

'I am excited about Kirk Franklin's book *Towards Global Missional Leadership*. My journey in serving God over the past forty years has been an amazing learning experience, as I have walked alongside so many men and women from numerous countries and cultures, dedicated and committed to Jesus Christ. Meeting and spending time with Franklin has been a great joy, and I have observed him as he focused on the issues he speaks to in this book. It is an essential tool for the current and future mission leader.'

— **Decio de Carvalho**, Executive Director, COMIBAM Internacional

'A must read book for all involved in leading missions, whether global or local. Today's increasingly complex world brings challenges at a pace faster than we anticipate. Rather than counter this with new ideas about what to do, Franklin's book forces me to a standstill—to reflect not only on *where* mission movements and endeavors have come from, but importantly, *why*. Before looking to the future, I must first reflect on my own relationship with the Triune God—a poignant reminder that it is God's mission, and only He can provide the answers! Read this book for refreshing insight into seeing and doing missions through the eyes and mind of God.'

— **Lena Lim**, Partner & Director, Browzwear Global

'To be a leader today is a challenge, as the global context is constantly changing. Many books are being produced to help us understand changing realities; only a handful are helping us understand how to lead in the middle of changing times. This is the first book I have read that challenged me to dig deeper into the *missio Dei* in order to understand leadership as a participant in God's mission. Kirk Franklin's book presents a unique perspective that can help the church, global mission movements, and especially leaders, to gain a renewed appreciation of the missional DNA that God has shared with us.'

— **David D. Ruiz M.**, Executive Director, The Mission Commission,
World Evangelical Alliance

TOWARDS GLOBAL MISSIONAL LEADERSHIP

*A Journey Through Leadership
Paradigm Shift in the Mission of God*

KIRK J FRANKLIN

with Dave and Deborah Crough

FOREWORD

by Paul Bendor-Samuel

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CHAPTER 7

Third Way Thinking in the *Missio Dei*

I was born and raised in Papua New Guinea (PNG), but my parents came from the US. Because of this, I proudly identify myself as a ‘Third Culture Kid’, or TCK. My parents were missionary Bible translators amongst the Kewa speaking people of PNG. When I was three months old they took me into the village of Muli, where I grew up speaking Kewa as my first language. When my parents spoke to me in English, I replied in Kewa. Manoa, the chief, once said to us, ‘When you first came, your skin was white, ours was black and we were different on the inside. Now your skin is still white and our skin is still black, but we are the same on the inside, because you speak our language.’

Every four years or so, my parents took me back to the US to visit friends, supporters and relatives. My father studied in Australia, so we lived there twice. We also lived for a time in New Zealand. Therefore, as a boy, I was regularly going back and forth between different countries and cultures. But throughout my life I held to and identified with my PNG roots. Part of my identity is still Papua New Guinean, and I am reminded of this every time I return there. During a recent visit, a PNG leader stated without hesitation that I was ‘one of their sons’.

Being a TCK gives me a great sense of responsibility to use the perspectives I gained in my upbringing to address areas that hold us back in God’s mission. For example, God created all people in his image (Genesis 1:26), and yet we are all very different from each other, speaking different languages, having differing cultures, and living with various world views. How do we transcend these factors to find ways of working together that honour the Lord and fulfil his vision for us to ‘be one’ (John 17:21)?

This is where the point of view of a TCK can be helpful. TCK’s learn how to navigate between many different cultures while often feeling at home in each one.

TCKs can provide insights into third-way thinking, finding innovative methods of creating third spaces between very different groups of people, settings, environments and so forth. Developing third spaces enables us to live out values of the kingdom of God as members of Christ's body. Each part of the body is needed, and our role has been to ensure that the body is healthy, growing, and effective.

As leaders in God's mission we have an important role to play in discerning when and how to create new third spaces. In this regard, I borrow from the insights of Andrew Walls who observes a tradition of the New Zealand Maoris who 'speak of the future as being behind us. We cannot see it. The past is what is in front of us. We can see that stretched out before us, the most recent plainly, the more distant shading away to the horizon.'¹ In other words, we can't predict what third spaces may need to be created in God's mission. However, what we can do is to follow Walls' advice and 'look at the past in front of us and see what it suggests of the way that we have come and perhaps read in outline, as on a sketch map, the place to which we have been brought now'.² This implies a willingness to adapt and incorporate new, third ways of thinking, as the Holy Spirit leads us.

Are There New Ways for Navigating and Working in God's Mission?

The answer to the above question sets up a key issue explored in this chapter—that of using a binary choice. Often my own almost unconscious default is to apply binary logic, presuming that the answer is either 'yes' or 'no', or perhaps yes or no, with caveats. And while making choices—anything from which soap product to use, to planning mission agency strategy—often involves a 'this or that' style of determination, there are different perspectives to employ.

A challenge for mission agencies and the church is to address the suggestion that organizational leadership structures are 'at least 50 years old [and] stuck in the Industrial Era'.³ This affects mission relationships, partnerships, and how discussions and decisions are made. Increasingly

needed are third ways of thinking that provide alternatives to relying on a binary logic process for such discussion and decision-making.

But before exploring third way thinking, let's examine some background to the binary process.

The Law of Non Contradiction

Plato postulated 'three laws of thought' which are fundamental factors for arguments for reasoning: (1) The Law of Identity: Two 'entities' represented as x and y are the same if they both have 'the same properties'; (2) The Law of Non Contradiction: 'Either x or not x is true' without any other option; and (3) The Law of the Excluded Middle: 'An entity x has or does not have a property P . Conversely, a property P is either possessed by an entity x or it is not possessed by x '.⁴

The Law of Non Contradiction means that things that are opposite of each other cannot both be true at the same time. Therefore, some form of distinction needs to be made between the two. For example, for a question such as: What is the capital of Thailand—Bangkok or Chiang Mai—the answer cannot be both. It cannot be contradictory. It is one or the other (Bangkok, not Chiang Mai).

While there are non-contradictory approaches used in Western logic, a case can be made that some in the East approach logic in a more circular or non-binary way. Some researchers, for example, suggest that East Asians do not necessarily hold a commitment to 'avoiding the appearance of contradictions'.⁵ Stated another way, some cultures may treat contradictions differently than the Western method of employing Plato's laws.⁶

Binary contrasts and choices

There is a correlation between the Law of Non Contradiction and binary logic. The word binary means, 'consisting of or involving two'.⁷ In computer programming, binary means using only the digits 0 (off) and 1 (on). Binary can apply to decision-making when it involves deciding between two alternatives. For example, a binary choice can mean choosing the

colour blue instead of red. Binary choice is used to evaluate reasoning skills, such that questions can be based on true/false; yes/no; correct/incorrect.

There are many binary contrasts in the Bible, several of which are listed in the following table. They are not presented as choices per se, but each contrasts the other:

Heaven	Hell
Light	Dark(ness)
Faith	Unbelief
Blessing	Curses
Life	Death
Truth	Lies

Examples of Binary Contrasts in the Bible

Biblical examples of binary choices

Jesus asked his disciples, ‘Who do people say that the Son of Man is?’ (Matthew 16:13-16 NET). The disciples responded with a number of possibilities: John the Baptist, Elijah, Jeremiah or one of the prophets. Then Jesus asked, ‘But who do you say that I am?’ Simon Peter answered, ‘You are the Christ, the Son of the living God.’ In that answer, Simon Peter made a binary choice—he chose Christ over the options given.

In James 4:6, God makes a binary choice. He chooses to give his grace to the humble instead of favoring the proud (he opposes them).

There is also a binary choice that God gives to all people: by choosing life, blessings, light, salvation and Jesus we have gone through a binary selection and made a particular choice. The alternative choice is to embrace sin, which according to God results in death, eternal separation, darkness and curses.

Further examples of binary choices

There are many different kinds of binary choices we make or create when we approach the Bible, the church, society and even in specific aspects of mission e.g. Bible translation. Here are some examples:

Binary choices we create from the Bible:

<i>Which is more important?</i>	
Old Testament	New Testament
<i>Who was Jesus happiest with?</i>	
Mary (worship)	Martha (task)

Binary choices we create in the church:

<i>Which is more important?</i>	
Elders	Deacons
Reformed	Charismatic
Proclamation of the gospel	Demonstration of the gospel

Binary choices in society:

<i>Which is better?</i>	
Western	Majority world
Urban	Rural
Male	Female

Binary choices in Bible translation movements:

<i>Which is more important?</i>	
Bible translation	Language development
Theory	Practice
Task	Impact
Starts	Finishes
Print	Oral

Examples of Binary Choices

A definition of mission: binary or non-binary?

No, it's not a trick question. But it can act as a reminder of how stealthily this notion of either/or instead of both/and can find a home in the mindset of church and organizational leadership. Fortunately, the field of missiology can provide a wealth of understanding to address this issue. Missiology looks at the world from the perspective of commitment to the Christian faith. Its purpose is not the maintenance of the missionary initiative. Instead, it scrutinises the missionary enterprise's aims, attitudes, message and methods.

With that in mind, further work on establishing a non-binary understanding of mission is necessary, in order to diffuse the long-standing tension between an emphasis on evangelism or social responsibility.

For example, Van Engen offers an interim explanation, in which he attempts to accommodate various perspectives:

Mission is the people of God intentionally crossing barriers from church to non-church, faith to non-faith, to proclaim by word and deed the coming of the kingdom of God in Jesus Christ; this task is achieved by means of the church's participation in God's mission of reconciling people to God, to themselves, to each other, and to the world, and gathering them into the church through repentance and faith in Jesus Christ by the work of the Holy Spirit with a view to the transformation of the world as a sign of the kingdom in Jesus Christ.⁸

By using the lens of missiology, leadership can learn and discern what can be most helpful in considering missional practice. Complexities associated with local, regional and global contexts mean that trends and themes affecting practice may not fit neatly into binary choices.

Third Way Thinking

The concepts of a third place, culture, table or space are not new. However, what may be missing is the integration and application of these concepts to better understand new formats of working together in God's mission.

Third places

Sociologists and city planners often employ the concept of a third place. This is a social surrounding separate from where one lives (first place) and where one works (second place). Examples of third places are cafes, clubs or parks. Ray Oldenburg argues that third places are important for society, and establish feelings of a sense of place. A third place offers sanctuary other than what is found in the workplace or home, where people can frequently visit and connect with friends, neighbours, colleagues and strangers.⁹

The qualities that make up a third place include: they are neutral places where people can easily come and go; they are inclusive and do not require formal membership; they are low in profile; they are open outside normal office hours; they have a 'playful mood'; they provide 'psychological comfort and support'; and they give space for conversations.¹⁰

Third places function as a sort of entry port for newcomers who meet those who have come before them. The idea is that in these third places, people no longer feel alone. This social mixing is needed because the first and second places make their own claims on their participants. Oldenburg summarizes the third place as 'neutral ground' that is intended to provide a level of 'social equality'.¹¹

The advancement of online technology—demonstrated by increasing movement towards the Internet—means virtual third places are also important, and new ones are continually being developed. For example, multiplayer online games may be providing social connections that are functionally very similar to physical third places.¹² Proponents of this third space argue that our increasingly polarized world needs a place that brings people together across differing ideologies and political preferences.

Third culture and TCKs

A third culture is the notion of a 'hybrid culture' because the person ably builds relationships with 'all of the cultures' without necessarily having

Neither One Way Nor the Other

by Bryan Harmelink

In post-colonial studies, the concept of third space is an integral part of the writings of Homi Bhabha. He observes that, ‘... passage through a Third Space’ results in a hybrid, which is ‘neither the one thing nor the other’.*

As I reflect on this concept of third space, I find it’s important to recognize that it doesn’t negate the reality of either/or choices or yes/no questions that are part of everyday life. Sometimes, however, it may appear that all we have is an either/or choice. But appearances can be deceiving. For example, we often don’t recognize how complex a simple disagreement can be. There may not be *just* two sides—there may be another way to resolve an issue. This is where the concept of third space may be helpful. Sometimes the best way forward, to paraphrase Bhabha’s words, is *neither one way nor the other*, but rather a negotiated third way.

As an example of a third way, let’s

ownership of any of them.¹³ There can be aspects from each culture that are ‘assimilated’ into the person’s experience, but the real ‘sense of belonging’ takes place in the person’s relationships with others who share ‘similar backgrounds’.¹⁴ This results in a sense of ‘rootlessness and rootedness in several cultures’.¹⁵

Third Culture Kid (TCK) is a term given to those who typically belong to neither their home culture (first culture or passport country) nor their host culture (second culture), but an in-between culture. Usually it means the person has spent a substantial part of ‘his or her developmental years outside the parents’ culture’.¹⁶

The origin of the term ‘Third Culture Kid’ is attributed to Ruth Hill Useem and John Useem, social scientists who, in the 1950s, studied Americans (first culture) living in India (second culture) as diplomats, missionaries, aid workers, educators and so forth. They also encountered expatriates of other nationalities who had their own subcultures characterized by interlocking ‘peculiarities, slightly different origins, distinctive styles and stratification systems’. In

other words, these expatriate communities had created their own way of living—their own ‘culture between cultures’ (third culture) that was different from their host Indian context, even though they shared the same environment. Ruth Useem called the children raised in this context ‘Third Culture Kids’.¹⁷

TCKs share these two primary realities that shape who they are: they are raised in diverse ‘cultural worlds’ as they go back and forth between their ‘passport and host cultures’; and mobility is their norm, because they either are moving or those around them are moving.¹⁸ Living within the concept of their third culture gives them a means for identity, and empowers them to function in a meaningful way.

Third tables

As I highlighted in the opening text of Chapter 6, the WGA has been experimenting with the concept of third tables. This involves creating a space that is neither the first table of the Western world, nor the second table of the global South and East, but instead, it is a

consider a critical point in the history of the Church and its mission. There were two deeply entrenched sides in the disagreement that led to the gathering that has been referred to as the Jerusalem Council in Acts 15 (NLT). One side stated clearly that ‘The Gentile converts must be circumcised and required to follow the law of Moses’ (15:5), and the other side declared that God ‘accepts Gentiles by giving them the Holy Spirit’ (15:8). Both sides had strong cases for their position. The Pharisees’ representatives from Judea based their position on the Law of Moses (15:1), but Paul and Barnabas argued their position from ‘the miraculous signs and wonders God had done through them among the Gentiles’ (15:12). In defence of Paul and Barnabas, James referred to Peter’s experience and quoted the prophets to argue that the Scriptures predicted exactly what Paul and Barnabas were claiming. For the Jews on both sides of this dispute, the Law of Moses was not something to be taken lightly, but the signs and wonders God was doing among the Gentiles were impossible to ignore! How could an impasse of this magnitude be resolved?

This is where the letter written by

the apostles and elders in Jerusalem comes in. Here's an excerpt of what they wrote to the Gentile believers in Antioch, Syria, and Cilicia:

For it seemed good to the Holy Spirit and to us to lay no greater burden on you than these few requirements: You must abstain from eating food offered to idols, from consuming blood or the meat of strangled animals, and from sexual immorality. (15:28-29).

What happened to the insistence on circumcision and following the Law of Moses? While these three requirements are consistent with or found within the law (for example, Leviticus 17:10-14 on the matter of consuming blood or the meat of strangled animals), they are certainly not equivalent to being circumcised and obeying the Law. We could also ask: what happened to Paul and Barnabas' position that God accepts Gentiles by giving them the Holy Spirit? If this is the case, why should Gentile believers be given any requirements from the Law?

At this point, I recall Bhabha's description of the third space as 'neither the one thing nor the other' and consider how this describes what the letter from the apostles and elders in Acts 15 does. There was both respect for the Law and recognition of the gift of the Spirit, but neither side simply won. What emerged was a negotiated third way, a way forward that was *neither* the Pharisees' way *nor* that of Paul and Barnabas.

But—you might protest—that's different! The Holy Spirit guided them to that 'inspired' solution. True, we're not the apostles and elders of Paul's day, but the same Spirit is guiding the Church today. When we're faced with complex issues, it may appear there are only two sides, but may the Spirit give us discernment and guide us to look beyond the usual binary choices and find a third way forward.

*Homi Bhabha, *The Location of Culture* (New York: Routledge, 1994), 49.

neutral and shared space between the two which serves as a safe place to discuss and develop values that enable the global missional community to work more closely together as trusted friends.

The initial WGA-sponsored third table event, held in 2015, was called: *Leaders Journeying Together—Third Table Forum*. Todd Poulter, a facilitator for the event and WGA's consultant for leadership development, states that the original idea of the third table came from Peter

Tarantal of OM International. Twenty-seven participants from 16 nations attended, roughly split between those from the West and those from the global South and East.

Without fully describing the multi-day process, the purpose of the activity for creating a third table was to help the participants recognize and appreciate the gifts each had, despite different backgrounds, in areas such as leadership, decision-making, relationships, time orientation, use of money, use of power and authority, etc., and to bring them to the third table (the one to which everyone could contribute).

One example of the gift exchange was when the second table offered the first table the gift of 'Community—friendly and approachable', explaining it as: 'We value collective input or consultation, and community welfare is valued more than exclusive right(s)'. The African maxim of 'I am because we are' was also included. The first table readily received this gift, to the surprise and delight of the second table. By accepting the gift, the first table acknowledged that it needed help to live and be community within the global context.

The first table then offered the second table the gift of 'Dealing with conflict with love and respect in a timely manner (i.e. not avoiding or ignoring it, and leaving room for multiple ways of dealing with it)'. The second table graciously accepted the gift.

As the gift exchange came to a close, some at the event stated that this was the first time in memory that there had been a leap forward in cross-cultural learning and understanding, despite this being a relatively simple but unique process. It was the first time that most had participated in such a dialogue about what are often sensitive or overlooked inter-cultural values.

In summary, the third table gift exchange process provided a safe place to discuss and develop values that enable global missional communities to work more closely together. New space and community experiences were created that blended together Western and global South and East values and perspectives. The third table process gave all of the participants a way of practicing a genuine interest in hearing from and valuing each other, as well as sharing the gifts each had to offer.

Rather than being divided by differences, the process gave participants a means of complementing and appreciating each other.

Third spaces

There are many examples of how sociologists and theologians have used the concept of third spaces as a metaphor for analyzing complexities facing a globalized world.

Third space mindset: Adam Fraser notes how the stress of modern living is requiring a readjustment to work-life balance. So much so that the objective is how to manage the ‘transition between’ the spaces/roles people must fulfil.¹⁹ For example, the ‘First Space is the role/environment/task we are in right now. The Second Space is the role/environment/task we are about to move into. The Third Space is the transitional gap in between the First and Second spaces’.²⁰ The third space is where greater balance and happiness may be found. In other words, the third space is not so much a physical place but a mental process—a mindset to get in the right frame of mind as one makes the transition between the two spaces.

Third space social construct: Homi Bhabha offers another type of third space. The first space is occupied by modern society and its resulting values, such as the Enlightenment contribution of unrelenting progress and individualism. Migrants who come from traditional and often closed or fundamentalist religions and societies occupy the second space. Society struggles to integrate the two into one homogenous unit, because both sides must give up something significant. What is needed is the middle or third space that respects the two, and through the political process, negotiates what this new or hybrid space should look like and how it should function. An example of this playing out in real time can be seen in various nations, especially in Europe, grappling with large influxes of refugees from war-torn regions in the Middle East.²¹

Third space friendship: As referenced in chapter 4, Price states a third space is needed between the West’s new colonialism with its domination of resources and its cultural hegemony (or power), and those in the global South and East who live without the power and influence of financial resources.²² A third space helps to frame a missiological understanding

of friendship, which deepens the value of partnering in mission. True cross-cultural friendship requires a long-term commitment between individuals and places and includes the need to understand, respect, learn from, and live amongst another culture or religion.

Third space church: Christopher Baker states that third spaces enable ‘the emergence of hybrid forms’ through a process of ‘interrogation’. In other words, we are searching for the right questions to ask each other and this in turn creates some third spaces, which are places ‘for new possibilities’ that ‘unstick’ our minds.²³ This process is designed to discover ‘new patterns of Christian praxis and theology’.²⁴ It helps to negotiate a third space between ‘post-colonial’ tendencies of the Western church as it negotiates its purpose in the midst of ‘postmodern urban space and civil society’.²⁵ Rather than relying on past ‘top-down methodologies’ inherent in the Christendom church, there is currently the need to ‘engage with a multiplicity of influences that now compete with each other on equal terms’.²⁶ What third space brings into the equation is ‘an acceptance of diversity... and a willingness to embrace the concept of hybridity’.²⁷ This helps the church overcome its fear of ‘the Other’, or the outsider, who is an outcome of polarization from disparate socio-economic factors associated with global capitalism.²⁸ What may emerge is a third space church with the promise of ‘a commitment to partnership and reconciliation’.²⁹ This third space is needed between our postmodern secular culture and our culture’s perceptions of the church as an exclusive club removed from the relevance of modern society.

Third spaces and systems theory

Coertze raises a relevant point on thinking about third spaces from the perspective of systems theory:

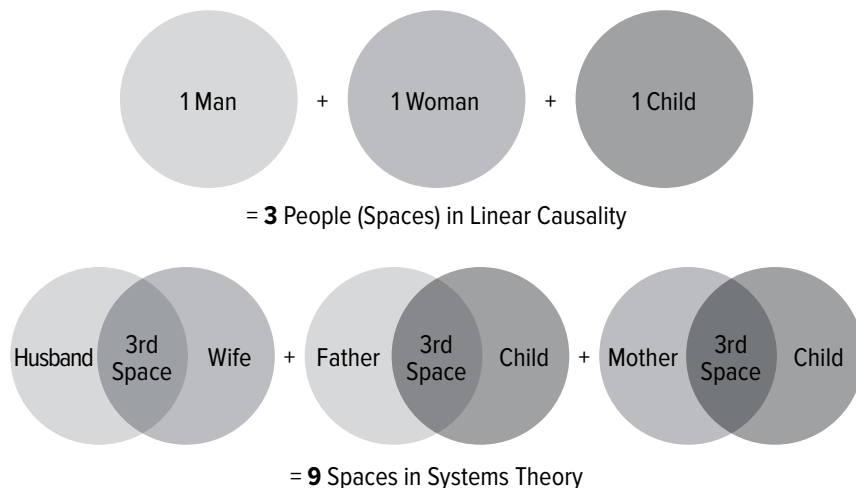
D. S. Becvar and R. J. Becvar provide a basic explanation for the meaning of systems theory. ‘In the world of systems theory... the notion of linear causality is not meaningful. Instead we find an emphasis on reciprocity... and shared responsibility.’ So in the context of a relationship in which each person influences the other

equally, as we look at this relationship from the outside, and seek to understand issues or events within the relationship, we would not ask *why something happened*, but rather *what is going on* in this relationship.³⁰

Another way in which we can differentiate between a linear causality way of functioning and functioning in a systems theory context is in our method of counting within a family, as an example. In linear causality, a single person, or 'space', if you will, is counted as one. That person marries, and now they are two. They have a child, and now they are three.

In systems theory, a single person is one. However, that person marries, and now they are three. They have a child and now they are nine. How does this way of counting actually work in systems theory? When the man and woman marry, they add a 'third space', as they develop an identity together. It is in this third space that they learn to function as a married couple. Likewise, when a child is born, the child/father relationship creates another third space and the child/mother relationship creates yet another third space, which leads to a total of nine spaces within this family unit.³¹

Third Spaces in a Family



Christ as the perfect third space

Is Jesus Christ the ultimate example of third space? Paul writes in Romans 5:8 (NET), 'God demonstrates his own love for us, in that while we were still sinners, Christ died for us.' When Christ became the bridge between God and humanity, as God's son sent to die and reconcile and reunite us to God, did he become—and does he continue to be—the perfect third space?

The writer of Hebrews refers to Jesus Christ as 'the mediator of a new covenant, so that those who are called may receive the eternal inheritance he has promised, since he died to set them free from the violations committed under the first covenant' (Hebrews 9:15 NET). The Apostle Paul refers in this way to Jesus' mediator role: 'For there is one God and one intermediary between God and humanity, Christ Jesus, himself human' (1 Timothy 2:5 NET). This speaks to the go-between role that Jesus plays. In the third space metaphor, Jesus is the mediator between God (the first space) and humanity (the second space). Jesus occupies this third space.

We see in Jesus' relationship with the Samaritans a different approach than that of the prevailing culture. Again, using the third space metaphor, Jesus acts in the third space in his encounter with a Samaritan woman (John 4). Jesus' conversation with her demonstrated how the gospel overcomes all barriers. Jesus becomes the example of entering into a new space when he overlooked four Jewish traditions: (1) speaking to a woman (men were not to even look at a married woman in public let alone talk to them); (2) relating to a promiscuous person (rabbis and holy men fled from such people); (3) being with a Samaritan (Jews were forbidden to speak with Samaritans); and (4) accepting a drink from an 'unclean' person (due to her menstruation, anything a woman touched was considered to be unclean, and handing Jesus a container of water would make Jesus unclean by accepting it).

Jesus' acceptance of the woman from Samaria resulted in her pursuing her spiritual thirst. Jesus' treatment of her was typical of how he viewed all people—he elevated them to authentic personhood, and showed that they were worthy of respect and God's love. She is the only

person in the Gospels who receives the honour of hearing the Messiah identify himself in the first person, 'I who speak to you am he' (John 4:26 RSV). This encounter between Jesus and the woman of Samaria gives us a good example of someone (Jesus) operating in a third space.

The rule of thirds

In my background as a photographer, I learned about the rule of thirds, which applies to the process of composing photographs. Picture an image divided into nine equal parts using two vertical lines and two horizontal lines. Positioning a subject at intersection points of those lines provides more interest than simply centering the subject. When viewing photographs, most people's eyes go to one of the intersection points rather than to the centre of the image. Thus, using the rule of thirds works with this natural way of viewing, rather than against it.

Making the comparison to third spaces, those intersection points within a well-composed photograph form a pleasing space within a space—a third space, if you will, where the photographer and the subject, while separate, find a 'meeting space' within the photographic frame. This shared third space allows for enhanced understanding about both the photographer and the subject, and one can learn and appreciate more about each because of this placement.

After 15 years in global ministry, I find myself seeking natural intersection points that allow for enhanced understanding and new appreciation for others as we serve in God's mission together.

The challenge for global missional leadership is to find the third spaces, to create the third table, and discern unexpected discoveries and solutions that we could not see clearly before.



Questions for Consideration and Discussion

1. In your small group, discuss some examples of binary choices you make in relation to your ministry—or binary choices made by leadership within the context of your church or mission agency.
2. Discuss some ideas of third spaces that could be helpful in your ministry as you serve in partnership with others, or within the framework of your church or organization.
3. Jesus is described in the chapter as the ultimate example of third space. Within the context of your small group or team, describe what that means to you.