



FOREWORD BY DARRELL L. GUDER

Alan Hirsch
Tim Catchim

With Contributions by MIKE BREEN

the permanent revolution

Apostolic
Imagination
and Practice
for the 21st
Century
Church

A Leadership  Network[®] Publication



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ALAN HIRSCH AND TIM CATCHIM

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We thank you, our wonderful Lord Jesus. We humbly offer these words to you; we trust that you might sanctify them, cleanse them of sinful motivations, and witness the truth and/or falsity of what is being said, so that you might ultimately use them in the extension of your purposes in our lives and through your people.

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To Jesus, Paul, Peter, St. Patrick, John Wesley, and the myriad apostles who have gone before us and trailblazed the ground on which all of us stand. We humbly and gratefully stand on your shoulders.

To Mike Breen, Neil Cole, Martin Robinson, Mike Frost, Felicity and Tony Dale, Tim Keller, Steve Addison, Dick Scoggins, Bob Roberts Jr., Dave Ferguson, Reggie McNeal, Chris Wienand, Milton Oliver, Rob Wegner, Caesar Kalinowski, Hugh Halter, Jeff Vanderstelt, and the many other contemporary practitioners who ably demonstrate what apostolic ministry is all about. What an honor it has been to be a part of your worlds.

To the seminal apostolic thinkers who have kept alive the tradition of apostolicity, especially Darrell Guder, and the late Leslie Newbigin and David Bosch.

Brave souls all.

This one is for you!

—Alan

To my wife, Tiffany, who was a constant source of encouragement during the process of carving out time to press forward through the challenges of writing. To my dear friend David Noles who provided spiritual counsel, and to Jason Gayton who provided key reflections at various stages of writing. To the 3DM crew who have been a beacon of light in the landscape of discipleship and mission. And to our local Christian community, Ikon, which provided the context, support, and patience for the implementation and refinement of this material.

—Tim

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LEADERSHIP NETWORK'S mission is to accelerate the impact of OneHundredX leaders. These high-capacity leaders are like the hundred-fold crop that comes from seed planted in good soil as Jesus described in Matthew 13:8.

Leadership Network . . .

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- creates “aha!” environments for collaborative discovery.
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- strives to model Jesus through all we do.

Believing that meaningful conversations and strategic connections can change the world, we seek to help leaders navigate the future by exploring new ideas and finding application for each unique context. Through collaborative meetings and processes, leaders map future possibilities and challenge one another to action that accelerates fruitfulness and effectiveness. Leadership Network shares the learnings and inspiration with others through our books, concept papers, research reports, e-newsletters, podcasts, videos, and online experiences. This in turn generates a ripple effect of new conversations and further influence.

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come back, peter; come back, paul

THE RELATION BETWEEN NUANCE AND IMPACT

After a time of decay comes the turning point. The powerful light that has been banished returns. There is movement, but it is not brought about by force. . . . The movement is natural, arising spontaneously. The old is discarded and the new is introduced. Both measures accord with the time; therefore no harm results.

I Ching

My mission is to introduce Christianity into Christendom.

Søren Kierkegaard

In the coming world, God will not ask me: “Why were you not Moses?” Instead he will ask me: “Why were you not Zusya?”

Rabbi Zusya

Two little blackbirds sitting on a wall,

One named Peter, one named Paul.

Fly away Peter, fly away Paul,

Come back Peter, come back Paul!

Nursery rhyme

IT IS FASCINATING TO PONDER HOW THE VARIABLES OF AN INDIVIDUAL’S history and personality play themselves out in the worlds he or she inhabits. For instance, consider how Winston Churchill’s story—his upbringing, his education, his experience as a war correspondent—came together to make him the person who led Britain through its darkest hour in World War II. The little things that come together to make us who we are also determine to a large degree the kind of impact we will make on

those around us, for good or for ill (Hitler also had a history). Personal history and individual nuance in terms of personality and vocation certainly shape the impact we have.

In this and the balance of the chapters in Part Two, we will be analyzing the nuances of apostolic ministry, reserving the bulk of our reflections on apostolic leadership for Part Three and moving on to issues of organization in Part Four. Given the complexities of human nature and the unique particularities related to our individual callings, we should not be surprised that there are nuances within the broader category of the apostolic.

Using scripture, we can construct significant biographical portraits of the two major apostles, Paul and Peter, that offer insight into the range of possible nuances for expressing apostolic ministry. We are indebted to Dick Scoggins for first calling attention to the functional difference between these two models of apostleship.¹ Scoggins, who now works at the U.S. Center for World Missions, spent many years as a missionary among Muslim peoples in North Africa and seriously engaged in pioneering church planting and contextual evangelism. When he left Africa for Europe, he began engaging with already existing groups of God's people. This meant a move from a radically resistant missionary context to a profoundly churched (or perhaps dechurched) one. With that transition, he sensed a significant shift in his apostolic function and approach. He went back to scripture in search of possible insights and found it in Galatians 2:8–10, which proposes two distinct types of apostles that if taken as paradigmatic and archetypal, would have important implications for how apostolic types might conceive of themselves and pursue their callings.

In this passage in Galatians, Paul states that the apostolic council had recognized his and Barnabas's calling as apostles to the Gentiles while at the same time acknowledging that Peter's calling (along with that of James and John) was to Israel and the Jews of the diaspora. Scoggins notes, "So we see that there is an apostolic ministry to the unreached (the Pauline), but there is also an apostolic ministry to the existing people of God (the Petrine). For me the clincher was that Jesus is . . . the forerunner of both (Hebrews 3:1), but the bulk of His apostleship was to Israel." Scoggins concludes that while most forms of apostleship are modeled on the Pauline, much of the New Testament writing is actually seeking to achieve Petrine outcomes.

This is an intriguing distinction because it allows us to broaden our view from a one-dimensional, predominantly Pauline conception of apostle as pioneer-founder to include that of the apostle as organizational

architect. This is particularly important when we consider that a good portion of the work that is needed in Western contexts is corrective and relates to internal, more distinctly reformational issues that are likely to be more the jurisdiction of the Petrine apostle. Although the Pauline apostle is likely to extend Christianity and start new movements on new frontiers of the church, the Petrine apostle is likely to be the one to remissionize the church as we now experience it.

Pauline and Petrine Apostolic Ministries

Ministry is never a one-dimensional affair. It is always nuanced by an individual's distinctive calling, personality, APEST profile, culture, context, and relationship to the other influencers in his or her orbit. The distinction between Pauline and Petrine adds one more variable into that mix, and it might well prove to be one well worthy of deeper reflection.

This distinction should be seen primarily as a differentiation within the broader function of apostolic ministry. Although there will be differences, there are also great overlaps in function between the two. Much like being right-handed or left-handed, the function of a hand remains the same, but almost everyone has greater dexterity and capacity in one or the other. Both the Pauline and Petrine forms of apostolic ministry share in the core functions of apostolic ministry as custodian, guardian, networker, and translocal activity. But the dissimilarities make all the difference. We illustrate the overlapping yet distinct features of Pauline and Petrine apostolic ministry in Figure 6.1.

In modern equivalents of apostolic ministry in Western contexts, the Pauline is called to extend and establish Christianity onto new ground in the West, while the Petrine is called to help reframe the nature of Western Christianity itself. The one form is thus primarily pioneering and cross-cultural and the other innovative and intracultural.

The Pauline Model: Cross-Cultural Pioneer Founder

The Pauline model represents those who are called to pioneer and explore unreached peoples (the Gentiles). The apostle is the one who is the most translocal, and its function requires a more itinerant lifestyle. Paul, for instance, never seems to stay very long in a single place and feels compelled by a spiritual urge to move on to something new and adventurous (Romans 15:20–22). Following this model, Pauline apostles are natural

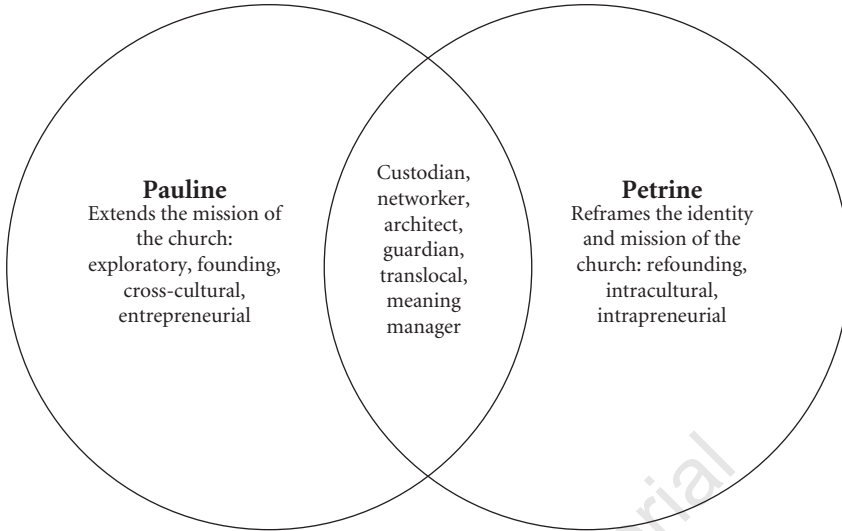


Figure 6.1 Two Biblical Types of Apostolic Ministry

entrepreneurs, constantly scanning their context for new opportunities. They likely thrive in wide-open frontiers and have both a vision and a passion to reach the nations with the message of Jesus. And they will likely resist the tighter, more bureaucratic constraints that are imposed by more institutional contexts and centralized organizations.

It undoubtedly takes high levels of sustained commitment to engage in apostolic ministry on any frontier. It must be deeply rooted in the intrinsic forces contained within the gospel itself; in the redemptive purposes of the *missio Dei*, its outward drive to the nations; in the salvific message of Cross and Resurrection; and, perhaps most important, in sustaining union with Christ. It is not surprising that some of our most profound theology (mystical, philosophical, and forensic) comes from Paul.² And although he produced the unique works that were to become a vital part of our canon, all apostolically inclined people should be bonded to the message they carry.

Patrick's missions to the Irish well demonstrates this aspect. It was also subsequently embodied in the missions of Columbanus and Aidan to what is now known as mainland Britain. The Celts, and what became the Celtic movement, had many classic Pauline apostles and reached far beyond Ireland's shores.

The Petrine Model: The Intracultural Visionary Architect

Petrine apostles tend to have a somewhat more internal ecclesiocentric focus, are less missionary in the truly cross-cultural sense of the Word, and are called primarily to serve the already existing people of God. So while they might go into new geographical territories, their initial destination is not to unreached groups of that area (the markets and the philosopher's forums) but to existing churches in a select region. We clearly see this pattern in Peter's ministry throughout the book of Acts.

Furthermore, we seldom see Peter directly engaging marketplaces, philosophical discussion forums, and the like as Paul seems to do (Acts 2 is the exception; but even there he is speaking to Israel).³ Rather, in Acts 9:32–42, while traveling the country, a sure application of the translocal implications of his ministry, Peter visits the two predominantly Jewish cities of Joppa and Lydda, where he spends the majority of his time.⁴ As a result of his impact on them, many people were converted to Christ (verse 42). His primary work was in and through the ecclesia itself. He does much the same thing in Antioch with Paul (Galatians 2:11–14) and, to a lesser extent, with the converted God-fearer Cornelius (Acts 10).⁵

This more inwardly focused dynamic of Petrine apostleship comes to the fore at the end of John's gospel, where Peter's calling is renewed by Jesus's threefold challenge to feed his sheep. It seems that although Peter retains his apostolic vocation as a sent one, his ministry takes a decidedly more pastoral aspect. His letters clearly bear this out.

Petrine spirituality is rooted in a call to missional discipleship, one that does not forget obligations to the Lord and to the world. In his letters and speeches, Peter recalls God's mighty works in human history, his redemptive purposes in and through every believer, and the vital agency of the church as exile in diaspora, and he reminds his hearers of the indicatives and imperatives implied in the gospel and in Christ's work for the benefit of humanity. He is vocationally wired to see the entire body of Christ mobilized to fulfill its missional vocation. As custodian of the church's genetic codes, the key Petrine tools are the internal scripts, core ideas, and other elements of organizational culture that serve to fund ongoing sustainability and mission. By applying these tools to how the church conceives itself, Petrine apostles remove barriers to authentic ecclesia, in effect mobilizing the church to fulfill its mission and calling in the world.

It seems the Petrine types exhibit a greater tolerance for more traditional contexts and flourish in reframing and reinterpreting an existing institution and its organization. In this sense, they are more akin to what

D. Myerson calls the “tempered radical”—someone who works toward positive change, often taking radical action that falls just short of getting the person fired. Tempered radicals are quiet leaders who act as catalysts for new ideas, alternative perspectives, and organizational learning and change; they balance organizational conformity with revolution.⁶ In this way, they work consistently toward sustaining the permanent revolution that is the church.

Whereas Pauline apostles tend to cross cultures to pioneer new missional communities, Petrine apostles tend to mobilize existing communities to become and remain missional.⁷ Therefore, if Pauline apostles are classic entrepreneurs, Petrine apostles can be described as intrapreneurs—those within organizations who take direct responsibility for turning an idea into a viable outcome through assertive risk-taking and innovation.⁸ For example, Alan is more Petrine in his expression, whereas Tim leans more toward the Pauline type. Mike Breen is a good mixture of both, with strong Petrine leanings in his current phase of ministry. And although the three of us have significant crossover in aptitude and sensibilities, each of us is more comfortable in his primary type. Tim is most comfortable on some frontier; Alan works primarily within and through the church as a remissionizer; Mike does both.

One might even go as far to speculate that the difference between the types might have a lot to do with personality and character traits; for instance, for those familiar with the Myers-Briggs Personality Profile, Alan is an INTP and Mike is an ENTJ, while Tim is an ENTP. J’s are often more at home in organizational contexts, and I’s are less drawn to engage with outsiders, making Alan’s profile more accommodating to the Petrine type of apostleship. Tim, an extravert and perceiver, is more prone to engage outsiders and has a greater degree of tolerance for a lack of order and structure, a staple feature in the initial phases of entrepreneurial ventures. So these distinctions could be seen as a classic differentiation between an intrapreneur (idea shaper and mobilizer) and entrepreneur (pioneer) model.

Currently Reggie McNeal (Leadership Network), Tim Keller (Redeemer Presbyterian), Felicity Dale (House-2-House), and Alan Roxburgh are high-profile examples of people functioning within a predominantly Petrine model of apostleship in the West. Neil Cole (Church Multiplication Associates), Dave Ferguson (New Thing Network), Ralph Moore (Hope Chapel), and perhaps Erwin McManus of Mosaic are examples of the more Pauline variety in the same context. (Table 6.1 summarizes Petrine and Pauline apostolic ministry types.)

Table 6.1 Petrine and Pauline Apostolic Ministry Characteristics

| | Pauline | Petrine |
|--|---------------------------------|--|
| People skill set | Culturally savvy | Politically savvy |
| Primary metaphor | Pioneer | Mobilizer |
| Specialization | Founding | Refounding |
| Task | Mission | Remissionalize, revitalize |
| People orientation | Outsiders | Insiders |
| Response to status quo | High dissonance | Medium to low dissonance |
| Missional focus | To the nations | To the people of God among the nations |
| Leadership type | Entrepreneurial | Intrapreneurial |
| Assignment duration | Shorter term | Medium to long term |
| Level of risk involved | High risk | Moderate to low risk |
| How they are viewed by the institution | As a dissenter (a change agent) | As an agitator (a change manager) |

Pioneers, Miners, Networkers, and Mobilizers

We think it is possible to cultivate a more thorough categorization of apostolic types based on these two archetypes to bring about a deeper appreciation of what this might mean for the church in our time. In order to do this, we extend the insights garnered from the previous material into more suggestive categories. The material in this section constructs a limited morphology of apostolic ministry based on the Pauline-Petrine distinctions.⁹

To gain further insight into the Pauline-Petrine distinction, we have developed a way of categorizing some of the distinctive orientations by cross-referencing the distinction with that of outwardly pioneering mission (what we call explorer) and that of an innovative organizational development (the catalyst).¹⁰ We suggest the following matrix of metaphors: pioneers, miners, networkers, and mobilizers (Figure 6.2). First, we give some definition to the left axis of explorer and catalyst and then unpack each of the types within the matrix.

Explorers

A common and easily identifiable vocational descriptor associated with both types of apostolic gifting is that of the explorer because in many

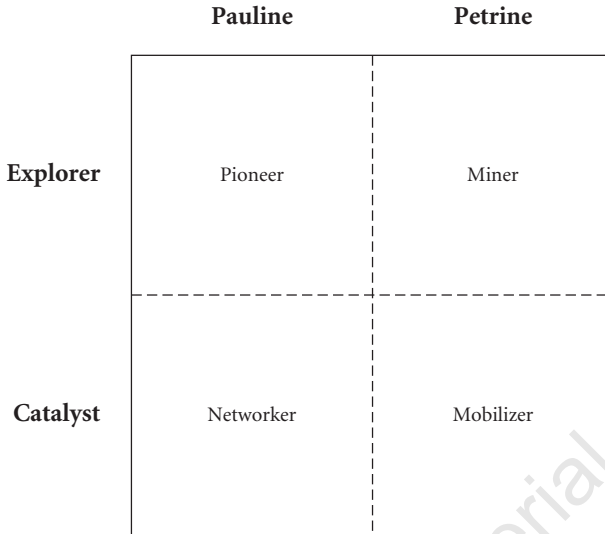


Figure 6.2 Pauline-Petrine Matrix

ways, that is precisely what apostles are: trailblazers, scouts, and founders. The word *explorer* captures the expansive seeding function identified in Chapter Five. It evokes ideas of surveying the land, assessing possibilities, open-ended journeying, and odysseys of discovery. Yet this explorative feature will manifest itself differently within Pauline and Petrine apostles.

THE PAULINE EXPLORER: THE PIONEER. A Pauline type of explorer takes an active role in advancing the gospel into new territories. These explorers' capacity for risk, along with a deeply internalized passion for the lost, combine with their distinct vocational imperative (their sentness) to drive them to plant the gospel among previously unreached people groups. Pauline explorers are therefore the quintessential missionaries; as boundary crossers, they embody the most radical and undomesticated form of pioneering missional leadership in our scriptures and our history. Hudson Taylor, pioneer of the Inland China Mission, and Roland Allen of the Church Missionary Society are good examples from the nineteenth and early twentieth centuries.

Following the hard-driving (some might even say reckless) example of Paul, these explorers will risk their life in order to fulfill their compelling sense of sentness to the nations (1 Corinthians 9:16; 2 Corinthians 11).

Where others might withdraw, and in fact often do (Mark and Barnabas are examples), Pauline explorers seem to be able to thrive on the edge and find their most satisfying environment in the wide-open frontiers of untouched territories. As might be expected, these hard-edged explorers tend to have the strongest critiques of institutionalism, especially where and when it obstructs missional extension. Constantly scanning the horizon, they are not likely to be satisfied with a status quo of any sort. Balking at organizational constraints, they will likely push the boundaries, and for the same reason, they will spark innovation along the way in their search for alternatives.

We devote a fair amount of the material in Part Three on apostolic leadership to articulating the innovation and entrepreneurship side of this form of apostolic ministry, but for now, we simply note that risk, adventure, entrepreneurialism, and renewal all come together in the pioneer.

THE PETRINE EXPLORER: THE MINER. Petrine explorers are more concerned with the home base. They are less boundary-crossing missionary-pioneers and tend to be missional mobilizers or engineers. That is, they tend to focus their energies around issues intrinsic to the faith community. Playing a role much more akin to internal meaning maker, they focus on issues relating to rootedness in the faith, intrinsic motivation, and the identification of unused sources of human capital and identifying and removing internal barriers to the mission of Jesus's people.

This is still a form of exploration, but instead of the wide-ranging, culture-crossing ministry of the Pauline explorer, the miner explores and unearths the deep structures that either impede or assist an organization in developing responsiveness and agility for mission.¹¹ The label of miner conjures up images of going down into the depths, of excavation, and the drawing out theological, systemic, and ecclesial treasures that are buried deep within the people of God and their context.

Peter's very naming and commissioning by Jesus in Matthew 16:13–20 hints at the miner's excavatory, (re)founding, and (un)locking aspect of his apostolic vocation. After Peter confesses Jesus as Messiah and Lord, Jesus says to him:

Blessed are you, Simon son of Jonah, for this was not revealed to you by man, but by my Father in heaven. And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it. I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.

And although Peter clearly had a unique role in the founding of the church, there does seem to be something implicit in the type of apostolic ministry itself that works on this level.¹² Petrine apostleship seems to have a supervisory role in relation to the keys, or foundational codes, of the church. That binding and loosing might have to do with the primal thought world of the church. In other words, it is a further application of custodianship.¹³

EXPLORERS AND MOVEMENT MOMENTUM. In many ways, the apostolic exploring of both Pauline pioneers and Petrine miners is about maintaining and sustaining movement. More specifically, it involves cultivating a movemental ethos (a high-energy, decentralized network where all adherents, or most of them, are active agents) and developing an increasing momentum. This combination of movement and momentum is what Dave Ferguson and I (Alan) call “movementum” in our book *On the Verge: A Journey into the Apostolic Future of the Church*.¹⁴

This issue of gaining and maintaining movementum is a no small task. Edgar Schein, the eminent organizational theorist, is right to note it is difficult because most communities quickly develop an organizational culture with an internal resistance to change before the mature mobilization process begins.¹⁵

Movements are started by exemplary spiritual events and people; they tend to be somewhat spontaneous in nature as an idea takes root to capture the heart and mind. But maintaining this kind of outward energy is another matter entirely and requires distinctive, and deliberate, skills: the capacity to appreciate what motivates or demotivates people and to debunk the inevitable rationalizations arising from fear and laziness that undermine human agency. And along with an almost instinctive awareness of the dynamics of institutionalization, a mobilizer needs to be able to develop the often naive idealism of early movements into sustainable visionary realism that maintains outward impetus over the long haul.

We will look into the dynamics of both apostolic leadership and organization in Parts Three and Four, but for now, it is worth noting that according to Schein, three levels of organizational culture have to be deciphered before getting to the basic assumptions, stories, metaphors, and paradigms that constitute the primal thought world that gives rise to an organization’s culture. Almost identical to the shift process proposed in *On the Verge*, Schein suggests these three levels:¹⁶

- *The tangible.* The first level is the tangible—the things most easily observed by an outsider when looking at an organization, that is,

the way it organizes itself, its language, its style, and other elements that can be heard, seen, or felt. This first level can give clues about the culture of an organization, but it cannot answer the question, “Why?” To understand why an organizational culture is the way it is requires going deeper.

- *The theory.* This is what the organization officially claims about its values, mission, goals, and beliefs. This level of culture does help shape the organization, but it has more to do with what people say about the organization than about what people actually do.
- *The thought world.* The primal source of an organization’s culture comes from the third level associated with the “brain” of the organization—the source of consciousness and its thinking. At this level, the basic assumptions operating behind the scenes that powerfully shape the way an organization sees itself, other people, God, and their place in the world can be discerned. These basic assumptions are captured in the controlling stories, metaphors, and paradigms that the organization lives and interprets its world by. The thought world is the ideological fountain out of which organizational culture flows.

Those who are looking to mobilize an existing community for mission may be tempted to look at the tangible and theoretical aspects of a community’s culture and think that the barriers to mobilization for mission are to be found in those more visible areas. Current ministry programs, language, and organizational structure can offer clues as to why a church is being missional or not, but they are only visible indicators of the hidden theological and ideological foundations of that community. Changing vision and mission statements, programs, and staff titles engage only the theoretical level of culture. Truly mobilizing a community for mission requires engaging that community’s deepest paradigms—its ideological scripts and foundations.

Petrine miners go deep down into the organizational culture to unearth the controlling scripts, myths, paradigms, language, and dominant metaphors that make up their collective thought world—its basic assumptions that powerfully shape the way an organization sees itself, other people, God, and their place in the world. This is often a difficult process because it inevitably involves bringing the hidden assumptions or ignored problems in a community to the surface so that they can be dealt with. In current parlance, it means naming the elephants in the room.

But apostolic custodianship is not just about protective guardianship (see Chapter Five). All apostolic ministry also involves maintaining the

outward-looking missional function. True to their calling, miners not only excavate the organizational culture; they also identify the dormant and unused potential within the ecclesia. Sometimes this potential is being suppressed by organizational systems and needs to be unlocked and drawn out. But there is also the possibility that the people of God have overlooked their own nature, resources, and giftedness or have forgotten how to activate them.

This role of remembering who we really are is writ large throughout the Bible. It lies at the root of various liturgies and is a vital part of the apostolic function. Perhaps this is part of what is meant by the “keys of the Kingdom.” The very title of *The Forgotten Ways* implies that it is part of apostolic function to help the church remember the sheer potential inherent in the apostolic movement. Furthermore, I (Alan) argue that apostolic movements themselves are always infused with what I called apostolic genius, which is largely dormant in most churches but latent within all authentic expressions of God’s people; it needs to be reactivated. We do not need to import these ideas or methods from outside the church; they are already there, and we need to live into them.¹⁷

This task of reawakening or remembering who we really are lies at the heart of apostolic custodianship, and perhaps it is especially the focus of the Petrine explorer, the miner.¹⁸ Handling resources deeply embedded in the Israel story and tradition and reinterpreting them in the light of Jesus and the new covenant (for example, Acts 2), Petrine explorers work to fund the apostolic vision and mission of the church from within the codes themselves. Miners are able to investigate the roots of Christian community, discover innate resources and skills, and bring them out into the open.

Catalysts

In the world of chemistry, a catalyst is defined as a substance, usually used in small amounts, that initiates, modifies, or accelerates the rate of reaction without being consumed in the process. This is a useful metaphor to describe some aspects of apostolic ministry. Clearly both Pauline and Petrine types act as initiators—people who fuel passion and accelerate certain processes.

THE PAULINE CATALYST: THE NETWORKER. In a way, catalytic ministry is also about momentum, only this time the emphasis falls on the movemental side of the equation rather than the momentum side. If Petrine catalysts mobilize existing communities for mission, Pauline catalysts accelerate movement by establishing the pathways by which the

gospel travels from person to person, from group to group, and from one culture to another. This is why we have opted to call the Pauline catalyst the *networker*.

Pauline networkers make the connections and subsequently move on to broaden the network; they do not seem to stay long in a single place. Their influence and leadership are therefore very much translocal. Their home, as well as the locus of their ministry, is the movement at large (not the local church)—the church as a translocal social force—and they thrive at this level of ecclesia. They are classic cross-pollinators and are indispensable weavers of the organizational fabric of movement—the network. Without them, any translocal movement is unsustainable, but also unlikely. The networker is essential to movement generation and health.

The networking function is also vital in maintaining the social fabric of a people movement. By connecting people, developing hubs (Troas), nodes (Ephesus), and hot spots (Galatia, Jerusalem, Rome), and then by relating them to one another, the networker creates a web of relationships (see Chapter Five).

Much has been written about the science of networking recently. In fact, entire new categories of science (appropriately called “the new sciences”) are building on it; chaos theory, emergence, and innovation come to mind. And contrary to what it seems at first, networking is more than just connecting people and the flow of information. It is actually the source or, more accurately, it is the means by which most human innovation takes place.¹⁹ Networking creates the pathway for ideas to generate and flow. Malcolm Gladwell famously highlighted this aspect of networking in his seminal book, *The Tipping Point*. He notes that movement happens (tips) when mavens (information junkies) connect with salesmen and networkers, allowing ideas to move through social networks.²⁰

We are not suggesting that Paul knew that he was deliberately modeling the creative dimensions of the science of chaos theory when he traversed the Roman Empire as he did; doubtless he was just doing what he felt was part of his apostolic calling. Nonetheless, as he crisscrossed the empire, planting the gospel, establishing communities, knitting them together, developing and sending leaders, and resourcing and catalyzing the movement, he was cross-fertilizing the Israel story with that of the various Gentile nations. The result was the creative generation of new forms of ecclesia unbound from the distinctly Jewish template and culture and allowing them to follow the indigenizing cultural logic of the incarnation.

In order to advance the gospel onto new ground, Paul’s cross-cultural interpretation revealed ever deeper understandings of the person and

work of Jesus. By rubbing the Jewish religious concepts up against those in Greco-Roman culture, he formed an understanding of gospel that was truly universal in scope. In network theory, this is referred to as crossing weak links and joining previously disparate ideas.²¹ Paul was demonstrating best practices in innovation dynamics without even being conscious of it. But in profound ways, the networking itself was doing the work for him. If he had not been involved in apostolic networking, it is doubtful whether Paul would have been able to articulate his key doctrines the way he did; justification by faith is a case in point. It could not have been done in Jerusalem alone. It was through the extension of the gospel into new cultural contexts (the Gentiles) that Paul was forced to work out the fuller meaning of the death of Christ in relation to the Gentiles. It appears that not only is mission the mother of good theology, as German theologian Martin Kahler noted, but mission, along with the networking of the apostolic catalyst, is the mother of adaptive ecclesiology.²²

THE PETRINE CATALYST: THE MOBILIZER. Although they retain an entrepreneurial orientation, the Petrine catalysts, true to their gifts, will not likely pursue specific opportunities far beyond the established organization. Instead, they are likely to develop an approach designed to address the community's inherent capacities for mission. To generate an urgent reaction in God's people, mobilizers have to generate motivation internally by connecting believers to the church's core theological truths. That is why their contribution to the organization can be described as catalytic. As Steve Reicher, Alex Haslam, and Nick Hopkins point out, "The transformative potential of leaders lies in their ability to define shared social identities. It is through redefining identity that they are able to shape the perceptions, values and goals of group members. The agency of leaders consists in their ability to mobilize people to transform society on the basis of these perceptions and goals."²³ That is, the fundamental task of a leader is to define reality.

If Petrine explorers mine the community to reveal both its dysfunctions and its potentials, Petrine catalysts accelerate the process of mobilization for mission by helping a community become inherently more creative and entrepreneurial. Effectively they are optimizers; they help mainly established communities become more focused on purpose and geared toward their missional calling. The mobilizers are helpful in remissionalizing established organizations and operationalizing movements. In other words, the Petrine catalyst cultivates an internally generated pressure for movement and after achieving that works to maintain motivation and momentum.

As custodians of the gospel, all apostolic people work with the elemental theological forces contained within our primary scripts: they can legitimately fund mission and ministry only by making the necessary connections with the gospel itself. Understandably the Petrine catalyst as apostolic type is likely to develop momentum by emphasizing these ways:

- *The outward (centrifugal), profoundly movemental impulses of the missio Dei.* Mobilizers call the church to remember that God is a redeemer and that the church is the uniquely called people who exist to extend that mission (Acts 2:39; 1 Peter 2:5, 9). Apostolic movements align with the sentness of the church as a redemptive movement into the world.
- *The deepening, contextualizing drives of incarnational mission that follows in the way of the Incarnation of Jesus.* Apostolic movements are inspired by the Incarnation of God in Jesus Christ and therefore always engage, redeem, and create culture. Mobilizers help the church to engage mission in incarnational ways.
- *Remembrance of the universal significance of the person and work of Jesus.* Mobilizers help people remember that the church is the principal recipient and carrier of Jesus's message and is responsible to deliver that message. Receiving a message, one intended for us and others beyond ourselves, makes us messengers. Apostolically guided movements call the church to be faithful to the evangelistic significance of our calling.
- *The holy, eschatologically loaded urgency of the Lord's return.* Eschatology is important because it is the context in which the church plays out its role as the key agent of the kingdom. It also creates the conditions of holy urgency that are essential to apostolic movements everywhere. In the same way, urgency plays an energizing role in any organization, just as complacency is likely to sicken it (see 1 Peter 2:11, 16, 3:15, 4:7).²⁴ It is interesting to see how eschatology plays itself out in Peter's writings. One can even say that he works teleologically, beginning with the end in mind, leading the church from (and into) its own future. Mobilizers understand the importance of urgency. Apostolically led movements operate in the unremitting tension of the now and not yet and allow this tension to infuse all that they do with holy urgency.²⁵
- *The local, translocal, and movemental significance of the church.* While Petrine ecclesiology seems to be more conservative and not as culturally generative as the Pauline counterpart, Petrine apostles

nonetheless work with a view to the universal significance of the Jesus movement (see Acts 2:14–41; 1 Peter 1:1–3; 2 Peter 1:1). Similarly all mobilizers recognize the worldwide significance of the church and constantly generate missions. Apostolic movements know that ecclesia is not just a local phenomenon; it is profoundly movemental in nature and scope.

- *The positive, always creative, redemptive, dimensions of the gospel.* It is interesting to view Peter as permission giver and legitimizer. Wherever Peter goes, he seems to try to see and discern what God is doing with a view to legitimizing it (examples are the conversion of the Samaritans in Acts 8 and the Cornelius episode in Acts 10 and 15 and in Galatia). This we take to be an aspect of apostolic ministry everywhere and therefore suggest that the apostolic ministry, and especially that of the mobilizer, rather than being a ministry of naysaying, is by nature sensitive to God's prevenient grace outside the church, and is (like Peter) characteristically upbeat and culturally constructive.

The mobilizer, being a Petrine type and operating with a distinct sense of what is strategic within a given community, will tend to focus efforts on developing the home base. Any home base leadership will understand the dynamics of change and how to manage it over time.

It is not hard to see the significance of this particular type of apostolic leadership in the church. Working with existing faith communities of churches requires relational, political, and organizational intelligence, as well as a fair bit of patience. In this sense, the Petrine approach is very Jewish in many respects. Not only does Peter work primarily with Israel (his home base of deeply formed, faith communities), but he is also steeped in Jewish perspectives, and therefore organization, on life. The Jewish biblical worldview, well formed by the time of the New Testament, had a highly developed sense of the meaning and workings of history. Through their experience, the Jewish people had learned to recognize that God is always mysteriously at work in all the rough-and-tumble we call history, made up of nations, individuals, institutions, the forces of good and evil, human possibility, and tragedy.

As a well-formed Jew, Peter has a theology imbued with a sense of the sovereignty of God and the inevitability of his will in and through Israel, the church, and the nations. He also understands the destiny-shaping power of ideas and tradition, as in his reapplication of the meaning of the Messiah and the priesthood of all believers (1 Peter 2:4–11).

We suggest that all subsequent apostolic ministry in the Petrine mold will tend to operate with the same sensibilities. It involves working through the community memory, reframing inherited ideas in light of the messianic ministry and mission, trusting God to achieve his will through his people, and a capacity to wait on God.

CATALYSTS, MOVEMENTS, AND MOMENTUM. Institutions create their own needs and have a mysterious way of becoming obsessed with self-preservation. Resistance to change is a notorious characteristic of institutions. It takes a certain skill set and capacity to navigate the institutional dynamics that resist change. If Pauline apostles are generally culturally savvy, then Petrine apostles are politically savvy.²⁶ They have the capacity to manage competing interests within the community and redirect them into an alignment with missional values and practices.

Now consider the matrix in Figure 6.2 once again. We do not suggest that these four aspects are watertight compartments to squeeze people into. In reality, humans can never be grouped into a set number of categories. There are always going to be nuances, and each type bleeds over into each other. As far as we can tell, apostolic people have more in common than not, and therefore most can function in all four roles. So, for example, a pioneer type can function as a networker and a miner, but they will function in those roles at different levels of intensity and effectiveness.

Functional Profiling

Might we be able to assess to what degree any single apostolic person might manifest any of these types in some sort of mix? We think so. Figure 6.3 shows how we might profile Mike Breen, the ebullient British apostle, using the Pauline-Petrine matrix.

We hazard a guess that the APEST combinations of the four types might tend to be this:

- Pioneer = Apostle, prophet, and evangelist
- Networker = Apostle, evangelist, and shepherd
- Miner = Apostle, teacher, and prophet
- Mobilizer = Apostle, shepherd, and evangelist

From the matrix in Figure 6.3, Mike is predominantly a mobilizer and therefore would likely have a vocational profile of ASETP or some

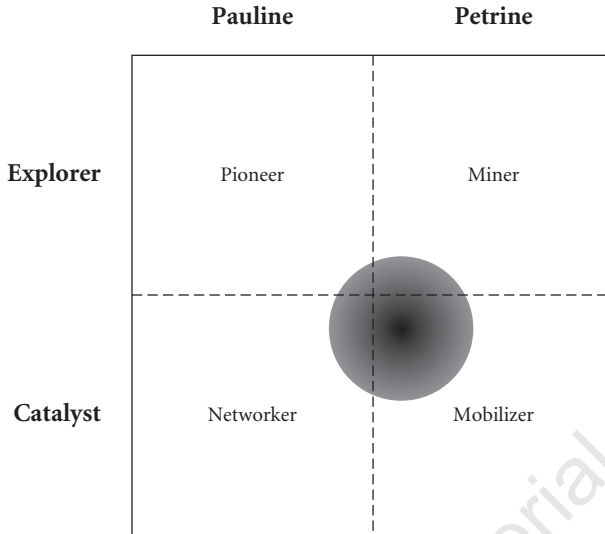


Figure 6.3 Profile of Mike Breen According to the Pauline-Petrine Matrix

Note: The diffused dot indicates Mike's likely profile in relation to this matrix.

variation (the first three are the ones that matter most). Alan, veering more toward the miner, is similar to Mike here, and Tim is more of a pioneer. We suggest that readers (with feedback from some people who know their ministry) try to locate themselves on the profile and see if it fits.

We need to reiterate that because of the almost complete lack of material and research in this regard, we are making educated guesses. Nevertheless, we believe that these guesses, weighted with long and hard reflection, indicate something of the richness of the apostolic function when it is activated in any system, local or translocal. It also indicates something of the impoverishment of the ministry when these ministry types are excluded from the mix.