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Review

Korcho, Mahari Tedla, *Ethiopian Diaspora Churches on Mission: An Intergenerational Perspective on Ethiopian Churches in the United States*. Langham Academic, Carlisle, 2024, ISBN : 9781839738838, 242pp.

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Mahari Tedla Korcho's *Ethiopian Diaspora Churches on Mission: An Intergenerational Perspective on Ethiopian Churches in the United States* explores the missional potential of Ethiopian diaspora churches in the United States. The study identifies a significant research gap in studying missions from Ethiopian diaspora churches, particularly regarding intergenerational dynamics. Korcho highlights the importance of diaspora missiology, emphasising two wings: missions to and missions by or with diaspora communities.

The volume's literature review provides a comprehensive overview of diaspora missiology. It touches on theoretical frameworks, such as transnationalism, but could benefit from more in-depth discussion. The review exposes limitations and areas for further exploration. It focuses on diaspora churches in Western contexts. A more nuanced understanding of diverse contexts would enrich the discussion.

Korcho's work employs a robust methodology, utilising a case study approach with multiple sources of information. The triangulation of data sources enhances the validity and reliability of the findings. However, more details on the sampling strategy and data collection methods would strengthen the study.

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The volume's discussion of intergenerational dynamics explores the challenges and opportunities arising from interactions between the younger or second (those born and raised in the diaspora, typically in their teens to early thirties) and older or first (emigrants from Ethiopia) generations. While the discussion demonstrates a detailed understanding of the Ethiopian diaspora experience, it relies heavily on stories from real life and personal observations. Incorporating more empirical research and diverse voices would strengthen this section.

Korcho's findings highlight the challenges faced by Ethiopian diaspora churches, including slow church growth and limited missions initiatives. His discussion on first-generation ministry reveals an inward-looking approach, while second-generation ministry is often limited to a specific age group.

His discussion of interactions across generational lines, highlights the need for greater openness and understanding between generations. Korcho's findings suggest that while the second generation may be interested in learning about their heritage, they are not necessarily interested in participating in their parents' ethnic church. Concrete recommendations for addressing these challenges would enhance the volume's practical relevance.

Korcho's work explores the possibility of Ethiopian diaspora churches in the US adopting a church structure that brings together the first and second generations for missions. The author posed three questions to participants to gauge their views on this matter. These included:

- (1) Can first and second-generation immigrants worship and engage in missions together within a single church structure? Do current church structures allow for intergenerational collaboration and unity, or are they a barrier to achieving this goal?
- (2) Is it necessary and possible for different generations to come together in a unified church structure?
- (3) What are potential benefits and challenges of an intergenerational approach?

The author's exploration of a unified church structure for Ethiopian diaspora churches raises crucial questions about intergenerational collaboration and language barriers. While participants' suggestions, such as joint services and dual-language services, offer potential solutions, they also underscore the complexities of reconciling cultural and linguistic differences between generations. A more nuanced analysis of these dynamics could provide valuable insights for churches facing similar challenges, highlighting the need for context-specific approaches that balance unity and diversity.

The study's findings have implications for church ministry and community engagement. By understanding the perspectives of different generations, church leaders can develop strategies to promote intergenerational relationships and create a more unified and effective ministry. The study also underscores the importance of contextualising church services to meet the needs of diverse congregations. By adopting flexible and innovative approaches, Ethiopian diaspora churches can better serve their communities and fulfil their mission.

Korcho's recommendations aim to encourage Ethiopian diaspora churches to engage in missions. They emphasise cultivation of a missional mindset, awareness creation, and training as essential. However, more specific and concrete examples of implementation would strengthen the recommendations.

Korcho's study sheds light on diaspora missiology and intergenerational dynamics within Ethiopian diaspora churches, offering valuable insights into the challenges and opportunities they face. Future studies could explore the impact of church division and develop strategies for bridging generational gaps. This study is a valuable resource for scholars, church leaders, and practitioners interested in diaspora missiology and intergenerational dynamics, providing a significant contribution to the field.