to the table with sins confessed and conflicts with others resolved (*Did* 14.1-2). Finally, though the bread and wine are ordinary elements, in this worship environment they become "Spirit-sent food," nourishing worshippers because of the presence of Christ.

Justin Martyr

During the middle of the second century, philosopher Justin Martyr (d. 165) crafted a defense of the Christian faith in response to claims that Christians were atheists who practiced immorality and cannibalism. While the latter charge may seem ridiculous to the modern reader, second-century Romans had heard that Christians were eating flesh and drinking blood in their worship gatherings. Among the many explanations Justin gave in his *First Apology*, he clarified the meaning of the Eucharist in Christian worship:

> Then bread and a cup of water and mixed wine are brought to the president of the brethren and he, taking them, sends up praise and glory to the Father of the universe through the name of the Son and of the Holy Spirit . . . This food we call Eucharist, of which no one is allowed to partake except one who believes that the things we teach are true, and has received the washing for forgiveness of sins and for rebirth, and who lives as Christ handed down to us. For we do not receive these things as common bread or common drink; but as Jesus Christ our Savior being incarnate by God's word took flesh and blood for our salvation, so also we have been taught that the food consecrated by the word of prayer which comes from him, from which our flesh and blood are nourished by transformation, is the flesh and blood of that incarnate Jesus. For the apostles in the memoirs composed by them, which are called Gospels, thus handed down what was commanded them: that Jesus, taking bread and having given thanks, said, "Do this for my memorial, this is my body"; and likewise taking the cup and giving thanks he said, "This is my blood"; and gave it to them alone (Justin, *1 Apol* 65-66 in Richardson).

Similar to the *Didache*'s teaching, Justin asserts that the Eucharist is about giving thanks, that it was a regular part of Christian gatherings, and that only baptized Christians were permitted at the Lord's Table. The bread and wine were also more than common food because of the nourishing spiritual presence of Christ in the Supper. Finally, Justin's community based their Eucharist practices on the Gospel accounts about the Last Supper.

Essential Elements of the Eucharist

By the second century the Eucharist was no longer connected to regular fellowship meals though it continued to be a normal part of weekly liturgical assemblies (Marshall 2006, 108-111, 145). Building on these biblical and early Christian writings, we now summarize some essential elements of the Eucharist in the context of Christian worship. Our discussion of the Eucharist will not be exhaustive but will be limited by the focus of this study—God's hospitality in mission.

Gathering, Welcoming, Giving Thanks

Paul begins his teaching about the Eucharist in 1 Corinthians 11:18 with the assuming phrase: "when you come together as a church." There can be no Lord's Supper—no communion with the Father, Son, and Holy Spirit—unless there is a physical gathering of believers. Believers gather for the liturgy *(leitorgia)*, literally the *work* of worshipping God. Orthodox theologian Alexander Schmemann insists that an organic unity exists between the church, the physical assembly of believers, and the Eucharist (Schmemann 2003, 11-16).

When the church gathers for the Eucharist, a spirit of welcome and hospitality prevails. During the first three centuries of the church in the Roman Empire, most Christian communities met in homes for worship. Over time, these spaces were modified to accommodate baptisms and other worship practices and became known as church houses *(domus ecclesiae)* (Gehring 2004, 18-19). The welcoming space of a private home contributed to the hospitable nature of the Eucharist.

In a number of liturgical traditions (i.e., Orthodox, Roman Catholic, Anglican) when the priest enters the worship space at the beginning of worship, a mutual welcome is shared between the priest and congregation. The eastern church father John Chrysostom (349-407) declared to his congregation: "the church is a house common to us all, and you are awaiting us as we enter . . . That is why immediately afterward we greet you by giving the peace" (in Schmemann 2003, 15). While the minister and congregation welcome one another, Christ welcomes his body to worship and to enter into the sweet fellowship already in progress between Father, Son, and Holy Spirit.

In the Eucharist, the church assembles to give thanks to the Father. Following the model of Christ who gave thanks before feeding the multitudes and before breaking the bread and sharing the cup at the Last Supper, we join with the early Christian

communities captured in the *Didache* who gave thanks to the Father. While the symbols of bread and wine focus on the saving work of Christ, the broader Eucharist is about giving thanks (Marshall 2006, 15; O'Loughlin 2015, 2, 28-30).

The Bread

During the Lord's Supper, actual bread is broken and consumed to commemorate the body of Christ on the cross. His body was broken to pay for the sins of the whole world (Jipp 2017, 87). As part of his bread of life discourse (John 6:25-59), Jesus teaches that his broken body will be a sacrifice for the forgiveness of sins: "For my Father's will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise them up at the last day . . . I am the living bread that came down from heaven. Whoever eats this bread will live forever. This bread is my flesh, which I will give for the life of the world" (Jn 6:40, 51). In Eucharistic liturgies across traditions, after breaking the bread and before distributing it to worshippers, the minister will repeat John 1:29: "Behold the Lamb of God, behold him who takes away the sins of the world" (BCP 2019, 136).

In addition to remembering the sacrifice of Christ, the broken bread at the Lord's Table spiritually nourishes worshippers. In John 6, Jesus reminds his hearers that unlike the manna in the wilderness that only temporarily satisfied the hunger of the Israelites who eventually died, his flesh provides sustaining spiritual food: "I am the bread of life. Whoever comes to me will never go hungry, and whoever believes in me will never be thirsty . . . So the one who feeds on me will live because of me" (Jn 6:35, 57). Before distributing the bread, Anglican ministers declare: "The gifts of God for the people of God. Take them in remembrance that Christ died for you and *feed on him in your hearts by faith*, with thanksgiving" (emphasis mine, BCP 2019, 136).

This hunger for spiritual nourishment from Christ the Bread of Life also provides a context for the petition in the Lord's Prayer, "give us today our daily bread" (Matt 6:11; Lk 11:3). Though this petition certainly relates to having our daily material needs met, it is first a prayer for the Bread of Life to satisfy our spiritual longings with His presence. Connecting the Lord's Prayer, the bread at the Eucharist, and Christ's nourishing presence, Wesley Hill writes: "In the Eucharist, Jesus puts himself in our hands so we know exactly where to find him" (Hill 2019, 55; also Jipp 2017, 86-92).

The bread at the Lord's Table also reminds us that the people of God are one body. While the *Didache* authors imagined scattered grains gathered from around the world

and baked into one loaf, Bradley Nassif adds that it is "the bread [that] creates the body" (Nassif 2018, 99). Since Christ is whole and undivided and has unity with His body, the body of Christ—the church—should also be united (Campbell 2012, 271).

The Wine

Jesus' first recorded miracle in the Gospels occurred at a wedding where he famously turned water into good wine (John 2:1-12). Aside from prolonging this wedding party for a grateful host, his miracle offered a taste of God's glory when Christ would be glorified at the cross (Jipp 2017, 87).

Jesus also taught that there was life in his blood: "Very truly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise them up at the last day. For my flesh is real food and my blood is real drink. Whoever eats my flesh and drinks my blood remains in me, and I in them" (John 6:53-56). Reflecting on life in Christ's blood, David Fagerberg contends, "In Christ, life was returned as sacrament and communion to a material creation that Adam's sin had rendered lifeless" (Fagerberg 2012, 86).

As shown, when Christ takes the cup and declares that the wine is his blood poured out for the sins of many, he is inaugurating a New Covenant (Exod 24:8; Jer 31:31-34; Marshall 2006, 91-93). At the table when the minister says, "The Blood of Christ, the cup of salvation," believers are reminded that they have new life because of Christ's blood, which cleanses them from all sin. This is further captured in the "Prayer of Humble Access," prayed just before taking the bread and wine: "Grant us, therefore, gracious Lord, so to east of the flesh and your dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen" (BCP 2019, 135).

Looking Back and Looking Forward

Worship at the Lord's Table is an act of remembrance. Through bread and wine, believers remember salvation history and God's faithfulness to his people—in the garden where God covered Adam and Eve's shame through animal skins from a sacrifice; the Passover meal where blood covered the homes of the faithful; the miraculous provision of manna in the wilderness; the high priest's annual sacrifice of an

unblemished lamb for the nation of Israel; and Christ the Bread of Life whose body was broken and blood poured out. Given by Jesus as a required worship practice, the Lord's Supper is foundational to Christian memory (O'Loughlin 2015, 17-21).

The Eucharist is also eschatological. At the table, believers look forward in hope to the Messianic Banquet (Is 25:6-9; Rev 19:7-9) and eternal fellowship with the Lord. Todd Billings writes: "The Lord's Supper, as a foretaste of the wedding banquet of the lamb and his bride, gives us a taste of God's new world" (Billings 2018, 12). Worship at the Lord's Table offers an authentic future hope, allowing believers to persevere as the people of God and to participate in the mission of God in a fallen world (Billings 2018, 179).

An Exclusive Gathering

As the *Didache* and Justin Martyr's *First Apology* indicate, participation in the Lord's Supper was limited to baptized Christians. By the fourth century, though the non-baptized could take part in most parts of a worship gathering, they were dismissed before the Eucharist and not allowed to participate or even look upon the Eucharistic offerings, also called the sacred mysteries.

Explaining the value of a closed communion table, Amos Yong writes: "the Eucharist meal reenacts the consummatory act of bonding between the bridegroom, who is Christ, and the bride, who is the church of Christ. When understood this way, there is a sacredness, privacy, and intimacy around the Eucharist that clearly demarcates where 'insiders' belong and where 'outsiders' remain" (Yong 2008, 135).

Though Schmemann affirms that the Eucharist should be limited to believers, he argues that this separation prepares believers to engage the world with the gospel. The end of the Eucharist is mission:

> If "assembling as the church" presupposes separation from the world . . . this exodus from the world is accomplished in the name of the world, for the sake of its salvation . . . We separate ourselves from the world in order to bring it, in order to lift it up to the kingdom, to make it once again the way to God and participation in his eternal kingdom . . . For this [the church] was left in the world, as part of it, as a symbol of its salvation. And this symbol we fulfil, we "make real" in the Eucharist (Schmemann 2003, 52).

Jesus as Host

During Jesus' meal encounters recorded in the Gospels, at times he was a guest who became the spiritual host because of his ministry. At other times—during the feeding of the 5000 and 4000, and at the Last Supper—he was both the physical and spiritual host (Jipp 2017, 27). While on the road to Emmaus, the resurrected Lord met Cleopas and his companion and "he explained to them what was said in all the Scriptures concerning himself" (Lk 24:27). However, the men did not grasp the meaning of Jesus' words until he "took bread, gave thanks, broke it and began to give it to them." Luke adds, "Then their eyes were opened and they recognized him" (Lk 24:30-31) (Levering 2018, 159).

In the Eucharist, the ascended Lord becomes the spiritual host at the table. Billings writes, "the King of the kingdom invites us as host to a banquet . . . Christ takes the bread and cup, gives thanks and shares them as one who displays the self-offering love of the triune God" (Billings 2018, 138). Cherith Fee-Nordling adds that the ascended Lord, seated at the right hand of the Father, offers the hospitality of a priest-king (Fee-Nordling 2018, 91).

Though the risen and ascended Christ is unseen by believers on earth, the Lord ministers through his real presence (Marshall 1978, 898; Levering 2018, 161). The Lord's Table becomes an authentic and regular meeting place for the baptized believer and the Lord (O'Loughlin 2015, 39). Although God is omnipresent, God meets us at the table. Faberberg notes, "The presence of Christ in the Lord's Supper is distinct . . . here God is present-for-us uniquely" (Fagerberg 2012, 49). Faberberg adds that spiritual nourishment happens because "the heavenly Christ is present in love to manifest the kingdom to his church" (Fagerberg 2012, 207-208). In addition to this loving presence, John Calvin wrote that "Christ is the only food for our soul . . . our Heavenly Father invites us to Christ . . . that we may repeatedly gather strength" (Calvin Institutes IV.17.1 in Billings 2018, 26). In short, when we encounter the ascended Lord at his table as redeemed believing guests, the Lord Jesus is both "the host and the meal" (Gavrilyuk 2018, 176).

The Eucharist as Mission

Proclaiming the Gospel

In the context of the gathered church community and with Christ presiding as host, the mission of God is accomplished at the Lord's Table. The Eucharist is mission because the Gospel—the death, burial, and resurrection of Christ—is preached. Paul's

admonition to the Corinthians was "whenever you eat this bread and drink this cup, you *proclaim* the Lord's death until he comes" (emphasis mine, 1 Cor 11:26; McGowan 2014, 33; Marshall 2006, 148). Since Jesus' blood is "poured out for *many* for the forgiveness of sins" (Matt 26:28), it is a call for all peoples to believe (Marshall 2006, 149). In the sermon that accompanies the Eucharistic liturgy, Fagerberg urges that it "should not be a sermon about the gospel, but a preaching of the gospel" (Fagerberg 2012, 195; Schemann 2003, 77). While the preacher proclaims the good news, the public reading of Scripture in the liturgy also announces the gospel.

A Dramatic Retelling of the Gospel

Anchored by the material forms of bread and wine, the Lord's Supper is missional because it dramatically and visually retells the death, burial, and resurrection of Christ. Following Calvin, Todd Billings argues that the Lord's Supper is an "'icon' of the gospel" (Billings 2018, 18). While the Eucharist calls to mind the complete story of salvation history, it particularly focuses on Christ's saving work at the cross. O'Loughlin asserts: "the Eucharist becomes some sort of revival of the past, a re-enactment . . . which ironically claims to be the most historical of moments: the moment of the Last Supper or the 'un-repeatable' moment of the cross" (O'Loughlin 2015, 17).

When the gospel is narrated visually through the Eucharist, it naturally brings to mind and exposes sin. Schmemann asserts that "every word [and] every action of the Eucharist exposes precisely this normalization of sin" (Schmemman 2003, 186). Because one of the roots of sin and the fall is failing to be grateful—not giving thanks—Schmemann adds, "the church convicts sin through her *thanksgiving*" (Schmemman 2003, 187).

Evangelism at the Table

We have argued that only baptized believers should be invited to participate in the Lord's Supper. That said, historically, during the Eucharist, prayers have been prayed for newly baptized believers and also for catechumens—those seeking baptism (Schmemman 2003, 87).

During the post-Eucharist prayer in the *Didache*, the church leaders petitioned: "If anyone is holy, come! If anyone is not, convert!" (*Did* 10.6). Throughout the history of the church, believers celebrating at the Lord's Table have also been thinking about non-believers—those not yet at the table. Offering perhaps the strongest admonition for a missional Eucharist, Orthodox priest Edward Rommen argues: "the liturgy and the

Eucharist are being celebrated not only for the benefit of the faithful but as a bridge to the non-believing world" (Rommen 2016, 76).

What does evangelism at the Lord's Table look like? Amos Yong points to the model of eighteenth-century Anglican evangelist John Wesley who viewed the Lord's Supper as a "converting ordinance" (Yong 2008, 136). Deliberately including a Eucharist service during his preaching campaigns around England, Wesley allowed non-believers access to the table in hopes that they would encounter Christ and believe the gospel. Because of this legacy, some Wesleyan churches maintain an open communion table for visitors and seekers. Building on Wesley's strategy, Yong suggests that in contexts of interfaith engagement that "the 'open table' be a bridge through which Christians can practice a form of liturgical hospitality in their encounters with those of other faiths" (Yong 2008, 136).

Another possibility is to keep the Eucharist reserved for baptized believers but to invite non-believers to "come and see" the Lord's Supper and observe believers worshipping at the Lord's Table. Rommen argues: "The . . . invitation is . . . given by Christ himself who, when lifted up, draws all people to himself . . . Jesus is referring to his being lifted up on the cross, and that is exactly what is being actualized during the Eucharist" (Rommen 2013, 49; also Rommen 2016, 77).

In addition to non-believers seeing the Eucharist, Christians (ministers and lay people alike) ought to take time to explain what is happening at the table both during and after the service. In my own journey of friendships with Muslims, I have enjoyed taking them to church to observe baptisms and the Lord's Supper. We simply sat on the back row where I quietly narrated the meaning of all that was going on, allowing these worship forms to powerfully witness. I have also observed church leaders pause to explain the meaning of the Lord's Table and invite non-believers to put their faith in Christ at the conclusion of the Eucharist. Finally, others suggest that space be made within the liturgy to pray for those seeking truth that they would believe the gospel (Jipp 2017, 95; Billings 2018, 159).

Peacemaking and Reconciliation

Often, very diverse people gather for worship at the Lord's Table—people from different ethnic, cultural, socio-economic, and educational backgrounds who may not share an affinity or natural connection (Pohl 1999, 157). Sometimes members of a culturally dominant or oppressive group occupy the same worship space with their oppressed

counterparts. In some international cities, believers from warring nations might also meet at the Lord's Table.

In the Eucharist, we have the opportunity to pursue a vital aspect of mission—peacemaking and reconciliation. In the earliest versions of the Eucharistic liturgy, worshippers greeted one another with a kiss of peace. In modern worship we offer a verbal word of peace and declare our unity in Christ. Such expressions of peace, which prayerfully translate to peaceful and reconciled living in society, are only possible because of God's love. Christian believers have a model for unity and self-giving love in the godhead—the Father, Son, and Holy Spirit (Schmemann 2003, 140). When we encounter this trinitarian love in worship, we begin to love others. We love others because God has first loved us and reconciled himself to us. Schmemann writes: "Christianity is not only the commandment but the *revelation* and *gift* of love . . . God himself who is love—manifested and granted to human beings" (Schmemann 2003, 136). He adds: "Is this not the joy of communion, that I receive this love of Christ from the 'stranger' standing across from me, and he from me?" (Schmemann 2003, 139).

In Ephesians 2:13-16, Paul taught that the sacrifice of Christ as the cross removed barriers between Jews and Gentiles:

> But now in Christ Jesus you who once were far away have been brought near by the blood of Christ. For he himself is our peace, who has made the two groups one and has destroyed the barrier, the dividing wall of hostility . . . His purpose was to create in himself one new humanity out of the two, thus making peace, and in one body to reconcile both of them to God through the cross, by which he put to death their hostility.

Reflecting on these verses, Paul Gavrilyuk offers a grand vision of reconciliation between diverse peoples that comes on account of shared worship at the Lord's Table: "As an eschatological sign, the Eucharist has the potential to relativize all forms of existing human alienation; it is a purification of the fallen forms of unity (tribal, national, racial, political, and so on) that go against the believers' new life in Christ" (Gavrilyuk 2018, 176-177). While peacemaking and reconciliation are important values within the church and among believers, worship at the Lord's Table also equips believers to become peacemakers among non-believers, including those involved in conflicts on regional and international levels.

Mission from the Lord's Table

The post-communion prayer in the Anglican Eucharistic liturgy reads: "And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord" (BCP 2019, 137). While the work believers do varies—some are nurses, IT specialists, teachers, homemakers, and cross-cultural missionaries—all of God's people have a call to witness unto Christ while pursuing their vocations. The church is called and sent to mission from the Lord's Table.

In one sense, mission is the reason for the liturgy and the Eucharist. The word *mass* means sending *(missa)*. We gather so we can be sent. Simon Chan writes: "The liturgy of Word and sacrament is sent within two essential acts: the gathering for worship and the sending forth into the world" (Chan 2006, 63). Speaking more specifically about the Lord's Table, Chan argues that the Eucharist shapes the body of believers for witness:

> The Eucharist is mission. It is mission in that it is making the church, the embodied Christ, available to the world. In its eucharistic worship the church is reformed to "go forth into the world to love and serve the Lord." The world does not know of any other Christ except the Christ that is embodied in the church. Thus, to be the church is the greatest mission to the world (Chan 2006, 40).

When Eastern Orthodox theologians conceive of mission from the Lord's Table, they call it the "liturgy after the liturgy" (Rommen 2016, 69; Bosch 1991, 210). When believers love and serve their neighbors, they are worshipping just as much as when they are praying the Lord's Prayer or taking the bread and wine. Fagerberg argues that the purpose of liturgy is to equip gathered believers "to perform a ministry on behalf of and interest of the whole community" (Fagerberg 2012, 93-94). Schmemann adds that when the Gospel books are physically brought in to the church to be read in worship, this act also symbolizes Christ going out to proclaim good news to the world. Believers are invited and commanded to join the Lord in this mission Schmemann 2003, 71).

The Eucharist also provides the spiritual renewal and fuel for witness. We come and see the gospel at the Lord's Table so we can go and tell the good news in our communities. Rommen argues that Christians who celebrate at the Lord's Table "experience the real presence of Christ and then are dismissed out into the world to invite others to come and see for themselves" (Rommen 2016, 69). For Rommen, "The real missionary potential of the church lies" in the church's faithfulness to meet regularly for the Eucharist (Rommen 2016, 81).

Because of the Lord's hospitality at the table where he is both the host and the meal, the church is compelled to practice biblical hospitality in mission to non-believers. David Kirk refers to hospitality as "being the sacrament of God's love in the world" (Kirk 1981, 112). Because we have been welcomed at the Lord's Table, we also welcome strangers and demonstrate hospitality (Chan 2006, 92; Jipp 2017, 3). Chan asserts that since we have broken bread and given thanks, then we ought to also be moved to share literal bread (food and other tangible needs) with the poor. Reflecting on Paul's admonition to remember Christ in the Eucharist, Amy Peeler concludes: "When we partake of his meal [the Eucharist], he changes us. We are graced to do his good will and feed the hunger of souls and bodies . . . because this is the supper of the self-giving Lord" (Peeler 2018, 23).

The Eucharist exists because of God's mission. Worship at the Lord's Table is the beginning and end of mission (Rommen 2016, 69). For those involved in cross-cultural mission, pastoral ministry, and demonstrating hospitality, it is vital to refuel regularly by worshipping at the Lord's Table. Amid her sacrificial and draining ministry among the poorest of the poor in Calcutta, India, Mother Theresa practiced the daily habit of participating in the Eucharist before beginning her day's work—her liturgy after the liturgy.

Summary

Throughout his earthly ministry, Jesus met people—his disciples, Pharisees, and sinners—around tables. He brought the Kingdom of God into their hearts by meeting them at the table, sometimes as a guest and other times as a host. The night before he went to the cross, the Lord hosted his disciples for a final meal and gave them a worship model—through the bread and wine—to remember his death, burial, and resurrection.

Now the ascended Lord continues to be the spiritual host at the Lord's Supper. Through faithful observance of the Lord's Table—a dramatic retelling of Christ's death, burial, and resurrection—believers remember the gospel. At the table, they are nourished by the ascended Lord's real presence and they "taste and see that Lord is good" (Ps 34:8).

The Lord's Table is a place for mission. Believers remember the gospel, diverse and alienated people have the opportunity to be reconciled, and non-believers are invited to see and hear the gospel. While a hospitable God welcomes believers to his table, from that table he also sends them out to be hospitable and to make disciples of all peoples.

So we must not neglect worship at the Lord's Table. Jesus initiated this meal and commands the church to celebrate it regularly. In my journey, I have worshipped and served in evangelical churches that have done a great job with preaching and worship music; but have not valued worship at the Lord's Table. We have been unfaithful to the Lord's command and we have missed the opportunity to remember the gospel and to witness to non-believing visitors. May our worship and witness be renewed by joining our hospitable Lord at the Table.

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Suffering and Intercession: Pauline Missionary Methods as a Paradigm for the Future of Evangelical Mission

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Introduction

How can the contemporary church get the gospel message across the horizon? Various monographs and essays proffer a plethora of missionary methods and strategies to answer this question by examining Paul's missionary methods as paradigmatic to the contemporary church.

Paul's proclamation and teaching, his approach to contextualization, his focus on cities, culture influencers, and responsive peoples, his proactive and attentive stance toward mentoring, and his practice of appointing and delegating leaders within new church plants have taken the attention of missiologists and missionaries. The practice of the missionary enterprise and academic research regarding missionary methods, however, have overlooked or paid too little attention to one or both of the most valuable pillars of missionary methods: suffering and intercession.

In this article, I survey major works on missionary methods to illustrate the lacuna of these two essential methods in the Christian missionary endeavor, followed by a sketch of possible reasons for their neglect. By a close reading of the epistles to the Philippians and the Colossians, I will argue that suffering and intercession are oft-neglected Pauline paradigmatic missionary methods that the Western evangelical missionary enterprise needs to emulate in order to carry out its missionary mandate.

A Brief Literature Review of Past Evangelical Missionary Methods

Roland Allen

Roland Allen, the Anglican minister and a former missionary to China, wrote his magnum opus, Missionary Methods: St. Paul's or Ours? in 1912. Allen argues that the

missionary methods employed by the contemporary missionary enterprise are not in step with Pauline missionary methods. Those who attempted to emulate Paul's missionary methods "neither understood or practised the Apostle's method at all" and were lacking a full-orbed understanding of his strategies (Allen 1962, 6). He explicitly states that "St. Paul's method is not in harmony with the modern Western spirit" (Allen 1962, 6). During his time in China, Allen observed the Western missionary enterprise fumbling and failing because of the missionaries' superiority complex and dependence on self rather than the Spirit. In order to cure the languishing missionary enterprise, Allen highlights essential methods from Paul's missionary praxis.

Paul was, Allen argues, a Spirit-sensitive missionary who went to wherever God sent him. He did not have detailed, well-planned missionary journeys. However, once he got to a place, he "made it a centre of Christian life" (Allen 1962, 17). He did not attempt to confine his preaching to a certain class of people. He used to begin his proclamation in the synagogue and when rejected he would proclaim the gospel to the Greeks. He was always ready to preach the gospel to whoever was willing to hear (Allen 1962, 19). Paul's missionary methods had a place for Spirit-empowered miracles in healing the sick or delivering the possessed. With regard to finances, Paul "did not seek financial help for himself … [and] to those to whom he preached … [nor] administer local church funds" (Allen 1962, 49). His preaching was comprised of repentance and faith highlighting the need to embrace salvation blessings and avoid the consequences of rejecting the offer of forgiveness. Paul established churches and taught converts to be dependent on the Spirit rather than on him. His pre-baptism trainings of the new converts were not sophisticated but focused on the essentials of the faith. He also allowed them to exercise their spiritual gifts.

Allen chastised the missionary enterprise of his day for neglecting these paradigmatic missionary methods adopted and practiced by Paul. His prophetic and incisive analysis of the missionaries in China would reverberate throughout the subsequent century. Unfortunately, some of Paul's methods are still castigated even in our day. But what is missing from Allen's essential prescription of Pauline missionary methods for the modern church are suffering and intercession.

Eckhard J. Schnabel

Eckhard J. Schnabel explicates Paul's missionary methods in the Greco-Roman context in his helpful piece, Paul the Missionary: Realities, Strategies and Methods (Schnabel 2008). His aim is to offer a paradigm for the contemporary church from Paul's life and missionary methods. Paul, Schnabel posits, was a flexible missionary who planned his

missionary work but was also sensitive to "inner promptings" at the same time (Schnabel 2008, 257). Schnabel identifies seven Pauline missionary methods (Schnabel 2008, 257–354). First, Paul employed verbal proclamation to convey the gospel message. Second, he trekked to cities, towns and villages, for that was where people lived. Third, Paul also travelled to influential Roman provinces to preach the gospel. Fourth, he specifically went to places where people were accustomed to conducting conversations and sharing ideas: synagogues, marketplaces, workshops, and private houses. Fifth, Paul attempted to reach every social class in order to avail the gospel to various ethnicities and cultures. Sixth, Paul adapted his message using a "principle of identification," but usually without following the normative rhetorical method (Schnabel 2008, 336–337, 354). Seventh, Paul used "his missionary work and … his personal behavior" for his credibility, and this assisted in his success in his missionary work (Schnabel 2008, 355).

None of the above-mentioned methods identified by Schnabel include suffering and intercession as Pauline missionary methods. To his credit, Schnabel acknowledges that Paul's suffering is a vehicle for his missionary work: "Paul suffers as an apostle of Jesus Christ, just as Jesus suffered during his mission. Suffering is an inevitable corollary of missionary work" (Schnabel 2008, 143). However, intercession as a Pauline missionary method is wanting in Schnabel's work.

Robert L. Plummer and John Mark Terry

In 2012, Paul's Missionary Methods: In His Time and Ours—an edited volume that probes the impact of Roland Allen—was published (Plummer and Terry, 2012). This volume surveys Paul's theology and missiology. Paul's focus was on proclaiming the gospel (euangelion) (Plummer 2012, 47–48); Paul planted churches, organized them, allowed autonomy of leadership by the new converts and conducted the two ordinances: baptism and the Lord's Supper (Merkle 2012, 56–73).

Paul's suffering is part of his missionary endeavor to proclaim the gospel, to edify the Church but also to identify with Jesus (Howell 2012, 95–106). But here also the link between suffering and intercession is missing. Paul's missionary methods include struggles with evil spiritual forces, heresy, and sin (Keener 2012, 107–123). John Mark Terry highlights various missionary methods employed by indigenous mission advocates: John L. Nevius, Roland Allen, Melvin Hodges, Donald McGavran, and Alan Tippett. Their proposals along with his concurring conclusion reveal the emphasis of establishing self-governing indigenous churches. Terry's essay also betrays the lack of

sufferings and intercession as key missionary methods (Terry 2012, 160–174). Most of the essays regurgitate Allen's prescription without adding suffering and intercession as paradigmatic missionary methods. The exception, however, is Christoph W. Stenschke's brief discussion of prayer and suffering as Paul's missionary method (Stenschke 2012, 83). The brevity, however, necessitates a full treatment of these two essential Pauline missionary methods.

John Mark Terry and J. D. Payne

John Mark Terry and J. D. Payne published Developing a Strategy for Missions: A Biblical, Historical and Cultural Introduction in 2013. Their work is valuable as they survey various missionary strategies utilized in different periods of the church. Contextualization, self-governance, proclamation, church planting, and ethnographic research are some of the methods prescribed. Surprisingly, a number of missionary movements and individuals do not consider sufferings and intercession. Given the span the volume covers, one would expect to at least find these two methods included in a discussion of either Paul or the early church's missionary endeavor.

Craig Ott and J. D. Payne

The same holds true for an edited volume of Missionary Methods: Research, Reflections, and Realities (Ott and Payne, 2013). In this volume, Robert L. Gallagher rightly points out that Roland Allen's work fails to "connect prayer with Paul's missionary methods" (Gallagher 2013, 18); nonetheless, the volume he himself contributed to does not incorporate prayer (intercession) as a Pauline missionary method, and I would also add that suffering is absent.

J. D. Payne

At the Evangelical Missiological Society national conference in 2019, J. D. Payne read "Mission Amid the Crisis of Persecution: Challenge and Guidelines for Research and Training." The thrust of his paper is that most missionaries from the West are ill-prepared with regard to persecution for the faith. His paper as such insists that churches and mission organizations need to understand the nature and inevitability of persecution in order to prepare Western missionaries for possible persecution.

One avenue that could prepare the Western Church and missionaries is conducting "better research in the area of persecution" (Payne 2019, 2). It is worthy to note that Payne's paper calls the Western Church and its missionaries to embrace persecution as

part and parcel of the Christian life. But what could have strengthened his observations and suggestions is considering persecution not just as something a Christian will experience as normal but also something that can be embraced as a missionary method in advancing the gospel.

The above survey makes it clear that sufferings and intercession are not usually in the purview of missiologists and missionaries. But what are the possible reasons for neglecting these two vital missionary methods in the contemporary church?

Possible Reasons for Neglect

Although Allen's Missionary Methods is critiqued here for not including sufferings and intercession as Paul's missionary methods, his work is still valuable in detecting the incongruence between Paul's missionary methods and the Western evangelical missionary enterprise.

Concurring with his diagnosis of "the modern Western spirit" (Allen 1962, 6), I submit that the absence of sufferings and intercession in the discussion and practice of contemporary missiologists and missionaries is because of these two main reasons:

Self-reliance

Allen notes the proclivity of Western missionaries to be self-reliant. He writes: "We modern teachers from the West are by nature and by training persons of restless activity and boundless confidence" (Allen 1962, 6). This self-reliance could emanate from the education missionaries have received, and the financial abundance they have acquired and the technological advancement the West has achieved. Knowledge and material possessions create a superiority complex against other nations and people groups and fund the notion that one can change or even save the world (Hunter 2010).

The self can too easily drive the missionary endeavor. It denies that supernatural guidance and intervention take place in missionary activities. Self-reliance feeds on secularism that propagates reason-based and man-centered solutions to the problems of humanity. Of course, the evangelical missionary enterprise will not endorse a full-blown, radical secularism for obvious theological reasons. Nonetheless, a toned-down, restrained secular ideology has crept into the Western Church and its missionary practice. It is hard for the Western context to swallow suffering as a missionary method as the West is striving to eradicate suffering and pain at all costs in order to make life

easier and more comfortable. This secular ideology quenches the nudging of the Spirit, or the missionary's sensitivity and openness to the Spirit's plan, and instead, the tendency is to stick to their rigidly planned strategy.

Intercession, on the other hand, assumes that one is helpless to bring about change. It denies self-assertiveness and self-reliance as a platform to operate. It is a position, a method, a stance that acknowledges and seeks divine assistance. However, this approach is pushed to the periphery as a result of the overconfidence that results from the modern missionary enterprise's imbibing of secularism.

Individual Rights and Democracy

A second reason for the lack of sufferings/persecution and intercession as missionary methods in the West, especially among American Christians, is an overemphasis on individual liberty and democracy. A missionary, who is steeped in the exercise of religious liberty and the freedom of worship and speech, and who if necessary is allowed to defend his or her liberty, would feel that it is natural for him or her to expect the same thing in other contexts. J. D. Payne is correct that "[m]uch of the New Testament addresses mission in the context of persecution" (Payne 2019, 5). Along with Payne, I lament that passages that explicate sufferings and persecution are sanitized or overlooked because of the undue emphasis of theologians, missionaries and missiologists on religious liberties. He further notes that pre-tribulation eschatology has enabled the Western Church to "believe they will not be present for such opposition and therefore, no theology of persecution is necessary" (Payne 2019, 7). I propose here that the eschatological misconception is also funded by the notion that the West—particularly the US—is the land of the free and is invincible to any form of religious persecution. In other words, the Western Church demands freedom of worship but at the same time strives to dictate the consequences of that worship. But is this warranted by the biblical texts? Regardless of the context, Christians can always worship, but they should also embrace the consequences. To want to worship and to also demand freedom from sufferings is a Constantinian method rather than a Pauline one. The Constantinian missionary method runs on self-sufficiency and military might. This method inflicts sufferings and persecution instead of willingly embracing and maximizing persecution and suffering to advance the cause of the gospel. It does not attempt to plead with God for help when there is a sword to swing and a context to conquer. To such flawed Western Constantinian missionary methods, Paul provides an alternative.

Suffering and Intercession: Fundamental Pauline Missionary Methods for the Future of Evangelical Mission

Before discussing suffering and intercession as Pauline missionary methods, it is appropriate to situate the two epistles in their historical backgrounds. Both the epistles to the Philippians and Colossians were—along with Ephesians and Philemon—penned during Paul's imprisonment (Phil 1:7, 13, 17; Col 4:18). These four epistles, as a result, are named the "Prison Epistles" (Gladd 2016, 301). Paul knew the believers in Philippi (Phil 2:12; 4:2–3) whereas he had never seen those in Colossae (Col 2:2).

His apostolic responsibility for both of them and others made him strive to advance the gospel by any means necessary. The church at Philippi was rocked by lack of unity and lack of humility (Phil 2:1–4; 4:2–3), whereas the church in Colossae was dealing with a doctrine that deemphasized the supremacy of Christ (Col 2:8; 16–23). While addressing these issues, Paul reveals his missionary methods.

Suffering

After expounding the supremacy of Christ in heaven and on earth (Col 1:15–20) and Christ's reconciliation work through his vicarious death, Paul reveals that he is "a minister" (diakonos) of the unchanging, universal gospel (Col 1:21–23). His gospeling ministry, however, entails suffering. Paul describes this suffering with the well-known and difficult expression: "Now I rejoice in my sufferings for your sake, and in my flesh I am filling up what is lacking in Christ's afflictions for the sake of his body, that is, the church" (Col 1:24).

Scholars have provided several interpretations to this difficult passage: 1) Christ's suffering is insufficient so Paul is supplementing what is lacking in him. 2) Paul is suffering in union with Christ. 3) Paul is suffering not to redeem but to proclaim the gospel, which is dubbed as "messianic woes" (Moo 2008, 150–153). The third option fits the context best.

In Paul's proclamatory ministry, suffering is a vehicle to propel the gospel forward (cf. Hay 2000, 73). Suffering as an inevitable factor in Paul's missionary work was foretold earlier during his conversion and commissioning period: "But the Lord said to him [Ananias], 'Go, for he is a chosen instrument of mine to carry my name before the Gentiles and kings and the children of Israel. For I will show him how much he must suffer for the sake of my name" (Acts 9:16). From that day on, suffering in proclaiming

the gospel was a normal missionary reality in Paul's life and ministry. He was threatened, flogged, imprisoned, insulted, and plotted against because of his missionary endeavor (Acts 16:19–24; 22:24–25; 23:12–35; 2 Cor 11:25–27). Instead of begrudging and complaining, Paul states: "I rejoice in my sufferings for your sake" (Col 1:24). In addition to rejoicing, Paul was also maximizing his suffering.

In Philippians 1:12–14, Paul's imprisonment was used as a vehicle to advance the gospel message among the Roman soldiers, his captors. The progress of the gospel in prison sparked a zeal for proclamation among other believers.

Except in two instances, Paul never used his Roman citizenship "card" to accuse either Jews or Gentiles that they were infringing on his individual rights. Even those two moments when he invoked his Roman citizenship were strategic moves either to protect the incipient Philippian church (Acts 16:37–38) (Larkin 1995, 243) or to make sure he got to Rome to stand before Caesar to proclaim the gospel to him (Acts 22:22–29) (Larkin 1995, 325). His customary missionary method was to embrace suffering and use it to disseminate the death and resurrection of Messiah Jesus. He understood that Christian missionary work is incompatible with a conquistador or Constantinian approach that attempts to dominate the culture and subdue detractors of the Christian message with the sword. His imitation of Christ is evident in that he is ministering from weakness, and that brokenness is the focal point of his missionary endeavor. He boasted in his suffering, pain, and the costly life he led rather than in his success or identity (2 Cor 11:16–33). In fact, he declared that he strove to "[forget] what lies behind and [strain] forward to what lies ahead" (Phil 3:13). His desire was that he "may know him and the power of his resurrection, and may share his sufferings, becoming like him [Christ] in his death, that by any means possible [he] may attain the resurrection from the dead" (Phil 3:10–11). This is not a mere individualized mysticism. Paul wanted to be like Christ in every way: to pour out his life as a sacrifice for the progression of the gospel among sinners.

Pauline adoption of suffering as a missionary method is what the church—especially the Western Church—needs to emulate. Instead of striving to avoid suffering in private and public life, the modern church should instead embrace it with joy and utilize it in propagating the gospel. Commenting on Colossians 1:24, David M. Hay writes: "Paul's sufferings are never presented as a model that they should imitate" (Hay 2000, 74). This statement, however, does not stand in the face of the evidence from Philippians, Colossians, and the non-Pauline epistle 1 Peter. Hay's statement excuses believers from adopting suffering as a missionary method. Rolland Allen foresaw such an argument in

1912. To those who view Pauline missionary methods as exceptional, he offered an answer: "St Paul's missionary method was not peculiarly St Paul's" (Allen 1962, 4). Others argue that persecution is an enemy of gospel progression, and Tertullian's oft-quoted maxim "the blood of martyrs is seed" should not be propagated as the norm (Payne 2019, 12–13). However, the inevitability of suffering and the hostility the world has for the gospel and its messengers urge us to embrace suffering, rejoice in afflictions, and utilize them to advance the gospel.

The Ethiopian Protestant Church's growth during the merciless persecution of the Church by the staunchly Communist government from the 1970s to the 1990s is illustrative of Tertullian's maxim. The number of believers doubled as the iron fist of socialist rule hammered down the roofs of the church. Imprisoned pastors and members of the Church were instrumental for many to encounter the risen Christ through the proclamation of the Gospel, for "the word of God was not chained" (2 Tim 2:8). Tibebe Eshete notes that "as Christians were thrown into jail, they turned the prison houses into pulpits" (Eshete 2009, 237). Others who shed their blood for being believers and proclaimers became seed for evangelistic zeal and subsequent revival among university students (Eshete 2009, 245–247). The believers submitted themselves to the edge of the sword rather than attempting to subjugate others under their own swords. They proclaimed the simple but foundational gospel at the cost of their jobs, schools, dignity, freedom, even their lives, so that others could cross from death to life. Some of the martyrs did not even get a burial place in the society. They were rejected in life and death for the sake of the gospel. The Pauline model and Tertullian's maxim rang true in the Ethiopian milieu. In other words, suffering as a missionary method is a model to embrace.

Intercession

There is no other Christian spiritual discipline that has suffered more in a secular society than prayer. As such, the neglect of intercession as a missionary method is understandable. Nevertheless, what is intercession? Intercession is a particular kind of prayer that is done on behalf of another (Balentine 1984, 161–173; Parker 2006, 80–81; Le Déaut 1970, 35). The notion of intercession within the canonical texts as well as non-canonical books— Testament Levi,1–4 Maccabees, 1 Enoch, The Mishnah and Philo— reveal that intercession is seeking divine intervention on behalf of a person or people who are in danger of God's wrath, military invasion, or sickness.

Intercession is a mediatorial prayer seeking God's help or forgiveness. Intercession is most evident in the ministry of the prophets. Moses interceded on behalf of the idol-worshipping and murmuring people of God (Exod 32:11–14, 25–35; Num 13–14). The prophet Jeremiah labored on behalf of the people who refused to listen to God's Word. He persisted in interceding even when he was told by God not to intercede (Jer 7:16; 11:14; 14:11; 15:1).

Paul was a student of the prophets and the mediators of the previous generation. He earnestly interceded on behalf of Jews and Gentiles so that they would embrace the gospel and remain rooted in it. The term that conveys Paul's intercession is the verb agōnizomai (ἀγωνίζομαι) and the noun agōn (ἀγών) (Col 1:29; 2:1). The common translation of the term is struggle, concern, strive. Scholars note that the word expresses athletic imagery (BDAG 2000, 17; Harris 1990, 78). David W. Pao states that the struggle in Colossians 1:29 and 2:1 is Paul's "'striving' with his mission as an apostle to the Gentiles who is faithful in proclaiming the gospel message" (Pao 2012, 135). N. T. Wright posits that the term here conveys Paul's work ethic (Wright 2008, 97). Moo thinks that the term here "likely refers to the general work of ministry: preaching the gospel, admonishing converts, resisting false teachers" (Moo 2008, 162). These scholars have overlooked or deemphasized the notion of intercessory prayer that Paul mentions by merely associating it with sufferings or proclamation.

J. B. Lightfoot, however, is correct to observe that agōn and agōnizomai here in Colossians express the fact that Paul is having an "inward struggle, the wrestling in prayer" (Lightfoot 1959, 172). A similar idea is seen in Epaphras' ministry. Paul notes that Epaphras "is … always struggling (agōnizomenos) on your behalf in his prayers" (Col 4:12). Paul's agony or struggle in Colossians 1:29 and 2:1 should be understood in two ways: first, as an apostle to the Gentiles, he is concerned for those who have not heard the gospel yet as they are under the threat of divine judgment (cf. Rom 1:18–3:20; 9:1–4). Therefore, a fight or struggle through intercession is paramount. Second, particularly in the case of Colossians, the church in Colossae and its surrounding cities were threatened by false teachings that deemphasize Christ's identity and work (see especially Col 2:16–23). Thus, there is the threat of false doctrine and, as such, the need for intervening intercessory prayer. Epaphras' continual intercession on behalf of the churches he planted substantiates this second point (cf. Col 4:12). Epaphras emulated Paul's sufferings and intercessory prayers. He was in prison suffering for the gospel like Paul, but he was also interceding for his missionary work (Melick, 1991, 329–330).

Paul not only interceded for his missionary works but he also solicited others to intercede for his gospel proclamation. In Colossians 4:3–4, he requests the believers in Colossae to "pray also for us, that God may open to us a door for the word, to declare the mystery of Christ, on account of which I am in prison—that I may make it clear, which is how I ought to speak." His request for intercession makes it clear that it is essential to plead with God to open doors for the gospel so that the lost, those who are in danger of eternal judgment, could escape by hearing and embracing the gospel message. The request also indicates that once the door for the gospel is open, communicating the message with clarity is essential. However, clarity does not solely rely on the missionary's training, rhetorical skills, the amount of knowledge the missionary has acquired, or experience. Clarity depends on God assisting the missionary to make it clear. Paul—a seasoned missionary and a highly educated clergy—understood that intercession is the backbone of his proclamatory ministry.

Conclusion

Christians, Western and Non-Western alike, need to realize the Christian missionary endeavor requires the sweat, pain, tears, and blood of the one who follows Christ and strives to make the salvation blessings known to the lost. Jesus declared, "Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit" (John 12:24). This verse is exemplified in Paul's missionary endeavor. This should be the guiding principle of church planting movements rather than crafting pain-free and suffering-free missionary methods and strategies. For instance, the insider movement proponents need to integrate such a Pauline paradigm in their evangelistic and discipleship efforts, rather than encouraging converts to live a double life. In fact, lack of suffering and persecution in the life of the church could be a signal that the church has succumbed to the culture and is proclaiming a watered-down gospel rather than considering the lack of persecution and suffering as a sign of freedom and democracy. This is not a call for Christians to go out and incense the masses with reckless provocation. Of those provocateurs, we have many.

The reality of hell, the seriousness of spiritual darkness, and the unjust, broken and aching world need to come to the fore of our theological and missiological formulations. It appears that God's impending judgment against sin and the lost is attenuated, and this in turn has led the church to abdicate its priestly mediatorial intercession on behalf

of the lost. Put differently, the near absence of intercession in the missionary methods, but more so in the church of the secular context, betray the withering of some theological motifs from the terrain of the developed and progressed societies.

To mitigate the Constantinian or Charlemagnian inclination of doing mission, the evangelical missionary enterprise needs to adopt a position of weakness, humility and brokenness. Missionaries and missiologists alike should embrace rejection, sorrow, grief, affliction, even martyrdom so that they become "a light for the nations" (Isa 53; 49:6). Dependence on the machine the West has produced, the thick tomes the Western Church has penned, the fat wallets they carry or the friendship with and the sword of Constantine will boost one's ego but not the number of genuine disciples. However, openness to the Spirit, flexibility to be led and detoured by him, forging genuine brotherhood and sisterhood with Non-Western believers, showing compassion and respect to the lost will help dethrone self-reliance and an individualistic lifestyle.

In conclusion, other missionary methods like proclamation, Bible translation, contextualization, etc., should be couched in sufferings and intercession as these two primary methods prioritize dependence on the Spirit, but also assist in carrying out the task of making Christ known throughout the world. If the evangelical church takes its missionary mandate seriously, and also if the church desires to bear fruit in the world where hostility, rejection, and evil keep abounding, it should emulate the two Pauline missionary methods.

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Toward a Spirit-Led Orthopathy of Mission: Simultaneous Vectors

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INTRODUCTION

A biblical orthodoxy and orthopraxy of mission considers the correct teaching and practice of evangelistic mission to provide access to the gospel for all nations. In keeping with right teaching and practice, this article endeavors to highlight a biblical orthopathy (right concern) of mission which considers the Spirit's guidance amidst the missionary task. The Holy Spirit's guidance in mission benefits current missiologies focused on unreached people groups. Luke's consistent inclusion of the term Holy Spirit in the narrative of the early church places a heightened value on an orthopathy of mission which focuses on obedience to the guidance of the Spirit in fulfilling the Great Commission.

MISSION AND UPG MISSIOLOGY

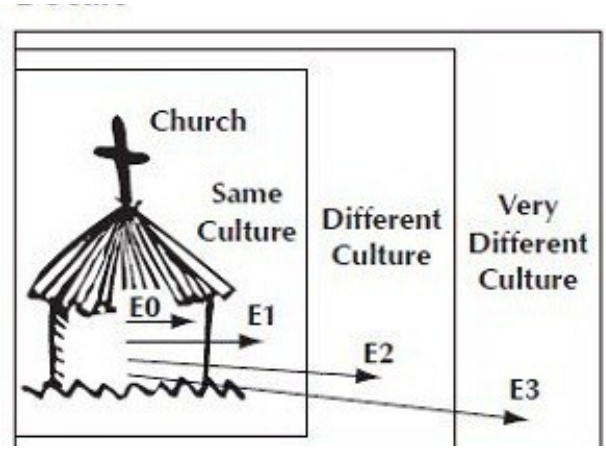
Mission flows from God and is rooted in his nature of saving and sending (Van Rheenen 2014, 14). He invites those in his fallen creation who he has reconciled through Christ to share in this missionary task. Through the work of the Spirit and the emboldened preaching of the kingdom of God as a result of that enablement, the missionary of Acts is purposed for mission "to the ends of the earth" (Acts 1:8). God uses believers' effort in tandem with the leading of the Spirit in cross-cultural missionary work. God calls and directs individuals to designated, specific peoples and places empowering them to share the gospel in a meaningful manner. A Spirit-led orthopathy primarily considers the leading of the Holy Spirit amongst all other information by which to draw a direction of mission.

Engaging people groups with the least amount of access to the gospel is a focus of current UPG mission efforts. UPGs by contemporary definition have "no indigenous community of believing Christians able to evangelize" the group (Koch and Winter 2002, 536). The Joshua Project, Operation Mission, and Open Doors present the

unreached in addressable groupings derived from the missiology of Ralph Winter and others. Research on UPGs can provide excellent perspective on contextualization of the gospel and the lack of evangelistic engagement of people groups. Compassion for people outside of one's own Christian experience is learned through exposure to information from these sources. This approach highlights well-researched, pre-determined destinations for mission. The missionary's awareness of the characteristics of reached and unreached peoples can lead to an ambition to share the gospel to the least reached, akin to Paul's "ambition" (Rom 15:14).

WINTER OF 1974

A progenitor of "people group" thinking, Ralph Winter's address at Lausanne 1974 categorized and detailed the cultures of people groups as well as their cultural proximity to the gospel. Two scales are proposed, an E-scale (representing cultural distance a missionary must travel to share the gospel) spans from E0 (most alike ones culture) to E3 (very different from one's culture) and a P-scale representing the cultural distance potential believers must travel to join a church) spanning from P0 to P3. Winter places an emphasis on missions to be prioritized wherever a culture is vastly different from one's local Christian experience (E3) and where the church is not present in their cultural context (P3). Engagement of a UPG with little or no access to the gospel is considered "frontier mission" (Koch and Winter 2002, 538). This elevated importance of reaching a UPG is a reaction to finding that 90% of missionaries are engaging "reached" peoples while only 10% are engaged in frontier mission (Koch and Winter 2002, 543). Redundancy of missionary workers in being sent to lands which are not E2-E3/P2-P3 is problematic to this idea. A missiological approach which accentuates Winter's hope to bring about closure is the essential missionary task of engaging UPGs (Johnson 2009, Kindle Loc,. 1211). The evangelical church may find that their destinations of mission pre-plotted, direction and distance set, after adopting this missiology. Well researched calculations of low percentages of Christian population can appear to steer mission projects and funding. At this juncture, efforts relating to closure of the missionary task may inform missionary activity more than the guidance by the Spirit in the hope of "all nations" at the Parousia of Christ.



Pre-determined destinations which pertain to the E2-E3/P2-P3 cultures may be offered to parishioners along with statistics which present an imbalance of funding mission towards these people groups. UPG missiologies may employ promotional material highlighting their differences in culture and lack of church presence. Based on emphasis by the missionary agency, local church, and missionary, this approach to mission exhibits an increased ideal of efficacy in mission giving and sending, drawing correlations based on numerics. Truly, this approach can drive itself "on rails" by underscoring cultures vastly different from one's own in connection to the absence of the church.

HOGAN'S RESPONSE

Philip Hogan, the director of Assemblies of God Foreign Mission, responded to Winter's Lausanne 1974 address with praise for Winter's acumen in methodical delineation of mission (Hogan 1974b, 242). Hogan shifts the "go ye" in the Great Commission to not be one of attention to geographical distance, but of cultural and sociological distance, noting peoples who have yet to hear the gospel. Arguing for efficacy within Winter's framework, Hogan offers a pragmatic application of UPG categories for mission. Foreign students may present a greater opportunity to be reached to create "E-1 emissaries" back to their own people, rather than sending missionaries who have a greater cultural distance (Hogan 1974a, 242). After warning missiologists of overreliance on human constructs of mission, Hogan presents the main point of his response: all must recognize the sovereignty of the Holy Spirit in mission per Acts 5:32.

> *"Sometimes in the very act of analyzing, we rule out, on the basis of human categories, the overriding factor of our times that we are witnessing worldwide, an outpouring of the Spirit of God upon persons and in places for which there is no human design and in which there is no human planning."*
> *- Philip J. Hogan*

He pleads with the reader to realize that the church is in partnership with the Spirit, arguing that "When the wind of God truly blows, E-3 evangelism becomes as easy and successful as E-2 and E-1 evangelism." What arises from Hogan's perspective is the idea of efficiency found in a church who relies upon God.

Winter and Hogan present two differing orthopathies in constructing a missiology. Each took into account both strategy and the Spirit, in view of Christ's return. Until 1974, Winter's UPG focus was not informing the church's mission. Yet, this approach

greatly assists the church in understanding contexts and peoples who need churches planted among them. Winter mourns that an imbalanced missionary force is sent to the reached. Conversely, Hogan clearly hopes that the church finds direction and inspiration by hearing from the Spirit and then going, trusting God for the fruit among the nations above any missiological tool. The church is living in the tension of trying to discern the Spirit alongside of an increasing amount of data and analytics. If the church must choose a correct "voice" to primarily listen to for one's destination for mission, who will they listen to? This tension is still present in missiological circles today.

THE GREAT MISSIONS DEBATE

In October 2019, Trinity Bible College held The Great Missions Debate between David Jacob, (Missionary-in-Residence) and Alex McGregor (College representative of Assemblies of God World Missions). Both have served in missionary agencies in various capacities. The exchange in the debate is reminiscent of an engagement of Winter (Jacob) and Hogan (McGregor) and parsed the missionary task in like form. McGregor shared that the church must actively participate with the Spirit while in mission rather than blindly following an instructional missiology grounded in strategy. Jacob considered how only 4% of missionaries sent by all evangelical missions agencies are sent to UPGs (Trinity 2019). Jacob and McGregor agree that the results of evangelical mission in 2019 are unsatisfactory: 41% of the world have yet to hear the gospel. To remedy the lack of missionaries engaging this statistic Jacob accentuated a UPG focused missiology. After 2000 years of mission, Jacob challenged his audience to consider that there should have brought forth better results than 41% remaining unreached. To reach the 41%, McGregor postulates that the missionary must participate with the Holy Spirit on a personal level in mission in unity (John 21:17). He then proposes that this statistic is the result of missionaries and missionary agencies might not be listening and walking with the Spirit on a personal level, relying on set missiologies derived from data.

If McGregor's notion is true, any missiology we favor over the guidance in the Holy Spirit may err on self-reliance in seeking guidance in mission rather than inquiry of the Spirit. In addition, membership to a Spirit-led organization in agreement to their orthodoxy of theology may not equate to orthopraxy in being Spirit-led (Zarns 2019, 148). Further, if an organization is Spirit-led in name only, yet self-reliant in concern and practice, then the design of the organization of mission will produce the exact results the design elicits as apart from God's influence: unsatisfactory results. God

might not be the primary influencer of mission movements He authored (1 Cor. 3:7). The difference-maker which affects and transforms missiological pathways is the orthopathy (correct concern) applied to orthodoxy and orthopraxy of mission.

To those witnessing Jesus' final charges to his missionary people on earth, the orthopathy was clear: the Spirit directs the disciples in mission (Van Engen 1991, Loc. 487). This primary concern of the church is Jesus's chosen path to send the church to a world waiting for the gospel. At the time of Jesus's resurrection and ascension, the entire world was considered "unreached" by today's definition. Before His departure, Jesus offered no charts or maps for mission other than a brief outline of emanating regions from Jerusalem with the Spirit as guide for the church through the future wilderness, just as He had trusted the Spirit's leading in the desert.

UNDERSTANDING ORTHODOXY, ORTHOPATHY, ORTHOPRAXY IN MISSION

The exchanges of Winter and Hogan, Jacob and McGregor, lead one to Scripture to ask three questions about mission. What was the early church's understanding of the missionary task? How did Jesus equip them to carry out the task? In what way did missionary work occur in Acts? An investigation into a biblical orthodoxy, orthopathy, and orthodoxy of the early church answers these questions. Respectively, the relationship between right teaching, right concern, and right practice transforms the way that missionaries function given the monumental task that Winter and Hogan consider. The former ortho- words may be readily understood to the reader, orthopathy undergirds the relationship between doctrine and practice providing the right affection/concern by which to carryout and prioritize doctrines and practices.

ORTHODOXY, "RIGHT DOCTRINE" IN THE MISSIONARY TASK

On correct doctrine, the Great Commission details "making disciples," who receive teaching and baptism as followers of Christ (Mt. 28:18-20). Jesus's authority sends the disciples with confidence under God's sovereignty (Carson 1984, 595). His commission implies a centrifugal direction to *panta ta ethne* (Gk.- of all nations) from the point where His new people stood (Bosch 1991, 51). This mission to all nations includes the people of Israel who need to be evangelized by the new and growing church (Bosch 1991, 50). Places and people where the name of Christ is not yet heard, indicates where believers need to be sent (Johnson 2009, Loc. 1693).

End of Luke, Beginning of Acts

Luke's detailed account of Jesus's final days on earth conveys vital information to the disciples prior to His departure (Luke 24:47-49). The beginning of the Book of Acts reiterates this information in Acts 1:8, leading to a greater emphasis on the task Jesus was leaving for the disciples. Luke employs a chiastic structure[1] to emphasize the components of these passages, bridging Luke and Acts.

Luke 24:47 Preach repentance and forgiveness of sins to all nations.

Luke 24:48 You are witnesses.

Luke 24:49 The promise will be sent; stay until clothed with power.

Luke 24: 50-53 Jesus blesses the disciples who then worship in Jerusalem.

Acts 1:1-7 Preaching the kingdom of God, The risen Jesus encourages the disciples to trust God's decisions on timing.

Acts 1:8a You will receive power.

Acts 1:8b You will be witnesses.

Acts 1:8c Jesus states explicit geographic places, in Jerusalem, Judea/Samaria, ends of the earth.

The method for carrying out the missionary task appears in this pattern: the Gospel of the kingdom of God to the nations, Witnesses of Jesus, The Promised Spirit in Luke 24:47-49 then leading to the mirrored structure of Acts 1:8 as The Promised Spirit, Witnesses of Jesus, and Gospel of the kingdom of God to the nations. The risen Christ's preaching the kingdom of God and his emphasis on the importance of the Spirit's guidance in mission sit at the fulcrum at the end of Luke and the beginning of Acts. Jesus readily answers the disciples' question concerning when God would restore the Kingdom of Israel. He aims to re-center the disciples not on their expectation of when and how God would restore His Kingdom but that the Spirit would come to assist. By His Spirit, then, the kingdom of God would be preached through the disciples to the nations (Acts 20:24).

[1] A rhetorical or literary figure in which words, grammatical constructions, or concepts are repeated in reverse order, in the same or a modified form.

ORTHOPATHY "RIGHT CONCERN" IN THE MISSIONARY TASK

Many evangelical missiologists agree that the Great Commission carried out through the power of the Holy Spirit fulfills the missionary task (Keener 2012a, 689). Luke teaches his reader about the peoples with whom the disciples share the gospel through successive encounters they experience after the day of Pentecost (Acts 2:1-4). Scripture reveals the impartation of the same Spirit to the church that Jesus Christ received at His baptism (Carson 1984, 110, Loder 1989, 86-87, Moltmann 1977, 33). The prominence of this spiritual immersion received attention by Luke as a part of the instructions and experience for the church and all believers (Acts 2:38-39).

According to Jesus's instructions, fulfillment of the Great Commission (Matt 28:18-20) by the preaching of the Gospel in self-reliance would not be enough (Edwards 2015, 467). The Spirit would help the believer to carry out the missionary task. Abiding with the Holy Spirit provides perspective and direction to the believer (Brogden Jr. 2013, 35, Gallagher 2019, 340). It stands to note that the church experienced persecution, scattering Spirit-led believers to discover new opportunities of mission (Keener 2012b, 1467)(Acts 4:6-7, 5:17, 8:1).

Luke teaches the reader through the consistent inclusion of the term *Holy Spirit* to communicate the influence of the Spirit prior to actions taken by the worker. This correlation informs the reader that the actions of the disciples are the fruit of this inspiration (Green 1997, 492). The Spirit provides a right concern and attitude in sharing the gospel leading to unity, spiritual fervor, as well as divine guidance (Josefsson 2005, 417).

The Spirit's work within believers can lead to inspired speech and divine guidance. Displays of these two categories of the explicit work of the Holy Spirit are found throughout Lukan literature (Green 2018). According to Luke, the Holy Spirit inspired Peter to speak prophetically to the gathered crowd of traveling Jews in Jerusalem (Acts 2:8). Inspired speech is recognized as the work of the Holy Spirit by Peter (Acts 4:8), Paul (Acts 9:22), Agabus (Acts 11:28), Stephen (Acts 7:1-53), and Philip's four daughters (Acts 21:9) (Miller 2005, Kindle Loc. 4478). In essence, these events were also opportunities for preaching the kingdom of God. The Spirit provides destinations both near and far from one's culture to engage audience with the gospel. In Luke 24 and Acts 1 Jesus highlights that Spirit-led disciples will preach the kingdom of God in near and cross-cultural evangelism.

On explicit examples of divine direction/guidance, Jesus's charge was that the church was to go "to the nations". The community of faith is found functioning in the Spirit simultaneously in all regions to accomplish the missionary task. In each case, the Holy Spirit provides a point of reference, or destination for the missionary.

- Ananias - guided to a destination to assist Saul, to pray for him (Acts 9:10-17).
- Philip - guided by the Holy Spirit to stand near to a chariot while travelling, and the fruit of this action was a believer who would evangelize his people in Ethiopia (Acts 8:26-30).
- Paul - guided not to travel to Asia, but to travel to Macedonia (Acts 16:6-10).
- Paul - guided back to Jerusalem (Acts 19:21, 20:22).

A Crossroads of Orthopathy

The disciples relied on the Holy Spirit, guided in mission. The destinations plotted are not guided solely by human perception based on percentage, but by God Himself. What is learned through these passages is that the Spirit coordinates meetings between a missionary and audience. As Paul embodies the referential missionary to the unreached, with Jesus as the "primal" missionary (Bosch), key moments in Scripture inform us of the attenuation of Paul's ambition to the guidance of the Holy Spirit (Rom. 15:14). This exchange of his self-reliance towards a God-reliance connects the missionary to audiences he did not plan to meet.

Guided away from an "Unreached" people to another "Unreached" people

The ambition of Paul caused him to recognize the unreached people of Asia (Bruce 1988, 306). The people were on his heart as they had not heard the name of Jesus. Yet, the Spirit prevented Paul not to travel there. His new destination, Macedonia, another unreached people revealed in a dream (Peterson 2009, 453). Paul set himself to engage wherever the church is not in existence and learned firsthand how divine guidance directs the steps of the missionary amidst his methodical engagement of Jews at the synagogue in each new city (Fitzmyer 1998, 577). Paul was redirected from one place, known to have no witness, to another by the Spirit of Jesus (Schnabel 2012, 668). The Spirit can prevent missionaries from going to places which would qualify as a "least reached" land in frontier mission missiology in favor of another. Decisions about direction in mission are best made in reliance on the Spirit's guidance.

Guided toward a previously "Reached" evangelized people

Paul is "compelled" by the Spirit to travel to Jerusalem in Acts 20-21.

> *22 And now, as a captive to the Spirit, I am on my way to Jerusalem, not knowing what will happen to me there, 23 except that the Holy Spirit testifies to me in every city that imprisonment and persecutions are waiting for me. 24 But I do not count my life of any value to myself, if only I may finish my course and the ministry that I received from the Lord Jesus, to testify to the good news of God's grace. (Acts 20:22-24)*

Jerusalem, which contained a local church, does not satisfy the contemporary description of "unreached", however the destination of mission is decided by the Spirit (Acts 21:17-19) (Keener 2014, 3114). Whereas the implied structure of Acts 1:8 emanates from the original locus of the holy city, Paul's travel exhibits a different direction through his obedience to the Spirit enroute to providing access to the gospel (Keener 2014, 2860). He brings with him a contribution for the poor in Jerusalem given by the believers in Macedonia and Achaia, making Jerusalem a recipient of relief and development (Rom. 15:26). This pathway through Macedonia and Achaia (Acts 20:1-4), Jerusalem (Acts 21:15-23:30), and Rome (28:16-31) would be anything but symmetrical in geography. Once in Jerusalem, Paul asked to address the Jewish crowd on the steps of the barracks and shared about Christ's impact in his life (Acts 22:1-21). God saw it fit that a people who had an established church were still deserving to receive a missionary who would speak to those within that context who had not heard the gospel. It would be their racism against the Gentiles which would thwart their reception of the gospel. This reapplication of the gospel to the context of Jerusalem educates us of God's love for unreached Jews and Gentiles as recipients of mission despite contemporary classification (Nanos 1996, 244).

Paul's ambition

Paul's ambition in mission is "to preach the gospel where Christ is not known, so that I would not be building on someone else's foundation" (Romans 15:20). Yet in the midst of this objective, Paul chooses obedience to the Spirit to travel to Jerusalem rather than continue his trajectory of "ambition." This decision to follow the Spirit is not of Paul's fabrication, but by God's imposition into Paul's plan in progress (Schnabel 2012, 841).

Clearly, the missionary task of Paul is toward unreached people groups. He tempers his personal desire and trusts the direction of the Holy Spirit to travel away from the unreached region of Asia. This response came from obedience to the prophetic "Spirit of Jesus" while following the instructions of Jesus, the Great Commission (Acts 16:7) (Bruce 1988, 307). Further, his path to the unreached is guided by the Holy Spirit toward the area of Jerusalem, an area already containing many believers (Acts 21:20). While Jerusalem is considered the missions sending base, it was clear that the Spirit led him to return with Rome and Spain in his future plans. As a change agent, Paul bridges cultures of the Jews and Gentiles in the hopes of their unity in Christ and common mission of "making disciples" (Matt 28:18-20, Acts 21:20-25). In addition, the Spirit was setting Paul on a path of personal redemption to the community which he once terrorized (Acts 9:13).

Missionaries in Acts display reliance on the guidance of the Holy Spirit for a destination to preach the kingdom of God. As the disciple preaches the gospel, the Holy Spirit yields results. What can Christians learn about the work of the Spirit in mission? (1) The Spirit provides divine direction for the missionary which correlates to people groups both unreached and reached, and (2) obedience to the guidance of the Spirit bears fruit.

Efficiency

> *"The Holy Spirit is equally efficient in Bible-belt regions, in areas of secularism, in places of chains, and in lands of sword threats."*
> *– Joseph Dimitrov*

It benefits the reader to identify a driving reason why missiologies are derived: efficiency. Efficiency is the relationship between energy input and performance within a time frame. Establishing a UPG based missiology may originate from discontent that the missionary task has taken too long and/or that missionary workers are misguided, engaging reached peoples. A biblically defined orthodoxy and orthopraxy of mission may be in place, yet the existing orthopathy is found wanting. Guiding past mission efforts, evangelical and Pentecostal missions may have used "rhetoric of relying on the Spirit", yet not be reliant on God at all. (Johnson 2009, Loc. 2994). Constructing a missiology which is reactionary can be problematic if not stewarded by missionaries with an orthopathy which focuses on guidance of the Spirit. If rhetoric of Spirit-led mission is in question, mission agencies throughout must do away with empty words

unattached to the Spirit. Missionaries must reestablish obedience to the sovereign guidance of the Spirit and form a closer connection between what they believe and practice. The self-reliance of the missionary force may need to be corrected to inquire of the Spirit for direction and nation/people focus. Shifting attention from primarily hearing the voice of the Spirit for direction to data-driven map charting is not Jesus's intention. He implored the disciples in Luke 24 and Acts 1:8 to wait for the Holy Spirit prior to the work of mission. It stands that the maximum efficiency of mission is attained by the missionary who obeys the Spirit. Therefore, to correct unsatisfactory results in mission, let us reestablish reliance on the guidance of the Spirit and not fall into self-reliance.

A Spirit-led orthopathy emphasizes the preaching of the kingdom of God in obedience to the risen Christ's instructions. The Holy Spirit can guide the missionary church through Scripture (Acts 2:16-21), the confirmation of others (Acts 15:28), and certainly by God's direct intervention to an individual (Acts 9:1-6). A result of the Holy Spirit's guidance is the avoidance of overvaluing an orthopathy of numerics and percentages. Leadership of mission agencies hold the responsibility of deploying workers, with attention to the aspect of access, through the guidance of the Holy Spirit. Reliance on God's empowerment informs the church's perception of Missio Dei which may be relying on self-effort. This restoration of God's empowerment in a Spirit-led orthopathy of mission can transform perceptions of mission (Engelsviken 2003, 494). The mission agency must be aware of repeated social conditioning of parishioners through any one direction of mission may cause them to sense a call to a people highlighted by missionaries who emphasize a particular people/destination. UPGs do need to be reached, yet an orthopathy which raises reaching any one people over another in deserving the gospel is concerning.

An orthopathy with the Holy Spirit as orchestrator of mission primarily considers the empowerment to preach the kingdom of God where a missionary is led. The church's reliance on the Holy Spirit in present and future will define their mission akin to the early church of Acts 2. As demonstrated, Paul travelled against the grain of his own missiological ambition to provide access to the kingdom of God for those in Jerusalem, a place Winter would consider P0-P1/E0-E1.

Truly, any mission which does not consider both strategy and the Spirit is inefficient. Yet, even our mistakes can bring God glory (Phil. 1:15-18). While not stating that "Everything is mission," there are no small destinations nor small decisions made by God in directing mission (Neill 1959). The Holy Spirit as the orchestrator of

missiological engagement can coincide with information from a UPG/access-based missiology as well as recognize opportunities in people groups not unlike one's own, potentially where the church may already exist. A social conditioning of congregations might lead them to focus on UPGs while ignoring mission opportunities in like cultures. A proverbial Jerusalem and Judea/Samaria may be forgotten for the sake of the Return-on-Investment of a UPG missiology. When a missionary is compelled by the Spirit to go to an E1/P1 people to preach the kingdom of God, the effect of their obedience is equally as important, and efficient, to the fulfillment of the missionary task as one compelled to an E3/P3 people.

A believer or congregation seeking closure, with a perception that their mission efforts speed the return of Christ may drive the community of believers to trust a percentage-based chart of Christianization in place of inquiry of the Spirit's leading (Matt 24:14). It is important to emphasize that once all nations are reached, this event will not cause Jesus to return, nor force God's hand, R.T. France makes this clear in his commentary on Matthew. Reaching all nations is a necessary preliminary to Christ's return (France 2007).

To reiterate, only God knows when Jesus will return for His church reading a bit further in Matthew 24:36 reveals this, accentuated in Acts 1:7. Parousia may happen once all nations have a church planted, or it might not – God alone decides on Jesus' return. A formulaic presumption of Matthew 24:14 may provide a clearly stated mission goal of reaching a P3/E3 people and lead to an abundance of effective promotion and funding corresponding mission projects. Yet, the Spirit may also be pointing out destinations of mission in P1/E1 settings which may currently not be considered. The Holy Spirit does not negate one person from deserving the gospel in the book of Acts, nor any people from the receiving of missionaries. This idea may offend reached peoples with a recent narrative of proficiency in sending missionaries to UPGs, potentially the Holy Spirit is directing missionaries back towards reached peoples to address peoples we are just now beginning to categorize, such as those rooted in secularity. Perhaps the receiving culture is not vastly different from the missionary's sending culture, and perhaps the church is available to evangelize their people group. The Spirit can lead workers to join in the missionary task of providing access to the gospel to those presently unreached no matter Winter's classification of a culture.

ORTHOPRAXY, "RIGHT PRACTICE" IN THE MISSIONARY TASK

Biblical orthodoxy and a Spirit-led orthopathy produces correct practice in mission. UPG missiology primarily considers an orthopathy of sending missionaries to those least reached. A Spirit-led orthopathy considers obedience to the Spirit to be paramount in drawing the missionary task.

Simultaneous Vectors of Mission

A mathematical term, the *vector* illustrates a representation of Spirit-led mission in practice. A vector begins at a point of origin and flows in a singular direction and distance. The direction and distance of the vector is decided by the destination revealed. Principles within the element of a vector provide a framework to visualize the missiological movement of the Early Church as the believers followed the instructions of Jesus Christ to the apostles in Luke 24:47-49 and Acts 1:8.

Missionaries travel on a vector from a point of origin towards a destination. A missionary (participant) occupies a single point on the vector at a time between the origin and a destination in travel for mission.

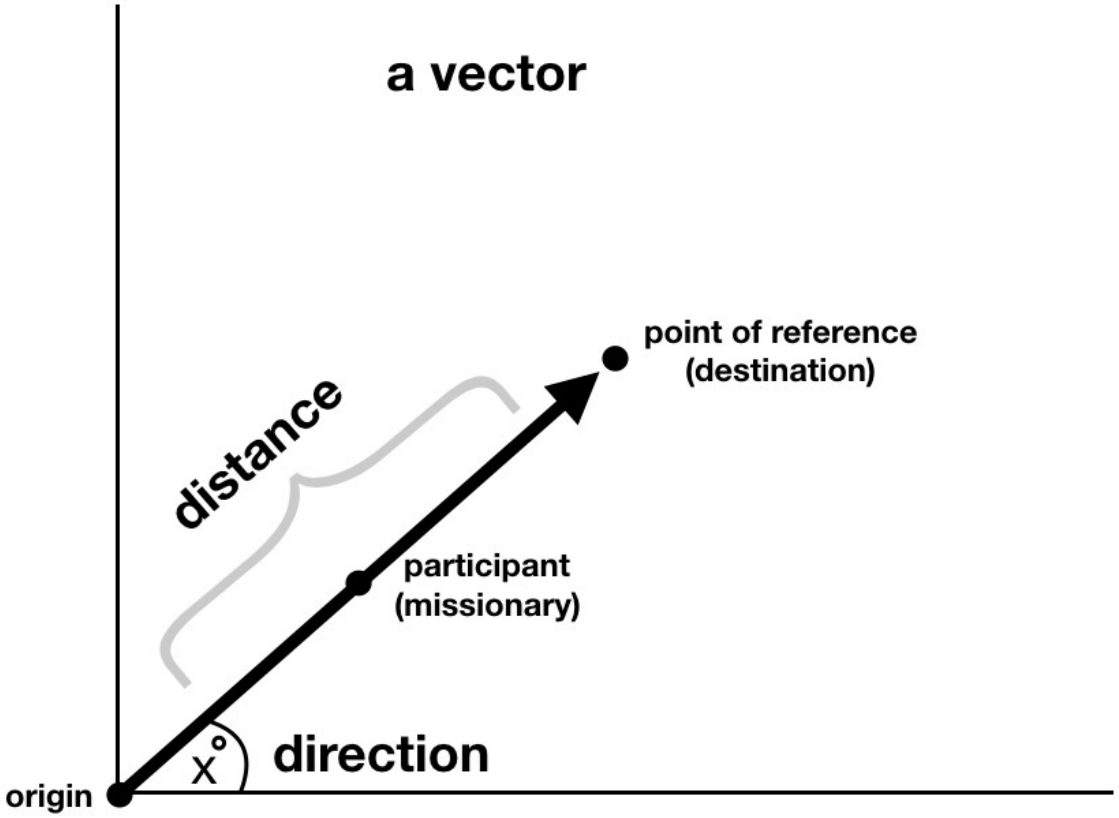


Figure 1 A Vector

The structure of a vector helps to further expound on the chiastic structure of Luke 24:47-49 and Acts 1:1-8.

> *"...and repentance for the forgiveness of sins will be preached in his name to all nations (Panta ta ethne), beginning in Jerusalem." Luke 24:47*
> *"...in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." Acts 1:8c*

Framed by Luke, the gospel of the kingdom of God is preached to the nations, with the point of origin the area of Jerusalem containing the people group of the Jews. The original vectors of Spirit-led mission began in Jerusalem, an emanation of evangelistic witness would preach the kingdom of God (Macchia 2006, Loc. 730). Those visiting Jerusalem for the festival at Pentecost would carry their new-found trust in Christ to their homelands becoming Hogan's "E-1 emissaries"(Gallagher 2017, 112). The sent gospel is centrifugal in direction, providing destinations of mission in many differing geographic regions. Simultaneous evangelistic work occurs to the Jews in Jerusalem, to the Jews and Gentiles in Judea/Samaria, and to the Gentiles found at the ends of the Earth (Lewis 2015, 13). The simultaneous directions of outreach by which the gospel was spoken by Jesus in a prophetic manner.

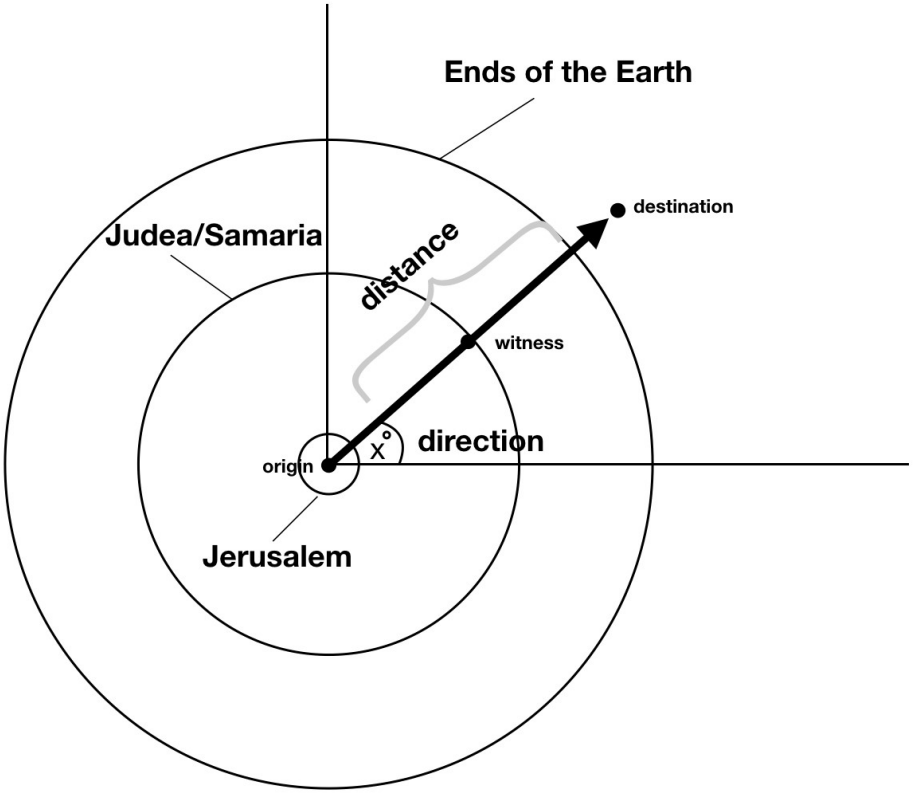


Figure 2 Vector used to visualize pathways of Spirit-led mission

"You are witnesses of these things." Luke 24:48

"...and you will be my witnesses in Jerusalem..." Acts 1:8b

The disciples gathered in obedience to follow the risen Jesus's instructions to receive the promise of the Spirit. They received power to complete the task of preaching the kingdom of God. Further, the empowerment of the Spirit guided the geographic direction of their now Spirit-led, efforts.

"I am going to send you what my father promised; but stay in the city until you have been clothed with power from on high." Luke 24:49

"But you will receive power when the Holy Spirit comes on you;" Acts 1:8a

The empowerment of the Spirit provides an answer to how the disciples would preach the kingdom of God. While it could have become enticing for the followers of Christ to evangelize the immediate area of Jerusalem through their own self effort, Jesus directed them to wait until the promise arrived. This divine guidance is as important then as it is now for the impending missionary task.

The eschatological arrival of the coming King is based on God's own timing. God's timing is sovereign, which informs current perception of the efficiency of missionary efforts. While waiting on Him, the community of faith engages all nations in mission (Matt 24:36, Matt 28:18-20). Spirit-led missionaries regard closure primarily through a lens of obedience to the Holy Spirit in guiding the community of believers towards the nations. Witnesses can be sent in directions toward an E1/P1 people or a E2/P3 people alike. The work of mission orchestrated by the Holy Spirit in connection to the community of faith joining in global mission culminates in access being realized to all peoples.

What, then, is the qualification on where missional efforts are to be exercised? As the Holy Spirit led the disciples, Scripture displays simultaneous efforts in Jerusalem, Judea/Samaria, and the ends of the earth. So, a parallel, contemporary experience can follow suit in obedience to the Holy Spirit amidst all perceived information.

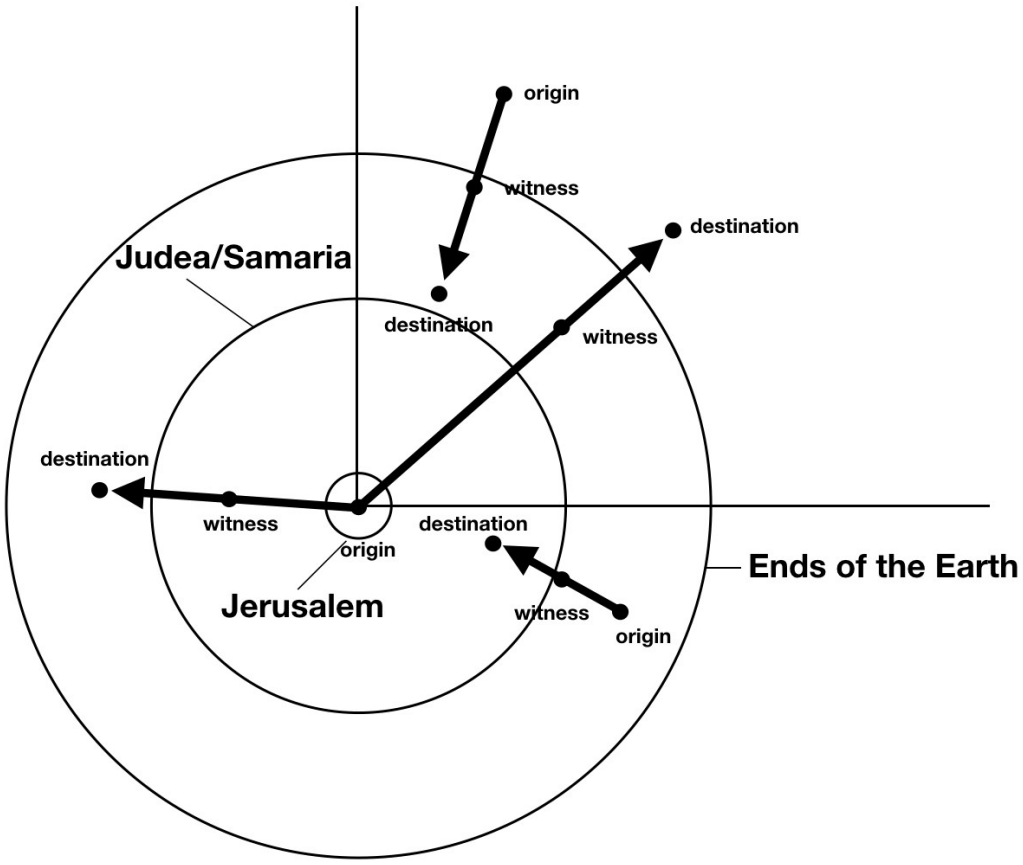


Figure 3 Simultaneous Vectors of Mission

This orthopathy assists to legitimize destinations of mission which originate from the research of man coinciding with revelation by the Holy Spirit. Simultaneous vectors (missionaries) of differing direction and distance can travel with the charge of preaching the kingdom of God to all peoples. Missions-sending nations are now also missions-receiving nations according to this model. Access to the gospel is a byproduct of trusting the Holy Spirit as orchestrator, even if the pathways go against a missiology tailored to address the least reached.

Missionaries may be uniquely directed by the Spirit and not fit the logic of managerial missiology. In these situations, the leaders must inquire of the Spirit and trust the direction. From the local church level to the executive level of missiological agencies, the community of believers must send missionaries as it seems good to the Holy Spirit and to the community. The results of relying on the Spirit as orchestrator leads to a missiology which values and allows mission to peoples guided by the Spirit,

undoubtedly bringing glory to God. There is no measurement of differing worth in missionary direction. A generous missiology guided by the Spirit, congruent to Scripture, creates unity in common mission of sending and receiving missionaries (Acts 15:28).

Lack of access to the gospel gives reference for the missionary task, while Scripture displays a Spirit-led orthopathy which sends missionaries to provide access to peoples classified by contemporary definition as reached and unreached alike. The guidance of the Holy Spirit may challenge the apostolic ambition of where mission efforts occur as well as present new opportunities for mission where workers find themselves. A scriptural, Spirit-led orthopathy allows for simultaneous vectors of mission. If missionaries heed His guidance first, the kingdom of God will be preached to all nations.

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Introducing Augustine of 'Annaba'

Augustine is a towering and influential figure in World Christianity and especially in the Western Church. He is a uniting figure across Roman Catholic, mainstream Protestant, Reformed, and Evangelical churches globally. He is also a powerful example of the early Church's commitment to biblical orthodoxy, spiritual formation, rational theological reflection and critically faithful engagement with the surrounding culture. Augustine's remarkable legacy is an example of the "limitlessness of learning in pre-Enlightenment Christian history." (Gearon 2014, 160) Revered by Roman Catholics, Protestant, Evangelical scholars and in equal measure by secular philosophers, Augustine's influence seems to cross boundaries in an unparalleled fashion. Standing as both a critic of and a transmitter to the medieval and modern worlds, Henry Chadwick describes Augustine as the first 'modern man' "in the sense that with him the reader feels himself addressed at a level of extraordinary psychological depth and confronted by a coherent system of thought, large parts of which still make potent claims to attention and respect." (Chadwick 1986, 3)

This holistic system of thought is visible in the mystical/monastic movement and especially in ideas about love, happiness and self-renunciation. It is also visible in the theology and philosophy of medieval scholarship and particularly the relationship between faith and reason. His popularity in the Carolingian Renaissance, though not universal, is nonetheless very evident in the work of Peter Abelard. In the 13th Century Thomas Aquinas's *Summa Theologica* used Augustine's *De Doctrina Chrstiana* in his explanation of the nature of scriptural language. Later in the 15th Century Erasmus used Augustine's dialectical engagement with the Greco-Roman classics as a model. (Green 1999, xx) The theology of the 16th Century Protestant Reformers leaned heavily on Augustine's theology of grace (based especially on his *Confessions*) in their criticism

of medieval Catholic piety with its emphasis on the works of human effort. Later in the 18th Century enlightenment, Emanuel Kant's critique of the perfectibility of man clearly appeals to Augustine's emphasis on original sin. In reaction to the rationalism of the Enlightenment, the Romantics saw in Augustine a positive view of the affections. Though not anti-intellectual, based in Augustine they developed the use of the term 'heart' as a positive locus for measuring appropriate and fruitful theology. More recently, contemporary linguists consider Augustine as a pioneer in the critical study of non-verbal communication and finally, he is also considered by some modern psychologists to have anticipated Freud's psychoanalytical discoveries with his own exploration of the subconscious. Summarising his colossal influence Chadwick writes, "Anselm, Aquinas, Petrarch (never without a pocket copy of the *Confessions*) Luther, Bellarmine, Pascal and Kierkegaard all stand in the shade of his broad Oak." (Chadwick 1986, 3)

From Augustine to today's Algerian BMB[1] Church

Yet Augustine was also North African! He began, ended, and spent much of his life and ministry in what is now modern Algeria. Though his father was Roman and he is considered a spiritual 'son of Rome', his mother Monica, to whom he attributes the grace of God at work in his conversion, was Berber. Augustine is an emblematic character in contemporary North Africa, so much so that the former Algerian President Abdelaziz Bouteflika used him as the central figure in the first major colloquium organised in 2000 as part of Algeria's reconciliation process after the bloody decade of violence in the 1990s.

However, despite his colossal impact on the development of Christian theology, his life, ministry and theology are relatively unknown amongst the growing Muslim background Church of Algeria today. For this growing indigenous Church, Augustine's Roman-Western orientation presents challenges. His struggles with the Donatist Church and the eventual 'victory' - through the power of Rome - over an indigenous North African resistance movement is a reminder of the dangers of the colonializing influence of centres of Christianity over the multiple particularities in the margins where the Church grows. The Algerian Church of today is one such Church in the margins whose presence and growth is linked to this same story of the particularity and universality of the early Church in North Africa.

[1] BMB stands for Believer's from a Muslim Background.

Augustine seems to have grappled with the same multidimensional vectors of liminality that face the Algerian Church today, and his expansive and long-term impact is testament to the fascinating and liberating dimension of his contribution despite predating the modern Algerian Church by almost 1600 years. To some degree therefore, the theology and pedagogy of Augustine from the 4th and 5th centuries acts as a point of continuity from the early Church to the modern context of a rapidly growing Algerian Church at the heart of a rapidly growing new BMB stream in the movement of World Christianity.

Having noted all this, one of the most surprising findings of my research was the minimal engagement from Algerian Christians with the figure of Augustine. With the exception of one respondent, a Kabyle church leader, whose journey to faith had started with an Augustinian order and his exploration of such themes as the nature of God; the Incarnation; sin and grace, none of the respondents seemed to have read any of Augustine's works. Whatever reasons there might be for this glaring omission,[2] the presence of Augustine somehow overlooks the multiple vectors of liminality in which the Algerian Church is developing.

However, for the Algerian Christian contemplating this 'broad oak' (Chadwick 1986, 3) there is also some ambiguity in Augustine's navigation of the margins in which this church is growing. This is particularly visible in the tension between the revealed authority of the Church - which though Universal, for Augustine was synonymous with the primacy of Rome - and liberating faith at work in the freedom of conscience. Whilst, according to Augustine, submitting to the wisdom and authority of Christ was the answer to the uncertainty of philosophical scepticism, nonetheless for him this submission to Christ appears to be synonymous with submission to the community of the Holy Roman Catholica. (Chadwick 1986, 27-28) It is in the margins between the particularity and universality, centres and the margins and between the West (Rome) and the rest (North Africa) that the site of a destructive liminality is evident; namely that of the Donatist schism. Augustine's critique of the Donatists was that they had undermined the universalism of the worldwide Church with an atomising and myopic particularity. For him, the Universal Church could not be reduced to one small region of

[2] One reason is the lack of availability of Augustine's writing in Algeria, in French and even more so in Modern Standard Arabic. Another reason for this omission may well be the impression that Augustine and the works of other pioneers of the early North African Church are associated intrinsically with the Roman Catholic Church. Given some of the difficulties in relations between the contemporary indigenous Protestant Church of Algeria and the Catholic Church, accessing Augustine's works seems to some Algerian BMBs like a journey to a foreign 'centre'.

the Empire in North Africa. However, the Donatists contended that particularity was the very principle of the Incarnation and that it was the holiness of the Church and not the authority of a Western Roman centrism that was the basis for the unity of the Worldwide Church. (Chadwick 1986, 77) At the time of Augustine's ordination as Bishop of Hippo in 395 A.D., the Donatist dispute had been rumbling on for 85 years. Though not condoned by their bishops, the Donatist 'faithful' had become increasingly militant, with Catholic clergy and buildings being the target of violent attacks. Although initially opposed to the use of imperial force against the Donatists, the conference at Carthage in 411 A.D. (presided over by a Catholic imperial commissioner with an apparently predetermined verdict in favour of the Catholics) provided the legitimacy for the subsequent crushing of the Donatist movement. Whilst Augustine hated violence, believing that a return to the Catholica via coercion was inappropriate,[3] nonetheless his contra-Donatist writings were used at the time, and in subsequent periods, by the Roman Catholic Church, to subdue 'marginal' movements within the World Church. This is visible in the Middle Ages when his writings were used to justify the punishment or elimination of 'heretics' and similarly in the 18th Century repression of the Huguenots in France. (Chadwick 1986, 82) For Augustine the rule of Rome, provided it was under the leadership of a converted Emperor, was the best means of ensuring 'justice' and the unity of the Universal Church. In the dispute with the Donatists he perceived the Roman Catholica (and himself as her servant) as 'doves' and the Donatists as 'hawks' (Chadwick 1986, 75-76) "as if by imperial legislation supporting the Catholic Church against pagan cults and schismatic descent such as Donatism, the Empire would become 'a Christian empire'" (Chadwick 1986, 100)

What Augustine perceived to be a 'victory' for Rome in crushing a particularistic heretical movement in the margins of North Africa, resulted in the impoverishment of the region's indigenous Berber church. With the demise of Rome in the centuries following Augustine's death, the North African Church was starved of trained bishops and pastors capable of leading it in its critical faithful mission in and beyond the context in a way that Augustine had been able to do in the context of Roman North Africa. What this episode reveals therefore is a failure of the Universal Church to navigate the liminality of Western (Roman) and North African (Numidian and Berber) Christian identity. The churches north of the Mediterranean, corresponding to the 'centre' of Rome and under the rule of the Emperor Constantine the Great, disregarded the indigenous Church in the margins of North Africa. (Canning 2004, 2)

[3] Indeed, he believed most Donatists were real believers and that their sacraments were valid. (Chadwick 1986, 80).

Augustine and the Liminality of Being in-but-not-of the World

However caricaturing Augustine as a centrist aggressor on account of his role in appealing to the power of Rome in crushing the Donatists would be a failure to appreciate the positive liberated and liberating liminality of his life and work. Liam Gearon describes this liminality as the attention of a life 'called by God' but also called 'from the world', (Gearon 2014, 161) and I would add called 'to the church' and back 'to the world'. Augustine therefore epitomises the creative and transformative potential of a liberated liminal life and mission in-between, in-both and in-beyond these contexts. His universal appeal is in large measure the result of his encounter with and ongoing discipleship in Christ and, in the liminality of his Christian and classical context. In Augustine we see an appropriate pedagogy for his context but with enduring appeal because of its liberated and liberating liminality. His formative and critical approach to Christian education and theological training was always in dialogue with non-Christian sources. According to Roger Green, "He was well aware that true advice, from whatever mind came should not be ascribed to man but to the unchangeable God who is truth". (Green 1999, 6) In this sense truth itself, over and above the medium through which it is expressed was paramount for Augustine. (Gearon 2014, 162) His *De Doctrina Christiana* (on Christian Teaching), was written to reassure Christians of the acceptability of the Bible and the biblical style in a world "still delighted by the influence of its classical heritage." (Green 1999, x-ix) Augustine's pedagogy therefore advocated and pioneered a creative dialectic between formative Christian theology and the liberal arts. For him philosophy was neither the indispensable 'handmaiden to faith' nor a 'whore to be avoided' for fear of being seduced. (Chadwick 1986, 30) At the end of his life he wrote *Retractiones* (The Retractions) in which he pulled back significantly from the essentialness of a classical education implied in some of his earlier work; he wrote, "Many holy people have not studied them (the Classics) at all, and many who have studied them are not holy." (Augustine 2010, 51)

In this sense Augustine models a concept of critical faithfulness. He legitimises classical pagan learning provided it serves salvific and evangelical goals. However, he acts as a counterpoint to the emphasis given to academic learning and scholarship in subsequent scenes of Church history. (Gearon 2014, 162) This is visible in his comment in his *Confessions* (Augustine 1961, 170) that,

> *"These men have not had our schooling, yet they stand up and storm the gates of heaven while we, for all our learning, lie here grovelling in this world of flesh and blood!"*

In the *Confessions* we have a kind of multidimensional illustration of the model of formative-critical, praxis-oriented, missional-ecclesial way of doing theology that I have called a 'liberated liminal pedagogy'. (Brittenden 2018, 227-275) Here Augustine reflects spiritually on his relationship with God and the 'signs of the times' in which he is living (*Context*). His theological formation occurs as a 'second step' (Gutiérrez 2001, 48-51) of reflection on a life lived in and for the love of God (*Mission*). He describes himself as "a man who progresses as he writes and writes as he progresses". (Augustine 1990) Augustine does this in light of the narrative of Scripture and of Christian tradition (*Bible-Story*). His purpose is to enable the development of practical spiritual wisdom and his pedagogy is characterised by an experiential and relational epistemology that is unmistakably shaped by knowing and being known, loving and being loved by God (*Identity-in-dialogue*). (Groome 1980, 159)

Augustine, Love and Pedagogy

This liberating liminal pedagogy shaped Augustine's considerable contribution to the field of education and is arguably a precursor to the movement of critical pedagogy. This can be seen most clearly in two of Augustine's works; *De Catechizandis Rudibus* (Instructing Beginners in Faith) written to a junior priest as a guide for new believers in the faith and *De Magistro* (The Teacher) written as a dialogue with his son Adeodatus as an instruction to a young teacher. (Canning 2004, 2) In these works, as well as his later *De Doctrina Christiana* we see Augustine the educational innovator. He advises teachers: to love and gain the trust of students; to have a central unifying theme (a big idea) in the presentation of subject matter and to avoid meandering from this in lessons; to alter the teaching/learning styles in order to maintain concentration of students; to differentiate material depending on the abilities of the students; to summarise well and to illustrate points with good examples. (Groome 1980, 160)

Crucially for Augustine the process and goal of pedagogy is to learn God. Not to learn about God as a philosophical category or academic discipline but to 'learn God', the God who is one's own very life with the purpose of surrendering oneself to "the one alone who can heal and transform." (Canning 2004, 2) In Augustine's words, "Without you I am my own guide to the brink of perdition." (Augustine 1961, 71) This relational and self-sacrificial knowing of God and self in Augustine is profoundly at odds with the post-enlightenment epistemology which views learning as the freedom of the

individual made in the image of the critical autonomous self. In Augustine's thinking, ethics and pedagogy are as linked as the first and second commandments.[4] Love for God (ethics) and love for neighbour (pedagogy) coexist.[5] (Canning 2004, 9) The purpose and the motivation of teaching and learning is love. For Augustine the whole Bible "tells of Christ and (calls) to love." (Augustine 1999) Here Augustine situates teaching and learning in the performance of the narrative that I describe above, whose means, method and purpose is love. (Augustine 2006) He writes:

> *"recount every event in (his) historical exposition (or in his curriculum content) in such a way that (his) listener by hearing it may believe, by believing may hope, and by hoping may love."*

In Augustine love is the 'golden thread' of all subject matter, not 'spoiling' the lines of the subject matter but holding it altogether. This love, which is both the motivation and means, is found in Christ. Augustine writes (Augustine 2006, 4.8),

> *"Christ came before all else so that people might learn how much God loves them, and might learn this so that they would catch fire with love for him who first loved them, and so that the world also Love their neighbour as he commanded and showed by his example."*

This love expressed as preferring God's schedule of activities to any that we have drawn up ourselves in turn shapes the means and the method of Augustine's pedagogy. (Canning 2004, 7) It influences a learning-centred and dialogical approach to education. Writing about the student's intellect as the very subject of education Augustine's comment in *De Magistro* seems to prefigure the Freirean critique of the 'banking model'. (Augustine 1995) He writes,

> *"Do teachers advertise that they verbally transmit their own acts of understanding, or the truths of their disciplines, for students to receive and retain? What father sends a child to school with the silly aim of finding out what the teachers understanding is? …Students, if they are ready to be called that, investigate with themselves whether what they are hearing is true, strenuously putting it to the test of their own interior truth."*

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[4] See, Matthew 22:36-40. "Teacher, which commandment in the law is the greatest?" He said to him, "'You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.' This is the greatest and first commandment. And a second is like it: 'You shall love your neighbour as yourself.' On these two commandments hang all the law and the prophets." (NRSV)

[5] Here Raymond Canning interacts with a Philip Carey's ideas. See chapter four in Paffenroth & Hughes (2017).

This love is also the motivation for differentiation in style and method depending on the needs in the context of each learner. It is therefore both universal in scope but also particular to the individual needs of the learner. (Augustine 2006, Book 4) Augustine explains it this way,

> *"Although we owe the same love to all, we should not treat all with the same remedy. And so, for its part, this very love is in pain giving birth to some (Galatians 4:19), makes itself weak with others (1 Corinthians 9:22); devotes itself to edifying some (1 Corinthians 8:1), greatly fears giving offence to others, bends down to some, raises itself up before others. To some this love is gentle, the others stern, to no one hostile, to everyone a mother."*

Hence, we see that in Augustine the context and the goal of all Christian teaching and learning is the development of love and faith. As we have seen this is at odds with many post-enlightenment models of theological education. Many of these are based on an ontology that assumes humans are fundamentally and irreducibly rational thinking beings, what James Smith calls 'thinking-thingisms'. (Smith 2016, 4) This has given rise to a view of theological education and Christian discipleship as primarily a process of cognitive exchange rather than a transformation of the whole person. For Augustine 'knowing' and 'being' are inseparable. Wisdom is the way or route and 'knowing the truth' can only be achieved through a transformation of 'being'. (Augustine 1999, 12) Sanctification is, in this sense, both the journey and the destination to the Christians' homeland. In Augustine's terms this "progress towards the one who is ever present is not made through space, but through integrity of purpose and character." (Augustine 1999, 13) This is best expressed in what Smith calls Augustine's pinpointing of the "epicentre of human identity" (Smith 2016, 7) visible at the heart of his spiritual autobiography in the enduring declaration, "you made us for yourself and our hearts find no peace until they rest in you." (Augustine 1961, 21) This is particularly significant because it speaks to the ultimate goal of Christian education and theological training in bringing transformation to the whole person. Augustine's statement is a declaration of what we're made for, namely a relationship with the God who made us. (Smith 2016, 8)

Our 'being' is therefore liminal. It is a pursuit towards something or someone. By locating our 'being' in the heart, Augustine affirms the liminality of our ultimate purpose as the reshaping or reordering of our hearts. As Smith explains, the heart here should not be understood in sentimental terms but rather in its New Testament definition as "The fulcrum of your most fundamental longings - a visceral subconscious orientation to the world." (Smith 2016, 8) For Augustine therefore we are made to love

and we will find rest when our loves are rightly ordered to that ultimate end or "besetting anxiety and restlessness when we try to love substitutes." (Smith 2016, 10) The implication of this for Algerian liberating liminal pedagogy is that all training must aim not simply or primarily to convince or affect a change in the thinking of students but to create a hunger for love. For as Augustine writes, "love is the weight by which I act. To whatever place I go, I am drawn to it by love." (Augustine 1961, 317) This integration of knowing, being and doing is a repeated theme throughout Augustine's work. In the *City of God* (Book 6-10) it is particularly evident in his critique of the false dichotomy of passion and reason. (Chadwick 1986, 98) Augustine defends the affections as good constituents of human nature in his appeal to the right orientation of love and passion towards God and neighbour.

Probably the clearest articulation of his integrated view of teaching and learning is in Augustine's adaptation of the Ciceronian triad. In both *De Catechizandis Rudibus* and *De Doctrina Christiana* Augustine expounds the merits of Cicero's triad; First, to 'teach' (Instruct) and be understood, second, to 'delight' (give pleasure) and be enjoyed and third, to 'move' (motivate to action) and affect change or be obeyed. (Augustine 1999, 117-121) Augustine argues that these three dimensions are the objective of appropriate pedagogy. The first relates to the subject matter, 'knowing' the content and how it should be presented. The second relates to 'being' and the need to inspire and bring joy and the third relates to motivating learners into 'doing' something based on what they have experienced in the learning process. (Canning 2004, 3) Crucially for Augustine this appropriate integration must be modelled by the teacher.

> *"He (the teacher) should be in no doubt that any ability he has and however much he has derives more from his devotion to prayer than his dedication to oratory; and so, by praying for himself and for those he is about to address, he must become a man of prayer before becoming a man of words."*
> (Augustine 1999, 121)

Rediscovering Augustine for the Contemporary Algerian Church

The contemporary Muslim-background Church and those seeking to encourage its growth will benefit from a 'conversation with Augustine' as a prototype (however imperfect) liberated liminal Christian pastor, educator and influencer. Augustine's relevance to the contemporary BMB Church in Algeria is not only on account of his almost universal appeal across so many streams and epochs in the Movement of World

Christianity described in the introduction above. Rather it is his life and work as a multidimensional Christian teacher and leader that are particularly pertinent for Algerian believers.

So, to conclude, here are three particular applications from the life and ministry of Augustine for the Algerian Church. The first relates to the need and desire Algerian believers have for critical theological education yet their fear of how such models of training might weaken the spiritual fervour of the church. Augustine was a deeply spiritual leader with a pastor's heart, yet also a champion of the Church's vital role in the world. Today's Algerian BMB Church is crying out for spiritual leaders with pastoral hearts who can servant-lead, train and mobilise the church in her mission in and beyond Algeria.

Second, in relation to struggle that many Algerian believers have in bridging the truths of the Bible with the reality of their context, Augustine's writing appears to be an Aladdin's cave of theological treasure yet to be mined. This son of North Africa was a critically faithful exegete of the Bible and yet equally committed to interpreting the intellectual context in which he lived. Though unquestionably committed to biblical orthodoxy, many Algerian BMBs struggle to apply the message of the Bible to the cultural and intellectual geo-political context of modern Algeria and the wider North Africa and Middle East region.

Third, in the multiple margins, between East and West, Islam and Christianity, Berber and Arab, Kabyle, Arabic and French, the contemporary BMB Church of Algeria has found itself belonging to neither one nor the other, resulting in a destructive and sometimes dehumanising liminality. Algerian believers could learn so much from Augustine about the liminality of Christian discipleship and the Church's mission in the drama of the World Christian Movement. In RPH Green's words, (Green 1999, xxii-xxiii)

> *"Today's Augustine remains a man of intense spirituality and striking insight, but he is also a multidimensional human being; a man subject to great personal and professional pressures, struggling to make sense of his past and striving towards the future, and taking thought for his own flock and the whole church while seeking to do justice to his own great mind."*

More than any other figure in the history of pre-modern or post-Enlightenment Christianity, he embodies the liberating liminality in the margins between the

particular and the universal, centres and margins and East and West, which are the very margins that Algerian BMBs find themselves in today. Although Augustine's father Patrick was a pagan Roman, his mother Monica, through whom he attributes God's grace at work in his conversion, was a North African Berber. The vast majority of Algerian BMB church today are also Kabyle Berbers. Though Augustine was born and raised in Thagaste (Souk-Ahras in modern East Algeria) - a fact which most Algerian believers are fiercely proud of - it was his classical Latin education that enabled his writing to influence multiple subsequent generations. Algerian BMBs must also therefore reconcile the importance of writing in both their mother tongue (Kabyle) and other more universal languages (such as English and French) which are likely to travel further.

Although a product of the ancient world and drenched in the Classics (Cicero, Virgil etc.) Augustine's conversion somehow set him at odds with his classical past. Despite this classical philosophical Western education his *Confessions* tell the story of a spiritual transformation at the heart of his influence. Equally, the Algerian BMB Church, despite growing up with an Arab-Islamic education have experienced a transformation that sets them apart from the world of Islam. As Augustine was able to do with his classical education the Algerian BMB Church has the potential to have a multi-generational impact in and beyond the North Africa Middle east Region if, like Augustine, they can find a way to communicate the Gospel within the idioms and metaphors of the world of Islam.

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Mission in the Changing Youth Culture of Sub-Saharan Africa

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Introduction

Missiologists agree that contextualization is necessary in communicating the gospel in a different culture. However, when thinking of culture, many still view Africa in its traditional, precolonial cultural position. This perception impacts contextualization strategies. For example, one of the websites that promotes the Africa Study Bible indicates, "Hundreds of millions of Africans know and love Christ. However, most biblical resources come from a Western perspective—cultures far removed from the reality of life in Africa. In order to help meet this urgent need, the *Africa Study Bible* was created" (Oasis International, 2020). There is no doubt that this contextualized Bible is useful. However, is the African culture of today actually far removed from Western culture? This article proposes that a number of recent studies suggest sub-Saharan Africa is no longer traditional in culture.

Challenges experienced in colonial era missions taught missionaries to take other cultures seriously. The consequent widespread acceptance of the indigenous church principle, and the subsequent introduction of the self-theologizing concept accelerated contextualization of the gospel in African cultures. Further, with their habitual engagement of the spirit world, Pentecostals have arguably created a contextualized theology that takes African cultures seriously (Nkurunziza 2013, 60; Anderson 2018, chapter 1). However, the youth culture in sub-Saharan Africa is progressively becoming Western, and not all young Africans in African cities are culturally Africans. For this reason, the youth culture in the region goes in the opposite direction of missionaries' contextualization efforts. In this situation, westernized youth in sub-Saharan Africa may find a contextualized "African" gospel foreign in their own continent.

The cultural transition in Africa has created a complex cultural map. As Africa emerged from colonialism, the westernization process was well underway. This trend

has continued and, as argued in this article, modern youth in Africa are divided in three groups: (a) westernized youth in major cities, (b) youth, especially in rural Africa, who still hold on some forms of traditional African cultures, and (c) youth in urban centres who are in various stages of cultural transition but largely westernized. In this situation, cultural identity does not have a direct relationship with ethnicity. This cultural environment is not unique to Africa. In his cultural milieu, for example, the apostle Paul faced similar challenges, as the distinction between a cultural Jew and the hellenised one was not obvious. This article uses Paul's contextualization methods to instruct the modern church in sub-Saharan Africa.

The Gospel and African Cultures

Preaching the gospel is primarily a communication task, and culture impacts cross-cultural communication. For this reason, missiologists take the issue of culture seriously. However, different periods saw different missiological positions regarding African cultures. For example, in the colonial period, which in Africa was approximately between the year 1870 and 1960, missionaries from Western countries considered African cultures as either containing evil practices or being primitive and in the development stage (Hiebert 1994, 77–78). Consequently, many missionaries totally rejected African cultures and sought to replace them with Western culture. For this reason, they introduced Christianity along with Western education, Western medicine, Western leadership style and structures, Western music and style of worship, and many other expressions of the Western culture. Churches planted in Africa during this period were largely clones of missionaries' home churches.

These cultural postures by colonial missionaries resulted in a number of challenges. First, Christianity was considered a foreign religion and was thought to be an instrument of colonialism. As a result, it was rejected by some people and opposed by others. Second, because the local context was often ignored, many Africans confessed Christianity at the public level, but retained their former beliefs and continued making sacrifices to other gods. However, with time, field experience brought changes in missiological approachs to other cultures (Hiebert 1994, 80–81). The concept of indigenous churches, which introduced "three selves"—self-governing, self-supporting, and self-propagating—created a way for serious consideration of local cultures as missionaries trusted and prepared local leaders to take charge of their national churches.

The above change, however, came when it was already late to reverse the trend of cultural transformation. As early as 1953, when most African countries were still under colonialism, William Bascom pointed out this challenge. He argues:

> Although our own attitudes toward African culture have changed, either they have not changed as completely as we would like to believe, or else this change has not been adequately felt, or believed, by the Africans themselves. There are many young people who have grown up to look upon the ways of their fathers as backward and superstitious. The heritage of African culture, to them, is shameful (1953, 500).

Third, as noted above, colonialism and colonial missionaries' actions initiated a process of cultural transformation in Africa. As Africa emerged from colonialism, many Africans retained their culture despite the drive towards westernization. However, some Africans became largely westernized and others were partly transformed. Other factors such as a Western education system and increased interaction with the West in the post-colonial period brought further complication in the cultural identity of Africans. As Wanjiru Gitau observes, "African cultures continue to navigate transitions between the traditional world, the modern urban world, and the globalizing world" (2018, 7). While this transition continues, cities in sub-Saharan Africa are becoming more and more westernized.

Hiebert's introduction of the "fourth self" has brough a focus on planting self-theologizing indigenous churches under the leadership of nationals (Hiebert 1994, 46). This process entails contextualizing the gospel, missionary approaches, and the church itself. However, the complexity surrounding cultural identity in African cities means this process needs more reflection. While the missionaries' view has shifted from promoting Western culture to contextualizing the gospel in African cultures, the youth culture in sub-Saharan Africa seems to be moving in the opposite direction. As a result, westernized young adults in these cities may not be effectively reached with the gospel unless it is appropriately contextualized in the emerging youth culture.

African Youth in Cultural Transition

It is important to understand what the traditional African worldview is in order to set the stage for the current cultural transition among African youth. It is challenging to describe a single worldview of sub-Saharan Africa, however. The region is made up of 51 countries and hundreds of ethnic groups. For example, Tanzania has more than 120

ethnic groups and Nigeria more than 350 (African Studies Center, n.d; Wahab, Odunsi, and Ajiboye 2012, 2). Notwithstanding this ethnic multiplicity, it is possible to outline a common worldview that will have some minor variations from one country and ethnic group to another. David Hesselgrave made a good attempt at describing this worldview, which, for lack of a better word, he calls tribal, and defines it as follows:

> This tribal worldview often (but not always) transcends the secular-sacred distinction that is so much a part of the thinking of the West. It may be at one and the same time sacred *and* secular. It is preoccupied with gods, spirits, and ghosts, but it is patently anthropocentric (and ethnocentric) in most cases. It brings nature and supernature together in a curious amalgam. It brings space and time together in an inextricable mix. It cements this world and the other world together in a single system. This unity is not that of monism or pantheism, however. It is rather the unity of a continuum on which boundaries between deities, spirits, animals, men, and natural phenomena are more or less obscure and shifting (Hesselgrave 1991, 222).

Many modern youth in Africa do not possess the above worldview, and they can be categorized into three broad cultural groups. On one extreme, there are youth who largely possess values of traditional African cultures. The majority of them would have been born, raised and still living in rural areas. Rural Africa is largely traditional; however, since it is also subjected to some westernization forces, it is not as traditional as it used to be before colonialism. For example, Meghan Marie Scott establishes prevalence of American culture deep in sub-Saharan Africa, "even in a non-English speaking area, where the family has no television" (2007, 10–15).

On the other extreme, there are youth who have a direct experience of living in Western countries for a considerable amount of time as they study or work abroad. On their return, they tend to be culturally more Western than African, they have more friends in the West than in Africa, and they are often more connected to the rest of the world than they are connected to the rural Africa. A majority of them possess very little, if any, of the traditional African culture. Their number is significant. Looking at the education sector alone, Jane Marshall estimates that in 2010 African students studying abroad accounted for 6% of all African students and about 10% of all international students worldwide (Marshall 2013). Marguerite Denis (2020) observes almost the same ratio a decade later.

In between the above extremes are the majority of urban youth who, although they may have no direct experience of living in the West, are subjected to a number of westernizing forces in African cities. With the increased urbanization of Africa, most of them are born and raised in urban centres with limited ties to the rural and traditional African ways of life. For those who relocate to cities from rural areas, it does not take long before they also acquire Western values because of the strong influence of the Western culture in urban centres (O'Donovan 2000, 12).

Youth Culture in Sub-Saharan Africa

The youth culture in sub-Saharan Africa is changing and is now more Western than traditional African. This fact, however, can easily be overlooked or underrated. For example, Jim Harries (2019, 4) believes the "apparent similarity to the West found in urban contexts is often deceptive." Similarly, despite observing when youth leave rural Africa "they leave a significant degree of African traditions behind as well," Marc Sommers claims "Africa's urban youth are still tied to the cultures and traditions of their upbringing" (2009, 18). Given the level of westernization in African cities, these conclusions need to be revisited.

It is true that youth who move to urban centres carry elements of traditional cultures. However, developments in African societies negates the argument that urban youth are still traditional in culture. First, with the increased urbanization of sub-Saharan Africa, a growing number of urban youth are born and raised in westernized urban centres. Most of them have never experienced rural life and cannot identify with traditional African cultures. Second, a substantial number of youth live in Western countries for education purposes. On their return, they tend to be more Western than African in culture. Third, with a prolonged stay in urban centres, even people migrating from rural areas become westernized (O'Donovan 2000, 12). Fourth, as argued in this article, even rural areas of sub-Saharan Africa are westernized to a large extent. Looking at the cultural situation in Africa, O'Donovan (2000, 12) notes:

> Based on careful research and the observations of many people, it is evident that the cultures of traditional Africa tend to be holistic and oriented toward the extended family and the ethnic community. At the same time, research suggests that the effects of urbanization and education are beginning to change these values in the cities. It is almost certain that things will change even more rapidly as more and more people move to cities and are influenced by western cultural values.

O'Donovan's view regarding the future of cultures in Africa is supported by subsequent studies. Delali Kumavie (2016, 165–80), for example, notes cultural changes among African youth and highlights the influence of music and media on the new youth culture. In his view, popular music, especially hip hop, has become a major cultural force among African youth. Through global media, he argues, youth culture in Africa intersects with, and is influenced by, global cultural flows. Based on a study of youth in South Africa, he suggests, "while African youth may be physically located in specific local contexts, they draw from international cultural resources in making sense of those local contexts" (2016, 165). This lens applies even in the mundane routines of everyday life.

Like Kumavie, Alex Perulo (2005, 74) sees a connection between the youth culture in Tanzania and Western rap music, which he argues has been successful in reaching both urban and non-urban youth. Similarly, Martina Rwegelera (n.d, 162) observes the distortion of Tanzanian culture through hip-hop and other western types of music. However, her study covers more aspects of cultural expression than music and dance. In particular, she examines the effect of globalization on language, food, drinks, songs and dances, as well as clothing, which, as she argues, have all been impacted by globalization forces that push Western norms in Tanzania. Consequently, she believes "there has been a deterioration of traditional Tanzanian culture. Tanzania now is no longer traditional" (n.d., 152). This conclusion echoes Dare Arowolo's observation regarding cultural westernization of Africa (2010, 11).

Chukwudum Okolo (1991, 127–136) observes the pervasive change in African cultures and identifies a number of initiatives taken by African governments to reverse their apparent erosion. Similarly, Ernest Beyaraaza (1991, 112) observes establishment of ministries of culture by many African governments with the aim of liberating African cultures from western domination. However, despite initiatives to contain its influence, Western culture continues to grow as Okolo argues:

> In short, the African wishes to retain his self-identity through retaining his traditional values, yet, he experiences that his drift to the cities and the values of his scientific and technological culture which are vital concomitants of modern civilization highly endanger his traditional values, and consequently, his cultural identity. He wants to retain the past, from which he yet alienates himself (1991, 135).

Colonialism and Cultural Transition

With colonialism, political and economic power in Africa, as well as key drivers of social life, such as religion, were put under the leadership of people with completely different cultures from African cultures. This began the process of disseminating Western culture in the continent. Both the colonial government and activities of colonial traders, settlers, and missionaries contributed to the early spread of the Western culture. Naturally, as they pursued their mission, people in these groups contributed to the alteration of the traditional way of life even if they did not intentionally want to do so. For example, as they travelled upcountry in colonial British East Africa, colonial administrators, traders, and missionaries established administrative headquarters, trading centres, and mission stations respectively. In doing this, urban life emerged in various places, which introduced a way of life that was hitherto unknown to Africans (Gutkind 1962, 170–72).

In addition, colonialism changed African economies by integrating them into the capitalist economic system in which the continent became the source of raw materials (Arowolo 2010, 8–9). With this change, Africa's peasant economy gave way to commercial farming followed by the introduction of wage labor and imposition of taxation (Gutkind 1962, 170; Arowolo 2010, 8–9). These changes, Arowolo observes, called for a new infrastructure leading to the emergence of cities such as Dakar, Lagos, Nairobi, and Luanda (2010, 9). As the economic system changed, political structures were also transformed. The traditional leadership structure was generally "pyramidal and highly religious and traditionally fixed to the lineal succession" (Igboin 2011, 100). With colonialism came Western democracy, which brought a completely new philosophy in leadership and governance at both macro and micro economy levels. With these developments, one can only agree with Gutkind that "quite obviously in such a setting there is little room for the exercise of traditional African ways of life" (1962, 171).

One of significant events in the colonial era is the Berlin conference, which is famously known for its arbitrary division of Africa. The Conference disregarded ethnic, cultural, and linguistic peculiarities of the many African societies it split and, therefore, broke societies that were previously held together by common culture (Oni and Joshua 2014, 8). Before the division, people of the same tribe, or a number of similar tribes that shared the same culture, lived together in democracies that were established for many generations. The Conference split many tribes into separate countries and brought within colonial borders different kingdoms that did not necessarily share the same

history and culture. As a result, new societies were formed using ideologies and social premises that were foreign to the continent (Oni and Joshua 2014, 1). For this reason, the natural cultural bond that existed before colonialism was dismantled and people were held together by, among other things, "positive law and the conditioning to western culture" (Beyaraaza 1991, 112). In this situation, it was not possible for African cultures to survive.

With colonialism, the reality of life in Africa was permanently changed. It is not possible to operate in a modern economic system, adopt the Western governance structure, follow Western social norms, and still retain traditional African values and structures. Cultural changes initiated at the colonial period are fundamentally affecting not just the outer layer of cultures but going deep into values, beliefs, institutions, and the worldview of Africans. For example, looking at modern Africa, one notes that almost all African countries have adopted the Western government system. It is now virtually impossible for any government in Africa to go back and follow the precolonial traditional ruling systems and view its leaders as God's representatives. As Arowolo concludes, "the trend of cultural westernization of Africa has become very pervasive and prevalent, such that Western civilization has taken precedence over African values and culture" (2010, 11).

Urbanization and Westernization

There is evidence that urbanization in Africa results in westernization (Beyaraaza 1991, 111). This relationship should not be surprising. Urban life was not common in precolonial sub-Saharan Africa, and in the former British East Africa. It is solely a result of activities of British administrators, missionaries, traders, and explorers (Gutkind 1962, 170). Colonial administrators expected urban centres to work as agents for change in African cultures and were concerned change was not happening fast enough, as expressed at the East Africa Royal Commission meeting in 1955 (1955, 201). This dissatisfaction, however, was premature as what followed after colonialism shows that urban life did, in fact, change African traditional values.

A closer look at a few key African values shows the extent that Africa has changed culturally. One of these values is large family sizes. A traditional African loves many children and counts "blessings by the number of children he has whether they are educated or not, rich or poor, healthy or sick, well-fed or hungry" (Okolo 1991, 128). With a westernized urban mindset, the African worldview of family has completely

changed. As Okolo further observes, an African "now speaks in terms of family planning and cutting down family size. The younger urban generation are no longer prepared to make the same mistakes as their parents and grandparents particularly in not limiting the number of births" (1991, 132).

Respect for elders is another value that faces extinction. Okolo links this value with ancestors worship, another important value in traditional African cultures. "In fact," he emphasizes, "the basis for the honor and respect accorded to the old people in the traditional African culture is their closeness to the ancestors" (1991, 132). Similarly, Parrinder suggests old people, "who are expected sooner or later to join other good ancestors in the land of the "living dead,"" were considered to possess wisdom and were seen as an embodiment of good moral life (1949, 125). With globalization and technological advancements, it seems natural that the respect for elders is waning. "As the African, particularly the younger generation, faces up to the challenges of modern life dictated by education, modern economy, developments in art, science and technology and the new values they create, increasingly he finds the "senior citizens" and their wisdom irrelevant to his life" (Okolo 1991, 129).

In the same way that respect for the elderly has diminished, respect and worship of ancestors has also suffered. Many youth in urbanized Africa no longer believe in the gods of their traditional African religion. Instead, they embrace Christianity as a new value and its belief in one God (Okolo 1991, 130). With many years of Christianity in the continent, a large number of youth who were born and raised in the Christian belief system know very little, if any, of ancestor worship. As Jacob Aliet (2007, 4) observes, it is practically impossible for a modern African of the Christian persuasion to go back and entertain the gods of his or her ancestors. This, according to him, "demonstrates how far Africans have wandered from the paths that their ancestors once treaded" (2007, 4). This change in religious belief has brought many other changes in the traditional African ways of life.

As values change, new ones, such as secularism, have been acquired by city dwellers. Like Christianity, secularism has affected other aspects of African life and, among other things, has made roles of traditional seers less significant. In the African mind of old, there was no distinction between the physical and supernatural worlds, traditional African societies explained all events through spiritual eyes. Thus, traditional seers were needed for translating events and foretelling what was to come (Ruel 1991, 343–53). With the new secular worldview, this role has become insignificant. As core

African values changed, many other customs have also changed. Changes in practices that are publicly displayed, such as marriage customs and celebrations, are more visible, while others, such as perception of time, are less observable.

The Influence of Western Languages

There is an increased use of Western languages in sub-Saharan Africa, which contributes to the growth of Western culture, as languages are closely tied to cultures. Casmir Rubagumya observes this relationship and argues it is not easy to promote the use of the English language "while at the same time attempting to somehow 'neutralize' the impact which the spread of English has on the cultural integrity of the learner" (2010, 46). Since both Western culture and the use of the English language are growing in sub-Saharan Africa, missionaries should not automatically disregard the use of English in contextualizing the gospel in African cities. This view, however, is objected by some. Harries (2019, 2–4), for example, finds Western languages inappropriate for contextualizing the gospel in African cities. In his view, "the categories presupposed in Western languages are not the familiar categories known by people in the majority world" (2019, 4).

Harries' view seems to disregard both the cultural transition and the growth of western languages in sub-Saharan Africa. It also disregards the growing number of Africans who are brought up in Western environment and who mostly speak only English. For the majority of urban youth, education perpetuates their use of English. Ali Mazrui, for example, observes the overwhelming prevelance of European languages in African universities and remarks, "almost all black African intellectuals conduct their most sophisticated conversations in European languages. Their most complicated thinking has also to be done in some European language or another. It is because of this that intellectual and scientific dependency in Africa is inseparable from linguistic dependency" (2003, 144).

Apart from the dependence referred to by Mazrui, there is also a general preference for learning Western languages. In Tanzania, for example, researchers find parents prefer English Medium Primary Schools (EMPS) because they want their children to master the English language (Mbise and Masoud 1999; Muhdhar 2002). In his research, Rubagumya asked parents whether they would take their children to the same EMPS if it did not use English as a medium of instruction. According to his findings, 79.8% of 119 parents who responded to this question said no (2010, 49). In the same way,

Nigussie Negash (2011, 165) establishes a general preference for English among young people in Africa. Patrick Plonski, Asratie Teferra, and Rachel Brady note an increased demand for English educational materials in Africa, and project that English will gain more prominence in the continent as Africans "seek strong English language competence in order to obtain work, attend university, and compete in the global marketplace" (2013, 23).

In addition, Negash (2011, 163) observes English "is used for different communicative purposes in 52 African countries," and, in sub-Saharan Africa, about 20 countries "use English as an official language exclusively…or with another African language." Taken individually, English is among the most used languages in Africa. In Liberia, for example, it is well spoken by approximately 49% of people while none of the local languages are spoken by more than 10% of people (Buzasi 2016, 371). In these circumstances, it may not be appropriate to simply consider English as inappropriate for contextualizing the gospel among urban youth in sub-Saharan Africa. As discussed above, education simultaneously assists the growth of Western culture and Western languages. Symbiotically, the growth of Western languages propels the growth of Western culture, and vice versa. There is, therefore, a cycle whose result is the perpetual growth of both Western culture and Western languages in sub-Saharan Africa.

Changing Demographics

Two types of demographic changes propel westernization in sub-Saharan Africa. First, the region has a very high rate of urbanization. Due to the relationship between urbanization and westernization, a high rate of urbanization results in rapid westernization. Michel Caraël and Judith R. Glynn note that "the urban populations of sub-Saharan Africa have increased by 600% in the last 35 years, a growth rate which has no precedent in human history" (2008, 124). Changes in three East African countries demonstrate this phenomenon. In 1958, the urban population of Uganda was 0.7%; Tanganyika, which is now mainland Tanzania, was 2.7%; and Kenya was 4.8% (Gutkind 1962, 167). In 2015, the urban population in these countries was 16% in Uganda, 32% in Tanzania, and 26% in Kenya (Racaud et al. 2017, 8). According to Sommers "sub-Saharan Africa is not only the world's youngest region, it is also urbanizing at the fastest rate in the world" (2009, 9).

Second, the rate of population growth in sub-Saharan Africa is very high, and it is projected to become the highest in the world from the second half of the century (UNDESA 2019, 7). Further, UNDESA indicates "of the additional 2.0 billion people who

may be added to the global population between 2019 and 2050, 1.05 billion (52 per cent) could be added in countries of sub-Saharan Africa" (2019, 6). The table below shows relative populations and population growth rates of sub-Saharan Africa (SSA) and the world. As indicated in the table, between 2019 and 2100, there will be an addition of approximately 2.7 billion youth in sub-Saharan Africa. More importantly, even before this addition, the current population of sub-Saharan Africa is largely made up of youth, who are more disposed to westernization forces. UNFPA, for example, reveals that in 15 countries of the region, 50% of the population is under the age of 18, and the population of five countries is getting younger rather than ageing (2014, 3).

Table: Population and Growth Rates

Year	World Population	SSA Population	SSA Contribution to the World Population	SSA Population Growth Rate	World Population Growth Rate
2019	7713	1066	14%		
2030	8548	1400	16%	31%	11%
2050	9735	2118	22%	51%	14%
2100	10875	3775	35%	78%	12%

Source: Data extracted from UNDESA, World Population Prospects

Looking at the demographic trend, Sommers argues that Africa is in general youthful, it is urbanizing very quickly, and its youth, whose sheer number dominates the region, lead in the continent's advance toward city life (2009, 7). Since both urbanization and youth are linked to the westernization process, sub-Saharan Africa will get more westernized as the future unfolds. As can be seen in the table above, by the year 2100, the population of sub-Saharan Africa is expected to account for 35% of the entire world population. Cultural changes noted in this article require a missiological response, lest the church risks becoming ineffective in reaching a significant part of the world population.

Reaching Urban Youth in Sub-Saharan Africa

Urban youth are not the same following the cultural transition in Africa. Although they all appear African, some are culturally more aligned to the West, a few are still aligned to traditional African cultures, and the majority are in between but mostly holding to Western values. The problem with urban youth is that it is not easy to identify their cultural orientation. Some may conveniently pose as Africans while they are culturally Western. This posture started a while back. As observed by Gitau, their parents, the postcolonial adults, "vacillated between Western and African identities, proud to be African but strongly embracing Westernized lifestyles" (2018, 7). In this cultural environment, it is inappropriate to look at Africa in its traditional culture because not every young African who looks African is culturally African.

The above cultural situation is not too different from the apostle Paul's cultural milieu. Schnabel's cultural analysis of first century Palestine suggests the distinction between Jews and Gentiles was not as simple as it might seem because it had nothing to do with ancestry (2008, 306–334). Similar to youth in sub-Saharan Africa, diaspora Jews in the first century Graeco-Roman world were divided in three cultural groups. First, there were Jews who held 100% to their customs and traditions. This group included what Tessa Rajak calls the purity-obsessed Pharisees, Sadducees insistent on cultic practice, and monastic Essenes in their strict communities, who, in his estimation, were a very small minority of Palestinian Jews (Rajak 1995, 5). Through acculturation, this group also included proselytes.

Second, there were Jews who were completely transformed by Hellenistic culture. These were Jews only by ancestry, because they abandoned all their ancestors' customs. According to Schnabel, "a totally assimilated family that did not care about the details of the Jewish law would probably not have wanted to be identified as Jewish on a gravestone" (2008, 327). Third, was the majority of diaspora Jews, who were in between the two, mostly Hellenized but holding to some of their traditions and customs. These Jews "did not worship in the pagan temples of the city they lived in…However, their language, dress, houses, material possessions, professions and in some cases even their education would have not been different from that of their pagan neighbors" (Schnabel 2008, 327).

In the above environment, cultural distinction was very "unlikely to have been particularly visible," to a visitor (Rajak 1995, 5). Rajak further argues that "by the time of Paul, 'Greekness' had been an intrinsic part of Judaism for some centuries. Around

the Roman empire lived Jews who knew no Hebrew, spoke no Aramaic, and lived their lives, heard their Bible and did their reading (if they did it) in Greek" (1995, 4). Despite this cultural complexity, Paul was able to distinguish between cultural Jews and Greeks, and confidently argued that "to the Jews I became like a Jew, to win the Jews...." (1 Cor 9:20–21). As a result, Paul was able to appropriately contextualize his message, his methods, and even the churches he established.

A critical challenge to missionaries and church leaders working in sub-Saharan Africa is to understand youth well enough to distinguish those who are culturally African from the ones who are not. Like Paul, they should then seek to contextualize their message and methods appropriately. Some of the tested and approved methods may not work the same in the new youth cuture. For example, for many years, Pentecostals have effectively used healing and miracle crusades to draw many to Christ. Such crusades may not have similar impact among secularized youth with strong belief in Western medicine. Some practices discouraged in the past may need to be reconsidered. This includes the use of Western languages and the planting of Western looking churches, which might be an attraction to youth with the Western worldview.

Any strategy to reach modern youth should be relevant in their culture. For this reason, it is imperative to understand the worldview of modern youth and how it drives their thinking and behavior. For example, the Lausanne Committee identified challenges of reaching modern youth in Africa due to cultural changes (Lausanne Committee 2005, 17–21). However, strategies it proposed to reach them may never work. For example, the proposed strategy to introduce church-type "rite of passage," associated with many traditional African cultures would not make much sense to the youth group between age 12 and 25, which was the Committee's main focus. While the Committee identified the right problem, it prescribed a wrong medicine because the youth it had in mind was the old generation of youth. This will always happen unless leaders develop a thorough understanding of the new youth culture.

Conclusion

The culture in sub-Saharan Africa has changed and will continue to change. This change impacts contextualization of the gospel in the region. Colonial missionaries introduced the gospel in Africa in tandem with the Western culture, which resulted in its rejection by some people and syncretism among those who became Christians. Subsequently, missionary practices changed from imposing Western culture to contextualizing the

gospel in African cultures. However, as this change took place, the culture in sub-Saharan Africa moved in the reverse direction. A number of factors promoted this cultural change. Chief among them were urbanization and education, which influenced many youths toward the Western way of life. In addition, media globalization, the Western entertainment industry, and the growing influence of Western languages played a significant role in defining the new youth culture in sub-Saharan Africa.

Youth in the region are now more exposed to westernization forces and, as they continue to distance themselves from traditional African cultures, their population is increasing at a very fast rate. This shift suggests sub-Saharan Africa will continue to be more westernized as the future unfolds. Under these circumstances, it is inappropriate to view modern Africa in its precolonial cultural situation. To do so will result in the Church's inability to reach westernized African youth. As argued in this article, the contextual realities of modern Africa make it necessary for the church to understand the new youth culture and appropriately contextualize its message, methods, and the church itself into this culture.

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REVIEW: *Teaching and Learning Across Cultures: A Guide to Theory and Practice* by Craig Ott

REVIEWED BY
JOSHUA BOWMAN

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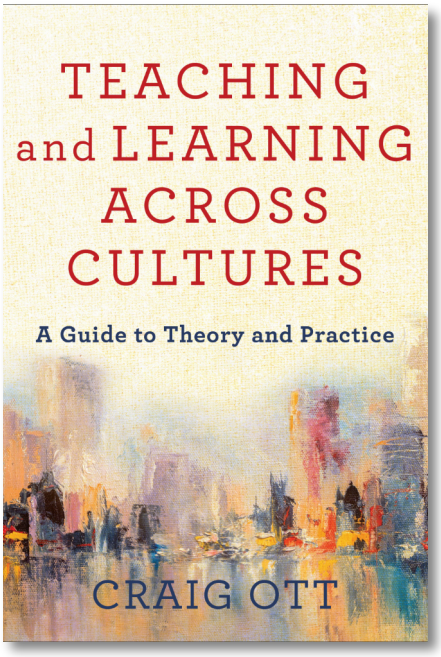

Those who are making disciples and teaching cross-culturally will inevitably encounter differences in both teaching and learning habits. Craig Ott's book, *Teaching and Learning Across Cultures*, challenges and equips cross-cultural teachers to contextualize their instruction by adapting their teaching methods and content to best serve the needs, expectations, and worldview of their students (55, 240). Missionaries, education professionals, and even short-term mission volunteers would benefit from the many practical implications of this new book.

Awareness of cultural differences does not automatically translate into the implementation of effective teaching practices. Ott's goal is to bridge the cultural gap between teachers and learners and he does this by providing both cross-cultural pedagogical strategies and research into the theories that form the foundation for these strategies (4).

Ott structures most chapters by first dealing with "various theories and empirical research related to teaching across cultures" before giving implications for teachers. (280). He provides the necessary arguments and tools so that teachers can adapt their content and teaching strategies to match unique cultural contexts (22).

Chapters 1–3 frame the challenges, define culture, explain cultural competency, and describe culture's impact on learning. Both rookie and seasoned cross-cultural teachers are reminded about fundamental questions about learning such as, "What constitutes

knowledge? What does it mean to teach and learn?" (14). These questions set up the purpose and thesis of the book, which is to help teachers make wise, contextually effective pedagogical decisions based on their awareness of local traditions, context suitability, and learner expectations (64). The remainder of the book covers the following cultural dimensions that are critical for cross-cultural teaching: cognitive, worldview, social, media, and environmental.

In Chapter 4, Ott explains theories about how people perceive, process, and structure information cognitively. This chapter emphasizes the fact that cultures may differ in their experiences and habits of thought, but this does not equate to differences in capacity or assume one culture is logical while another is illogical (78, 82). Ott acknowledges that some readers have less interest in cognitive theories and encourages them to skip to the practical implications found in subsequent chapters.

In Chapters 5–6, Ott encourages Western teachers who consistently utilize abstract methods to consider incorporating stories to better connect with concrete thinkers and oral learners (89–93). A sub-theme originating in Chapter 5 encourages teachers to intentionally integrate both familiar and new teaching strategies to learners (109). Ott provides specific examples (i.e., storying) that support general principles that may be applied to various contexts. Informed teachers will know when to adhere to learner expectations and alternatively, when to diverge and introduce alternative learning challenges.

In Chapters 7–8, Ott alerts teachers to the fact that foundational cultural commitments and non-reflective presuppositions often influence the learning environment in unseen ways (137–140). Worldview impacts both the disposition of the learner to the teacher and the way the teacher earns and keeps credibility. Ott acknowledges that teachers, especially those whose subject is Scripture, teach because they want to influence and bring about worldview change. Teachers depend on the Holy Spirit to bring about heart/worldview change and Ott consistently gives both biblical and practical advice for those teaching theology cross-culturally.

In Chapters 9–10 Ott argues, "Navigating relationships between teacher and student is perhaps the most essential skill the cross-cultural teacher needs to be effective" (177). Throughout these chapters' discussions on power distance and individualism versus collectivism, Ott allows the place for countercultural methodology, but spurns any approach that is uninformed or naïve.

Chapters 11–13 address misunderstandings that result because of the communication medium itself or because of the physical environment. Ott identifies several practical cross-cultural differences that affect learning, such as notetaking, illustrations, humor, and visual media. Ott writes that teachers who emphasize lecture or electronic modes of class material need to "expand their pedagogical toolbox and employ teaching tools and learning experiences beyond verbal" (229).

While each of the five dimensions receives a chapter summary, a concluding chapter would have served the book's audience by showing the comprehensive and complementary nature of the five dimensions of the study.

Educators looking for robust research and foundational arguments will find satisfaction in this book, as will the practitioner looking for practical implications for their teaching ministry. I recommend this book as an important addition to missions' literature and a helpful aid to cross-cultural teachers, whether in a formal or informal educational setting.

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REVIEW: *Art and Faith: A Theology of Making* by Makoto Fujimura

REVIEWED BY
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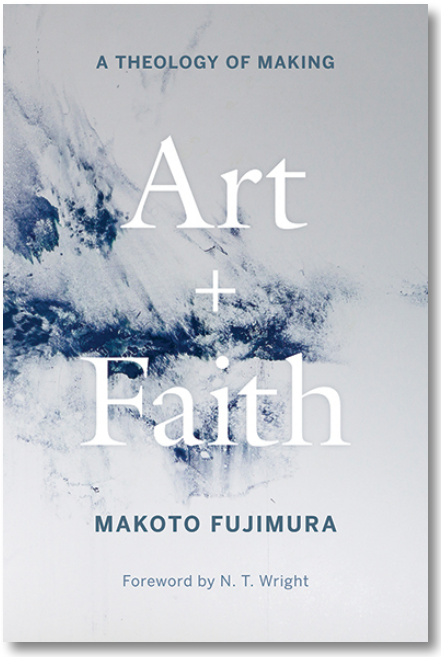


"We are *Imago Dei,* created to be creative, and we are by nature creative makers" (14). In his excellent work, *Art and Faith*, Makoto Fujimura invites the reader into a theological and creative journey into the arts, faith, creativity, and its intimate tie to the God who is making all things new: "Our creative intuition, fused with the work of the Spirit of God, can become the deepest seat of knowledge, out of which a theology of the New Creation can flow" (26). Fujimura makes the case that, set within the context of God's work of New Creation in Jesus Christ, the exercise of creativity is a deeply theological and spiritual exercise.

The first several chapters develop and build on this theological foundation of New Creation. Fujimura asserts that a theological understanding of New Creation pushes back against what he sees as a common misconception in Christian theology. He expresses concern that much Christian preaching and teaching focuses on God's fixing what is broken, what he terms "plumbing theology" (30), but misses the greater picture, that God is making all things new. The arts, imagination, and creativity (what Fujimura terms "making") offer not only a window into the New Creation but are themselves tangible representations of the New Creation breaking into the present.

Fujimura writes from a deep place of authenticity as an artist. His art and theology are woven together throughout the book, each informing the other. For example, in the fourth chapter, he draws extensively from the Japanese art of Kintsugi to illustrate the

"new newness" and the creative way in which God restores the brokenness of the world: "Kintsugi bowls are treasured as objects that surpass their original useful purpose and move into a realm of beauty…Thus, our brokenness, in light of the wounds of Christ…can also mean that through making, by honoring the brokenness, the broken shapes can somehow be a necessary component of the New World to come" (45-46).

In another poignant example, the final chapters of the book encompass an extended development of John 11-12, including the story of Lazarus and the tears of Christ (John 11:35). Flowing through this discussion is the "Japanese concept of wabi-sabi [which] sees beauty as rooted in what is passing, and even what is broken, as in Kintsugi" (103). Christ's tears, demonstrated in John 11 and shown fully through his suffering on the cross, "[carry] over from the old creation to the New" (103), and therefore, as a Kintsugi artist might see value in an old wallet (103), Christ values our own humanity, struggles and suffering, which carries a window into the New, "who we will become" (103).

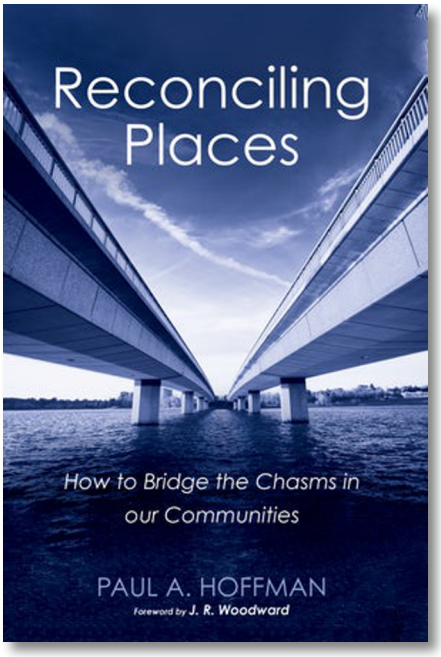
Fujimura makes a compelling case that art and creativity should have a prominent place in the life and theology of the Christian community, as Fujimura says: "Theology of Making will necessarily place art as a good gift of the Creator God, the *Semper Creator*, who continues to create into the New Creation" (149). As people who participate in God's mission and work of New Creation, creativity, imagination, and art are integral to the journey of faith. What if the Christian community did more to affirm, celebrate, and develop these gifts within the body of Christ, and to communicate their importance in its preaching, teaching, and mission? This book invites us to deeply reflect on this question.

Eric Robinson, PhD

REVIEW: *Reconciling Places: How to Bridge the Chasms in Our Communities* by Paul A. Hoffman

REVIEWED BY
ALLEN YEH

Hoffman, Paul A. *Reconciling Places: How to Bridge the Chasms in Our Communities.* Eugene: Cascade, 2020. 170 pp, ISBN: 978-1-5326-5122-9. $20 paperback.



I have to offer a full disclaimer: I am friends with Paul Hoffman. He and I both went to Gordon-Conwell Seminary and we have known each other a long time. That being said, when I offered to review his book, I was determined to be absolutely fair, inasmuch as possible. This review is my attempt to do so, even while recognizing my friendship with him will inevitably color my perception a bit. But that's as it should be: we cannot help but be particularly situated whenever we approach anything, and that is part of the philosophy of Paul's book.

First, I discovered a lot more about Paul while reading this book, increasing my respect for him even more. I have only known him since grad school, but I learned that so much of his earlier life led him naturally in this direction, and I've only seen the tip of the iceberg. His heart for reconciliation is *authentic*. In this cynical age, it is too easy to dismiss all white males as being complicit in systemic racism, end of story. But what I have learned (through Paul and others) is that everyone has their own journey, and discounting someone outright based on their race and gender is not fair, without knowing their story. Often, the messenger *is* part of the message. We are living epistles. And Paul's experiences (the hardships and the lessons) greatly inform his perspectives.

Secondly, Paul's theological and missiological foundations are *solid*. I am a professor of missions, so my antennae were up in both directions: is he biblical, and is he colonial? Sadly, Western theologians are often both: they do a good job deriving their

theology from Scripture, then ruin it by mixing it with their own biases (e.g. individualism, capitalism, Enlightenment thinking, etc.), leading to paternalism and "white Savior" theology. I am happy to say that—even while I was not going to give Paul a "free pass" in this department without proving himself first—his theology of reconciliation more than passed muster. He drew from diverse theological perspectives: from theologians of different races, sexes, and nations, all while remaining firmly rooted in the text with solid exegesis, and dialoguing with modern culture and situations.

Thirdly, Paul is profoundly *practical*. Even if Western theology is not hegemonic, it often remains in the realm of simply propositional truth or Platonic dualism. I love that Paul incorporated reflection and application questions at the end of each chapter. These come from his pastor's heart, and even though he has a PhD from a major British research university, his ministry is still in the local church and the community it serves. This book can serve either the local church or the classroom extremely well.

Finally, this book is *timely*. The United States has not felt more divided, at least as long as I have been alive. We are coming off a contentious (to say the least) Presidential election. Paul's use of the metaphor of the bridge is apt: not only does it symbolize reconciliation (which I would agree with him is perhaps *the* central theme of Scripture), but it becomes the architectural structure of his book. Though the Pope may be called the *Pontifex Maximus* (the greatest bridge-builder), we are all called to be bridge-builders: the priesthood of all believers. This book helps us to self-actualize that in extremely meaningful and practical ways.

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