

Arto Hämäläinen and Ulf Strohheln, *To the Ends of the Earth: Building a National Missionary Sending Structure* (Baguio City, Philippines: Asia Pacific Theological Seminary Press, 2020). xi + 102 pp. \$11.99 paperback, \$9.99 Kindle.

Pentecostal churches tend to follow the three-self model; that is, they are self-led, self-supporting, and self-replicating. Included in the premise of self-replication is the idea that Pentecostal churches are missional and will develop national missionary sending structures. However, how does an emerging Pentecostal church build a national sending structure? There are no textbooks on the subject—until now. *To the Ends of the Earth: Building a National Missionary Sending Structure* by Hämäläinen and Strohheln is an insightful glimpse at the inner workings of missions sending agencies and offers practical ways to establish them. Arto Hämäläinen earned his Doctor of Ministry degree in Missions and Intercultural Studies at Gordon Conwell Theological Seminary and is currently the chairman of the World Missions Commission of the Pentecostal World Fellowship. In addition, Dr. Hämäläinen serves as a team leader in the Missions Commission of the World Assemblies of God Fellowship and is active in academia as a faculty member at Global University in the United States as well as Continental Theological Seminary in Brussels. He has authored several articles and books on missiological topics.

Dr. Strohheln earned his PhD from the University of Malawi and has authored several missiological books on Africa and Malawi from a Pentecostal perspective. He teaches missiology at *Das Theologische Seminar Beröa* in Germany, Continental Theological Seminary in Belgium, and *Iso Kirja* in Finland.

The authors' credentials alone make them the perfect candidates to write a book such as this. Additionally, the book is highly recommended by eminent scholars and missiologists such as Timothy Tennant (ii), Veli-Matti Kärkkäinen (iii), and Peter Kuzmic (ii). *To the Ends of the Earth* is a practical book written concisely and directly. Perhaps this is reflective of the authors' Northern European culture, but it in no way detracts from the book. On the contrary, it creates an easy to follow manual with each chapter fitting precisely together like a well-made watch.

Written by Pentecostal scholars for Pentecostal churches and organizations, *To the Ends of the Earth* by Hämäläinen and Strohheln helps national churches develop the necessary structures to implement effective missions programs. To this end, Hämäläinen and Strohheln posit there are three core components necessary, "Holy Spirit-

empowered people, a missions strategy, and structure to implement that strategy” (5). The book leads the reader through each of these components, briefly touching on Spirit-empowered people and strategy in chapter one and spending the remaining six chapters on developing a national mission structure. After each chapter, the authors include reflection questions to assist the reader in processing what they have just read while leading them to develop their missiology.

Hämäläinen and Strohbahn take great care to point out that there is no one size fits all mission structure. Rather, the structures that are developed should be culturally relevant, perhaps even tailor-made, to fit the unique cultural values of the country in question. Further, the authors caution missionaries who are assisting national churches in developing a missions program to understand the national culture deeply and to take steps to avoid injecting their cultural values, which may not be apropos, into the new missions structures.

In the first three chapters of the book, the authors cover pertinent topics concerning what is needed to start a missions program, the necessary structure of a missions program, and how to design the required structures. In chapter four, “Missions Structure,” Hämäläinen and Strohbahn discuss the three primary missions structures, the networking, cooperation, and hierarchical models. Additionally, they discuss the strengths and weaknesses of each model and indicate in which cultural contexts they are practiced. By developing this side by side analysis, Hämäläinen and Strohbahn illustrate the points they were developing earlier in the book and provide a clear picture of some of the cultural challenges that are present when developing missions structures. This then enables missions strategists to examine their existing missions structures to strengthen them.

Missions organizations, like all organizations, benefit when the right people occupy the right positions in the group. Hämäläinen and Strohbahn provide a comprehensive overview of essential personnel and their qualifications needed for each position. The authors suggest a Missions Director should have at least some missions experience. However, some readers may balk at the implication that the requisite experience can be gained by a “consistent and intensive interest in world missions” (82). Yet, in an emergent church that has never sent out missionaries, national leaders with missions experience may be challenging to find. Without a doubt, the leadership structure of missions agencies is essential to a well-run organization. To help emerging missions programs, it may have been helpful if the authors included an organizational flow chart to illustrate critical positions and their roles.

As most veteran missionaries understand all too well, communication between missions agencies, sending churches, and the

missionaries are critical as to the understanding of the responsibilities of each entity. In Chapter Six, “Decision Making,” Hämäläinen and Strohbahn wisely recommend that the roles and responsibilities of each of these entities be clearly defined in writing so that no misunderstandings occur. The authors use the Finnish Pentecostal church as an example of an institution that has the sending church, missionary, and missions agency sign such an agreement of responsibility (91). Unfortunately, the authors did not include the details of the Finnish agreement. It would be useful to include a copy of that agreement as an appendix, and perhaps written agreements from other organizations, that could serve as a template for developing national mission structures.

There are a few minor flaws that detract from an otherwise excellent book. Most are editorial. For example, pages fifty-four and fifty-five refer to charts, but there were no charts in either the paperback or Kindle version of the book. There were also a few textual issues, such as “We need to ask include the following questions . . .” (67), and the footnote for “Ralph D. Wmter,Tlie” at the end of chapter three of the kindle version.¹

The purpose of the book is to “reflect on the Great commission and offer tools for building a strong mission structure” (4), and it succeeds at filling the toolbox. *To the Ends of the Earth: Building a National Missionary Sending Structure* is an excellent book. Hämäläinen and Strohbahn and their decades of missiological and academic experience have produced a book that not only will be useful to national churches developing missions structures, but to others as well. Churches will find it useful in evaluating their existing mission structures and their relationships with their missionaries and missions agencies. Undergraduate students in pastoral ministries and intercultural studies will find *To the Ends of the Earth* helpful in developing a global perspective of how National mission movements are established in culturally relevant ways. The layperson in the local church will benefit from a more in-depth understanding of world missions by peeking behind the curtain at the structures that are in place, but often unseen by the average church member. Finally, Hämäläinen and Strohbahn remind everyone that a biblical church is a missional church (11).

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¹It should be noted that the errors referred to in this paragraph have since been corrected by the publisher.