

be like a seed planted in the ground, ready to die, so that there will be life in the Muslim world.

Greear also has a large appendix at the end of his book giving an informative teaching on the whole topic of contextualization. He is comfortable going as far as C-4, where it properly balances faithfulness to the Gospel with redemption of the culture. He sees that the 'insider movement' based on biblical examples is unconvincing and the C-5 approach undermines God's strategy to glorify the name of Jesus by removing the distinction between the Gospel and rival approaches to salvation. The good news needs to stand on the distinctiveness of the Gospel and trust God to show His great power on behalf of the only Name under heaven by which we must be saved.

Reviewed by Grace Wiebe

Grace has been ministering full-time among Diaspora Muslims in a large Canadian city for several years and has plenty of experience with a variety of approaches in sharing the good news of Jesus with her Muslim friends.

LEADING CROSS CULTURALLY:
COVENANT RELATIONSHIPS FOR
EFFECTIVE CHRISTIAN LEADERSHIP

by Sherwood Lingenfelter

Grand Rapids, MI: Baker Academic, 2008

The subtitle of renowned Christian anthropologist Lingenfelter's book on leadership, *Covenant Relationships for Effective Christian Leadership*, is more consistent with the strengths of the book than the main title, *Leading Cross Culturally*. While the author provides a number of cross-cultural insights in his discourse on leadership, it is in his biblical or spiritual insights on leadership that he shines. One might conclude, in comparing this book to Plueddemann's one on intercultural leadership (also reviewed in this issue of *Seedbed*), that Plueddemann's wealth of cross-cultural experience better prepared him to address the topic of leading across cultures than Lingenfelter. One cannot help coming away from both books, but particularly Lingenfelter's, feeling that they may have worked around people from many cultures in North America more than around cultural diversity lived from the inside of another culture.

Lingenfelter is at his best in touching on issues of power in leadership and in fact has written more comprehensively on that subject in another book. I believe

he is spot on in pointing to the three most common temptations of leaders as being: arrogance, seeking to control and exercise power in order to accomplish one's will and achieve desired results, and at times having to make complex decisions when God seems to be silent, not granting clear wisdom.

The definition of cross-cultural leadership Lingenfelter uses is this: 'Leading cross-culturally is inspiring people who come from two or more cultural traditions to participate in building a community of trust and then to follow you and be empowered by you to achieve a compelling vision' (p. 58). Simple truths about leading in a cross-cultural ministry context are profound but easily forgotten. A couple are mentioned here.

1. 'Unless we have a clear understanding of self and our own culture, and how its beliefs and values restrict our acceptance and service of others, we will not readily reach an understanding of others or be able to serve them effectively' (p. 8).
2. 'Leaders must understand that individuals in stressful situations, despite their considerable cross cultural learning and experience, regress to their default culture-habits, values and patterns of interactions acquired in childhood' (p. 26).

As mentioned earlier, I feel the author is at his best in developing a theology of leadership. Hence, I found chapter three, 'Kingdom Values and Rewards' and chapter eight, 'Power-Giving Leadership' to be his best. For instance, his Table 3.2 (page 48) contrasting 'Cultural and Kingdom Values in Partner Relations' is worth repeating-leaving the exposition of that to the reader going through the chapter in detail. Cultural values defend identity (nationality), whereas Kingdom values deny self (member of body); controlling the process of decision making can be a habit of culture whereas releasing control is Kingdom-minded; critiquing others is a natural instinct whereas serving others is biblically counter-cultural; and seeking to predetermine ends is a worldly approach whereas trusting God for uncertain results is Kingdom-minded. In my view, this series of choices goes to the heart of true servant and effective leadership in an intercultural or cross-cultural context. Lingenfelter interacts with Scripture effectively as he makes these contrasts.

Since power distance is such a big issue in explaining different values in comparing cultures, it is imperative that those exercising leadership of a multicultural church planting team or simply leading in a cross-cultural ministry context in relation to nationals understand the power dynamic. It is gratifying to see that Lingenfelter does not shy away from this topic. He is discerning therefore when he contends that 'control is the basis of power. People who seek to control their circumstances, their jobs, their relationships with others, and their effectiveness in their work are all seeking power' (p. 107). He goes on to argue

that especially in intercultural situations in order to be a servant leader who gives away power (by definition), our leadership needs to be relational rather than positional. By creating opportunities for others to lead by delegation and mentoring in community (chapter nine), we will be effective in multicultural contexts (p. 126). We need to become responsible-to rather than responsible-for leaders (chapter ten) to create the sort of synergy where people serving in an intercultural context flourish. Lingenfelter sees responsible-for people as being those who are emotionally tied to their role and results. In contrast, responsible-to demonstrate emotional detachment from their role and results and therefore are able to empower their team members.

Whether one is involved in a multicultural context or not, Lingenfelter's reflections on leadership will be edifying and enlightening to the seasoned and the novice leader.

Reviewed by David Lundy

LEADING ACROSS CULTURES: EFFECTIVE MINISTRY AND MISSION IN THE GLOBAL CHURCH

By James E. Plueddemann

Downers Grove: IVP Academic, 2009, ISBN 978-0-8308-2578-3

Drawing on a wealth of first-hand experience in missions in Nigeria and then as the International Director of SIM, this professor of mission and evangelism at Trinity Evangelical Divinity School adds invaluable to the growing body of literature on globalisation of mission. As future leaders of international mission agencies will be called upon increasingly to demonstrate intercultural relationship skills, this book seeks to show how that can and should be done. So it is both a book on intercultural (as opposed to cross-cultural) competencies and leadership. Gone are the days when such leaders (even increasingly team leaders in cross-cultural ministry) can be mono-cultural or even bi-cultural in the sense of developing understanding and bonding with the receptor culture.

Plueddemann sets the stage for describing how to lead across cultures in chapter one using five scenarios where committing one intercultural faux pas after another hinders or ruins ministry. He then lists five trends in mission that beg for developing intercultural savvy: mission from everywhere to everywhere; the explosion of short-term missions; the proliferation of church-to-church partnerships; changing mission strategies to give more prominence to leadership