What’s Wrong with the Label “Managerial Missiology”

by Levi T. DeCarvalho

A new label has recently been proposed in the field of mission studies. I am referring to the epithet “managerial missiology,” which—to my knowledge—was coined as a way of criticizing the kind of missiology that has been produced by the “Pasadena think-tank.” The epithet is unfortunate for several reasons, some of which I discuss below.

I intend to make ten observations about the proposed label that I think are relevant to our dialogue as thinkers and doers of Christian mission. I conclude by suggesting ten principles or guidelines that we might do well to consider in the light of such criticism, with a proposal for a consultation to discuss the issue.

Background

Christianity Today recently reported on a missiological consultation held in Iguassu, Brazil, in October 1999, where the term “managerial missiology” dominated the intense debates, under the guidance of William Taylor, WEF’s Missions Commission head. David Neff reported:

Peruvian missiologist Samuel Escobar was unable to attend the consultation . . . But in a paper discussed at the meeting, he criticized the ‘managerial missiology’ practiced by certain North American groups. ‘The distinctive note’ of this approach to missions ‘is to reduce Christian mission to a manageable enterprise,’ Escobar wrote. Practitioners of this approach focus on the quantifiable, measurable tasks of missions and ask pragmatic questions about how to achieve goals. Escobar called this statistical approach ‘anti-theological’ and said it ‘has no theological or pastoral resources to cope with the suffering and persecution involved because it is geared to provide guaranteed success.’

The other two names most readily associated with the use of the term (and who admit to having borrowed it from Escobar) are James Engel (Escobar’s colleague at Eastern Seminary) and William Dyrness (a professor and former dean of Fuller Seminary’s own School of Theology). Neff states, somewhat paradoxically:

This managerial approach is ‘a major leap onto the secular stage of strategic planning,’ according to a monograph from retired Eastern College professor James Engel. In the event’s opening address, consultation director William Taylor quoted extensively from Engel, who was among the first to foster evangelical adoption of marketing principles.

The critics associate the proponents of “managerial missiology” with the plans fostered by selected agencies to evangelize the world by 2000 AD. Following
Escobar’s lead, Engel and Dyyness have published the controversial Changing
the Mind of Missions: Where Have We Gone Wrong? (Downers Grove, IL: Inter
Varsity, 2000, 192 pp.), which has elic- ited some strong criticism from David
Hesselgrave and Ralph Winter, among
others.3

Guatemalan Rudy Girón, former head
of COMIBAM, who was present at the
Iguassu consultation, is positive in his
expression of the kind of missiology that
Escobar seems to loathe.4 In a private
conversation we have had recently,
Girón expressed his disappointment at
the lack of a more profound dialogue
between the scholars involved. If we
really want the church, at all levels, to
become engaged in mission, says Girón:

We must return to the trenches of
the rural and barrio churches and
there test our missiological jargon.
Then we will realize that unless that
jargon is explained and illustrated,
whether or not we include elements
of ‘managerial missiology,’ nobody
will understand what the Great
Commission means. Let us keep a bal-
anced approach to all the elements
that combine to formulate a relevant
missiology for our 21st century.5

On the North American front, the
approach has its defendants. Dave
Stravers, with The Bible League, USA,
says in the GMI World, Spring 2000
Report:

I cannot join those who criticize
‘managerial missiology.’ Quantitative
measurement of ministry results is
absolutely essential, … and our man-
agement-by-objectives commitment is
largely responsible for our ability to
stay in tune with what God is doing.
The problem as I observe it is that so
many well-meaning organizations are
either unable or unwilling to measure
the right things, or to manage their
resources based on those measures-
ments.

There is no contradiction between
quantity and quality when evangelism
and discipleship are done God’s way.
We have found that far from going
too slow, our ministries have gone
so fast we are always running to
keep up. Those who are looking for
a model that combines quantiative
outcomes with [gospel] values are
welcome to inquire how The Bible
League does it.

On the other side of the fence, Richard
Briggs, in “Theological issues facing
OM in the 21st century,”6 discusses
what he thinks are OM’s most press-
ing problems at the beginning of the
new millennium. In considering what
needs to be analyzed as Christians
connect “the unchanging Gospel with
the changing world around us,” Briggs
discusses four issues: (1) The collapse
of the Enlightenment project; (2) The
changing face of evangelicalism; (3) The
interpretation of the Bible; and (4) The
disaster [sic] of managerial missions.
Although this is a long quotation, it
reflects the influence of the negative
connotation associated with the label
“managerial missiology” on OM’s
strategy:

A particular Western export, which
OM needs to confront head on, is the
so-called ‘managerial missiology’. This
is a basic approach to mission in terms
of how to manage it as a business,
a project, or an exercise in resource
deployment. It has dominated a
relevant role of evangical mission
activity. It has been an unmitigated
disaster.

What typically happens is this. A
genuine need is noticed: perhaps there
is no church in town A; or there has
never been a witness to Muslims
in town B; or there are no Christians
in area C. Plans are made to do
something about this. ‘We’ll plant
a church/start a work/develop a proj-
et.’ At this point, energy becomes
focused on making the project (or
plant, or ‘work’) succeed. We start
to think in terms of structural result
rather than in terms of the gospel of
life transforming people’s pain and
darkness in a confusing world. By
the grace of God, good can come out of
such situations, but it is not a healthy
model. Happily, it is being left behind
by a lot of mission agencies today.

Unfortunately, sometimes the per-
ceived need is not even genuine in
the first place. Unbiblical ideas like the
‘10/40 window’ have gained priority
over explicit biblical models of mission
such as Jesus’ programmatic state-
ment of Luke 4:18-19 (and indeed
the whole model of Luke’s gospel).
Perhaps the very first challenge of
the 21st century for OM will be to
repent of all that has been said about
focusing on the alleged significance
of the year 2000. We do not know
when Jesus will return. Until he does,
we are called to be good and faithful
servants, not (heaven help us) good
and strategic ones.

People are beginning to take sides in
relation to the managerial missiology
issue. Such polarization is most unfor-
tunate, since the details of the debate
remain unclear for most, it seems to me.

Ten Observations

Without going into more detail as to
the extent of the debate, I now suggest
ten aspects of Escobar’s expression that
I consider to be detrimental to our dis-
ussion. I then conclude by suggesting
ways in which we can develop a fruitful
dialogue as mission thinkers and practi-
tioners from both North and South.

1. Pejorative Use of the Word
“Managerial.”

It appears to me that the word “mana-
gerial” is being used in a pejorative
way. This is most unfortunate since
a whole group of Christians who try
and develop their God-given manage-
gerial skills for the advancement of God’s
Kingdom find their vocation placed
under such negative light. Management
is one of many gifts of the Spirit. Time
and again Scripture instructs the believ-
ers about the use of their managerial
skills (I use the word managerial in a
positive sense, following the biblical
use) since they have to account for their
God-given gifts and ministries to the
Lord Himself, who is “the manager over
all managers”7 (cf. Matt. 24).8

In the Bible, management and steward-
ship (Greek oikonomia) are syn-
oymous. Joseph, Moses, Nehemiah,
Daniel, Barnabas, Paul, and the Lord
Jesus Christ himself are outstanding
examples of stewardship in the Bible.
The Greek word used in Romans 12:8
for the person with the gift of manage-
ment or administration, for example,
is metadidous, meaning the one who
has been entrusted to divide or distrib-
ute God-given resources, tasks, and
responsibilities wisely, so as to extend
His Kingdom and build up the Body of
Christ.

Kittel speaks of oikodomein as “a spiritual
task of the community” of faith. The
term oikodomethsa “is indeed a term for
the process of the growth and devel-
oment of the community in salvation
history” (V: 140). Moreover, “the
individual Christian contributes to the building and upbuilding because this is ultimately the true work of God or Christ” (V: 141). In fact, “the term edification comprises two aspects, on the one side inner strengthening in might and knowledge, and on the other outer winning and convincing. It corresponds to the congregation’s process of growth” (V:142). Therefore, no servant of God should feel ashamed of his/her calling as a manager or administrator, much less see his/her vocation misused as a bad word aimed at stereotyping a distorted view of missiology.

2. Reductionist Use of Management.

For the critics, apparently, all management is intrinsically negative, unscrupulous and geared only toward immediate material objectives. On the contrary, management is an honorable field of human endeavor, one in which a host of Christians specialize themselves with the aim of channeling their service to God and humanity. Christian management (yes, there is such a thing) aims precisely at altruistic works that produce genuine personal fulfillment as the manager/administrator seeks to use his/her vocation for the service of others as a way of serving God.

3. Ignorance of Discussions on Spirituality and Management.

Unbeknownst to some critics, extensive discussions have been going on regarding the relationship between Christianity and management. Just to cite one example, a recent article by Denise Daniels, Randal Franz and Kenman Wong does precisely that. “A Classroom with a Worldview: Making Spiritual Assumptions Explicit in Management Education” is an excellent discussion of the relationship between worldview and management theory and practice. Daniels, Franz, and Wong, who are professors of management at Seattle Pacific University, discuss “the impact that spirituality has on the fields of management research, practice, and pedagogy” (540). They propose a “Christian approach to management” by way of a “descriptive case about how our Christian beliefs inform our understanding and teaching of management” (552 ff.). The authors discuss such issues as the Christian perspective on the human nature and condition in relation to McGregor’s Theory X/Theory Y model10 with practical application to their pedagogical calling. They go on to touch on the Christian perspective on community by stating that, in the Bible, “nowhere are people positively portrayed as atomistic individuals who are free to pursue completely self-chosen ends.” Actually, “community serves as a central organizing principle for human purpose, activity, and conduct. For example, work ceases to exist as a path to material enrichment or self-fulfillment. Rather, it is a means by which one honors God and serves other people” (556). Job satisfaction, leadership, and resource usage are items that they analyze as far as the relationship between community and management theory is concerned. For them, job satisfaction “can only happen when one views work as a vocation (literally, ‘calling’)” (557).

Statements to the effect that “people are to be responsible to be stewards of their resources, whether they are intellectual or physical” sound quite biblical to me. In their viewpoint, “customers’ interests should drive the design and delivery of products and services, not merely to increase market share but to more effectively serve them” (558). The article is worth quoting at length, but I have space constraints here. As a final quotation, Daniels, Franz, and Wong offer a practical application of their own model to their managerial vocation:

[We] try to model Christian community on our campus. Although we do not require a particular worldview or faith commitment as a selection criterion for students, we are very explicit about our own worldview orientation. Faculty members, as role models, are selected, in part, in consonance with the faith-mission match and are expected to weave a consideration of ethical issues throughout the curriculum, beyond the typical ethics course.

Our goal here is to communicate to the students that they exist in an interdependent web of people and relationships. To the extent that they can use their talents and abilities to serve others, they will be fulfilling part of their calling (558).

People like Daniels, Franz, and Wong have a lesson or two to teach missiologists—and their critics—about how to use management theory and practice to the glory of God, in both church and mission. We should dialogue with them in order to learn as much as we can in our common struggle to witness to God through our distinct and complementary vocations.


Confusing ends with means is theologically poor and missiologically narrow. Management-dependent approaches are a means to an end, not an end in themselves. No serious missiologist, in his/her sane mind, would advocate such a naïve approach to mission thinking and practice.

5. Reductionist Understanding of Missiology.

Labeling the kind of reflection that has come out of Pasadena as “managerial missiology” is reductionist in terms of an intentionally negative categorization of missiological studies. The so-called “Pasadena group” or “Pasadena think-tank” represents a wide variety of field experiences. The theories or models that have been proposed by both Fuller Seminary’s School of World Mission and the U.S. Center for World Mission have been tested by that most demanding group of Christian witnesses, namely, the multiethnic group of students and practitioners who have taken these ideas to bear upon their field contexts, and have critiqued and
criticized them in papers and dissertations for more than two decades.

It seems to me that that Escobar, Engel and Dyrness, et al, have not really grasped the worldview differences between western and non-western missiologists. Contrasting assumptions, values, and commitments are not immediately perceived, even among scholars (especially if they come from different cultural backgrounds).

Such cultural assumptions as a real and rational world, an analytical approach, a mechanistic worldview, and an emphasis on sight combine to make up a basic worldview that more often than not is typical of western missionaries working in the non-western world. Understandably, then, conflicts soon spring up between implicit assumptions and explicit behavior as far as the transmitters and receptors of the Christian message are concerned. We would do well to examine these worldview issues more attentively before jumping to conclusions about what is explicit or implicit in this or that missiology. I myself have come to appreciate a lot more the contribution of my colleagues in the western world once I began to grasp these very basic worldview differences.

Following a failure to understand the differences between western and non-western worldviews, a kind of monologue criticism soon springs up, and contributes to disrupt the process of mutual understanding between the parties concerned. More often than not, a person who is thinking A is saying B to another person who thinks C and responds D. Small wonder that our conversation is fast becoming a monologue and partnership in mission. We have honorable biblical characters who stand out as models of management, whose lives continue to inspire millions throughout the world by way of their faithfulness to the Lord in the midst of adversity. To dismiss or ignore such models is a grave mistake, both theologically and missiologically.

8. Indirect Criticism of Christian Business People.
Another implication resident in the epithet is a veiled criticism of Christian business people, who might well ask themselves, “What do we have to do with missions since our expertise and resources are seen under a negative light by those whom we propose to partner with for the advancement of the Kingdom?” We run the risk of imped ing the unity that we should model in mission thinking and practice. If anything that smells business is inherently evil—a natural conclusion from the negativism implicit in the epithet—why should we partner together in the work of the Lord, be it evangelization or cross-cultural mission?

In the kind of criticism we are considering here, the biblical basis of stewardship has been bypassed with a simple waving of the wrong flag. The Bible repeatedly instructs believers about the proper way of conducting business—or management, for that matter—while condemning any interference of sinful thought and behavior, which can permeate any kind of human activity. We have honorable biblical characters who stand out as models of management, whose lives continue to inspire millions throughout the world by way of their faithfulness to the Lord in the midst of adversity. To dismiss or ignore such models is a grave mistake, both theologically and missiologically.

For a long time, western theology was attached to the politico-ideological thinking that pervaded the East-West confrontational era, known as “cold war.” The 1960s, especially, were one such period in Latin America. The evangelical church, to a considerable extent, entrenched itself in its own existence and largely refused to dialogue with leftist ideologies, limiting itself to a safe criticism from a distance. The enemy then came from the East, with its Marxist ideology that threatened to shake the foundations so carefully carved out by the conservative Protestant groups in Latin America.

With the fall of the Iron Curtain and the dismantling of the cold war, a new enemy had to be found to justify and re-deploy the energy devoted to this kind of thinking. The “enemy from the North”—i.e., managerial missiology—has appeared as a suitable substitute.

Conclusion
All in all, we must be grateful for the criticism leveled against “managerial missiology.” We have been forced to rethink our assumptions, values, and commitments—in short, our worldviews. I would suggest the following as principles or directives for debate and definition:

1. Evangelization and church growth, as well as cross-cultural mission, must come to terms with management considerations in the light of both biblical theology of mission and management theories.
2. We are responsible before God for the resources (human, material, conceptual, and spiritual) that He has entrusted to us; therefore, conscious and responsible stewardship/management is a must.
3. Since God has entrusted different resources to different agencies and human beings/groups, it follows that we must work in cooperation, not competition or enmity with one another.
4. Theoretical missiology cannot exist apart from or above practical missiology; they are mutually dependent.
5. We are responsible before God to be effective and faithful in our calling, and bear much fruit for His glory, not merely to theologize or missologize about it.
6. There is no such thing as a missiological elite; we run a serious risk by institutionalizing missiology.
7. We must be accountable to one another if we are to be faithful to Scripture and work in unity as witnesses to the nations.
8. Before proposing new approaches/models in mission and church growth, we need to become familiarized with what others have done and are doing through mature dialogue.
9. Negative labeling and hasty dismissals of missiological approaches are detrimental to an informed and relevant missiology.
10. Criticism per se leads nowhere; we must propose consistent alternatives if we are to engage in mature and constructive missiological dialogue and partnership in mission.

I would urge all of us who are concerned with true missiology—one that involves mature dialogue centered around the Word of God and is carried out in light...
As a final suggestion, I would propose that we convene a consultation to discuss the relationship between missiology and management.

of the contextual kaleidoscope in which it is to be expressed—not to hastily dismiss what has been proposed by serious missiologists, albeit with clear theoretical and practical weaknesses. The true test of missiological formulations or models takes place on the mission field context, not in the air-conditioned rooms of academia. In the final analysis, it is the missionary working on his/her assignment as a faithful manager of God’s gifts that will be able to say whether our neatly packaged missiologies or criticisms thereof are worth their salt. This is a far cry from stating that pragmatism rules unchallenged. Our theology of mission (or missiology, if you will) has little value if it cannot be put into practice where it is needed the most—the mission field. As in the pages of Scripture, God blesses the work of those who labor for Him among the nations and who are faithful stewards (or managers) of His calling and giving.

As a final suggestion, I would propose that we convene a consultation to discuss the relationship between missiology and management. It is high time we made a sober analysis of the interplay between the methodologies we have proposed in the light of the biblical principles of stewardship in church and mission. Theologians, missiologists, mission practitioners, mission agencies’ CEOs, and management experts (such as those I quote from in this paper) should be invited to participate in the debate. The ideal place to do that would be the U.S. Center, in my opinion. Since we have been particularly (often indirectly) criticized, we should be at the forefront of the debate.

We all—those with the gift of management included—have a part to play in God’s mission. This is a time for dialogue and embrace, not for exclusion.

Endnotes

1I believe it is important to state my biases up front. First of all, I was born in Brazil, Latin America. Second, I have been a missionary for over twenty years among the Terêna tribe located in the southwestern part of Brazil. My wife is herself a member of that group. Third, I have earned a Ph.D. (anthropology/missiology) degree from Fuller Seminary under the mentorship of Charles H. Kraft. Fourth, I am presently working in the Latin American Mobilization Division at the U. S. Center for World Mission as well as Academic Vice President of the William Carey International University, both of which are based in Pasadena, CA. Needless to say, I have been influenced by these (and other) contexts in many ways, which are reflected in the present discussion.


3See David J. Hesselgrave’s review of “Changing the Mind of Missions: Where Have we Gone Wrong?” Journal of the Evangelical Theological Society 43(3): 567 (September 2000). Among other things, Hesselgrave points out that although Engel and Dyrness “acknowledge a debt to Roland Allen … they give only token attention to Paul’s missionary ministry and the fact that it was that ministry that Allen considered to be the Biblical model for our mission.” Perhaps the strongest criticism is Hesselgrave’s assertion that Engel and Dyrness “claim that evangelical missions of the twentieth century went wrong because they adopted the thinking, values, and methods characteristic of modernity. But,” he says, “baby boomer Christians … are postmodern and they now control the destiny of North American churches and missions.” And again, “Engel and Dyrness embrace the [typical postmodern figure of] the rock’n’roll musician altogether too enthusiastically. It seems to me that their recommended personal revolution goes way beyond needed reform. To the extent that this so, the authors make the same mistake they accuse twentieth-century missions and missionaries of making, except that in the one case, the accommodation was to modernism, while in the other it represents an accommodation to postmodernism.” Ralph D. Winter reasons along the same lines. For him, Engel and Dyrness’ book is too amateurish. “The very title assumes, ‘We have gone wrong.’ That is a slap in the face, right there, because their ‘we’ is not talking about themselves going wrong, but the people in the mission movement: pastors, missionaries, and mission executives. Indeed, almost every paragraph in the book seems designed to undermine the reader’s confidence in the leaders and agencies that make up the current mission movement.” Paradoxically, “the book is partly a book on management as a cure for all ills, and yet it roundly criticizes agencies for making plans and setting goals.” In fact, “The book could almost be considered a thinly disguised commercial for management services to mission agencies.” Those that encourage measurable goals are “fully aware that much more is required than measurements of certain kinds of goals,” though Engel and Dyrness do not seem to perceive that (Mission Frontiers, December 2000, Editorial).

4See the commentary to the Iguassu Affirmation in William Taylor, ed., Global Missiology for the 21st Century: The Iguassu Dialogue (Grand Rapids, MI: Baker, 2000), chapter 40. Rudy Girón, one of the commentators, lucidly exposes the one-sidedness of the Iguassu consultation: “It was unfortunate that almost none of the major missiologists that represent the so called ‘managerial missiology’ were at Iguassu [. . .]. That left us again [referring to the theoretical discussion on spiritual warfare] in Iguassu with only an unbalanced side of the coin. If some of the missiologists who have produced a vast field of data regarding the unreached people groups of the world had been present at Iguassu, they would have enriched the consultation.” Besides, “many of these critics possess limited practical experience of the realities of this world.” In a diplomatic tone, not divested of a point of criticism, Girón says: “missiologists have the tendency to present the Great Commission in such sophisticated theological jargon that the common Christian (who wants to understand how to contribute to the Great Commission) is simply lost. . . . We need to see through reliable statistics to the realities of this world.” Girón states unequivocally: “Those of us who have been involved in what is called ‘managerial missiology’ have found these emphases to be a great blessing as we spread the missionary vision throughout our Latin American continent.”
need to be cautious about the value and relevance of statistical information, Girón is emphatic: “we voice our concern that in applying the epithet ‘managerial missiology’ to all statistical strategizing, we may mislead the global missionary movement and deprive the church of very valuable tools that have blessed many of our churches worldwide.” And, again: “We must be careful not to conclude that those who produce, use, and spread statistical information are seen only as ones who reduce mission to mere numerical elements.”


7Kittel offers a series of biblical texts in support of the profound theological import of the Christian’s stewardship of God-given gifts and resources, both for the inner blessing of the faith community as well as for a witness to the world. In reference to oikodomé, Kittel states: “Whatever takes place in the community should contribute to [its] edifying. Apostolic authority should serve it” (Theological Dictionary of the New Testament, Gerhard Friederich, ed., and Geoffrey W. Bromiley, trans. and ed., Grand Rapids, MI: Eerdmans, 1967: V: 145). His discussion on oikonomos and oikodespotes (two Greek terms for steward) is illuminating. “[Oikonomos] can be used for a kind of ‘housekeeper,’ ‘estate manager,’ or ‘accountant.’” He goes on to state, rather emphatically, using the text of Numbers 12, that “God is a householder, for the whole world is His, v. Ps. 24.1; and Moses is His steward, v. Nu. 12.7; ‘he is trustworthy in all my house’ (cf. Hb. 3.1-6)” (V: 149).

8“A dispensation [oikonomia] is… a mode of dealing, an arrangement or administration of affairs” (Vine’s Expository Dictionary of New Testament Words, 1: 321).


10According to McGregor, there are two basic perspectives on management. A manager may see people as typically resistant to change, preferring to be led rather than lead—which he dubbed X Theory. People are thought to lack any major motivation to work beyond their comfortable zones. Y theory, on the other hand, sees people as quite willing to work and to take responsibility on themselves. They take initiative when necessary and feel responsible for what they do. Instead of using the traditional approach to management whereby the supervisor is more of a controller than a facilitator (X Theory), McGregor proposes that managers work with their subordinates as full-fledged human beings that need more than material goals to enjoy job satisfaction and attempt innovation, thus stretching their own innate abilities and acquired skills (Y theory).

The whole discussion ranges around the issue of motivation. In the first case, the major brunt of responsibility falls on the shoulders of the managers, who have to take a hard approach in order to coerce and control people. (A “soft” kind of management of X people would be to satisfy their demands and thus “abrogate” management to a large extent.) On the other hand, since Y people have potential, management is seen as providing the ideal conditions for their development in a relationship of mutual accountability and responsibility. In other words, theory Y advocates management by self-control and participation toward job and personal/social enrichment. McGregor’s principles were present in management training courses for more than a decade. They influenced the design and implementation of personnel policies and practices. His legacy permeates the postulates of participative management and TQM (total quality management), which are reflected in the practice of staff evaluation even to this day. See Douglas McGregor, The Human Side of Enterprise (McGraw Hill, 1960), and The Professional Manager (McGraw Hill, 1967).

11As discussed, for example, by Paul Hiebert in Anthropological Insights for Missionaries (Grand Rapids, MI: Baker, 1985), 111-137.

What’s wrong with essentialism? Anne Phillips. This paper identifies and discusses four distinct meanings of essentialism. Like most of those who have used the term, I continue to think essentialism a bad thing - but what exactly is wrong with it? Is it a matter of degree, a question of context, or something that must be avoided at all costs? Part of my previous reluctance to employ the term is that it covers a multitude of possible sins, and in what follows, I identify and discuss four distinct meanings. Let us know what’s wrong with this preview of Diaspora Missiology by Enoch Wan. Problem: It’s the wrong book It’s the wrong edition Other. Details (if other): Cancel. It seemed that the author built a "managerial missiology straw man" and attacked it. Yes, there are problems with managerial missiology, but there are also strengths - which were not or rarely acknowledged - yet incorporated into the Diaspora Missiological framework almost as if this was something new - not something borrowed. The author should simply have built a Diaspora Missiology without contrasting it to the worst elements of managerial missions. I found Part 4 - Practice - to be quite helpful. The discussion on strategy and the practical examples from various parts of the USA we