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A Galilean Movement: For Such a Time as This

Joe Handley

I. Introduction

As I reflect on the life and ministry of Dr. Manfred Kohl, I am consumed by a challenge he laid out for several of us at the beginning of 2021. Dr. Kohl believes that we need to equip many more biblically formed, character-based leaders for the Church worldwide. This Festschrift is a fitting place to ponder that challenge, explain why it is imperative today, and provide potential solutions for the problems it presents. This article, in appreciation of Dr. Kohl, attempts to cast the vision and frame the rationale for such a movement.

2. A Call for More Christlike Leaders

“Today we need a global leadership summit for the purpose of finding, training, mentoring, and commissioning a million women and men for the needed ministry every year.” Dr. Manfred Kohl suggested this following a series of gatherings with some of the top leadership development catalysts in our world today.¹

Estimates from the Global Alliance for Church Multiplication (GACX) suggest that millions of new churches are springing up rapidly and are in desperate need of leaders. GACX believes that five million more churches are still needed.²

The Cape Town 2010 Lausanne Congress also highlighted the need for quality Christian leadership. According to the Lausanne Leadership Development Working Team, the current lack of mature leading pastors could prove tragic:

Having Christlike leaders is a necessity. Providing opportunities for leaders to grow is critical to a healthy, vibrant, transformational and multiplying

¹ Kohl, M. “A Global Challenge for Evangelical Christianity.” Unpublished Document (2021, July 7).

² GACX News. (2015, November 3) *Toward a Global Alliance* <https://gacx.io/news/towards-a-global-alliance>.

Church. Unless we find, make available, promote and multiply the very best in leadership development opportunities throughout the globe, the results will be tragic. The staggering weight of poor leadership will hold back the advance of the gospel.³

As South African theologian Stephanes Sigemindus Loots observes, “Church planting is moving at the speed of a bullet train with leadership development following on a bicycle.”⁴

Exacerbating the issue is the need for change, especially given the impact of the coronavirus pandemic. Mark Dyer notes, “About every 500 years the empowered structures of institutionalised Christianity, whatever they may be at the time, become an intolerable carapace that must be shattered in order that renewal and new growth may occur.”⁵ Jerry Pillay further highlights the importance of change for church leadership:

Historical church structures were designed for a cultural context in which change was more predictable and occurred at a slower pace. When things happen suddenly and unexpectedly, as in the case of COVID-19, the church needs organisational structures that are flexible and flat—that is, capable of adjusting to changing needs and circumstances to allow for timely and appropriate responses. This phenomenon has an impact on any institution, sacred or secular. Hierarchical structures are thus increasingly problematic, because decision making has to go through a chain of command and levels of control. People find themselves boxed into structure. Vertical relationships are emphasised at the expense of horizontal engagement. Hierarchies at times paralyse initiative and are ponderous in responding to unanticipated challenges.⁶

If we are going to best equip the body of Christ for future ministry, we need to equip leaders to engage every sector of society. Os Hillman captures this for the marketplace sector:

We’ve spent too much time equipping our workplace people to do our ministries rather than equipping them to do the ministry God has called them to in the first place. ... The workplace is the greatest mission field of our day,

³ Overstreet, Jane. “We Have a Problem!—But There Is Hope!” *Cape Town 2010 Advance Paper*, Leadership Development Working Group, (June 10, 2010), p. 7.

⁴ In January 2021 Dr. Manfred Kohl invited fifteen key theologians and church leaders to explore how to begin such a new global initiative. It was during this meeting that Dr. Loots made his statement.

⁵ Pillay, Jerry. “COVID-19 Shows the Need to Make Church More Flexible,” *Transformation* 37(4): October 6, 2020, p. 266.

⁶ *Ibid*, p. 273.

and yet we do not train our workplace leaders on how to effectively integrate faith into their workplace.⁷

We do not only need more equipped pastors. We need Christian leaders who are equipped for the vast growing Church worldwide, serving in every sphere of society and every sector of the world. If we only equip for traditional church space, we will miss areas of society that are crucial for the Gospel's advance. The church of the future must take forms that traditional equipping structures are not addressing.⁸

3. Christlike Leadership: Integrity, Character and Spiritual Formation

In the Lausanne Working Team Leadership Development survey, leaders list "the most pressing issues facing Christian leaders as personal pride, lack of integrity, spiritual warfare, corruption and lack of infrastructure."⁹ The global survey also indicates that the most frequent causes of failure in Christian leaders to "finish well" as a Christ-centered leader include: a) burnout; b) abuse of power; c) inappropriate use of finances; d) inordinate pride; e) lack of growth in their spiritual life, and f) sexual sin.¹⁰

Dr. Kohl is championing an effort to address these issues of integrity and anti-corruption. He advocates for a deeper reflection through examining ourselves:

We, as followers of Christ, must not simply accept the reality of corruption in the world. We need to be concerned. We are called to be the light of the world (Matt 5:14), and there are many ways in which we can fight corruption. However, there is another side of this issue: the need to examine ourselves. Corruption is simply the reflection of a lack of integrity.¹¹

It is encouraging to see how the Lausanne Movement is strengthening this initiative. David Bennett highlights a modern-day Daniel from Malaysia as a prime example of Christian leadership from within the secular

⁷ Hillman, Os. "What Every Pastor and Church Leader Should Know," *Faith Work*, (Aslan Press, 2004), Kindle Loc. 990–993.

⁸ Moynagh, Michael. "An Introduction to Theology and Practice," *Church for Every Context* (SCM Press, 2012).

⁹ Overstreet, Jane. "We Have a Problem!—But There Is Hope!" p. 2.

¹⁰ *Ibid*, p. 4.

¹¹ Kohl, Manfred. "Do We Care about Corruption?" *Lausanne Global Analysis*, 8/3 (2019), p. 4.

government sphere of society. In doing so, Dr. Bennett champions the vital importance of living with integrity and character for leaders of the Church today.¹²

The Lausanne Working Team paper on Leadership Development digs deeper into the best practices of developing leaders:

When growing in areas of character development, discipleship, worldview and modifying core values, however, experiential learning has a great deal to offer. Factors that make this type of learning most effective include a motivated learner:

- Who wants and needs to change;
- Who gets to try out something new, or apply it in her life;
- Who gets feedback on how she did when she tried;
- Who then has the opportunity to make sense of it through seeing results.

The leader/learner who has the opportunity to participate in this type of experiential learning has, by far, the greatest chance of actually changing her beliefs and behavior. Excellent leadership development must include, but go beyond just acquiring information and include this type of experiential learning.¹³

From the vantage point of the mission I serve, Asian Access, the needs in the Church include the following:

- More Christlike pastors to lead the church with vision, character, and competence.
- Pastors who are better equipped to lead their congregations in countries where Christians are persecuted.
- Pastors who are less likely to end ministry due to burnout or moral failure.
- More pastors with the vision for multiplying churches that will enfold new believers across the most populous continent in the world.

Key to this type of change is nurturing a deep, abiding love relationship with God. This paradigm shift revolutionizes our personal life, family life, and ministry. It is the foundation for becoming a more Christlike leader. Transformation in society, in the city, in the state, in the neighborhood, in the church, always begins with transformation in the lives of individuals—and this usually ignites from the transformation of the leader.

¹² Bennett, David. "Integrity, the Lausanne Movement, and a Malaysian Daniel," *Lausanne Global Analysis 4/1* (2015).

¹³ Overstreet 2010, pp. 4–5.

Leadership development needs to be infused with robust spirituality, a spirituality that builds great character and formed on the bedrock of living in a love relationship with Christ. That is why leaders like Matthews A. Ojo are calling for a deeper spirituality:

There is a disconnection between Christian spirituality and the quest to provide leadership for the continent. Leadership in Africa with the exception of a few has not been exemplary or sacrificial. It has not been the Nehemiah model nor the Jesus model nor the Pauline model, but that which resembles the traditional African tribal chieftaincy structure with all its privileges and power but less of trust and accountability. ... Unless the above disconnections are addressed, it is doubtful if Christianity could impact positively and substantially on the nation and the society in the twenty-first century.¹⁴

David Singh argues for a stronger spirituality following the models of Sadhu Sunder Singh and Narayana Vamana Tilak from India who focused more on the transforming encounter and relationship with Christ than the importance of church expansion: "By moving from an institutional and polemical model of Christianity and Christian mission to one that is based on discipleship and enlightenment while engaging people personally, devotionally and sacrificially, a mission more reflective and formed by the Indian context could be realised." He concludes, "Regardless of what we call it, we have seen that authentic discipleship is crucial to sustain effective mission. Mission spirituality cannot exist without authentic discipleship."¹⁵

The development of Christlike character in a leader is foundational, as Dr. Kohl points out: "To address corruption and integrity, one must begin with the condition of one's own life. Do I strive to practice integrity, to be open to re-formation by God, to become more holy? It is not enough to condemn big bribery scandals or power-seeking individuals. We also have to examine ourselves."¹⁶ This self-examination practice is crucial to our lives as Christlike leaders. Our integrity is what is on display for the world to see (2 Cor 3:2–3). Our Lord has called us to be salt and light; to be that salt and light, we must have a life filled by his Spirit displaying the fruit of integrity.

¹⁴ Ojo, Matthews A. "African Spirituality Socio-Political Experience and Mission." In Ma, Wonsuk and Kenneth R. Ross (eds.). *Mission Spirituality and Authentic Discipleship* (Oxford: Regnum, 2013), pp. 47–61.

¹⁵ Chan, Kim-kwong. "The Back to Jerusalem Movement: Mission Movement of the Christian Community in Mainland China." In Ma, Wonsuk and Kenneth R. Ross (eds.). *Mission Spirituality and Authentic Discipleship* (Oxford: Regnum, 2013), p. 237.

¹⁶ Kohl, Manfred. "Do We Care about Corruption? How Integrity Can Tame the Beast of Bribes and Extortion," *Lausanne Global Analysis*, 8:3 (2019), p. 7.

4. The Struggle for Authentic Change

At a 2015 workshop, Dr. Kohl shared how weak theological education was producing ethically challenged leaders. He highlighted many of the glaring gaps in theological education and called for renewed emphasis on the importance of integrity and character.¹⁷

I was encouraged that week, despite the difficult assessment. Formal and non-formal theological educators had come together, continuing a dialog about how to better synergize and draw from one another's strengths. Formal educators could bring valid research and in-depth study while non-formal groups focused more on character transformation, spiritual formation and leadership dynamics.

That said, change is hard. Studies at Harvard over the past decade have found that very few leadership development efforts prove successful. Robert Kegan and Lisa Lahey point out that even those who desire to make changes—even at crisis stages of life—often do not make the best or right choices.¹⁸ They state, "It requires more than learning new skills; it requires the ability to grow and reach new levels of mental complexity: the development from a 'socialized mind' via a 'self-authoring mind' to a 'self-transforming mind.'"¹⁹ This reminds me of Romans 12:2, "Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will."

The global Church has entered a new era of mission within a world context that has never seen such rapid change. We need radically different paradigms of church and mission leadership. The complexities of the current *sitz im leben* require a dexterity that wasn't needed even a decade ago.

This is one of the most dynamic and complex eras in which to lead. As the *Global Trends 2030—Citizens in an Interconnected and Polycentric World* report states, "The world is undergoing a massive transition, particularly in terms of power, demographics, climate, urbanization and technology. In this context, the opportunities are huge; but so are the uncertainties and challenges to the well-being of citizens."²⁰ The US National Intelligence

¹⁷ Kohl, Manfred. "The Relevance of Theological Education: Reflections on 50 Years" (Workshop Presentation at ICETE 2015, Antalya, Turkey).

¹⁸ Kegan, Robert and Lisa Lahey. *Immunity to Change: How to Overcome it and Unlock the Potential in Yourself and Your Organization* (Cambridge, MA: Harvard Business School Press, 2019).

¹⁹ Ibid, pp. 16–21.

²⁰ *Global Trends 2030—Citizens in an Interconnected and Polycentric World: Report of the European Strategy and Policy Analysis System* (European Union, October 2011), p. 1.

Council concludes that we are living through a transformative period that is “equal to if not greater than the aftermath of the political and economic revolutions of the late eighteenth century.”²¹ We need a dynamic compass with which to orient ourselves in this sea of turbulent change.

There is a crying need for leaders who can discern the times and serve as trail guides on the contours of global change. According to *The Global Trends Survey by the Intelligence Council*:

Leaders and their ideas matter: No history of the past hundred years can be told without delving into the roles and thinking of such leaders as Vladimir Lenin, Josef Stalin, Adolf Hitler or Mao Zedong. The actions of dominating leaders are the hardest element to anticipate. At several junctures in the 20th century, Western experts thought liberal and market ideas had triumphed. As demonstrated by the impacts of Churchill, Roosevelt, and Truman, leadership is key even in societies where institutions are strong and the maneuvering room for wielding personal power is more constrained. ...

Leadership Will Be Key: As we indicated at the beginning of the study, human actions are likely to be the crucial determinant of the outcomes. Historically, as we have pointed out, leaders and their ideas—positive and negative—were among the 99 biggest game-changers during the last century. Individually and collectively over the next 15-20 years, leaders are likely to be crucial to how developments turn out, particularly in terms of ensuring a more positive outcome. As we have emphasized, today’s trends appear to be heading toward a potentially more fragmented and conflicted world over the next 15-20 years, but bad outcomes are not inevitable. International leadership and cooperation will be necessary to solve the global challenges and to understand the complexities surrounding them.²²

Peter Northouse reminds us:

Globalization has created a need for leaders with greater understanding of cultural differences and increased competencies in cross-cultural communication and practice.²³

Although all of us have an ethical responsibility to treat other people as unique human beings, leaders have a special responsibility, because the nature of their leadership puts them in a special position in which they have a greater opportunity to influence others in significant ways.²⁴

²¹ *Global Trends 2030*, p. 2.

²² *Global Trends 2025—“A Transformed World”* (US Government, Nov. 2008), pp. 5, 98–99.

²³ Northouse, Peter. “Leadership: Theory and Practice” (February 2012), Kindle loc. 8149.

²⁴ *Ibid*, Kindle loc. 8320.

The role of leaders in shaping the next phase of ministry, mission and life is vital. It is critical that we move beyond the current norms for leadership and yet retain the values inherent for leadership that endures.

5. Listening to Unheard Voices

Dr. Kohl has called for a Galilean Movement to raise up millions of new leaders with integrity and character who are willing to listen to the margins in our world today. It's imperative that we hear from those serving on the edges of society. For those of us engaged in leadership development, we would be wise to learn from Robert Kegan and Lisa Lahey as they articulate how to overcome the inherent immunity to change.

To help us reframe our mindsets and reset our agendas, the voices where the church is growing the greatest have much to inform us. As Dr. Kohl aptly assessed, our institutions are inadequate when it comes to fully meeting the needs and addressing the core issues the Bible addresses. Critical for learning is a process of inclusion that values those within a variety of networks, listening to them and letting their voices be part of the process. Oxford Leadership emphasizes being conversational in leadership, where collaboration moves beyond the hierarchy and away from directional forms of communication. Leaders become co-creators with their teams, learning together as sojourners. Dialogue becomes how everyone is engaged, and the full diversity of a movement can be heard. This allows all levels of expertise to share empowering every corner of the organization to play their part in the direction they are heading.²⁵

Kelly Malone's research from Japan illustrates this principle. He found that many approaches to leadership training for church planters were unidirectional in nature, highlighting an arrogance about what was proper to pass along and to be learned. Instead, he encouraged trainers to listen to local leaders in their process of developing vision, strategy, and training. As trainers implemented a listening framework, their objectives proved more successful over time. These collaborative approaches to training employed deeper levels of listening to indigenous leaders thus serving as a more inclusive polycentric process overall.²⁶

²⁵ Hurley, Tom. "Collaborative Leadership" (Oxford Leadership, 2016), <https://www.oxfordleadership.com/wp-content/uploads/2017/07/OL-White-Paper-Collaborative-Leadership.pdf>.

²⁶ Malone, Kelly. "Releasing Indigenous Leaders: Empowerment vs. Enlistment," *EMQ* 48(4), 2012, <https://missionexus.org/releasing-indigenous-leaders-empowerment-vs-enlistment/>.

This listening paradigm could prove transformative in changing the way we do leadership training. It is an emergent model for overall leadership, based on a new theoretical model that I proposed called *Polycentric Mission Leadership*.²⁷ I believe that polycentrism provides a stronger leadership model for leading mission movements in an interdependent, globally networked world. In reviewing recent developments in mission history²⁸ and studies in polycentric governance,²⁹ I discovered six important themes that form an emerging theoretical leadership model. Given the complexities we face today, I am convinced that a collaborative, communal approach to leadership that empowers multiple centers of influence and a diverse array of leaders is better suited to addressing the challenges during this era of globalization.

Ronald Heifetz and Marty Linsky provide outstanding insights into leading during times of rapid change and chaotic circumstances. We would be wise to listen to their wisdom when it comes to adaptive leadership to better equip those who are serving Christ's Church today.³⁰ Heifetz and Linsky state, "Hierarchical structures with clearly defined roles are giving way to more horizontal organizations with greater flexibility, room for initiative and corresponding uncertainty. Democratization is spreading throughout organizations as well as countries."³¹ Given the chaotic, rapid-change pace of the world in which we find ourselves today, the need for these flexible models of leadership is essential.

6. A Galilean Movement

Recently, a group of Evangelical leaders gathered to discuss their concern about the lack of theologically trained pastors. At that gathering, Dr. Kohl stated, "The biggest crisis facing the evangelical, global church today is the fact that most pastors, missionaries, and Christian leaders are under-

²⁷ Handley, Joseph W. "Polycentric Mission Leadership," PhD Diss., Fuller Theological Seminary, School of Intercultural Studies (ProQuest; 27745033, 2020).

²⁸ Koschorke, Klaus and Adrian Hermann. "Polycentric Structures in the History of World Christianity / Polyzentrische Strukturen in der Geschichte des Weltchristentums" (Harrassowitz, 2014).

²⁹ Ostrom, Elinor. "Beyond Markets and States: Polycentric Governance of Complex Economic Systems," *American Economic Review*, 100 (3), June 2010, pp. 641–72.

³⁰ Heifetz, Ronald and Marty Linsky. "Leadership on the Line: Staying Alive through the Dangers of Leading" (Harvard Business, 2002).

³¹ *Ibid*, p. 4.

educated or not educated at all.”³² This concern is compounded by the need for further theological reflection on the leadership theories that many Christian leaders espouse. Banks and Ledbetter voiced this concern in reviewing many of the approaches and cast a vision for strengthening leadership development: “Little attention is also given to a theological evaluation of current views of leadership.”³³

How then are we to proceed? It is encouraging to see groups like ICETE pursuing conversations and, hopefully, collaboration between formal and non-formal theological education. We need more, and it needs to expand beyond the traditional fields of pastoral training. It is also encouraging that Dr. Kohl has championed standards across the spectrum through the launching of Re-Forma. Dr. Reuben van Rensburg shared, “There are many programs which attempt to train pastoral leaders, but up until now there has not been a global standard. Re-Forma was established to do that.”³⁴

More is necessary. As Dr Thomas Schirmmacher said, “Globally there are 50,000 new baptized believers each day, and if one takes an average of fifty believers to start a new church, that means we need 1,000 new pastors every day!”³⁵ The excellent work on standards and new approaches to leadership development are significant, but to keep up with the fast-growing church in our world today, the development of significant numbers of new leaders will be paramount.

To better mobilize and equip leaders for this fast-growing movement, a gathering to galvanize the interest and propel the leadership development networks and organizations should prove helpful, *if those from the margins take center stage and their voices are heard*. Thus, Dr. Kohl’s call for a new global congress has merit. Movement theory, a framework for launching and sustaining social movements, affirms this potential. Zald and Asher suggest, “The coalition pools resources and coordinates plans, while

³² Schirmmacher, T. “Ten Elder Statesmen of Evangelical Theological Education Establish Re-Forma to Encourage Untrained Pastors,” [thomasschirmmacher.net https://www.thomasschirmmacher.net/blog/ten-elder-statesmen-of-evangelical-theological-education-establish-re-forma-to-encourage-untrained-pastors/](https://www.thomasschirmmacher.net/blog/ten-elder-statesmen-of-evangelical-theological-education-establish-re-forma-to-encourage-untrained-pastors/) (July 4, 2019).

³³ Banks, Robert and Bernice Ledbetter. *Reviewing Leadership: A Christian Evaluation of Current Approaches* (Grand Rapids: Baker, 2004), p. 11.

³⁴ Van Rensburg, Reuben. Personal correspondence, August 20, 2021.

³⁵ In his plenary at the Lausanne Consultation on Theological Education, June 2014, Thomas Schirmmacher presented the view of WEA and its Theological Commission that about 50,000 people (that do not come from a Christian background and do not have any basic Bible knowledge) are baptized each day in evangelical churches worldwide. See <https://www.thomasschirmmacher.net/category/theology/>.

keeping distinct organizational identities."³⁶ Blumer magnifies the importance of something that can galvanize a movement:

Social movements can be viewed as collective enterprises seeking to establish a new order of life. They have their inception in a condition of unrest, and derive their motive power on one hand from dissatisfaction with the current form of life, and on the other hand, from wishes and hopes of a new system of living. The career of a social movement depicts the emergence of a new order of life.³⁷

If we are going to attempt to meet the demand of the fast-growing Christian movements worldwide, this type of collective endeavor will prove helpful. Jehu Hanciles noted that "[Movements] do not have a commander and chief. There is no one person who can claim to speak for the movement as a whole, any more than there is one group that represents the movement. Movements are actually 'polycentric' or 'polycephalous' with multiple leaders."³⁸ The idea that leadership in flourishing movements is shared or collaborative will prove pivotal to pulling these forces together.

Listening will prove essential. According to Jopling and Crandall,

Perhaps the most critical thing for leaders to do is listen well to their followers, for it is they who will carry the burden of bringing the network to life and realizing its intent. Structuring meaningful dialogue and framing questions that elicit felt concerns and make explicit the perspectives of the followers are essential to successful network leadership.³⁹

Kärin Primuth highlights how a gathering like the one Dr. Kohl suggests can prove beneficial. "Networks offer a context to build trust across cultures and to genuinely listen and learn from our partners in the Majority World. They provide a platform for dialogue with our brothers and sisters in the Global South to mutually define what the North American Church can contribute to today's mission movement."⁴⁰

³⁶ Zald, M. N., and R. Ash. "Social Movement Organizations: Growth, Decay and Change," *Social Forces* 44 (3), 1966, pp. 327–341.

³⁷ Blumer, H. *Symbolic Interactionism: Perspective and Method* (Upper Saddle River, NJ: Prentice Hall, 1969), p. 99.

³⁸ Hanciles, Jehu J. *Beyond Christendom: Globalization, African Migration, and the Transformation of the West* (Maryknoll, NY: Orbis, 2009), pp. 40–47.

³⁹ Jopling, Michael and David Crandall. "Leadership in Networks: Patterns and Practices" (NCSL 2006), p. 5.

⁴⁰ Primuth, Kärin. "Mission Networks: Connecting the Global Church," *EMQ* 51 (2), 2015, p. 215.

A global platform, like the Galilean Movement Dr. Kohl is advocating, has great potential. In an unpublished working draft, he proposed the following seven questions as part of a needs assessment to discern how we can move forward:

- What is presently being done in training pastors/leaders in formal and in informal theological training ... country by country?
- What is a church ... a house church ... a fellowship group ... a believer's gathering ... an internet fellowship ... a student worshiping team ... and so on?
- What are the approximate numbers of additional pastors and kingdom leaders that are actually needed?
- What is the best term/description/title for women and men leading the flock? We must not be influenced by our Western terminology and traditional thinking. How do we address emerging kingdom movements outside of the traditional church?
- What are the best ways forward of bringing together the countless organizations presently working in the field of leadership development without anyone claiming to be the right or the only one?
- What is the best way of starting new initiatives according to the established needs? How best can we multiply our present leadership development efforts?
- How can we mobilize the entire "evangelical family" to be engaged in a new wave of leadership development as envisioned in the Galilean Movement?⁴¹

Pulling together an event to galvanize a new movement of leadership development for the global Church is worthy of our attention and engagement. If we can listen well to those seeing the need most readily before them, there is great potential.

7. Conclusion

Similar to how Mordecai encouraged Esther ("who knows but that you have come to your royal position for such a time as this?"), this might be one of those moments in history in which the global Church can rise to the occasion and help foster a movement to equip leaders for the vast growing church worldwide. Our rallying call for the Galilean Movement comes from Jesus' concern to send forth workers into the harvest:

⁴¹ Kohl, Manfred. Correspondence on July 8, 2021.

Jesus went through all the towns and villages, teaching in their synagogues, proclaiming the good news of the kingdom and healing every disease and sickness. When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, "The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field." (Matt 9:35-38)

The call from Dr. Kohl for a global congress to raise up more Christlike leaders is fitting. The harvest is abundant today and the need for workers immense. I pray that we can seek the Lord's face in this venture and follow his lead to mobilize and empower many new leaders for the fields that are ripe! As Phill Butler reminds us:

Spiritual breakthroughs are not a game of guns and money. No human effort, expenditure of resources, or brilliant strategy will alone produce lasting spiritual change. Our partnerships must be informed and empowered by God's Holy Spirit in order to be effective. The challenges of relationships, cultural and theological differences, technical and strategic issues, and sustainability can only be dealt with in a process rooted in prayer.⁴²

A movement like the Galilean Movement to prayerfully seek a breakthrough in developing Christlike leaders for the fast-growing global Church is critical to serve the vast harvests that lie before our world today. Dr. Kohl's challenge to research the needs, marshal the forces who currently serve, and catalyze endeavors to multiply our efforts to equip leaders for the future is important. The time is ripe and the potential is strong for us to give collective attention to this urgent need.

If we pay heed to the challenges ahead and we have the wisdom to listen to those who remain on the margins, together we can marshal the collective energies of the Christian leader development world and galvanize our forces to raise up a new generation of Christlike leaders who are well-trained, are biblically formed, and exhibit the fruit of the Spirit for the growing Church around the world.

A global congress like the one Dr. Kohl envisions has potential to be the lightning rod rallying us toward this end. The Galilean Movement could result in a world better served by solid, capable, biblical women and men. I am grateful for Manfred and his dream: a million new Christlike leaders per year for the global Church. May this dream come to fruition!

⁴² Butler, Phill. *Well Connected: Releasing Power, Restoring Hope through Kingdom Partnerships* (Waynesboro: Authentic, 2006), p. 101.

About the Author

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