African Initiated Church Movement. Originally an unanticipated product of the modern missionary movement in Africa, the African Independent Churches (AICs) today number 55 million church members in some 10,000 distinct denominations present in virtually all of Africa's 60 countries. This title is the most frequent descriptive term in the current literature of some 4,000 books and articles describing it. However, because Western denominations and Western-mission related churches in Africa regard themselves also as "independent," African AIC members have since 1970 promulgated the terms African Instituted Churches, or African Indigenous Churches, or locally founded churches. Some Western scholars still use the older terms African Separatist Churches or NEW RELIGIOUS MOVEMENTS.

These movements first began with a secession from Methodist missions in Sierre Leone in 1817. Spreading rapidly across Africa by means of virtually unrelated but similar schisms and secessions, by 1900 there were a hundred thousand members of these churches, by 1935 two million, by 1968 six million, and by 1997 55 million. Countries most heavily involved are, in order of number of members, South Africa, Congo-Kinshasa, and Nigeria. The largest distinct denominations are: Zion Christian Church (12 million in 10 countries), Church of Jesus Christ on Earth through the Prophet SIMON KIMBANGU (8 million), Cherubim and Seraphim (3 million), Deeper Life Bible Church (2 million in 40 countries worldwide). Earlier movements closely copied their parent bodies in name, polity, titles, dogmas, liturgies, and ecclesiastical dress, and were frequently seen as merely Pentecostal imitations. But from 1980 onward, newer bodies became much more dynamic, postdenominationalist, charismatic, and apostolic, with a majority of their leaders being highly educated professionals avoiding ecclesiastical dress and similar trappings, often leading megachurches with thousands of enthusiastic young people as deeply committed members.

After decades of fruitlessly trying to join ecumenical councils of churches, evangelical councils or alliances, or Western confessional bodies, almost all of which rejected such applications, the AICs began their own conciliar movement and today have over 100 AIC councils of churches across the continent and in several cases even worldwide. In 1978 the major continent-wide body was formed, OAIC (Organization of African Independent Churches, later renamed Organization of African Instituted Churches), in collaboration with the Coptic Orthodox Church of Egypt as the original African independent church. By 1998, however, the sheer weight of numbers, Christian commitment, and credibility had become such that OAIC was invited to become, and became, an associate council of the World Council of Churches, as well as a member council of the All Africa Conference of Churches.

Bibliocentric and christocentric throughout their history, these churches are now producing radically new Christian theology and practice. A notable example is earthkeeping, a blend of theological environmentalism or caring for God's creation, especially in relation to land, trees, plants, natural resources, and in fact the whole of God's creation.

DAVID B. BARRETT

African Mission Boards and Societies. A study of the general landscape of African mission boards and societies reveals that the majority of the work to date has taken place in the Anglophone countries, particularly West Africa (Nigeria and Ghana). In Eastern and Central Africa, largely Christian churches seem to assume either that most people have already heard the gospel or that Western missionaries are the only ones to tackle the job. For the Francophone church, African missionaries crossing international boundaries in large numbers remains a dream to be fulfilled in the future.

Perhaps most notable for zeal for internal cross-cultural evangelism is Zaire, a country which could legitimately claim to be "too poor" to afford international missions. However, Christians not hindered with a vision of missions requiring a four-wheel-drive vehicle and a salary seem to be accomplishing the most for the kingdom, much of it undocumented.

As an outstanding example of an indigenous missionary movement, Nigeria's Evangelical Churches of West Africa (ECWA) church and its Evangelical Missionary Society (EMS, headed by PANYA BABA), is premier. A mighty mission force with 541 couples and 15 single missionaries, EMS has been instrumental in the growth of the church. One of the more successful campaigns of Muslim outreach is Uganda's version of Here's Life, adapted from Campus Crusade for Christ in America. In Mozambique, the Deeper Life Christian Ministry, led by Nigerians, has been especially successful. It works in thirty countries across Africa.

Chad deserves imitation for its successful implementation of saturation mission. Association of Evangelicals of Africa (AEA) Secretary for Missions and Evangelism Bayo Famonure reports that 24,000 Chadian Christians were mobilized to reach 2,193 villages in a six-day period, aiming to plant a church in every village. Costs were virtually limited to food and transport for the volunteers.

Most African mission boards are run separately from Western agencies. There seems to be space to operate without the need to cooperate, though a few boards are experimenting with partnering such as Timo Teams, jointly sponsored by Africa

Inland Church (AIC) and Africa Inland Mission (AIM). Some boards are modeled after Faith Missions with no guaranteed salary or retirement fund, no special schools for their children, and no work account funds. A few, like Sheepfold, Kenya's largest interdenominational board, pool their income so that all missionaries get an equal share of whatever comes into the mission that month. Others receive directly whatever comes in from their supporters. One trend can be seen everywhere: sinking local currencies have greatly hurt development of the international element of the African missionary movement.

Generally speaking, accountability and supervision structures in African mission societies are loose. Financial support is typically low, erratic, and often based on only one or two special offerings a year. Fragmentation of efforts is the norm. Each denomination or group sets its goals without any overall plan or sometimes even awareness of where the unreached are, according to the AEA. Sometimes the dominant motivation seems to be the desire to plant a denominational church in an urban center rather than to take the gospel to those who have not yet had an opportunity to hear.

Language learning is often done informally at the destination, and with much less trauma and fuss than for Western missionaries undergoing Language School. Children of missionaries are educated in the local schools until high school age, sometimes to their detriment educationally.

Some mission boards and missionary training colleges belong to a particular denomination, such as the AIC Mission Board in East Africa or Nigeria's ECWA-EMS. Some denominations once had a missionary sending agency which has subsequently died out, such as the Church of the Province of Kenya (Anglican) Diocesan Mission Association. Others are interdenominational and indigenous, such as Agape Missions, Calvary Ministry (CAPRO, with over 300 full-time missionaries), and Christian Missionary Fellowship (CMF). Together, these form the three largest interdenominational mission agencies in Nigeria, but there are also seventy other smaller mission boards there (*see* Nigerian Mission Boards and Societies). Some African mission boards have virtually become church denominations, such as the CMF.

But probably the most remarkable contribution of Africans to the missionary movement has been the migration of Christian traders, businessmen, and professionals, such as university professors and doctors, to other countries or neighboring tribes where Christianity is not yet firmly established. These men and women leave home because of economic privations, but by the working of the Holy Spirit have become church planters in their host countries. The fellowships they end up planting are not always denominational or ethnic and become broad-based churches. Their secular jobs support them, and they have no professional missionary training apart from the modeling of healthy churches they have seen while growing up in their home country. At this time, economic translocation rather than the formation of formal mission boards appears to be the most widespread and effective means of spreading the gospel currently practiced by the African church.

Sue DeVries

Asian Mission Boards and Societies. ***General Description.*** Though Asian missionary activity is recorded as early as 1884, it was not until the 1970s that the rest of the Christian world began to notice this activity. In 1972, there were over 100 mission agencies in Asia. Growth continued so that out of the 1,541 Non-Western Mission Boards and Societies known in 1995, more than 825 were Asian. The most active countries are India (with an estimated 281 agencies in 1995), Korea (113 agencies in 1994), Japan (63 agencies in 1995), and the Philippines (20 agencies in 1995). Well-known agencies include the Indian Mission Association, which in 1995 included 81 member mission boards with some 10,000 Indian missionaries (with as many as 200 other Indian mission agencies not yet part of the Indian Mission Association). These numbers do not include workers who operate independently within their own country. In the Philippines alone, it is estimated that 2,000 nationals serve in this capacity.

Characteristics. One important characteristic of Asian missions is the phenomenon of missionaries crossing cultural boundaries within their own country. Following Caste divisions, some estimate that India has at least three thousand People Groups. The vast bulk of Indian missionary work is carried out within India. This is also seen in other major Asian missionary-sending countries such as Indonesia and Myanmar.

A second characteristic is that Asian mission boards cannot be equated with Western agencies, which have elaborate structures and management systems. Many of the Asian boards are still simple with inexpensive systems, relying more on faith than man-made management structures. This is especially true with the mission agencies that send people within their own country. Administrative overhead expenditures are therefore very low in comparison with Western agencies.

A third characteristic is that Asian boards are focusing their deployment into the 10/40 Window. Indian mission boards have sent approximately five hundred missionaries into Nepal, Bhutan, and Uzbekistan. Most of the Myanmar missionaries stay within their own country, which is part of the 10/40 Window. There are ex-

ceptions, such as Korea, Japan, and Hong Kong, where the boards have greater financial resources to send missionaries into non-Asian contexts and out of the 10/40 Window.

Fourth, with some exceptions, there seems to be tremendous creativity in Asian mission boards. With very little support, for example, Korean missionaries are being sent to remote places in China. Their boards, lacking the elaborate communication and management structures of Western boards, have no choice but to allow a great deal of freedom to the missionaries. This means that the missionaries must be more able to stand on their own and be willing to suffer more than the average Western missionaries. Additionally, without senior missionaries on hand to provide supervision, oversight, and pastoral care, the new missionaries are forced to exercise great creativity sometimes just to survive the rigors of the field.

Fifth, there is a surprisingly high rate of financial autonomy among Asian mission boards. Recent estimates indicate that 91 percent of the Asian boards are funded by indigenous sources. This is particularly true of Japanese and Korean boards, and most missionaries from these countries are well supported by sponsoring churches and agencies. Missionaries from India, the Philippines, and Indonesia have generally not fared as well.

The final characteristic is the mix of denominational and parachurch sending agencies. In countries such as Korea and Japan denominational boards are the major contributors to the mission board scenario. In Korea, both Hap Dong and Tong Hap Presbyterians are the two largest sending agencies. Between them they send out more than one-fourth of the missionaries from Korea. By way of contrast, the vast majority of the members of the Indian Mission Association are parachurch organizations.

Relationships with International Agencies. Some of the early attempts to send out Asian missionaries were through indigenous mission agencies. An Indian Methodist was sent to Malaysia in 1884. The Korean Presbyterian Foreign Mission Board sent out the first team of cross-cultural missionaries to Shantung, China, in 1913. International mission agencies began to formulate sending bases in Asia during the 1960s. The CHRISTIAN AND MISSIONARY ALLIANCE (CMA) and the OVERSEAS MISSIONARY FELLOWSHIP (OMF) were pioneers in this endeavor. Pate estimates that somewhat more than 6 percent of the total Third World mission force serves with international organizations. One of the advantages of utilizing international agencies is the enjoyment of the benefit of already well-established field structures.

At the same time, however, there are prices to be paid for these inconveniences. The high cost of supporting missionaries to equalize pay scales between Westerner and non-Westerner is one. Additionally, the cultural differences within a multinational team (and organization) can be a source of problems. Finally, the fact that the non-Western missionaries often have to learn the organization's language (often English) in addition to the vernacular of their field of service raises an extra barrier to the development of true partnership.

Conclusion. The Asian missionary movement is still young. For the time being, Asian mission boards can afford to be simple without elaborate support systems, such as retirement plans, a complicated pastoral care system, and large schools for missionary children (MK). The honeymoon period, however, is rapidly disappearing. Missionaries from countries such as Korea, Japan, and India are struggling with the education of their children. The cases are so complex for Korean mission boards that it has taken almost a decade to get a consensus on the objectives for MK education. Additionally, field structures also present tremendous challenges. So far, a scattered effort without much teamwork among the Asian missionaries satisfied some Asian churches. Currently there is a need for field structures to coordinate and encourage a team effort. It will take time and effort to creatively formulate infrastructures that are new, affordable, and flexible enough for the ever-changing world.

Maintaining the momentum of the Asian missionary movement is a heavy burden that Asian mission boards must carry. Logically this burden should be borne by the Asian church. However, the Asian church is being bombarded with secularism and is threatened by major traditional Asian religions. Can the Asian mission boards still afford to do missions, even when it is becoming more costly and risky? Probably not without the initiative taken by Asian churches. The well-being of the Asian mission movement and the future of Asian mission boards will greatly depend on how the Asian church tackles these challenges.

DAVID TAI WOONG LEE

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Brazilian Mission Boards and Societies. Brazilian Protestants, established in the early nineteenth century, were slow to undertake mission work overseas. Brazil, with its vast territory, was seen as a mission field. There are numerous historical reasons for the lack of indigenous mis-

sionaries: churches were supported by foreign mission boards; when money was available it was enough only to pay a local pastor; there was no knowledge of mission fields outside Brazil; the missionaries failed to see the Brazilian churches as capable of participating in the missionary enterprise; some denominations were directed by missionaries and they did not see the need for sending missionaries from Brazil since their mission board at home was doing exactly that; and the thought that there were so much to be done in Brazil before venturing overseas was prevalent (and to some extent still is) among Brazilian church leaders.

The rise of indigenous missionary efforts started around 1911, when the Presbyterians sent Mota Sobrinho as their first missionary to Portugal with the intent to revitalize the Portuguese Presbyterian Church. This first effort was supported by Presbyterians from Brazil, Portugal, and Scotland. The Baptists organized their Missions Board in 1907 and Chile and Portugal were among the first counties to receive their help. The major indigenous boards and agencies among the denominations are the Assemblies of God and the Baptist Convention. They are totally supported by Brazilian funds.

FAITH MISSIONS started to appear in the late 1960s as a result of an awakening for missions, when many local churches started to have their own missions conferences. Books, articles, and many lectures were given, challenging the Brazilian churches to participate in mission. *Kairós* and *Missão Antioquia* are the major autochthonous agencies and support for their missionaries is raised in and out of Brazil.

The sending of Brazilians as missionaries into cross-cultural ministry contexts (both inside and outside Brazil) has grown rapidly in recent years. Figures from a 1998 missions census show some 2,200 Brazilians deployed in 84 counties around the world. Most consider the 1987 Ibero-American missions congress held in São Paulo (*see* COMIBAM) to be the watershed event. From that date the number of Brazilians serving cross-culturally has more than doubled, the number of Brazilian boards and agencies has significantly increased, and the Brazilian evangelical church has seen itself as a potential "mission force" rather than a "missions field."

The Structures. Brazilians are being sent by the following different types of missions structures: denominational boards (34%), interdenominational Brazilian agencies (33%), international agencies with Brazilian leadership (19%), international agencies with non-Brazilian leadership (12%), and local churches (1%). Nearly 90 percent of Brazil's missionaries are serving under Brazilian leadership.

The interdenominational Brazilian agencies have been the fastest growing over recent years. These agencies are most often simple structures; a board and an executive director. Office staffs are typically small and minimally resourced. The agencies see themselves as "servants" to the church and seek to partner with local congregations in training, deploying, and maintaining the missionaries.

Although 80 percent of the Brazilian evangelical church identifies itself as Pentecostal or charismatic, only 7 percent of the sending structures (sending 22% of the missionaries) identify themselves as such. Most Brazilians serve under structures that identify themselves as either "interdenominational" (34%) or "traditional/non-Pentecostal" (40%). Clearly the potential of the Pentecostal wing of the Brazilian church has not yet been realized in missions.

A common "meeting point" for Brazil's structures has been the AMTB (Association of Brazilian Cross-cultural Missions). This association is Brazilian-led and seeks to assist Brazil's missions by promoting consultations, missions publications, and partnerships among its constituency. With some regularity AMTB sponsors a Brazil-wide national missions congress.

Preferred Fields of Service. There are Brazilians developing all kinds of missionary work on six continents, including evangelism, theological and secular education, planting churches, and medical services. As might be expected, Brazil's younger agencies tend to begin by sending their missionaries to fields relatively close to Brazil. The great majority (64%) of Brazil's missionaries are serving in Latin America, Spain, or Portugal. However, what is surprising to note is the significant growth in the number and percentage of Brazilians serving in resistant countries and among peoples of the 10/40 WINDOW. In 1989 only 5 percent of Brazil's missions force served in the 10/40 Window. By 1998 that percentage had grown to 13 percent.

Brazil is expected, with Korea, to be one of the principal countries sending out missionaries over the next decade. Training for the missionary, his or her character, loyalty in sending the promised support, and partnership with receiving churches are areas that need attention in the future if the Brazilian churches want to grow in their ability to participate meaningfully in the missionary task.

ANTONIO C. BARRO AND TED LIMPIC

Charismatic Missions. The charismatic movement, also known as the charismatic renewal and Neo-Pentecostalism, is a worldwide revival movement, an extension of the Pentecostal revival that began around the turn of the century (*see* PENTECOSTAL MOVEMENT). While charismatics tend to emphasize the gifts of healing, prophecy, and words of knowledge over tongues, the distinction between the two movements remains

blurred. Walter Hollenweger refers to the charismatic movement as "Pentecostalism within the churches," while his student, Arnold Bittlinger, includes Pentecostalism within his definition of charismatic. Pentecostal healing ministries active in the 1950s, such as those led by Oral Roberts, T. L. Osborn, and Jack Coe, attracted public attention and developed their following independent of the Pentecostal denominations which spawned them. They were influential along with the Full Gospel Business Men's Fellowship, International, founded by Demos Shakarian, and David Du Plessis, an ecumenical Pentecostal leader from South Africa, in bringing Pentecostalism into mainline Protestant churches. By 1975, a strong charismatic influence was present in all mainline American Protestant denominations, and the renewal was well under way within the Roman Catholic Church.

The charismatic movement grew dramatically in the 1980s and 1990s. Jimmy Swaggert, Jim and Tammy Bakker, Kenneth Copeland, Kenneth Hagen, and others were affiliated with Pentecostal denominations but maintained independent ministries which attracted charismatic audiences. They were joined by independent charismatic ministries such as the Christian Broadcasting Network, started by Pat Robertson, and the Trinity Broadcasting Network of Paul Crouch to dominate Christian media and claim the allegiance of a large part of Christian America. Renewal movements are evangelistic by nature, and most of these mega-ministries sought international visibility to extend their influence. A conservative estimate of the number of charismatics worldwide is 150 million, including more than 3,000 new denominations.

Charismatics who remained in their denominational churches had the benefit of established mission boards. As the renewal gained strength within a given denomination, the number of charismatic missionaries and mission leaders increased. Independent charismatics, on the other hand, lacked formal links to mission agencies. They sometimes joined nondenominational mission organizations but often met with suspicion due to their charismatic beliefs. There was a trend toward unity and evangelistic urgency in the 1980s and 1990s, with charismatic churches working together and forming associations of churches.

The movement had a prolonged internal focus due to the denominational structures it sought to reform. This carried over into the independent churches. When the leaders considered mission outreach, they looked for new strategies and approaches rather than relying on established agencies which were perceived as rigid and lifeless. They eschewed organizational structure yet lacked the internal structure to support missionaries.

Independent charismatic churches want direct involvement in missions. They become what are known as "sending churches," with as many as 125 missionaries receiving the majority of their support from one congregation. Effective congregations are characterized by having a missions director or pastor, missions-minded senior pastor, missions spending of over 10 percent of the budget, regular exposure of the congregation to missions, relationship to missionary structures, and contact with charismatic churches and ministries on the field.

The Vineyard Christian Fellowship, under the direction of John Wimber, introduced the concept of "power evangelism" in which a believer is instructed by the Holy Spirit to initiate contact with an unbeliever and SIGNS AND WONDERS accompany the encounter (*see also* POWER ENCOUNTER). The Vineyard is an example of an association of churches that has recently developed missions awareness and international outreach.

A few charismatic mission agencies were formed that have experienced unusual success. Youth With a Mission (YWAM), which gained its popularity as a short-term missionary venture, is the largest sending agency, with 6,000 full-time missionaries. Its founder, Loren Cunningham, began with a vision to send young people from North America around the world but quickly expanded to include young people from every country. Another organization, Christ for the Nations, founded by Gordon Lindsay, claims to have planted over 8,500 congregations around the world.

The Association of International Mission Agencies (AIMS) provides a much-needed structure for charismatic mission outreach. Established in 1985 to link churches, mission agencies, and training institutions, AIMS facilitates cooperation among charismatic agencies. In addition to bridging diversity ranging from church planters to short-term professionals to tentmakers, the Association provides for the ongoing information needs of its constituency. Under the direction of Howard Foltz, the Association has grown to nearly 200 member organizations.

The Pentecostal World Conference, held every four or five years since 1944, attempted to unify Pentecostals/charismatics worldwide. These meetings focused on self-identification. With the rise of the renewal within the Roman Catholic Church, separate charismatic conferences were held to allow for the participation of Roman Catholics in leadership roles. These large gatherings gradually took on the evangelistic priorities of evangelical Christianity but never attained the numerical strength or broad representation of the movement that the leaders had envisioned.

The 1977 Kansas City Charismatic Conference was an ecumenical North American conference with an emphasis on the lordship of Christ. It was at this historic meeting that the three major streams of the North American Pentecostal/charismatic movement—classical Pentecostals, Protestant charismatics, and Roman Catholic charismatics—formed a coalition. Together they began to realize their responsibility to fulfill the GREAT COMMISSION.

The first North American Congress on the Holy Spirit and World Evangelization was held in 1986 in New Orleans. The second and largest of the two was held the next year, also in New Orleans. These conferences are credited with making world evangelization a central focus of the charismatic movement. The participants adopted the Lausanne Covenant and identified with the evangelistic goals of evangelical Christianity.

The 1990 North American Congress on the Holy Spirit and World Evangelization at Indianapolis, the third in the series, was held to prepare North Americans for the international meeting the following year. Enthusiasm was at a high pitch but did not translate into significant participation at Brighton the next year.

Brighton ’91 was the International Charismatic Consultation of World Evangelization. With the working title “That the World Might Believe,” this consultation was designed to prepare the worldwide charismatic movement for the “decade of evangelism.” Although the geographical representation was uneven, this is thought to have been the first truly global meeting for world evangelization held by the movement. Many prominent American leaders were not in attendance nor did they endorse the gathering. Thus Brighton ’91 symbolizes not only the lack of international unity but also the lack of cohesion among charismatics in North America. Orlando ’95, the fourth North American Congress, was well attended but fell short of expectations.

It is hard to judge the impact of these congresses on the charismatic movement, yet they did serve as a visible demonstration of charismatic interest in missions. They also provided a means to inform large segments of the movement that evangelism is a priority. The movement itself, however, remains fragmented in its approach to world evangelization. By nature, the constituency is pulled in several directions. Ecclesiastical allegiance, participation in larger ecumenical networks, local priorities, special interests, and extensive diversity are just some of the factors which account for the current fragmentation.

The theoretical framework of the charismatic movement includes a working theology or theology of ministry. This in part led to an incomplete THEOLOGY OF MISSION as it was viewed as a simple extension of the local witness of the church. Prompted by an awareness of what was happening within the rest of Christendom, charismatics wanted to join in CROSS-CULTURAL EVANGELISM. Their Pentecostal heritage included an anti-intellectual bias often equating supernatural experience with sufficient preparation to be effective in a THIRD WORLD setting. Involvement of the laity is paramount as opposed to dependence on a trained clergy. These factors delayed the development of an effective mission strategy and, in the early days of the movement, produced many missionaries who lacked appropriate preparation for CROSS-CULTURAL MINISTRY. As with the Pentecostal movement, this trend has been corrected, and charismatic missiologists are poised to make a significant contribution to world evangelization in the twenty-first century.

While the actual number of charismatic Christians in the world is a source of constant debate, the fact that together with the Pentecostals they represent the largest segment of Christianity today is well documented. The flexibility of charismatic belief and practice facilitates its INCULTURATION in Third World countries. The Holy Spirit is expected to directly guide the local leadership as they establish local patterns of practice and APOLOGETICS.

Missionary churches were strongly influenced by the renewal following the assumption of control by natural leaders. Following World War II, the transfer of control to national leadership spread rapidly throughout the countries of the Third World. Western Christian denominations realized the need to do the same within their mission churches. As the transfer of power was in progress, the influence of the charismatic movement was growing internationally. There was a new openness to the priorities of Third World Christians and recognition that the result was rapid church growth.

The renewal introduced the option for rhythmic clapping and dancing and vocal expressions during the worship service. It encouraged the use of local folk or popular music in church services. Charismatics recognized satanic forces at work in the world requiring prayer for God’s supernatural intervention. They also prayed for healing and miracles, expecting God to demonstrate his power. The dramatic international growth of charismatic Christianity made a significant impact on the Western world, as it became a force too large to ignore.

While global unity has yet to be realized, the charismatic renewal has had the effect of a grassroots ecumenism. The common spiritual experience became a catalyst for a broad-based Christian unity. It contained an evangelistic thrust that assumed every Christian was a witness for Christ. Cooperative evangelistic efforts include pentecostal, neo-fundamental, Roman

Catholic, and mainline Protestant Christians. Charismatic interest in world evangelization matured in the 1980s although financial support for missions remains below the average for evangelical churches. Charismatic missiologists and agencies are emerging.

Some feel the charismatic movement is God's plan to energize the church for evangelistic outreach. The belief that the gifts of the Spirit are for evangelistic purposes is especially true for Third World charismatics. Protestant charismatics are active in creating new ministries and promoting evangelistic concern. Roman Catholic charismatics have established programs to further world evangelization including the Catholic Evangelization Training Program at the Franciscan University of Steubenville (Ohio) and Evangelization 2000.

Kenneth D. Gill

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Chinese House Church Movement. As a form of ministry, the house church movement in China is a contextual response to political pressure. In the 1950s, after the expulsion of missionaries from China, those who refused to join the Three-Self Patriotic Movement (TSPM) were not allowed to worship in their churches; so they started a movement that recaptured the worship of the early Christians at home (Acts 2:46; 5:42; 1 Cor. 16:19). This form was viable because meetings could be moved from one place to another at any time and could not be easily detected by local authorities. During the Cultural Revolution, when all churches were closed down by the government, all Christians could meet only in Christian homes. The movement grew tremendously despite the hostile environment because it provided a true Christian community of commitment and love where many experienced the power of the Holy Spirit in miracles and radical life changes. Today the movement is massive in scope, with estimates ranging from 30 to 80 million participants as compared to a total Christian population of less than 1 million before the communist takeover in 1949.

The term "house church" refers to those who refuse to join the TSPM and to register with the government. The movement is not a denomination or ecclesiastical fellowship like what is found in the West. More accurately, it comprises individual house churches. There is no common statement of faith, no formal fellowship or denominational structures. It is, simply, a model of Christian community for places where structural expression is not possible. The most important feature of the house church movement is not a theological system, but a common stand defined by relationship to the TSPM and the Chinese government. This having been said, there are, however, certain common theological convictions among the house churches. One is obedience to the Word of God even to the point of risking one's life; another is the belief in the absolute separation of church and state, as the movement's adherents are convinced in the light of Scripture that government control is not acceptable.

Che Bin Tan

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Chinese Mission Boards and Societies. Chinese mission history on a wide scale began with the founding of the Chinese Foreign Missionary Union in 1928 by Leland Wang. It represented an outreach to the scattered Chinese in the South Seas of Asia and to outposts including Borneo, Sarawak, Bali, Sumatra, and the Celebes. Later it expanded to include efforts in New Guinea, Fiji, Tahiti, and New Zealand. It was an indigenous faith effort focusing on church planting and church growth.

In 1947 Evangelize China Fellowship was established by Andrew Gih. A faith mission with indigenous leadership, it labored in Hong Kong, Macao, and Taiwan, and later to the Chinese diaspora in Southeast Asia. Primary schools for girls and orphanages for the homeless demonstrated Gih's concern for the marginalized. Over fifty churches were planted as the mission reflected social and evangelistic concern.

Chinese mission activity on a broad scale shifted to the United States with the founding of the Chinese Christian Mission in October 1961, in Detroit, Michigan, under Thomas Wang. Soon after, the mission moved to its present site (Petaluma, California) continuing its effort to reach both mainland and Chinese diaspora. Its global dimension includes work in Hong Kong, Taiwan, Singapore, the Philippines, Australia, and Canada, plus new thrusts to Siberia, Latin America, and the Chinese mainland. A staff of thirty full- and part-time workers undergird the work of twenty Chinese missionaries abroad. Its publishing house and San Francisco book room reach out to both believers and nonbelievers, contextualizing the gospel within Chinese traditional culture.

Another U.S. founded mission is Ambassadors for Christ. Established on May 6, 1963, by co-founders Ted Choy and Moses Chow, its focus is on the Chinese students. Its call was "to reach our kinsmen for Christ," with the hope that these persons might someday return to China and be "a force for the kingdom." The campus ministry centered around Bible study groups, where overseas Chinese students were won to Christ. Such students were then channeled into local Chinese churches for discipling.

Ambassadors for Christ undergirds its mission with a variety of publications to students, scholars, and believers in the Chinese churches. It provides leadership and resources for the growth of Chinese Christian families and American-born Chinese through seminars and conferences. It sponsors a triennial convention for North America, calling Chinese Christians to engage in world evangelism. The five previous conventions have seen attendees rise from an initial 300 to 1,800 in number, with hundreds having responded to the mission call. Unlike other Chinese mission efforts, which emphasized "going," Ambassadors for Christ has responded to those who have "come" to America. In this sense it has linked with the Chinese churches as a total mission force.

The Chinese Overseas Christian Mission was founded in 1950 by Stephen Y. T. Wang, then a student at Cambridge, England. His concern was directed to the four thousand Chinese in England and Europe, the primary task being evangelism and church planting. With Wang's death in 1971, Mary Wang and co-workers continued the mission. Today over thirty workers are based in the United Kingdom and Europe in over one hundred cities, ministering to over fifty churches and many more fellowships. With the opening of Eastern Europe and Russia, the mission extended its pioneering efforts.

With a population of eight hundred thousand Chinese in greater Europe today and only 2.5 percent of them reached for Christ, emphasis is directed to the huge numbers of Chinese restaurant workers. A new thrust now prevails among Chinese scholars from mainland China, Taiwan, and Hong Kong. Correspondence courses, lay seminars, and Theological Education by Extension (TEE) undergird the mission. Literature includes Chinese and English journals along with videos and cassettes.

Chinese mission history, as recounted, was indigenous and intracultural in nature, as first-generation Chinese reached out to their own. With over one thousand Chinese evangelical churches in North America alone, it appears that a steady supply of American-raised and American-born Chinese will bear the brunt of Chinese mission in the twenty-first century.

HOOVER WONG

Church Development. Evangelical missions have always emphasized personal evangelism and starting churches (congregations) as their basic purpose. This dual purpose was formalized, and technically analyzed, in the 1960s by the appearance of what came to be known as the CHURCH GROWTH MOVEMENT, initiated and pioneered by DONALD ANDERSON MCGAVRAN. A science of church planting and church development resulted that has complemented the perennial emphasis of missions on personal evangelism. Church growth theory says that personal evangelism is incomplete if it does not gather the converts in congregations which, in turn, know how to multiply themselves. Therefore, the multiplication of churches (local congregations) is the best, and fastest, way to evangelize the world.

"CHURCH PLANTING" became the technical term used to describe this category of evangelism. Mission societies and boards began to appoint "church planters" and "church developers." Mission statements incorporated the goal of planting and developing churches in every socioeconomic and ethno-linguistic group in the world. "A church for every people" became the motto. As the missiological science developed, a concomitant emphasis emerged. How do you develop the congregation once it is planted? How do you ensure its continuing growth? How do you prevent a plateau after several years? Research, surveys, and study of these questions became a part of the church growth theory. Planting churches and developing them were seen as interdependent disciplines in the study of missiology.

As the Church Growth Movement developed and tested its theory, the term "church growth" came to mean a process of planting, developing, and multiplying churches. This process has become a unit of study in most missiological curriculums. The Church Growth Movement has had a significant, and somewhat controversial, impact on general missiology, especially in the evangelical wing of the modern missionary movement.

A perusal of the church growth literature on this subject, written by both those who espouse the movement and those who oppose it, reveals five dimensions of genuine, integral church development.

Internal church development means that the organized church has body life. The members will be growing in grace, in knowledge of the faith, in Bible study, and in Christian living. The church will be in a constant state of edification. Love, fellowship, and cooperation will be characteristics common to the church. The church will be a warm center in the community that radiates Christian love, service, and concern. Spiritual gifts will be emphasized, discovered, and used for the collective edification of all. Spiritual growth in discipleship will be evident. Worship and praise will be fleshed out in sacrificial ser-

vice and stewardship. This internal growth is a sine qua non for the other dimensions of development.

Centripetal church development means the church is reaching out to its community. The members will be trained to witness as individuals, and collectively, to the nonchurched of the community. Evangelistic activities will be perennial. People will be added regularly to the membership not only by transfer, or by biological growth, but by conversion. A constant numerical growth will be expected and experienced. In other words, people will be attracted to the church by its reputation of internal growth and by its intentional efforts to reach them with the gospel. The internal growth will not lead to spiritual introversion, but will be a catalyst to numerical growth. Nongrowth will be a curable disease.

Centrifugal church development means that the church will try to reproduce itself, or multiply itself. It will try to become the mother of another church. It will extend itself into other areas of its field, and use its membership to start missions in sectors of its society unreachable by its normal program. It will even be willing to sacrifice some of its own members to form a nucleus for a new congregation. A really growing church will not be content to just grow larger; it will try to give birth to other churches. This multiplication principle will many times prevent the customary "plateau syndrome," experienced by so many congregations after ten or twelve years of life.

Cross-cultural church development means that the church that tries to multiply itself in a pluralistic world will inevitably confront the cross-cultural challenge. A sector of the field of the church will be the home of a different socioeconomic, or ethno-linguistic people group. The church will want to penetrate that group and try to start a church within it. The pluralistic nature of most communities today guarantees this encounter. The church will seek the means to evangelize within the other culture.

If there is no cross-cultural group in the area, then the church will want to seek ways to create world awareness among its members. Each local congregation should be aware that it is a part of the universal church of Jesus Christ and his world mission. It will initiate activities that will involve it in the world mission of its denomination. It will participate through missionary education, prayer, sacrificial giving to missions causes, and cooperation in world missions projects. In this way the church will avoid ETHNOCENTRISM and see itself as a part of the universal community of Christ.

Influential church development means that the church growing in the four dimensions will be able to have a greater impact on the larger society in which it operates. A loving, caring, growing church will demonstrate the characteristics of Christ's kingdom and will gain the favor of the community. In this way it, and its members, can have a more positive influence on the political, economic, and social aspects of its field of service.

In summary, authentic church development will be integral, involving simultaneous growth in all five dimensions. Any church that continues to grow bigger without at the same time growing better by expanding its base to care for the numerical increase will face serious consequences. Balance is basic for genuine church development.

JUSTICE C. ANDERSON

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Church/Mission Relations. As old as the Acts of the Apostles, relational issues between the church local and the church itinerant (missions) have been an important focus in Christian history. Acts 13–15 includes seminal passages describing the commissioning and ministry of Paul and Barnabas as missionaries sent out by the church at Antioch. The passage describes the supremely important Council at Jerusalem, which set the pattern for addressing cultural issues in the ever-increasing expansion of the church. The key issues of "Who sends the missionary?" and "What kind of accountability of them is appropriate?" find their answers in these passages.

Paul and Barnabas, the archetypal first missionaries sent out by the postresurrection church, provide a pattern that is most instructive. On the issue of sending, it is clear from Acts that they received both an internal and an external call to itinerant cross-cultural ministry to Gentiles. The elders in Acts 13 conclude "It seemed good both to the Holy Spirit and to us" to commission Paul and Barnabas for this ministry. And so they did. And as Paul and Barnabas went they kept in mind the importance of their sending and prayer base, and the need to be accountable to it. Their return visits and reports (Acts 14 and 18) are clear testimony to this. At the same time, they functioned quite independently under the Holy Spirit's guidance in determining both the itinerary and methods of their missionary work.

The tensions that have existed in the modern period in church–mission relations have centered primarily on these same ancient issues, "Who sends the missionary?" and "What constitutes an appropriate system of accountability?" For some, the issue is described in strictly theological terms: local churches ought to send missionaries, and the only reason mission agencies

even exist is because the churches fell down on the job. For others, the issue is more complex. While agreeing with the principle that the local church is the sender of missionaries, some point out that agencies are the necessary bridge to doing that with accountability and effectiveness. Were there no agencies, they argue, the churches would just have to invent them again. Both logistics and appropriate accountability require it, they say.

Supporters of the agency model point out that Paul and Barnabas were their prototype, sent out by the local church but self-governing under the leadership of the Holy Spirit in both their strategy and methodology. Accountability consisted in reporting back, not in getting prior approval. While faxes and the internet did not yet exist, it seems unlikely that on-the-spot decision making would have been overruled in any case. They seemed to operate on the assumption that the church itinerant is also part of the universal church, even if it is not everything that the church in its local manifestation encompasses. That it is, rather, a transcultural bridge, in symbiotic relationship with the local church of the present, but also with the local church of the future. The fact that they appointed elders as they went certainly seems to indicate as much.

Most notable among those advocating the "two-structure" approach has been missiologist RALPH WINTER, whose 1974 modality/sodality framework is the most extensive treatment of this subject. Bruce Camp, writing in 1995, provides a rare theoretical challenge to this view.

Our own day has seen a number of new entities and models directly relevant to church and mission relations. The ministry of ACMC (Advancing Churches in Mission Commitment, originally the Association of Church Mission Committees) over the last two decades has been a strategic attempt to help local churches take their responsibility in the world mission enterprise more seriously. It has done much to enable them to become more than simply disbursers of money. Other entities, such as the Antioch Network, have endeavored to link churches in mission, particularly the plethora of burgeoning new mega churches. At the same time, progressive agencies are working hard to genuinely serve the churches, recognizing that effective communication has sometimes broken down and an unwholesome dichotomy has developed.

The turn of the twenty-first century will be an interesting time for discerning how church and mission relations in North America ultimately evolve. New models and hybrids of models are almost certain to emerge.

GARY R. CORWIN

Bibliography. R. Allen, *The Spontaneous Expansion of the Church;* B. K. Camp, *Missiology* 23:2 (1995): 197–209; S. F. Metcalf, *EMQ* 29:2 (1993): 142–49; C. Van Engen, *God's Missionary People: Rethinking the Purpose of the Local Church;* R. D. Winter, *PCWM,* pp. B:45–57.

Contextualization. The term "contextualization" first appeared in 1972 in a publication of the Theological Education Fund entitled *Ministry in Context.* This document laid out the principles which would govern the distribution of funds for the Third Mandate of the TEF. The scholarships were awarded for the graduate education of scholars in the international church. Contextualization was described as "the capacity to respond meaningfully to the gospel within the framework of one's own situation." A precedent for the new term, "contextual theology," resulted from a consultation held in Bossey, Switzerland, in August 1971. The Ecumenical Institute of the WORLD COUNCIL OF CHURCHES had sponsored that earlier discussion under the theme "Dogmatic or Contextual Theology."

The lament behind the Third Mandate of the TEF was that "both the approach and content of theological reflection tend to move within the framework of Western questions and cultural presuppositions, failing to vigorously address the gospel of Jesus Christ to the particular situation." Further, it was declared that "Contextualization is not simply a fad or catch-word but a theological necessity demanded by the incarnational nature of the Word."

While the document had a limited purpose, the implications coming from it resulted in a movement which has had an impact on the theory and practice of mission. The contextualization concept was a timely innovation. New nations were struggling for their own life. The mission enterprise needed new symbols to mark a needed separation from the colonialistic, Western-dominated past (*see* COLONIALISM).

There is no single or broadly accepted definition of contextualization. The goal of contextualization perhaps best defines what it is. That goal is to enable, insofar as it is humanly possible, an understanding of what it means that Jesus Christ, the Word, is authentically experienced in each and every human situation. Contextualization means that the Word must dwell among all families of humankind today as truly as Jesus lived among his own kin. The gospel is Good News when it provides answers for a particular people living in a particular place at a particular time. This means the WORLDVIEW of that people provides a framework for communication, the questions and needs of that people are a guide to the emphasis of the message, and the cultural gifts of that people become the medium of expression.

Contextualization in mission is the effort made by a particular church to experience the gospel for its own life in light of the Word of God. In the

process of contextualization the church, through the Holy Spirit, continually challenges, incorporates, and transforms elements of the culture in order to bring them under the lordship of Christ. As believers in a particular place reflect upon the Word through their own thoughts, employing their own cultural gifts, they are better able to understand the gospel as incarnation.

The term "contextualization" is most commonly associated with theology, yet given the above definition, it is proper to speak of contextualization in a variety of ways encompassing all the dimensions of religious life. For example, church architecture, worship, preaching, systems of church governance, symbols, and rituals are all areas where the contextualization principle applies. Context, on which the term is based, is not narrowly understood as the artifacts and customs of culture only, but embraces the differences of human realities and experience. These differences are related to cultural histories, societal situations, economics, politics, and ideologies. In this sense contextualization applies as much to the church "at home," with all its variations, as it does to the church "overseas."

In mission practice the more visible aspects of contextualization were closely related to older terms such as ACCOMMODATION, ADAPTION, INCULTURATION, and INDIGENIZATION. Issues such as forms of communication, language, music, styles of dress, and so on had long been associated with the so-called three-self missionary philosophy which was built around the principle of indigenization. Indigeneity often was understood as "nativization," in that the visible cultural forms of a given people would be used in expressing Christianity. In going beyond these more superficial expressions, the new term "contextualization" tended to raise the fear of SYNCRETISM. This would mean the "old religion" would become mixed in with the new biblical faith and that culture would have more authority than revelation. Some felt, therefore, that the older concept of indigenization should not be changed but, rather, broadened to cover more adequately the field of theology.

In addition to giving greater attention to the deeper levels of culture, the new term "contextualization" became distinguished from indigenization in other ways. Indigenization always implied a comparison with the West, whereas contextualization focuses on the resources available from within the context itself. Indigenization was static while contextualization is dynamic, as a still photograph might be compared to a motion picture. The older indigenization was more isolated while contextualization, though locally constructed, interacts with global realities.

The fact that the early documents about contextualization were formulated in offices related to the World Council of Churches also made the concept difficult to accept in the nonconciliar circles. The heavy emphasis on justice and social development left little, it seemed, for evangelism and conversion. Scholars in Latin America were among the earliest to write about what they saw as an appropriate theology for their context. The direction this new theology took alarmed many evangelicals.

LIBERATION THEOLOGY became almost as a household word in the 1970s and 1980s. Evangelicals felt it demonstrated an inadequate use of the Bible and relied too heavily on a Marxist orientation. This was difficult for North American conservatives to accept. Even before his book, *Ministry in Context*, GUSTAVO GUTIÉRREZ had already written his *Theology of Liberation* (1971). Soon afterward J. MIGUEZ BONINO followed with *Doing Theology in a Revolutionary Situation* (1978). These major innovations opened up further thinking on contextualization. They followed closely the volatile 1960s in the United States. Ideas about contextualization in the United States first became associated with the controversial issues raised by the Vietnam War and American racism. "Black Power," as advocated by James Cone (1969), had become a popular application of what contextualization is.

Because of this ferment HERMENEUTICS quickly became the central point of contention among evangelicals. The question was asked whether truth is derived primarily from human experience or from REVELATION. At first there was little consensus among evangelicals about the role of CULTURE and social issues, especially in theology. The contextualization debate made serious new thinking possible, especially with regard to culture and the way in which it connects to the biblical record.

Throughout the 1970s the writing and discussion on contextualization began to clarify directions that evangelicals should take. A Lausanne-sponsored gathering at Willowbank (Bermuda) in 1978 adopted the theme "Gospel and Culture." The conference took seriously the role of the cultural context of the believer as well as the biblical text in defining evangelization and church development. The late 1970s also saw the rise (and demise) of the quarterly, *The Gospel in Context*. The journal's brief life demonstrated how creative and stimulating worldwide contextualization could be.

The decade of the 1970s also brought remarkable progress in finding ways to carry out contextualization. Each of the ways, or "models," as they are called, carries certain epistemological assumptions, as well as philosophical ideas about truth. While the models each have their differences, they also have several features that they share in common. Some are more centered on human experience while others show a

greater dependence on widely accepted teachings of the church and the Bible. Thus, the assumptions undergirding some of these models make them less acceptable to evangelicals. Variations exist within a given model and certain features of more than one model may be combined. A brief review of the models will show how diverse the approaches to contextualization are.

Adaptation model: One of the earliest approaches was to make historical-theological concepts fit into each cultural situation. Traditional Western ideas are the norm. These are brought to the local culture. What is irrelevant may be set aside and what must be modified can be changed. The faulty assumption here is that there is one philosophical framework within which all cultures can communicate, assuming that other forms of knowledge are not legitimate.

Anthropological model: The beginning point is to study the people concerned. The key to communication and pathways to the human heart and spirit lies in the culture. The assumption is that people know best their own culture; worldview themes, symbols, myths are repositories of truth for all people. While this is true, unless discernment about a culture is brought to the Word for affirmation or judgment the contextualization exercise can become distorted and misleading.

Critical model: The critical aspect of this approach centers on how features of traditional culture—rituals, songs, stories, customs, music—are brought under the scrutiny of biblical teaching. Here the culture and the Scriptures are evaluated concurrently in the search for new ways to express belief and practice. One must ask who will carry out the process, and how accurate are the meanings derived from both customs and the Scripture.

Semiotic model: Semiotics is the science of "reading a culture" through "signs" (*see* SYMBOL, SYMBOLISM). This comprehensive view of culture interprets symbols, myths, and the like that reveal the past as well as studying "signs" that indicate how the culture is changing. These realities are compared with church tradition in a process of "opening up" both the local culture and Christian practice. To master the complicated method would tend to separate an indigenous researcher from the people and the context.

Synthetic model: Synthesis involves bringing together four components: the gospel, Christian tradition, culture, and social change. These elements are discussed together using insights offered by the local people. Also there must be a recognition of sharing insights with "outsiders." Each contributes to the other, while each maintains its own distinctives. The openness and legitimacy given to all views would tend toward ambiguity and a kind of universalism.

Transcendental model: This model does not concentrate on the impersonal aspect of theology, that is, to prove something "out there," but is primarily concerned with what any truth means to the subject and to members of the subject's community. Likewise revelation is understood as the active perception or encounter with God's truth. Much criticism can be raised. How can one be an authentic believer without objective context and why is such Western sophistication necessary?

Translation model: Based on translation science, the nearest possible meanings of the original text are sought out in the receiving culture. Exact forms may not be possible, but expressions and forms that are equivalent are introduced. Attempts were made to identify the "kernel" or core of the gospel which then would apply to all cultures. The problem of subjectivity in selecting forms is a risk, as is separating the Word from what is culturally negotiable.

In contextualization, evangelicals have a valuable tool with which to work out the meanings of Scripture in the varieties of mission contexts and in conversations with the churches of the Two-Thirds World. A built-in risk of contextualization is that the human situation and the culture of peoples so dominate the inquiry that God's revelation through the Bible will be diminished. To be aware of this danger is a necessary step in avoiding it. Contextualization cannot take place unless Scripture is read and obeyed by believers. This means that believers will study the Scriptures carefully and respond to their cultural concerns in light of what is in the biblical text. Culture is subject to the God of culture. Culture is important to God and for all its good and bad factors, culture is the framework within which God works out God's purposes. Some indications of the gospel's presence in the soil may be evident, but Scripture is something that is outside and must be brought into the cultural setting to more fully understand what God is doing in culture, and to find parallels between the culture and the Bible.

The strength of contextualization is that if properly carried out, it brings ordinary Christian believers into what is often called the theological process. Contextualization is not primarily the work of professionals, though they are needed. It is making the gospel real to the untrained lay person and the rank-and-file believer. They are the people who know what biblical faith must do if it is to meet everyday problems. The term "incarnational theology" is another way of speaking about contextualization (*see* INCARNATIONAL MISSION). This means that Christian truth is to be understood by Christians in the pews and on the streets. The objective of contextualization is to bring data from the whole of life to real people and to search the Scriptures for a meaningful ap-

plication of the Word which "dwelt among us" (John 1:14). The missiological significance for contextualization is that all nations must understand the Word as clearly and as accurately as did Jesus' own people in his day.

DEAN GILLILAND

Bibliography. S. B. Bevans, *Models of Contextual Theology;* D. S. Gilliland, *The Word Among Us*: *Contextualizing Theology for Mission Today;* D. J. Hesselgrave and E. Rommen, *Contextualization: Meaning and Methods;* W. A. Dyrness, *Learning About Theology from the Third World;* R. J. Schreiter, *Constructing Local Theologies*.

Controversies in Contemporary Evangelical Mission Theory. In spite of the clarity of New Testament teaching concerning the world mission of the church, controversies have marked the modern missions movement from its inception. Of the many that could be discussed, this essay describes five significant controversies that currently have the attention of evangelical missiologists.

Some missiological controversies relate directly to biblical revelation and the history of the church, while others are procedural in nature as mission is carried out today. While in this article we present opposing perspectives, it should be recognized that they represent positions on spectrums of views rather than the only alternatives seen in evangelical missiology.

The Destiny of the Lost. *Literal View of* HELL. Those who hold to explicit faith in Jesus Christ as Savior as necessary for salvation appeal to the teaching of Scripture, such as Acts 4:12; Romans 10:13, 14; 1 John 5:11, 12; John 14:6, and the general tenor of Christological teaching throughout the Bible.

The traditional position gives credence to progressive revelation throughout both Old and New Testaments as related to the redemptive mandate. This position gives strong urgency to the church's world mission, since the destiny of humankind is dependent on their explicit faith in Christ. The argument is that people are lost because they are sinners, not because they have not heard the gospel.

Four major reasons given for this position are: (1) the universal sinfulness and lostness of all humankind, (2) the necessity of Christ's redemptive work for salvation, (3) the necessity of personal faith in Christ, and (4) the necessity of hearing the gospel in order to be saved. James A. Borland summarizes the position: "To hold out the possibility of any other way of salvation does not add to God's greatness but depreciates his Word and the work of the church through the ages. To teach any other way of salvation for the heathen diminishes missionary zeal and leaves the helpless hopeless" (p. 11).

Alternate Views of Hell. A number of theologians have objected to the teaching of the eternal damnation of the lost. At least three other positions currently vie for attention. The first of these views, prevalent in the Roman Catholic Church, understands purgatory to be "the state, place, or condition in the next world between heaven and hell" where purifying suffering takes place. "Purgatory is understood to continue in existence until the last judgment, at which time there will be only heaven and hell" (Hayes, 1992, 93).

Second, the metaphorical position holds that "the Bible does not support a literal view of a burning abyss. Hellfire and brimstone are not literal depictions of hell's furnishings, but figurative expressions warning the wicked of impending doom" (Crockett, 1992, 44). Those who hold to the metaphorical view believe in a real hell that is a place of judgment, but that we do not know precisely what that punishment will be like (Crockett, 1992, 49).

The third view of hell in opposition to the literal position is the conditional immortality, or annihilationism (*see* ANNIHILATION). Again this is not a denial of the reality of hell or suffering in it. Clark H. Pinnock states that "it is more scriptural, theologically coherent, and practical to interpret the nature of hell as the destruction rather than the endless torture of the wicked." He holds that the "ultimate result of rejecting God is self-destruction, closure with God, and absolute death in body, soul, and spirit" (Pinnock, 137).

Spiritual Warfare. SPIRITUAL WARFARE is a biblical concept derived from the fall of humankind. The battle was intensified by Christ's first coming that brought into focus the reality of demonization and demon-deliverance. Today there are two major views of spiritual warfare (*see also* POWER ENCOUNTER and TERRITORIAL SPIRITS).

The Classic View. Those who take this position rely on the teachings of the Word of God (Eph. 6:10–20), the power of God, and believing prayer. No biblical evidence can be found that believers can be "demonized" or "have" a demon, terms reserved in Scripture for the unregenerate. Victory in spiritual warfare for the believer centers on claiming Christ's past victory on the cross over Satan and demons (Col. 2:15; Heb. 2:14; 1 John 3:8; Rev. 12:11), claiming the believer's union with Christ (Rom. 6:1–4; Gal. 2:20), claiming the believers' position as believer priests (1 Peter 2:9), claiming the present work of the Holy Spirit (John 16:13; Eph. 5:18), winning back influence from Satan (Eph. 4:27), putting on the whole armor of God (Eph. 6:13–17), praying when we are under pressure (Phil. 4:7–7), presenting our whole being to God (Rom. 6:11–13), and resisting the devil for daily victory (James 4:7; 1 Peter 5:8–9).

The Demon-Deliverance View. This approach to spiritual warfare features actively and directly casting out demons by Christians who have the appropriate gifts for this ministry. It has been described as the "*ekballistic* mode of ministry" or EMM (*ekballō,* meaning to cast out; Powlison, 1995, 28). Those who hold to EMM say that "Christians and non-Christians often require an 'ekballistic encounter' to cast out inhabiting demons that enslave us in sexual lust, anger, low self-esteem, fascination with the occult, unbelief, and other ungodly patterns" (ibid., 29). Adherents of demon-deliverance ministry hold that non-Christians and Christians alike can be demonized and require the ministry of exorcism. Powlison states, "In sum, ekballistic spiritual warfare envisions the warfare of Christians as a battle against invading demons, either to repel them at the gates or eject them after they have taken up residence" (ibid.). A counseling process is then put in place to encounter and cast out the demon(s).

Third Wave Theology. Since the mid-1970s the present-day controversy is heightened with the advent of what some have called the Third Wave of the Holy Spirit, a term used to refer to the rise of non-Pentecostal evangelicals who feel that the whole range of spiritual gifts is still available in the church. This is commonly associated with the Signs and Wonders movement, though the latter also includes Pentecostals and charismatics. Adherents hold the view that our work in ministry is a type of power encounter between Christ's and Satan's kingdoms, which center in healings and exorcisms of demons.

The Church Growth Movement. Church growth concepts find their origin in the New Testament. The last four decades have seen an explosion of interest in church growth thinking initiated by the work and writings of DONALD MCGAVRAN in the 1950s.

Definition of Church Growth. Church growth is "that discipline which seeks to understand, through biblical, sociological, historical, and behavioral study, why churches grow or decline. True church growth takes place when 'Great Commission' disciples are added and are evidenced by responsible church membership" (Rainer, 1993, 21; *see also* CHURCH GROWTH MOVEMENT). This perspective on church growth theory was developed by McGavran in his writings, principally in his best-known work, *Understanding Church Growth.*

Advocates of Church Growth Theory. Supporters of church growth theory hold the following tenets: (1) that numerical church growth is crucial, (2) that the church should concentrate on responsive peoples groups, (3) that people movement conversions should be encouraged, and (4) that anthropological factors should be recognized in determining a people's responsiveness (McQuilkin, 1974, 19–66).

Advocates point out three sources of church growth, namely, biological growth (children born to church members), transfer growth (people moving from one church to another), and conversion growth (when a person commits to Christ as Savior and Lord).

Opposition to Church Growth Theory. While expressing appreciation for the contributions of church growth thinking, some opponents warn of its shortcomings. Opponents of church growth object to the priority assigned by church growth to numerical growth, resulting in weak support of other goals in mission. Opponents also point to the alleged ecclesio-centrism of church growth, its results-orientation, and its over-emphasis on prioritizing so-called responsive groups.

Again, since church growth theory emphasizes a church-centered theology, some have expressed that the centrality of Christ is eclipsed. Christ-centered theology is foundational to the church's mission.

The flash point of opposition, however, centers on the HOMOGENEOUS UNIT PRINCIPLE advocated by many church growth theorists. McGavran first made the observation that "people like to become Christians without crossing racial, linguistic, or class barriers and that social dislocation should be held to a minimum" (McGavran, 1990, 163). In application, some call for the development of ethnic churches so as to minimize the amount of social dislocation experienced by people coming to Christ. Wagner states that "this principle has become the most controversial of all church growth principles because critics have interpreted it as classist or racist" (ibid., x). Wagner explains, however, that "the homogenous unit principle is an attempt to respect the dignity of individuals and allow their decisions for Christ to be religious rather than social decisions (ibid.).

Western Support of Third World Missions. Should sending money replace sending missionaries from the West? Will sending money rather than missionaries strengthen INDIGENOUS CHURCHES? Does the spread of the gospel depend on money? Will Western support enhance the missionary spirit of national churches? What is the testimony of history to outside support of national churches? Did Paul take financial support to the churches he planted? Discussion flows pro and con along both sides of these questions (*see also* FOREIGN FINANCING OF INDIGENOUS WORKERS).

Proponents of Traditional Missionary Presence. Those who defend the cross-cultural sending of Western missionaries rather than money hold the following positions: (1) that it is a fallacy to assume that the spread of the gospel can be accomplished only with money, that is, the Great

Commission should not be held captive to fund raising; (2) that outside funds can create DEPENDENCY in national churches; (3) that a mercenary spirit among national leaders can be created by too strong an influx of Western funds; (4) that employing national workers will not necessarily lead to more effective ministry; (5) that sending money instead of missionaries compromises the Great Commission.

Proponents of Western Monetary Support. Those in favor of Western financial support of Third World missions, rather than sending missionaries, advance their reasoning with the following propositions: (1) Western missionaries are too expensive; (2) Western believers should multiply the effectiveness of their earnings at home by supporting national missionaries in their own countries; (3) Western missionaries spend too much time and money on social ministries; (4) the presence of Western missionaries has a negative effect in poverty-stricken areas; (5) educational preparation for Western missionaries is too time consuming and cost prohibitive.

Holistic Mission. "Holism" as it relates to Christian mission means that the church's mission in the world includes not only gospel proclamation but also sociopolitical, economic, and health dimensions. Those who hold this position believe that mending social ills and alleviating political injustices are integral to Christian mission (*see* HOLISTIC MISSION).

The Holistic View of Mission. A growing number of evangelicals defend holistic mission. JOHN R. W. STOTT articulated this position in his book, *Christian Mission in the Modern World.* Stott holds that John 20:21 is the basic statement of the Great Commission: "As the Father has sent me, I am sending you."

In addition to this position on the GREAT COMMISSION, Stott also champions the GREAT COMMANDMENT, namely, Christ's instruction to "love your neighbor as yourself." According to this view, these two commands constitute the Christian mission in the world. Stott explains that "if we love our neighbor as God made him, we must inevitably be concerned for his total welfare, the good of his soul, his body, and his community" (Stott, 1975, 30). Also according to this view, the Christian mission should include a political dimension in an effort to bring about structural social change.

This concept of mission "describes . . . everything the church is sent into the world to do. 'Mission' embraces the church's double vocation of service to be 'the salt of the earth' and 'the light of the world.' For Christ *sends* his people into the earth to be its salt, and *sends* his people into the world to be its light (Matt. 5:13–16)" (ibid., 30–31, emphasis his). In Stott's expression of this view, evangelism and social action are considered equal partners in mission and mutually integral to each other (*see also* EVANGELISM AND SOCIAL RESPONSIBILITY).

The Traditional View of Mission. Those who oppose the concepts of holistic mission distinguish between the CULTURAL MANDATE and the redemptive or evangelistic mandate in Scripture. The traditional view holds that the cultural mandate is addressed to people as persons (Gen. 1:28; 2:15; 9:1, 7), while the redemptive mandate is addressed to those who become members of the people of God. The cultural mandate is fulfilled by qualitative and quantitative improvement in culture; it is preservative in a fallen world; and it is nonredemptive. The redemptive mandate is fulfilled by obedience in proclaiming the gospel to a lost world; it offers hope to a fallen race; and it is redemptive and transformational.

Some question the use of John 20:21 as the basic statement of the Great Commission. They contend that this violates the hermeneutical principle of using the more complete and less obscure passages to understand the less complete and more obscure passages, in this case Matthew 28:19–28; Luke 24:47 (Hesselgrave, 1990, 3). Also, they argue that the sociopolitical action advocated by proponents of holistic mission is contrary to the examples of Christ and the early church. Opponents to the holistic mission position believe that using the so-called Great Commandment as a part of Christian *mission* is unmerited. Loving one's neighbor is the *duty* of the individual believer (Gal. 6:10) and not a part of Christian *mission* as such (ibid., 4).

In summarizing this position of the twofold mandate, Peters stated, "Only the second mandate [the redemptive mandate] is considered missions in the strict biblical sense. The first mandate [the cultural mandate] is philanthropic and humanitarian service rendered by man to man on the human level and as from members of the same 'family' (Gal. 6:10, Luke 10:25–27)" (Peters, 1972, 170).

PAUL A. BEALS

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Cults, Cultism. Cults and new religious movements tend to emerge during times of social change and cultural upheaval. Whether the lo-

cale is North America or in a developing nation, cults are most successful when people experience alienation, rootlessness, and uncertainty as a result of rapid social change. When people experience a dislocation from previously stable social structures, they often question the efficacy and relevance of traditional social institutions like the family, government, and conventional religion. From the perspective of biblical Christianity, the new cultic movements are viewed as spiritual counterfeits and their leaders as false prophets.

It is imperative that Christians involved in missions be aware of the intrusion of these groups into mission fields around the globe. Cult missionaries can be found in virtually every country where evangelicals are ministering. In those countries where Christianity is not the dominant religion, indigenous populations are often unable to distinguish between legitimate Christian witness and the outreach of cultists because the latter often claim to be Christian and invoke the Bible as a source of their authority. It is essential, therefore, that Christian missionaries work to develop discernment skills among the people they are attempting to disciple.

The need to "guard the gospel" is illustrated by an event experienced a few years ago by a young couple involved in missionary service in Martinique, a French island in the West Indies. There they led a church-planting ministry that required heavy investment in personal evangelism and community outreach. From their labors there emerged a tiny church that gradually grew to the point of self-sufficiency. But while the missionaries were away on a leave of absence, the infant church was invaded by JEHOVAH'S WITNESSES. When they returned, they discovered that many of the members, including some of the leaders, had been influenced by the teachings of that cult and had joined with them.

This scenario is repeated over and over worldwide. New Christians, lacking a solid foundation in the faith and knowing little about the strategies and hallmarks of cults and aberrational Christian groups, are caught in a snare of deception and false teaching. It has been said that because of the enormous recent increase of cultic missionary activity overseas, missionaries today are often as likely to confront someone from an American-based cult as they are someone from another world religion. The missionary zeal of the cults in many instances surpasses that of Christian denominations.

There are several ways to define cultism and to understand how cults work. It is possible to analyze cults from sociological, psychological, and theological perspectives. For the Christian, it is important to consider the truth-claims of any religious group. God's objective truth, as revealed in Scripture, is the standard for evaluating all belief and practice. Therefore, any group, movement, or teaching may be considered cultic to the degree that it deviates from the Holy Scriptures as interpreted by orthodox, biblical Christianity and as expressed in such statements as the Apostles' Creed.

The majority of people who join cults are consciously or unconsciously embarked on a spiritual search. Some converts to NEW RELIGIOUS MOVEMENTS are vulnerable because they have no formal religious affiliation whatsoever and therefore lack the necessary discernment skills to evaluate the many religious groups that beckon. Someone has said that "nature abhors a vacuum." It is especially during times of cultural upheaval that people, uprooted from traditional ways of thinking, are susceptible to the influx of new ideas. G. K. Chesterton once remarked that when people cease to believe in God, they do not believe in nothing. They believe in anything.

What is an appropriate response for the Christian missionary to the cultists who are engaged in real spiritual competition for the souls of searching individuals? First, we must recognize that to reject the cultic alternatives to Christianity is not to suggest that there is no truth in them. Error is always built on a foundation of half-truths. Spiritual counterfeits often contain an element of the real thing. Until we identify the web of error that characterizes all groups which depart from the baseline of truth found in the Bible, we have only partially understood the dynamics of the cults and new religions. When missionaries encounter members of cults and new religious movements, they can affirm the cultists' spiritual search while at the same time refuse to accept the presuppositions they may hold. We should seek to establish a common ground rather than attempt to win an argument. Many cultists, for example, share the Christian's concern for the environment, world peace, and alleviating hunger. Seeking common ground with the cultist will provide an opportunity to introduce the claims of Jesus Christ.

It goes without saying that missionaries (or any serious Christian) attempting to reach cultists for Christ must be sure of their own faith and be able to give a reason for the hope that is in us. In the final analysis, the clash between Christianity and the cultic ways of understanding reality results from differences in worldviews. The Christian missionary must be prepared to present an alternative model of spirituality, an alternative WORLDVIEW that is centered on biblical faith and the person of Jesus Christ. All believers are necessarily engaged in the task of APOLOGETICS, or defending the Christian faith.

Cultic movements gain most of their converts not from other WORLD RELIGIONS but from the ranks of Christians who are lacking a solid bibli-

cal foundation for their faith and who are naive regarding the recruitment tactics of cults. Therefore, it is imperative that mission agencies and non-Western church leaders give priority to the task of educating new Christians about the dangers of false teaching and demonstrating how to effectively respond to the cultic challenge. In short, while evangelizing cults and new religions may be part of the missionary's opportunity to share the gospel of Christ, more attention should be given to the task of equipping local believers to become grounded in the faith so that they can discern truth from error and therefore avoid cultic entrapment.

Just as missionaries must be familiar with the culture and religion of the people they want to reach, they must also attempt to learn as much as possible about the cult or new religious movement that is often seeking to proselytize nonbelievers and immature Christians. It is also important to identify the reasons why people are attracted to cults. It is easy to overlook the fact that theological and doctrinal attractions are often secondary to personal and social reasons. People find cults appealing because the groups meet basic human needs: the need to be affirmed, the need for community and family, the need for purpose and commitment, and the need for spiritual fulfillment.

The tragedy is that cults often exploit the significant human and spiritual needs that are going unmet in today's world. As missionaries approach the task of equipping local Christians, they must first examine their own commitment to the truth of the gospel and to the authority of God's Word. Once we understand that the gospel is really true and stands up to the most difficult scrutiny, our own faith is enlarged and we become more eager to encourage the faith of others. We all need to develop a firm framework of truth by which to evaluate the claims of other groups.

From that framework, the missionary can help young Christians to understand two core characteristics of all cultic teachings: (1) *A false or inadequate basis of salvation.* The apostle Paul made a distinction that is basic to our understanding of truth when he wrote, "For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—not by works, so that no one can boast" (Eph. 2:8–9). All cultic deviations tend to downplay or distort the finished work of Christ on the cross and emphasize the role of earning moral acceptance before God through our own righteous works as a basis of salvation. (2) *A false basis of authority.* Biblical Christianity by definition takes the Bible as its yardstick for determining truth, whether in matters of faith or in practice. Cults, on the other hand, commonly resort to extra-biblical revelation as the substantial basis of their theology (e.g., Unificationists rely on the *Divine Principle* of Rev. Moon, the MORMONS cite *The Book of Mormon*).

Just as Christian believers in the West have historically been involved in and supportive of overseas or "foreign" missions, we must also be sensitive to the fact that cults are expanding their influence worldwide. The cults are *coming,* but equally important is the reality that *the cults are going.* Are we prepared for the inevitable spiritual and human casualties that such movements leave in their wake?

RONALD ENROTH

Bibliography. R. Abanes, *Cults, New Religious Movements, and Your Family: A Guide to Ten Non-Christian Groups Out to Convert Your Loved Ones;* R. Enroth, ed., *A Guide to Cults & New Religions;* R. Rhodes, *Reasoning From the Scriptures With the Mormons;* idem, *Reasoning From the Scriptures With the Jehovah's Witnesses;* idem, *The Heart of Christianity;* M. T. Singer, *Cults in Our Midst.*

Demon, Demonization. While Scripture does not present a clear picture of their origin, demons are generally recognized by Christians as angels who fell with Satan and are now agents seeking to work on his behalf on earth. In the Old Testament, demons (or evil spirits) do not receive a great deal of attention. Generally, they are portrayed as malicious spirit beings who are used to bring God's judgment (e.g., 1 Sam. 16:14; Judg. 9:22–24) and are connected with idols and idolatry (Deut. 32:17; Ps. 106:37, 38). While we get one glimpse of some hierarchy of demonic powers (Dan. 10:13, 20), that glimpse is left undeveloped (*see* TERRITORIAL SPIRITS).

The New Testament picture is clearer. At least five types of demonic activity can be seen. Under Satan's control, they unsuccessfully resist Jesus and try to expose his identity during his ministry (Mark 1:23–27), blind unbelievers (2 Cor. 4:3–4), engage believers in warfare (Eph. 6:10–18), wreak great destruction on earth as part of the end times (Rev. 9), and entice governments and nations to rebel against God (Rev. 16:12–16).

The Gospels present seven encounters of Jesus with demons during his three years of public ministry: the Gerasene demoniac (Mark 5:1–20 and parallels); the boy with seizures (Matt. 17:14–20 and parallels); three instances of people being healed from specific demonic-caused diseases (Matt. 9:32–33; Matt. 12:22–23 and parallel; Luke 13:10–17), and two cases where Jesus silences the spirits (Mark 1:23–27 and parallel; Matt. 8:16 and parallels). In every example we see Jesus' direct engagement of demons to set people free. Their freedom came through the exercise of his authority (Mark 1:27–28), in contrast to the rituals of the exorcists of his day.

In the thirty plus years covered in Acts, only five statements of distinct demonic encounters

are found (Acts 5:15–16; 8:6–7; 16:16–18; 19:11–12; 19:13–17). As with Jesus, the apostles exercise authority over demons to set people free. The relative lack of examples from Acts appears to underscore that demons are to be confronted but are not to be given preeminent attention.

In the epistles we find important teachings on demons and their work. They are the powers behind idols (1 Cor. 10:19–21); we engage them in war (Eph. 6:10–18), humbly submitting to God and resisting Satan (James 4:7; 1 Peter 5:8–9; *see also* SPIRITUAL WARFARE); they subvert people through false doctrines (1 Tim. 4:1–4); and we are to test the spirits (1 John 4:1–4). Concerning their character and tactics, they know the truth and shudder (James 2:19), and, following Satan, they masquerade as angels of light (2 Cor. 11:2–15).

In Revelation we see demons characterized as Satan's host encamped against God. They lead the nations astray (Rev. 16:12–16) and bring destruction on earth (Rev. 9). Though the final picture is not one of battle but slaughter (Rev. 19:19–20), their power on earth over unbelievers, under God's sovereignty, is mentioned throughout Revelation.

Demonic Attack. With more than thirty terms used (many of them in the Gospels), the range of vocabulary of demonic attack against people is rich. However, it all points in one direction: demons desire to destroy the host by deception and distortion of our very humanity (seen clearly in the Gerasene demoniac; Mark 5:1–20). In terms of control, demons *indwell* people (Matt. 12:43–45); people may have spirits *in* them (Mark 1:23); be *with* a spirit (Mark 5:2); or *have* spirits (Matt. 11:18). The strongest term of demonic control is *daimonizomai,* often translated "demon-possessed." The English connotations of "possession," however, cloud the meaning. Christians cannot be "possessed" in the sense of *ownership,* since they belong to Christ. The NRSV frequently uses "demoniac" and the Amplified renders it "under the power of demons," both of which better express the idea of control than ownership. Though the term is not used after the Gospels, if this type of control over Christians were not possible, the continual warnings against demonic infiltration in the epistles would serve no purpose. Just as we can be "controlled" by false teachers, cult leaders, and so on, we can be "controlled" by demons, a fact that has long been acknowledged both by those who minister to the demonized and in non-Western contexts.

Missiological Issues. It is important for the missionary to understand the biblical teaching on demons as well as be effectively trained in dealing with demons as they manifest themselves. As is seen in Acts, however, our focus on the demonic should be selective. Paying too much attention to demonic activity can be just as bad as ignoring it. Missionaries may face either of two extremes: SECULARISM which denies demons and ANIMISM which sees demons as the source of every problem. In many Western urban settings influenced with NEW AGE thinking the two opposites can be curiously intertwined in a form of spiritistic SYNCRETISM. Many worldviews acknowledge the spirit realm and contain a variety of beliefs and rituals for handling spirits and their activities (*see* EXORCISM). The missionaries must come to grips not only with their own WORLDVIEW, but also that of the Bible and the host culture.

On a practical level, what can the missionary expect? In the New Testament, a demon drove a fortune teller to harass Paul and his missionary band so much that he had to deal with it (Acts 16:16–18). Satan repeatedly thwarted Paul's missionary plans (1 Thess. 2:17–18), and he persevered in his missionary labors despite a Satanic-given thorn in the flesh (literally "angel of Satan") by focusing on God's power and grace (2 Cor. 12:1–9). The young churches Paul planted were in danger of falling prey to Satanic deception (e.g., 2 Cor. 11:2–15) and had to put on spiritual armor (Eph. 6:10–18). Contemporary missionaries must be prepared to face all of these situations. We should also note that Satan is not limited to the particular tactics employed in the Bible. Just as human society grows and changes, so may demonic attacks (*see* POSSESSION PHENOMENA). However, the central core strategies of deception, blinding, and movement toward destruction are constant themes whatever the culture. In light of this, a crucial missionary task involves working with the local community to develop a clear biblical perspective on the demonic and to couple this with contextualized ministry methodologies which maintain biblical fidelity and, as far as possible, cultural sensitivity.

A. SCOTT MOREAU

Bibliography. C. Arnold, *Three Crucial Questions about Spiritual Warfare;* M. Kraft, *Understanding Spiritual Power;* A. S. Moreau, *The World of the Spirits;* S. Page, *Powers of Evil;* D. Powilson, *Power Encounters;* G. Van Rheenen, *Communicating Christ in Animistic Contexts.*

Divine Deliverance. Christ sets captives free. Missions is proclaiming Christ—who liberates from darkness and ignorance, from oppression and injustice, from sin and its vicious hold on every aspect of human life, and from death.

The deliverance motif runs throughout the whole story of God's redemptive work. The exodus is the defining event of the Old Testament. The people of Israel were a people set free through the merciful intervention of God; this is a recurring theme in the Psalms.

We also see deliverance in the ministry of Jesus. He announced a kingdom and viewed his mission as one of liberation, through word and deed, from the forces, spiritual and otherwise, that oppressed his hearers. And he called his followers to participate, in word and deed, in this cosmic agenda.

In the writings of Paul, we see that it is centrally through the cross that Christ brings deliverance. The cross was propitiation—a sacrificial guilt-offering. In the cross was manifested the reconciling love of God. But the cross was also the triumph through which Christ brought deliverance. Christians think of the resurrection as a great victory, and it was. But Scripture portrays the cross as the actual point of encounter between Christ and evil, when the powers of darkness were defeated and humanity, indeed the whole cosmos, was delivered from sin, the law, and death (*see* ATONEMENT).

Christ demonstrated God's justice, giving himself as a ransom—not to Satan, but to the Father. Thereby, Christ triumphed over the powers of darkness (Col. 2:13–15; Heb. 2:14–15). It was not an encounter of power with power so much as it was a freedom to let sin meet judgment. Christ triumphed by submitting to death. He defeated death by his own death.

The missionary task announces and participates in the triumph of God and divine deliverance. The announcement points to the triumph of Christ on the cross; the participation comes not by the triumph of Christians or the church, but by suffering (as identification with the cross).

For some, the primary manifestation of God's deliverance is freedom from oppressive social and economic systems. LIBERATION THEOLOGY contends that God brings deliverance through sociopolitical upheaval that leads to justice. Missions is participation in this process. But while all Christians are called to be catalysts of justice, a true social transformation will only come when the human heart is liberated from sin. The fundamental human problem is bondage, yes, but it is a bondage to sin of which the social and economic inequity in human systems is but a symptom.

For others, divine deliverance speaks of SPIRITUAL WARFARE, God's power confronting invisible forces of evil and darkness, an encounter fueled by focused intercessory prayer. Behind this lies the recognition that spiritual forces are at work in every aspect of human life and society and that divine deliverance will only come when these spiritual forces are defeated.

But a cautionary note must be raised. It is possible to overspiritualize the forms of bondage or to overstate the extent to which Satan is himself actively involved in holding people and human systems in bondage. Often the work Christians are called to do includes both prayer and acts of kindness, mercy, and justice—to do what is right in the midst of wrong. If we overspiritualize the bondage, it is easy to assume that if there is sufficient prayer or faith the bondage will be eliminated. In fact, however sincere our faith and well-intentioned our prayers, the full and final deliverance of God will not come until the consummation of Christ's kingdom.

And then also, for others, the divine deliverance is fundamentally for emotional and physical wellness. Sin has left a profound mark of dislocation and inner pain on individuals who have experienced the horrifying effects of wrongdoing. Perhaps they are the children of alcoholic parents; perhaps they experienced physical and emotional abuse. Freedom for them is deliverance that includes physical and emotional healing.

From every angle, we must remember that ultimately the whole creation is in bondage (Rom. 8:19–20) and looks forward to the day of its redemption. This reminds us that bondage is cosmic, not merely individual, and further that ultimate deliverance awaits Christ's return.

Consequently, we maintain a biblical perspective on divine deliverance when we affirm (1) that it is both individual and cosmic; (2) that it has present manifestations, but will only be complete at the return of Christ; (3) that it is fundamentally a spiritual matter, but one that has visible manifestations in every aspect of human life and society; and (4) that deliverance comes not so much through a show of force but by suffering in Jesus' name.

GORDON T. SMITH

Bibliography. T. Oden, *The Word of Life;* E. Rommen, ed., *Spiritual Power and Missions: Raising the Issues.*

Dreams and Visions. Dreams and visions are common universal phenomena, neither restricted to particular peoples nor historical eras. Technically, dreams are related to the state of sleep, while visions occur in trance-like states when people are awake. However, because of their often ecstatic nature and revelatory character, dreams and visions function in much the same manner. They are both important mediums of divine revelation in Scripture. In fact, they are explicitly mentioned or alluded to almost two hundred times in the Bible. Thus, dreams and visions play an important role in the drama of redemption.

Dreams and visions were prevalent throughout antiquity. For example, the royal courts of both Mesopotamia and Egypt had wise men who were professional interpreters of dreams. In the Greek world, sophisticated systems of interpretation were developed as well. Overall, there was an excessive preoccupation with dreams and visions

in the Ancient Near East and the Greco-Roman world.

This is the not the case in Scripture, however. The elements that dominated the dream world of antiquity—the riotous superstition, perversion, curiosity, and obsession with one's fate—are lacking in the Bible. When viewed in this light, the biblical description of dreams and visions, while pervasive, is restrained and sober.

The Bible emphasizes that dreams and visions are typical mediums of divine revelation: "When a prophet of the LORD is among you, I reveal myself to him in visions, I speak to him in dreams" (Num. 12:6; cf. 1 Sam. 3:1; 28:6, 15; Hos. 12:10). The prophets usually received their messages through dreams or visions (Isa. 1:1; Ezek. 1:1; Daniel).

In the New Testament, dreams and visions are described as characteristic of the age of the Spirit. The apostle Peter, quoting the fulfillment of Joel's prophecy of the outpouring of the Spirit, notes that the church is to be a prophetic community, a community where "young men will see visions . . . old men will dream dreams" (Acts 2:17).

This emphasis on dreams and visions is outlined in Acts. Luke gives numerous illustrations of visions in the early church. Ananias receives a vision regarding Paul (9:10). Paul is converted through a vision (26:19). Through visions, God prepares the Gentile Cornelius to receive the gospel and prepares the Jew, Peter, to preach the gospel (chaps. 10–11). The famous Macedonian call comes through a vision (16:9). And at Corinth, Paul is encouraged by God to keep preaching the gospel through a vision (18:9–10).

What do these data suggest? What are the missiological implications of the Bible's teaching on dreams and visions? While not a normal part of the Western evangelical experience, dreams and visions are biblical and play an important part of life for people in the Two-Thirds World. Only someone with an extreme anti-supernatural bias would deny their relevance to missions.

Second, dreams and visions are mediums of revelation. God speaks through dreams and visions to convert sinners (Paul and Cornelius) as well as to encourage and guide his people (Ananias, Peter, Paul). He does the same today. Even the most conservative branches of Christianity are reporting the use of dreams and visions in the conversion of the unreached. Just as God used a vision to convert Paul, in like manner he is revealing himself to Muslims, Hindus, and Buddhists. Just as God prepared Cornelius to hear the gospel through dreams, so too is God preparing a multitude of unreached peoples to respond to his Good News.

As a missionary God, God's method of communication is incarnational. He enters into our world to communicate his message. His revelation is contextual (*see* CONTEXTUALIZATION) and thus he meets people where they are. Because many of the unreached are beyond the reach of the gospel and because much of the world is illiterate, dreams and visions are particularly relevant. Moreover, similar to the case of Cornelius, dreams or visions about Jesus often prepare the way for the message of the evangelist.

God is sovereign and never limited to human agency. He uses and will continue to use dreams and visions to fulfill his GREAT COMMISSION. Nevertheless, his use of dreams and visions in mission in no way minimizes the role of missionaries. Visions and missionaries were involved in the conversion of both Paul and Cornelius (Ananias and Peter). Whether God communicates supernaturally through dreams and visions or not, missionaries are always needed.

To affirm the reality and even need of dreams and visions to help fulfill the Great Commission in no way deprecates the priority and centrality of the Word of God. The Bible is the exclusive medium of special revelation, whereas dreams and visions are at best only supplementary and secondary.

Moreover, dreams or visions are not always divinely inspired. They can also be psychologically or satanically inspired. Because of this, new converts must be taught discernment. They must learn to examine their dreams and visions in light of Scripture. They also need to submit their dreams and visions to the leaders of their churches who will help them determine if God is speaking.

The Bible is God's full and final revelation in written form, our highest objective authority. We must examine all things by the Word of God. Moreover, Jesus primarily speaks to us through the Bible. However, he is not bound to the Bible alone. He also speaks to and guides his church through dreams and visions. To deny this supplementary and secondary form of revelation (dreams and visions), is to deny teaching of our primary medium of revelation, the Bible!

RICHARD D. LOVE

Bibliography. D. E. Aune, *ISBE* Revised, IV:993–94; R. J. Budd, *NIDNTT,* I:511–12; M. Kelsey, *God, Dreams, and Revelation;* A. Oepke, *TDNT,* V:220–38; J. H. Stek, *ISBE* Revised, I:991–92; J. G. S. S. Thompson, *NBD,* p. 1239; J. G. S. S. Thompson and J. S. Wright, *NBD,* pp. 289–90.

Economics. Economics deals with the allocation of limited resources. Mission, in a Christian context, entails the church's modeling and propagation of the gospel message. Economics and mission intersect at many crucial junctures. We first look at mission-economic highlights in biblical history before discussing the contemporary economic implications for mission.

Scriptural Foundation. From the earliest days of God's dealings with his people, it is clear that God's call ought to take priority over an individual's loyalties. Abraham, the father of believers, was called to leave his home, even to sacrifice his son; the other patriarchs, likewise, were enjoined to live by faith (Heb. 11:8–22). Moses, too, chose to renounce his earthly possessions (Heb. 11:24–28), and the abandonment of self-pursuits was required of the Old Testament prophets. The same principle is reflected in the New Testament in Christ's own self-emptying (Phil. 2:7), his selfless service (Mark 10:45; John 13:1–15), and his becoming poor to make believers rich (2 Cor. 8:9). Such sacrifice also became the requirement for discipleship (Luke 9:57–62; Jesus' stewardship parables).

Of the four Evangelists, it is Luke who shows the greatest interest in economic issues. Luke's account of the life of the early church in Acts provides an eschatological foretaste of kingdom living (Acts 2:44–45; 4:32–37). Paul, likewise, emulated self-sacrifice in his own life and ministry, calling believers to the sharing of resources with those in need (esp. the collection for the Jerusalem church: Rom. 15:25–27; 1 Cor. 16:1–4; 2 Cor. 8–9), contentment with life's necessities (Phil. 4:11–12; 1 Tim. 6:6–8), a disinterested attitude toward worldly possessions (1 Cor. 7:30–31), and hospitality (Rom. 12:13).

Believers were to extend hospitality to missionaries and itinerant preachers of the gospel (Matt. 10:10–15; Heb. 13:2; 2 John 10–11; 3 John 5–8). Fundamental to missions is the acknowledgment that Christians are merely resident aliens and that this world is not their permanent abode (Phil. 3:20; 1 Peter 1:1, 17; 2:11). The love of money is the root of all types of evil (1 Tim. 6:10; cf. Mark 4:18–19; 1 Tim. 3:3; 2 Tim. 3:2), no one can serve two masters, God and Money (Matt. 6:24), and rich persons will enter the kingdom only with great difficulty (Mark 10:23–31; Luke 12:16–21; 16:19–31; 19:1–10; 1 Tim. 6:17–19; James 5:1–6). In the seer's apocalyptic vision, Babylon the Great, with its excessive reliance on her own wealth, has fallen (Rev. 17–18).

Contemporary Relevance. Economics and mission interface at several crucial junctions. Relevant issues include: (1) the general economic environment for mission (Bonk) and the question of which economic system is most compatible with biblical principles (Chewning, Smith); (2) the economic situation of missionaries, including the raising of funds, "tentmaking," the problem of fluctuating currency exchange rates, the problem of financial indebtedness of missionary candidates (*see* DEBT), and the issue of greater cost efficiency of national missionaries (Yohannan); (3) the economic circumstances of the target cultures of mission, raising issues such as the need for community DEVELOPMENT AND RELIEF WORK, sociological barriers between the missionary and nationals, the need for economic support of new converts ostracized from their socioeconomic community, and the problem of INDIGENOUS CHURCHES' dependence on foreign funds.

Of contemporary movements, it is particularly LIBERATION THEOLOGY that focuses on economic issues, usually in terms of Marxist economic analysis. The following factors, however, appear to contradict this approach (France): first, Jesus conceived of his own role not in terms of political or national liberation but of the restoration of an individual's personal relationship with God; he explicitly rejected a political role, stressing rather love and forgiveness even of one's enemies, an element frequently missing in radical movements; second, liberation in the New Testament almost always pertains to liberation from sin; third, Jesus does not present a program for achieving the redistribution of wealth or other socioeconomic reforms; liberation theology concentrates on the symptom of socioeconomic justice while neglecting to deal with the root cause, the fallenness of human nature, which produces the twisted values of selfish materialism.

A sensitivity to economic issues is vital for the church's effective ministry. The world's rapid URBANIZATION, the evolution of modern technologies creating a new information elite, the increasing gap between rich and poor countries, and many other factors affect the church's ministry at home and abroad in many ways. Evangelical spokesmen such as R. Sider and T. Campolo have called for a more simple, radical life-style on the part of Christians for the sake of missions. It has been the subject of considerable debate in evangelical circles over the past decades to what extent social and economic concerns are to be part of the missionary enterprise (*see* GREAT COMMANDMENT). Some advocate the priority of evangelism and church planting, while others favor a holistic approach that also incorporates social and economic issues. Many favor an approach that is patterned after the model of Christ's incarnation and service.

The following implications for modern missions emerge from these considerations: (1) biblical discipleship, the prerequisite for missions, entails a disinterested attitude toward worldly possessions; (2) material resources are to be used for the spreading of God's kingdom (Jesus' kingdom and stewardship parables); (3) solidarity is called for between believers of different means in local churches and across cultures, leading to a sharing of resources; (4) the ultimate issues in missions are spiritual, but economic and social factors may provide barriers to effective evangelization (Bonk); (5) all missions work takes place in a political, economic, and social

environment, and these factors influence the accomplishment of the missionary task (Clouse).

Andreas Köstenberger

Bibliography. J. J. Bonk, *Missions and Money: Affluence as a Western Missionary Problem;* R. C. Chewning, ed., *Biblical Principles and Economics: The Foundations;* R. G. Clouse, ed., *Wealth and Poverty: Four Christian Views;* P. H. Davids, *DJG,* pp. 701–10; R. T. France, *Evangelical Quarterly* 58 (1986): 3–23; I. Smith, *God and Culture,* pp. 162–79; K. P. Yohannan, *Why the World Waits: Exposing the Reality of Modern Missions.*

Ethnotheologies. Ethnotheology is a recent word in mission vocabulary. Achieving prominence in the 1970s, it has grown out of a new reality—the cross-cultural diffusion of the gospel into every corner of the world. The Christian faith has been rooted in Africa, Oceania, and various parts of Asia. Latin America is reformulating its centuries-old dialogue with the faith into something that is more than "borrowed" from Iberian or Anglo-Saxon churches. Voices in the United States—African-American, Asian, and Hispanic, for example—silenced by their minority status, are speaking loudly. A new day for missions has dawned—a demographic shift in the ecclesiastical center of gravity from north to south, from west to east, from majority to minority.

With that shift comes a new opportunity for theological cross-fertilization beyond those traditional geographical, social, and ethnic barriers, and new reflections on the meaning of Christianity in new contexts. The reading list of the world church has expanded past the names of Calvin and Wesley, Hodge and Packer. To it has been added names of Elizonelo and Kim, Mbiti and Cone.

Terminology. No single term has yet emerged to describe this new situation. "Indigenous theology" was an early term that is still in use in some places. But its colonialist ring and its attachment to missionary sources sound too much like an "outsider's" imposition. "Contextual theology" draws attention to role of context and setting in doing theology. But some evangelicals, for that very reason, are hesitant to give it full support; they fear an overemphasis on context and an underemphasis on biblical text. "Local theology" is popular among some Roman Catholic missiologists (Schreiter, 1985, 6).

"Ethnotheology" has found wide, but not widespread, acceptance in evangelical Protestant circles. Its strengths lie in its focus on the specificity of theology for a given socio-cultural area and its support from linguistics and cultural anthropology (Kraft, 1979).

One common danger may be lying behind all these terms. It is the hidden, parochial assumption that real theology, theology without an adjective, is what has been done in the Anglo-Saxon world. And that those developing theologies variously called indigenous, local, contextual, or ethnic are mere addenda to this generic universal. A true terminological breakthrough will not come until we can speak easily of all particular theologies as ultimately contributions, northern and southern, to mutual enrichment and self-criticism.

The Contributions of Ethnotheologies. In this new global mission setting ethnotheologies are prodding theological reflection in directions new and old. They are underlining again the missiological dimension of all theology past and present. Paul's theology was that—a task theology whose map found its orientation point in missions. And the early church that followed him did not lose that dimension (Conn, 1990, 51–63).

Through the years, however, the missiological dimension has moved to the periphery. Theology has made itself comfortable in the Western world of Christendom, the *corpus Christianum.* It "occupies itself with the missionary enterprise as and when it seems to it appropriate to do so" (Bosch, 1991, 494).

Ethnotheologies, however, do not flow out of a world where the church is in a majority. They must define the faith in a non-Christian world where theirs is a minority voice. In this setting, whether post- or pre-Christian, ethnotheologies are recovering the missionary obligation of all theology. The gospel's connection to the world demands the service of more than simply theologians; evangelicals are calling for mission theologians (Branson and Padilla, 1986, 311–23).

Ethnotheologies are expanding the global interests of theology. Anglo-Saxon theology, for example, has explored Christology in terms of the traditional titles of Jesus as the Lord, Son of God, Son of Man, Jesus as prophet, priest, and king. African theologians are turning to their own cultural designations. Can we speak of Jesus as the master of initiation, as chief, as ancestor and elder brother, and as healer (Schreiter, 1991)?

In an Asian context where the world's major religions predominate, how do we confess Christ in an Islamic setting? Who is Jesus for Asian women? In a Korean context of suffering and repressed anger, how does Jesus speak for the people (the minjung)? In a Hindu setting, is he Avatar or more (Sugirtharajah, 1993)?

Ethnotheologies are widening theology's context in a more holistic direction. For a millennium and a half, Western European theology increasingly found its dominant dialogue partner in philosophy. Its concerns turned to more abstract issues of ontology and epistemology. The secularist worldview of the Enlightenment turned theology to issues of faith and reason. And the rise of the university gave both skepticism and religious studies a home, further compartmentalizing life

into separate categories of the public and the private, theology and ethics, knowledge and virtue. In a world now seen as governed by human reason and natural law, Western European theology found itself asking, "Where is the God of truth in a world of science?"

The ethnotheologies of a new day are driven by other contextual interests. In a political world of power versus powerlessness, they cross the boundary between theology and ethics. BLACK THEOLOGIES in the United States and South Africa and LIBERATION THEOLOGIES in Latin America ask, "Where is the God of righteousness and justice in a world of injustice?" Often the theological formulations are THEODICY questions. Western European theologies ask, "Does God exist?" Black theology and FEMINIST THEOLOGIES ask, "Does God care?"

Issues of traditional culture dominate the black African theological agenda: What should our attitude be to AFRICAN TRADITIONAL RELIGIONS? What is our relation as African Christians to Africa's past (*see* AFRICAN THEOLOGIES)? And in Asia ethnotheologies are formed particularly in dialogue with the world's major religions. Theology there resembles religious apologetics (*see* ASIAN THEOLOGIES).

Emerging Concerns. In this explosion of creative theologizing, evangelicals remain concerned about the balance between text and context. "Theology must undoubtedly always be relevant and contextual, but this may never be pursued at the expense of God's revelation" (Bosch, 1991, 187). In the hermeneutical process of theology Christians must take seriously the normative priority of their classical text, the Scriptures. But, with a general weakness of biblical exposition in many ethnotheologies (Dyrness, 1990, 195), at least two particulars threaten this balance.

First, when does sensitivity to context become SYNCRETISM (Conn, 1984, 176–205)? The 1982 gathering of Third World evangelical theologians reflected this concern. "Ethnotheologies are often politically motivated and do little or no justice to the Scriptures. Syncretistic theologies often accommodate biblical truth to cultural variables. Several liberation theologies have raised vital questions which we cannot ignore. But we reject their tendency to give primacy to a PRAXIS which is not biblically informed in the doing of theology. Likewise we object to their use of a socioeconomic analysis as the hermeneutical key to the Scriptures" (Ro and Eshenaur, 1984, 23–24).

Second, can the particularism of ethnotheology lose its connection to the universal gospel? Where is the continuity between the theological formulations of the past and the emerging ethnotheologies of the present? How do we relate new understandings to the church's theological heritage of the past?

And how do we do it without assuming that there is some grand cookie-cutter pattern—a kind of universal theology that will apply in every context without nuance? How do we deal with discontinuities between Western European and other theologies? Where is the line between *semper reformanda* and *semper imitanda?* These are the contemporary questions that surround ethnotheology and its ongoing development.

HARVIE M. CONN

Bibliography. D. Bosch, *Transforming Mission;* M. L. Branson and R. Padilla, eds., *Conflict and Context: Hermeneutics in the Americas;* H. M. Conn, *Eternal Word and Changing Worlds;* idem, *WTJ* 52:1 (Spring 1990): 51–63; W. Dyrness, *Learning About Theology from the Third World;* C. H. Kraft, *Christianity in Culture;* B. R. Ro and R. Eshenaur, eds., *The Bible and Theology in Asian Contexts: An Evangelical Perspective in Asian Theology;* R. Schreiter, *Constructing Local Theologies;* idem, ed., *Faces of Jesus in Africa;* R. S. Sugirtharajah, ed., *Asian Faces of Jesus.*

Exorcism. To exorcize is to charge under oath (e.g., in Matt. 26:63 Jesus is "adjured" to tell the truth about his messianic status). The term also refers to the expelling of a spirit or spirits by means of ritual(s). Such rituals involve oaths; they may also include the use of magical formulas and secret incantations. Though widely used today of Christian work in expelling demons, the term "exorcism" is not used in the New Testament to describe Jesus' or his disciples' ministry. Rather than relying on ritual, they cast out demons by verbally exercising God's authority (*see* DEMON, DEMONIZATION). The noun occurs only in Acts 19:13 of Jewish exorcists who used the name of Jesus in a botched exorcism.

Rituals of exorcism are found in every world religion and especially in FOLK RELIGIONS. Four components are almost universally involved: the exorcist, the victim, the community, and the ritual. The exorcist is seen as a person with special powers. The victim may be troubled because of personal, clan, or tribal TABOO violations or relational breakdowns. Anthropologists note that the victim is often a scapegoat for the community. In spite of this, the community still lends support to the exorcistic process, especially when community participation is required for restoration. The ritual is the actual ceremony in which the spirits are expelled. The variations are many, though they generally focus on the release of spiritual power. This may be accomplished by torture to make the victim an uninhabitable host for spirits; the application of specially prepared herbs; the use of magical formulas, chants, and incantations; an offering; or some type of animal sacrifice. The help or advice of friendly spirits may be enlisted through mediumistic channeling to

deal with the spirit tormenting the victim. Understanding the functions of such rituals and the way they act as a social glue in the community is important for the missionary. If they are discarded by the missionary and the social functions that they serve remain unmet, the practices may simply go underground.

A variety of formalized exorcism ceremonies have existed inside the church from early on. In the second and third centuries, rituals of exorcism were a common part of the baptismal process. The Catholic Church has a well-established ritual. Lutherans and Anglicans once had exorcism rituals, but abandoned or issued strict controls over them by the 1600s to prevent abuses. Among some contemporary Christian groups the form of demonic confrontation, the use of religious paraphernalia (water, oil, crucifixes), prayer and fasting, and repetitive reading of key Bible passages all with the extensive use of formulaic language point to a ritual orientation even though no formalized procedure is being followed.

It is important for the missionary to understand the function of exorcism in the local community. The fact that we are privileged to call on Christ's authority in dealing with spirits in a POWER ENCOUNTER is often recognized by the local community as God's work among them, and thus provides an evangelistic breakthrough. A danger to be noted is that if missionaries present a ritual-dependent Christian authority over the demonic, they may be opening the door to the rise of SYNCRETISM in the form of Christian magical thinking.

A. SCOTT MOREAU

Bibliography. F. Goodman, *How about Demons? Possession and Exorcism in the Modern World;* M. Kraft, *Understanding Spiritual Power;* S. Moreau, *The World of the Spirits.*

Extent of Missionary Identification. Missionary identification pervades all levels of the missionary task. A complex concept, effective missionary identification lies at the heart of making Christ known across cultures and involves all that we are as human beings. A superficial missionary identification merely imitates the local customs of a people hoping to gain access for a hearing of the gospel. With time, however, the receiving culture will recognize such identification as a gimmick. As Nida notes, the goal is not to "propagandize people into the kingdom" but to identify with them so as to communicate more clearly with them. This can only come about by being with them where they are and working *with* them rather than *for* them.

Historically rooted in anthropological research techniques where the researcher studied his or her "subjects" in their own context, identification was recognized as a means of increasing insights, sympathy, and influence among the people under study. The sensitive missionary, however, goes further and benefits more deeply by becoming subjectively involved with the people among whom he or she ministers. Recognizing that the final decision for Christ lies with the hearer, not the advocate, early concepts for missionary identification called for the missionary to work in light of human social institutions and the associated means to make decisions in the local setting when presenting the gospel.

Contemporary missiology presents missionary identification based on an incarnational model for ministry (*see* INCARNATIONAL MISSION). The model functions within three main arenas: the life of the missionary, the message itself, and the medium or forms that convey the message.

The first arena, the missionary's lifestyle, fosters the most powerful means of identification. The missionary seeks to become a full participant in the host society. Recognizing the reality of misunderstanding, the missionary enters the new culture as a learner rather than teacher. He or she is open to genuinely sharing his or her own cultural background. Thus, the missionary becomes a type of culture-broker living between two worlds, transmitting information from one to the other, bringing the gospel from without and giving from one cultural context to contemporary yet culturally different recipients. The goal of identification is to achieve a cross-cultural understanding in order to effectively communicate the message of Christ. The result of participating deeply in another culture forces one to think in new ways and recognize differing views of reality. In doing so, the missionary becomes a "bicultural" person with a broader vision that enables the ability to pull away from the home culture and work meaningfully in the new one (*see* BICULTURALISM). Incarnational missionaries thus develop a new cultural framework based on the two cultures known to them, allowing more effective ministry in the host culture. Additionally, they often find new perceptions about their home culture.

Inherent to the goal of living in two worlds as a bicultural person is the danger of rejection of one of our two worlds. We may either reject the culture in which we are ministering or reject our own culture by "going native." Neither of these options is helpful to the missionary personally or professionally. The first option denies the validity of the people with whom we are ministering. The second option denies the fact that we will always be seen as outsiders. Our goal is to learn to accept what is true and good in *all* cultures and to critique what is false and evil in each of them based on deeply rooted biblical truth.

The practice of incarnational missionary identification functions on three levels: (1) lifestyle—

external identification in terms of language, dress, food, patterns of courtesy, use of local transportation, and housing; (2) willingness to serve alongside and eventually under a local leader; (3) inner identification, the deepest of all levels. Attitudes of dignity, respect, and trust speak of our genuine love for the people with whom we minister. Genuinely deep love forms both the foundation and capstone for all levels of identification.

The second arena for missionary identification deals with the content and presentation of the message. Drawing from COMMUNICATION theory, the missionary is encouraged to adopt the receptor's frame of reference where one becomes familiar with the conceptual framework of the receptor and attempts to fit communication of the message within the categories and felt needs of the receptor's WORLDVIEW. Thus, the message is presented in a way that "scratches where the hearer itches." Jesus demonstrated this when he spoke to the woman at the well about living water and her background. He also dealt with Nicodemus on his own Pharasaic terms. He interacted differently with Zacchaeus (Luke 19:1–10), the rich young ruler (Mark 10:21), and the demoniac (Luke 8:38–39). Furthermore, the apostle Paul followed Jesus' example when he determined to be Jewish or Greek depending on his audience (1 Cor. 9:19–22), clearly seen in his address to the Athenians (Acts 17:22–31).

The third arena for missionary identification lies in the development of the forms and media for conveying the gospel message. The missionary who has not learned the beliefs, feelings, and values of a culture will often fail to recognize the most appropriate methods for communicating Christ. There is the continued danger of simple translation of Western books, songs, drama, and films. As Tippett suggested, "the first step in identification is to accept as many indigenous forms and procedures as can legitimately be retained as Christian." Although the cost in time and effort to pursue such CONTEXTUALIZATION of the gospel is great, it does not match the cost and threat of miscommunicating the gospel. A syncretistic acceptance of the gospel and stilted or stunted churches easily result from lack of identification on this level.

Missionary identification today is not an option: it is an imperative. Historically, one of the results of poor missionary identification has been the national outcry of "Missionary go home!" We must learn from our mistakes and move ahead with greater determination, especially in light of modernity's more complex degree of multiculturalism. In spite of our tendency to work at external identification, people still need to experience love on deeper levels. Missionaries must incarnate themselves by recognizing and working within the individual needs and social contexts of peoples.

ROBERTA R. KING

Bibliography. K. Bediako, *Christianity in Africa: The Renewal of a Non-Western Religion;* P. Hiebert, *Anthropological Insights for Missionaries;* C. H. Kraft, *Christianity in Culture;* E. Nida, *Message and Mission: The Communication of the Faith;* P. Parshall, *New Paths in Muslim Evangelism;* A. Tippett, *Introduction to Missiology.*

Fads in Missions. When an innovation begins to take hold, we would like to know if it is going to endure. One way is to ask how biblical the innovation is: Does it aim at reinforcing some biblical mandate or principle, or recovering one that has been neglected?

For example, when RALPH WINTER rocked the LAUSANNE CONGRESS ON WORLD EVANGELIZATION in 1974 with his vision of "hidden people," it was not a fad. Recognizing Christ's mandate to reach every nation, the unreached of the world became the focal point of evangelical missions. Thus, toward the end of the twentieth century a plethora of innovations aimed in the same direction: the 10/40 WINDOW concept, the AD 2000 Movement, identifying the "gateway" cities or peoples, for example, all target the least reached. Are they fads? Time will tell.

Another innovation which has endured is the "indigenous" methodology developed in the nineteenth century by JOHN NEVIUS—that the goal of missions is to establish self-governing, self-supporting, self-propagating churches (*see* INDIGENOUS CHURCHES). The Third-World missions movement has grown from the "self-propagating" or GREAT COMMISSION mandate, an enduring "new" development. But fads often seem to accompany biblical innovation. For example, the self-support principle became, "let the nationals do it," and let the West pay for it (*see* FOREIGN FINANCING OF INDIGENOUS WORKERS). These are fads that will pass because they violate basic biblical principles. We can never buy our way out of personal responsibility, nor assign world evangelism to others so long as half the world has no Christian "nationals," because peoples live out of reach of present gospel witness.

DONALD MCGAVRAN'S themes of concentrating on responsive peoples and targeting homogenous units for evangelism are certainly far less popular than they once were. This should come as no surprise regarding the HOMOGENEOUS UNIT PRINCIPLE, since it is extra-biblical (though not demonstrably anti-biblical, at least in the way McGavran advocated it). But concentration on responsive people is clearly biblical, the way God himself operates. Nevertheless, this concept does not have the strength the innovation once knew, so may prove to be a fad.

Two of the strongest emphases in the last quarter of the twentieth century were SHORT-TERM

Mission and Tent-Making Missions. These cannot be considered fads since they have always been with us, but unrealistic expectations for these approaches may pass since they lack biblical mandate or principle.

Holy Spirit power is essential for missionary success, but the innovations accompanying the Power Encounter movement at the end of the twentieth century—prayer walks, spiritual mapping, confronting an identifiable demonic prince that reigns over a city or region (*see* Territorial Spirits), and many others—may prove to be fads because the biblical foundation is at least problematic.

Innovation is essential for the cause of missions and this will bring genuine biblical advance, but inevitably it will bring passing fads as well. The way of confidence is to evaluate each new idea at the bar of Scripture.

Robertson McQuilkin

Financing Missions. ***Biblical Models.*** Three biblical models of financing missionary efforts are found in the life of Paul. He wrote to the Philippians that he had learned to trust God in all circumstances to provide his needs (Phil. 4:12–14). A tentmaker by trade (Acts 18:3), he mentioned to the Ephesians and the Thessalonians that he provided his own needs through his labor (Acts 20:34 and 1 Thess. 2:9). Tent-Making Mission, as it is known today, is named after this practice. In writing to the Corinthians, however, Paul directly urged them to give generously (2 Cor. 8–9). His flexibility for financing missionary work illustrates a general principle that any method which is ethically sound and God-honoring may be considered acceptable.

Types of Missionary Support. The most common method of mission funding has long been the voluntary contribution of members of local churches, though there are multiple means used to channel what is given to where it is needed. Some denominational missions assess member churches on a per capita basis to fund the denominational mission efforts, while others allow each church to develop its own mission budget and give money as it sees fit. Non-denominational mission agencies also serve as administrative conduits through which money is collected and distributed (*see also* Faith Missions). Many agencies require each missionary to raise his or her own individual support, while others form a central pool for which every missionary raises money and out of which all salaries and project funding comes.

Following Paul's example (Acts 18:3), many continue to engage in tent-making mission. This is perhaps the most common method of financing Third-World missionaries, whose churches and agencies often do not have the financial capability to underwrite international travel or urban mission work among the economic elite in the major cities of the world.

Since the dawn of political states looking favorably on Christianity, missions have also been financed out of state treasuries, including financial grants, land grants, and imperial patronages. During the colonial era, many Protestant efforts were financed by colonial grant-in-aid deals which mutually benefited missionary and colonial enterprise. The resulting entanglements of church and state, however, often left a mixed perception on the part of both missionaries and the national churches, with the latter seeing the former as agents of the supporting state rather than ambassadors of Christ.

Finally, contemporary economic trends in the West have enabled the development of numerous private foundations and trust funds, many of which underwrite projects and otherwise finance Christian charitable work as well as direct evangelistic endeavors.

Issues in Financing Mission. Recently, however, several issues of significance for future mission financing have been raised. First, at least in North America, mission giving has largely come out of discretionary income, which has been drying up over the last few decades. While a wealthy generation that is now in process of dying has been leaving large gifts to missionary work in wills and trust funds, such giving is generally not projected to extend beyond this generation.

Second, many Western churches and agencies have begun to build giving policies around the financing of Third World missionaries, who are significantly cheaper than Western missionaries. In general this emphasis, based on new thinking of global partnership and cost-effectiveness, is a welcome change. Unfortunately, however, for some it has become an inappropriate vehicle to call for a cessation of supporting Western missionaries altogether (*see also* Foreign Financing of Indigenous Workers).

Third, some rightly question the amount that Western missionaries feel they must raise, which often adds up to many thousands of dollars per month to finance family travel and lifestyles which are often well above the level of indigenous populations along with benefits such as health insurance and retirement income. The implications of this for giving patterns and priorities is now being felt in churches, mission agencies, and on the various fields of service (Bonk; *see also* Missionary Affluence).

Fourth, control of money and exercise of power cannot be separated as easily as we might like. This is especially significant when foreign funds have been used to initiate and preserve large missionary institutions (e.g., schools, and hospitals) which the local economy could not support unaided. Such institutions have tended

to foster dependence rather than PARTNERSHIP in missionary efforts.

Finally, alarms over future Western missionary funding has begun to sound in many quarters. Models that have become traditional in the West, such as the mission agency relying on local churches to passively and unquestioningly give whenever approached, no longer hold. Discretionary finances in the consumer-driven Western cultures appear to be dwindling, as in commitment to traditional mission fund-raising techniques.

In light of these factors, it will be increasingly important in the future to find new and appropriate ways to creatively trust God to supply the necessary means for engaging in the missionary task. However, since it is God's intention to see the whole world reached, it does not seem unreasonable to assume that he will continue to provide the means to do so, though not necessarily in the ways we expect and not without our taking seriously our responsibility to the GREAT COMMISSION.

A. SCOTT MOREAU

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Flaw of the Excluded Middle. A concept developed by missiologist Paul Hiebert in an article in *Missiology* 10:1 (January 1982, pp. 35–47) and later reprinted in *Anthropological Reflections on Missiological Issues.* Hiebert observed that the Western two-tiered view of the universe typically left out an entire dimension seen quite readily by people of non-Western cultures. Hiebert built his analysis on a two-dimensional matrix. The first dimension is that of three worlds or domains: (1) a seen world (that which is of this world and seen), (2) the unseen of this world (that which is of this world but not seen), and (3) an unseen transempirical world (that which pertains to heavens, hells, and other worlds). The second dimension is that of two types of analogies people use to explain the powers around them: (1) an organic analogy (powers are personal, e.g., gods and spirits) and (2) a mechanical analogy (powers are impersonal, e.g., gravity and electricity).

Combining the seen/unseen/transempirical worlds and organic/mechanical analogies into a matrix, Hiebert's model highlighted the difference between Westerners, who tend to see only two worlds (the seen world and the transempirical world) and many non-Westerners who recognize the middle world, comprised of unseen powers (magical forces, evil eye, mana) and spirits that are very much a part of everyday human life (e.g., a person is ill because of a curse or a spirit attack). The blind spot in the Western worldview Hiebert labeled the flaw of the excluded middle.

His model was quickly picked up by missionaries and missiologists working among non-Western populations, especially those working in areas such as SPIRITUAL WARFARE. It was used to give legitimacy to demonic and spiritual explanations of phenomena that had been previously overlooked by Western theology, anthropology, and missiology, all of which tended to look for so-called natural explanations for the observed phenomena. As a tool it named an area many evangelical missionaries had missed in their training and identified the sources of their discomfort in finding ways to contextually address middle world issues in non-Western cultures.

For some, however, the pendulum has swung so far that the danger is a flaw of an *expanded* middle in which every strange event is thought to have a middle domain explanation; this is especially significant in the contemporary discussion of TERRITORIAL SPIRITS. Using the middle domain to explain all such events is taking Hiebert's analytic model beyond its intention, which was to address the ways events are explained in differing cultures rather than to give an ontological picture of the explanations behind such events.

A. SCOTT MOREAU

Foreign Financing of Indigenous Workers. Nineteenth-century missionaries often employed local personnel as evangelists, pastors, and Bible women, but eventually they came to realize that unhealthy DEPENDENCY and "rice Christian" attitudes often resulted from this employer-employee relationship. In reaction to this problem, mission theorists insisted that churches and ministries in the non-Western world should be totally self-governing, self-propagating, and especially self-supporting (*see* INDIGENOUS CHURCHES). By the early twentieth century many missions had established firm policies against any mission pay or subsidy for local pastors and evangelists.

However, some people believed that insisting on full self-support was an overreaction. Instead, they advocated careful financial partnership with indigenous ministries, treating them as equals rather than employees. Partners International (then CNEC) was founded in 1943 for that express purpose. Among the most vocal advocates of financial support for indigenous workers were Robert Finley, founder of International Students, Inc. and Christian Aid; his brother Allen, president of CNEC/Partners International; and Ian North, Australian founder of Ambassadors for Christ.

As Western colonialism dissolved, between 1946 and 1960, European and American mainline denominations quickly handed over leader-

ship of the churches and institutions their missionaries had established in former colonies. To symbolize this new relationship, American Presbyterians even began to call their missionaries "FRATERNAL WORKERS."

Theologically conservative missions were slower to change but as the churches in the Third World increased rapidly in size and maturity, attitudes among leaders of evangelical missions began to shift. In 1972 the Latin America Mission granted full autonomy to all its field ministries and openly espoused continual financial partnership with them. To a lesser degree, other missions began to follow suit.

Around 1980 two new evangelical partnering agencies were formed, Gospel for Asia and Overseas Council for Theological Education. By the late 1980s partnership with indigenous ministries as equals had become almost a watchword. Scores of new organizations were formed for the express purpose of supporting indigenous workers and ministries in the Third World, instead of sending out missionaries from the West. By 1996 there were more than 110 such organizations in North America alone. In October of that year the leaders of more than fifty of these new support missions met together at the Billy Graham Center in Wheaton, Illinois, for the first "Consultation on Support of Indigenous Ministries."

The two most common questions that arise when considering foreign financing of indigenous workers are:

1. How can you give them financial assistance without creating unhealthy dependency?
2. How can you assure financial accountability and proper use of funds if you have no direct control over them?

Advocates of financial assistance for indigenous workers insist that interdependency between different parts of the Body of Christ is both biblical and healthy. Unhealthy dependency develops when one partner tries to exercise too much control. Usually it is the provider of financial resources that does so.

If most of the funding comes from a foreign source, then the recipients will feel they cannot risk offending that source. But if the vision, control, and a majority of the funding is indigenous and an open trust relationship exists between the two parties, then foreign funding can leverage and multiply the effectiveness of indigenous ministries without creating unhealthy dependency.

Accountability is greatly enhanced by funding only ministry teams that are organized and have governing boards or similar accountability structures. Giving funds to indigenous workers who are "lone rangers" is always fraught with danger, however effective or charismatic the leaders may be. It is perfectly proper to require regular financial reports by the recipients and even external audits where possible. However, the key to success is to have open trust relationships in a partnership between equals.

CHARLES BENNETT

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Ghanaian Mission Boards and Societies. Ghanaians have been active in missionary work ever since PHILIP QUAQUE (c. 1741–1816) was first engaged by the Anglican Church to reach people from his own country. The Presbyterian Church of Ghana and the Evangelical Presbyterian Church in Ghana were planted by German mission agencies, and became the first self-governing non-Western churches in Ghana after World War I. By 1980, there were 23 active mission agencies in Ghana. In 1993 it was estimated that over 670 Ghana missionaries had been sent out by some 44 agencies. The Church of Pentecost has placed workers in several African countries as well as in Europe and North America. Christian Outreach Fellowship, founded by William Ofori Atta, deploys cross-cultural missionaries to unreached people groups. Pioneers Africa, headed by Solomon Aryeetey, works among Muslims in Mali and has focused on unreached peoples in Africa.

BIBLE TRANSLATION and Christian literature distribution have been important facets of Ghanian mission endeavor. The growth of Bible translation work in the local languages is closely related to the story of the growth of missions in Ghana. The work of the Ghana Institute of Linguistics, Literacy, and Bible Translation (GILLBT) is recognized by both the church and the state. The use of the JESUS FILM in local languages is helping Ghanians reach unreached peoples within Ghana's borders.

There are several parachurch organizations that actively utilize Ghanian staff to reach Ghana and other countries for Christ. Gottfried Osei-Mensah was the first executive director of the Lausanne Committe for World Evangelization. Theophilus B. Dankwa headed IFES-Africa and Sam Atiemo Youth for Christ. Isaac Ababio pioneered the Hour of Visitation Evangelistic Association. Florence Yeboah's GHACOE Women's Ministry is engaged in holistic mission. Scripture Union (SU) had been active in Ghana since the early 1950s, and many of the current Ghanian church leaders came to Christ through the SU efforts.

As a result of the Ghana Church Survey published by the Ghana Evangelism Committee in 1989 and a subsequent national mission consultation in 1993, Ghana's most neglected mission fields have become the target of pioneer outreaches by denominations, mission agencies, and individual churches; more cross-cultural missionaries have been sent out and an Association of Evangelical Missions has been formed.

Theological education and training for missions remains a challenge. Christian G. Baeta, Kwesi Dickson, and John Pobee have made significant contributions. Kwame Bediako and the Akrofi-Christaller Memorial Centre for Mission Research and Applied Theology are also making fresh strides in mission training and research.

Ghana has sent missionaries around the world. In the past twenty years, these have included a new wave of missionaries—"economic missionaries." They are comprised of committed believers who have been spread out from Ghana because of harsh national economic pressure on them at home. They mostly serve as professionals in their new host countries, but diligently work as members of God's kingdom on his business of telling others about Christ. They are on every continent and in every ideological and religious region around the world.

ROBERT ABOAGYE-MENSAH
AND JUDE HAMA

Incarnational Mission. The dramatic opening of John's Gospel is foundational for understanding the meaning and implications of "incarnational mission." "In the beginning was the Word," the apostle wrote, "and the Word was with God, and the Word was God. . . . And the Word became flesh and lived among us . . ." (1:1, 14). The fuller context of the passage suggests that in Jesus, God identified thoroughly with humankind, and that God came in Jesus for the express purpose of disclosing not only God's love but also God's salvific intent for the world (3:16–17).

However the Gospel writer may have understood the nature of Jesus, the church has steadfastly regarded the incarnation to mean that God was "enfleshed" in Jesus. All the Gospels bear witness to the fact that Jesus was born in a specific time and place, into a particular culture, and that he lived, matured, worked, ministered, and died as a human being. In Jesus—who came to be called "the Christ" or the Messiah—God was thereby revealed as love, self-giving love, love vulnerable to the exigencies of human life including the assault of evil and death. Yet evil was not victorious. It was instead inexorably defeated in Christ's death and resurrection. God became a human being to redeem all humankind from the destructive power of sin and to reconcile and transform the whole of creation.

Belief in the incarnation raises profound questions about the nature of God and about the nature of Jesus Christ. Yet, from the earliest attempts to grapple with and understand who Jesus was, the incarnation—God's assuming humanness—has been pivotal in comprehending the Christian faith. The earliest church councils discussed, debated, and concluded that the "God was *in Christ*" affirmation (2 Cor. 5:19) means that Jesus was fully human and fully divine. Explications (or the theology) of the incarnation are found not only in Scripture, but also in a succession of creeds. Three branches of Christianity, especially the Orthodox, as well as Roman Catholic and Anglo-Catholic, customarily give more attention and emphasis to the doctrine of the incarnation than do Protestants. In fact, some evangelical theologies tend to accentuate the divinity of Christ so disproportionately that the ultimate result is a kind of Christological docetism in which the human nature of Jesus is virtually eliminated or is little more than a facade for his divinity. Maintaining theological balance has never been easy, as any comprehensive survey of the history of theology reveals. Yet when either the divinity or the humanity of Jesus is over-emphasized, the outcome is a distortion of the nature of Jesus as represented in the New Testament. Mainstream Christianity has been unwilling to relinquish either the divine or the human nature of Jesus, though some theologians have given more attention to the meaning of the incarnation than others. Grassroots believers, meanwhile, appear to be satisfied to confess that in Jesus Christ God was uniquely revealed in history, and that in Jesus Christ the divine intent for humanity was definitively imaged. That there is mystery here no one denies. As Archbishop William Temple put it, anyone who professes to understand the relationship of the divine to the human in Jesus Christ simply demonstrates that he or she has failed to understand the significance of the incarnation (p. 139).

To refer to the incarnation as mystery, however, is not to suggest that it is "beyond us" or a kind of theological icon. Quite the contrary. As Donald Baillie said, the mystery will always be mystery, but the mystery is lessened once we realize that believing in the incarnation means accepting a paradox "which can to some small measure be understood in the light of the 'paradox of grace'" (p. 131). For the incarnation was not and is not primarily a doctrine. It was and is an event. It was a life lived, and it is a life to be lived. "He was made what we are," declared Irenaeus, "that He might make us what He is Himself" (*Adv. Haer.*, Bk. v. Pref. cited by Baillie, ibid.). Thus Paul could make the staggering claim, "For me to live is Christ" (Phil. 2:21). So committed was the apostle to the Christ who summoned, transformed, and "missioned" him, and so determined

was Paul to communicate the same good news Jesus fleshed-out, that he could say, "I have been crucified with Christ, and it is no longer I who live, but it is Christ who lives in me" (Gal. 2:19–20). In these words believers find the most significant implication of the incarnation, namely, that Jesus Christ can be fleshed out in the lives of those who follow in Jesus' steps (1 Peter 2:21). In essence, therefore, this is the mission of Jesus' followers, to walk in Jesus' steps.

Common in Catholic theological tradition is the idea that the incarnation of Christ is the link between God and the institutional church, or, even more specifically, it is the link between God and the sacraments by which believers become "partakers of Christ." It is a short step, therefore, from seeing the SACRAMENTS administered by the church as means of grace to regarding the *plantatio ecclesiae* as extending the incarnation.

In 1838, with the publication of his *Kingdom of Christ,* British theologian Frederick D. Maurice went beyond the conventional Anglo-Catholic understanding of the incarnation by positing specific social and political implications. In a sense, Maurice anticipated the approach to the life of Jesus developed by many liberation theologians during the last quarter of the twentieth century. For in terms of the social and political significance of the incarnation, it has been the liberation theologians who expounded the relationship of the incarnation in the world today. Jesus, they underscore, was born in a religio-political context of suffering, oppression, and injustice. He was counted not among the rich or the powerful but rather among the common, the nondescript folk from the hill country of Galilee. To inaugurate his mission, nonetheless, Jesus made an astonishing association: "The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, [and] to proclaim the year of the Lord's favor" (Luke 4:18–19).

His mission, as he described it, was to liberate the impoverished, the imprisoned, the sightless, and the oppressed. As it turned out, it was these kinds of people who became Jesus' principal followers—the poor, the sick, the disabled, the despised, the marginalized, and the alienated—women, tax collectors, prostitutes, and others whom society scorned. Moreover, it was from these that Jesus chose his disciples whom he declared were "the salt of the earth" and the "light of the world" (Matt. 5:1: 13, 14).

In the late 1960s and early 1970s, Latin American liberation theologians, following the lead of the SECOND VATICAN COUNCIL, began asking what the incarnation of Jesus implied in a world beset with injustice, hatred, poverty, exploitation, premature death, and hopelessness. Though their response to the question incited intense debate—and more resistance than support from "officialdom"—the basic question they asked still begs to be answered. Jesus, liberation theologians said, indisputably sided with the hurting, exploited, and abused of his day. This was his mission, and anyone who presumes to incarnate Christ's mission today will likewise stand with the suffering peoples of the world whether they are in America, Europe, Asia, or Africa (*see* LIBERATION THEOLOGIES).

Standing with the poor and oppressed does not mean ignoring or neglecting the mission of evangelization, but, as Mortimer Arias notes, evangelization can never be merely "verbal proclamation." Authentic evangelization will be also "the incarnation of the gospel" in the lives of Christ's people, Christ's community (p. 107).

Reflection on the meaning of "incarnational mission" can be found also in the writings of certain ecumenical and evangelical theologians. For J. R. Chandran of India, an incarnational view of mission means INDIGENIZATION. For Nigerian Emefie Ikenga-Metuh, it means CONTEXTUALIZATION for "God has always been incarnate in human cultures." For former World Council of Churches general secretary W. Visser 't. Hooft, it meant a holistic ministry. Other more recent examples are John S. Pobee's insightful *Mission in Christ's Way* and Jonathan J. Bonk's disturbing *Missions and Money.* Pobee, an African on loan to the World Council of Churches, spells out in detail the dimensions of an incarnational mission, while Bonk, a former Mennonite missionary and now associate director of the Overseas Ministries Study Center in New Haven, Connecticut, addresses the crucial issue of missionary prosperity, saying that economically affluent missionaries can never engage in incarnational mission for what they model is an "inversion of the Incarnation." Their prosperity makes it impossible for them to "identify with the life situations of the poor" to whom the gospel is addressed (p. 61).

Nearly a half-century ago one of the most respected and effective mission leaders among Southern Baptists, M. Theron Rankin, then the executive secretary of the Foreign Mission Board, envisioned a model of incarnational mission. "If God could have saved the world by remoteness," and achieved the divine purpose while remaining detached from humanity, Rankin asked, would there have been the incarnation? Then he added, the most effective witness the church makes will always be in the lives of those who in Christ's name bury themselves in the lives and struggles of another people, missionaries who serve the people, learn to speak their language, develop the capacity to feel their hurt and hunger, and "who learn to love them personally and individually."

ALAN NEELY

Bibliography. A. Mortimer, *Announcing the Reign of God;* D. M. Baillie, *God Was in Christ;* J. J. Bonk, *Missions and Money;* J. R. Chandran, *Student World* 51 (1958): 334–42; E. Ikenga-Metuh, *Mission Studies* 6 (1989): 5–12; F. D. Maurice, *Kingdom of Christ;* J. S. Pobee, *Mission in Christ's Way;* T. M. Rankin, *The Commission* 15 (June 1952): 9; W. Temple, *Christus Veritas;* W. A. Visser 't. Hooft, *The Uppsala Report,* pp. 317–20.

Indian Mission Boards and Agencies. Thousands of Indian missionaries are presently serving under some two hundred indigenous mission organizations. Indigenous Christian missions are not new to the Indian context. Early indigenous agencies still active include the Mar Thoma Syrian Evangelistic Association (organized in 1888), the Indian Missionary Society of Tirunelveli (1903), and the National Missionary Society (1906). The India Missions Association (IMA), created in 1977 to coordinate the activities of the various indigenous missions, in 1994 claimed 75 member mission agencies having about 9,000 missionaries. In 1996 this had increased to 87 members and 14,000 Indian missionaries. The Indian Evangelical Team (IET) was the largest, with 1,032 pioneer missionaries in fourteen states. Many other mission organizations are not members of IMA. It is difficult to ascertain the number. A 1992 study identified 275 agencies engaged in cross-cultural and other direct missionary activity. An index included 103 agencies, 76 of which listed pioneer evangelism. Tamil Nadu has the largest number of mission headquarters, followed by Kerala and Andhra, Pradesh.

What precisely is an indigenous Indian mission? Definitions vary, but Indian mission boards and agencies may be delineated in terms of missionary work that is rooted in the Indian churches and has an Indian identity. They are not a copy or continuation of the foreign missions that worked in India over the past two centuries, but are a genuine expression of the missionary spirit of Indian churches and Christians.

India has two main types of mission boards. One is church-based and denominational. Examples include the Mission Board of the Presbyterian Church of North East India, the Zoram Baptist Mission of Mizoram, the Nagaland Missionary Movement, the Mar Thoma Syrian Evangelistic Association, and the various diocesan mission boards. This pattern prevails in northeast India. The other is the nondenominational or interdenominational mission. Examples include the National Missionary Society, Indian Evangelical Mission, Friends Missionary Prayer Band, and various independent agencies. This pattern predominates in the south. Yet this is only part of the picture.

Mission is not the exclusive domain of the mission societies. Churches and denominations themselves are also vehicles for missionary outreach. This is especially true of the rapidly expanding Pentecostal movement in India. At Madras the New Life Assembly of God sends and supports its own missionaries to other parts of India. In another instance an entire new field has been opened by missionaries sent from one local congregation at Chrompet, Madras, which also functions as a mission society (GEMS—Gospel Echoing Missionary Society). Further, independent workers have had an important role in penetrating new areas and establishing Pentecostal churches and agencies.

Roman Catholic missionary orders have not been included in most studies of indigenous missions, probably because little distinction is made between indigenous orders and those of non-Indian origins. The latter are thoroughly indigenized in personnel and management. The Catholic contribution is in fact enormous.

Indianized international Protestant agencies include Inter-Serve (India), Operation Mobilization, and Youth With a Mission. Various specialized social ministries—drug rehabilitation, education, literature, medicine, projects with youth, the poor, the destitute, and slums—also form part of the missionary edge of the Indian churches.

Roger E. Hedlund

Bibliography. R. E. Hedlund and F. Hrangkhuma, eds., *Indigenous Missions of India;* Indian Missions Association, *Languages of India: Present Status of Christian Work in Every Indian Language;* L. J. Joshi, *Evaluation of Indigenous Missions of India;* S. Lazarus, ed., *Proclaiming Christ: A Handbook of Indigenous Mission in India;* L. D. Pate, *From Every People: A Handbook of Two-Thirds World Missions.*

Indigenous Churches. The term "indigenous" comes from biology and indicates a plant or animal native to an area. Missiologists adopted the word and used it to refer to churches that reflect the cultural distinctives of their ethnolinguistic group. The missionary effort to establish indigenous churches is an effort to plant churches that fit naturally into their environment and to avoid planting churches that replicate Western patterns.

Missionary efforts to establish indigenous churches are attempts to do missions as the apostle Paul did. A brief recital of Paul's missionary methods demonstrates this fact. Paul served as an itinerant missionary, never staying more than three years in any city. Paul's approach to evangelizing regions was to plant churches in cities from which the gospel would permeate the surrounding areas. He never appealed to the churches in Antioch or Jerusalem for funds with which to support the new churches. Rather, he expected the churches to support themselves. Paul appointed and trained elders to lead all the churches he planted. He gave the churches over

to the care of the Holy Spirit, but he also visited them and wrote to them periodically.

HENRY VENN (1796–1873) of the CHURCH MISSIONARY SOCIETY and RUFUS ANDERSON (1796–1880) of the AMERICAN BOARD OF COMMISSIONERS OF FOREIGN MISSIONS first used the term "indigenous church" in the mid-nineteenth century. They both wrote about the necessity of planting "three-self" churches—churches that would be self-supporting, self-governing, and self-propagating (Venn used the term "self-extending"). They exhorted missionaries to establish churches that could support themselves, govern themselves, and carry out a program of evangelism and missions. They cautioned missionaries about becoming absorbed in pastoring and maintaining churches, insisting that the missionary's primary task must be planting new churches that would be "self-reliant" and "purely native." They instructed their missionaries to train national pastors and hand the care of the churches over to them at the earliest opportunity. Venn coupled the concept of indigenous churches with euthanasia in missions. By euthanasia he meant that missionaries should plant churches, train leaders, and then move on to new, unevangelized regions. Henry Venn believed that missionaries should always be temporary workers, not permanent fixtures.

JOHN L. NEVIUS (1829–93), a Presbyterian missionary to China, built on Venn and Anderson's indigenous principles in his classic work, *Planting and Development of Missionary Churches.* Nevius developed a set of principles that came to be called "The NEVIUS PLAN": (1) Christians should continue to live in their neighborhoods and pursue their occupations, being self-supporting and witnessing to their co-workers and neighbors. (2) Missions should only develop programs and institutions that the national church desired and could support. (3) The national churches should call out and support their own pastors. (4) Churches should be built in the native style with money and materials given by the church members. (5) Intensive biblical and doctrinal instruction should be provided for church leaders every year. In his writings Nevius criticized the heavily subsidized work that most missions carried on in China. Nevius's principles had little impact in China, but when the American Presbyterians began their work in Korea, the new missionaries invited Nevius to advise them. They adopted his plan and enjoyed great success.

ROLAND ALLEN (1868–1947), an Anglican priest, served as a missionary in China with the SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS from 1892 until 1904. Like Nevius, he criticized the methods employed by most missions in China. He wrote several books, but expressed his philosophy of indigenous missions in *Missionary Methods: St. Paul's or Ours?* (1912) and *The Spontaneous Expansion of the Church* (1927).

Allen emphasized the role of the Holy Spirit in missions and encouraged missionaries to work in itinerant church planting, trusting the Holy Spirit to develop the churches. Allen's main principles are these: (1) All permanent teaching must be intelligible and so easily understood that those who receive it can retain it, use it, and pass it on. (2) All organizations should be set up in a way that national Christians can maintain them. (3) Church finances should be provided and controlled by the local church members. (4) Christians should be taught to provide pastoral care for each other. (5) Missionaries should give national believers the authority to exercise spiritual gifts freely and at once. Allen's principles have influenced many twentieth-century missiologists, most prominently DONALD MCGAVRAN.

MELVIN HODGES (1909–86), a missionary and mission administrator with the Assemblies of God, wrote *The Indigenous Church* (1953). Widely used in missions courses, this book expressed the ideas of Venn, Anderson, Nevius, and Allen in an updated, popular format. Hodges acknowledged the difficulty missionaries experience in changing a field from a subsidy approach to an indigenous approach. He also emphasized training national workers and giving them responsibility for the care of the churches, freeing the missionaries to concentrate on starting new churches.

In his book, *Verdict Theology in Missionary Theory,* ALAN TIPPETT (1911–88) updated the three-self formula of Henry Venn. Tippett served on the faculty of the School of World Mission at Fuller Seminary and was a member of Donald McGavran's inner circle. The writings of Tippett, McGavran, and others show that the CHURCH GROWTH MOVEMENT accepted and built on the work of the earlier proponents of indigenous missions.

In *Verdict Theology* Tippett proposed a sixfold description of an indigenous church: (1) Self-image. The church sees itself as being independent from the mission, serving as Christ's church in its locality. (2) Self-functioning. The church is capable of carrying on all the normal functions of a church—worship, Christian education, and so on. (3) Self-determining. This means the church can and does make its own decisions. The local churches do not depend on the mission to make their decisions for them. Tippett echoes Venn in saying that the mission has to die for the church to be born. (4) Self-supporting. The church carries its own financial burdens and finances its own service projects. (5) Self-propagation. The national church sees itself as responsible for carrying out the GREAT COMMISSION. The church gives itself wholeheartedly to evangelism and missions. (6) Self-giving. An indigenous

church knows the social needs of its community and endeavors to minister to those needs.

Tippett summarizes his understanding of the indigenous church with this definition: “When the indigenous people of a community think of the Lord as their own, not a foreign Christ; when they do things as unto the Lord, meeting the cultural needs around them, worshipping in patterns they understand; when their congregations function in participation in a body which is structurally indigenous; then you have an indigenous church” (136).

In recent years some missiologists have suggested adding a seventh mark to Tippett’s list—self-theologizing. They believe a truly indigenous church will develop its own theology, expressed in culturally appropriate ways. These theologies would affirm the central doctrines of the Christian faith, but they would express them using metaphors and concepts that reflect their own unique cultures.

Missionaries who seek to establish indigenous churches should keep these principles in mind as they begin their work: (1) Missionaries should plant churches with the goal in mind. This means that the desired outcome—an indigenous church—should influence the methods employed. (2) There will always be a dynamic tension between supracultural doctrines and variable cultural traits. (3) Church planters should expect the churches to support themselves from the beginning. (4) Bible study groups should be encouraged to make basic decisions even before they organize as churches. (5) Missionaries should encourage new congregations to evangelize their communities and seek opportunities to begin new churches. (6) Missionaries should always use reproducible methods of evangelism, teaching, preaching, and leadership. (7) Missionaries should give priority to developing nationals to serve as church leaders. (8) Missionaries should view themselves as temporary church planters rather than permanent pastors. (9) Missionaries should resist the temptation to establish institutions and wait for the national church to take the initiative. (10) Missionaries must allow the national churches to develop theologies and practices that are biblical yet appropriate in their cultural settings.

John Mark Terry

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Information Technology. With the dramatic growth in the worldwide use of the Internet, using the tools of information technology (IT) is routine today. IT here refers to electronic computing and communication systems employing digital technology, which started with the digital computer in the late 1940s and developed into computer-based internetworking by the 1970s.

In 1960, Joseph E. Grimes used a computer to do language analysis in Bible translation work in Mexico. Other mission specialists also used computers to analyze sociological and church statistics and other data in studying religious movements and church growth trends. David B. Barrett, a missionary to Kenya doing graduate studies in New York, used a computer to analyze the data he and others had collected on more that six thousand African independent church and renewal movements (*see* African-Initiated Church Movement). Results were used in Barrett’s 1968 book, *Schism and Renewal in Africa*. Also in 1968, data from the survey of mission agencies in North America were entered into a computer under the direction of Edward R. Dayton and camera-ready pages generated for the *North America Protestant Ministries Overseas Directory.*

In 1974, information on unreached peoples was gathered from seventy-three countries for the Lausanne Congress on World Evangelism. This was stored on a computer from which an *Unreached Peoples Directory* was printed and distributed to Congress participants as a work-in-progress to be refined and expanded. Data about the languages of the world published in the *Ethnologue* by Wycliffe Bible Translators were placed on a computer so subsequent editions could be more easily updated and analyzed.

With the proliferation and the growing capacity of personal computers and networks, IT supported activities in missions have become widespread. Bible translators continue to enhance specialized software used on portable computers to speed the work of translation. Electronic mail is used for instant communication in many parts of the world by missionaries, national workers, mission executives, and those supporting missionaries. Mission information about unreached peoples and other aspects of missions is available on various Internet Web sites. One can link to many of these from the Global Mapping International Web address (www.gmi.org) or the Wheaton College Missions Department address (www.wheaton.edu/missions).

The Internet’s electronic mail and conferencing capabilities also provide a way for those concerned about various people groups to share information and ideas in an open networking mode. One of the most popular of these is the Brigada Network (www.brigada.org) with more than six thousand participants receiving the weekly *Brigada Today* newsletter as well as being involved in related online conferences of their specific missions interest.

The Internet can also expand and extend participation in mission conferences and other mission-related activities. During InterVarsity's 1996 Urbana world mission convention for students, background information and daily summaries appeared on the Web, including audio and video segments, for those who were not among the 19,300 onsite delegates. This has been continued to help a new generation of students anticipate the triennial convention in 2000 (www.urbana.org).

JOHN SIEWERT

Interagency Cooperation. While the days of mission agencies acting as lone rangers continue to diminish, there is still progress to be made. A number of external factors will continue the push toward cooperation: the dwindling number of full-time missionaries; the increase of short-termers; churches doing their own selecting, training, sending, and mentoring; the diminishing appreciation for denominations; ministry overlap between agencies (reduplicating support personnel); the difficulty of fundraising for workers and agency maintenance. More by necessity than design, interagency cooperation provides a solution for survival and ministry.

Interagency cooperation includes a number of risks for those who wish to participate. Agency boards, leaders, and personnel will worry about a number of issues: Will they lose the agency's distinctive for existence? Will the agency's mission statement and core values be compromised? How can the different philosophies of ministry be unified? Should they? If certain positions in the agency are no longer necessary, what happens to those who filled them? What energy costs will be necessary to maintain productive cooperation? Who funds what? And of deeper concern, will their agency die?

The trust factor figures large in interagency cooperation. To offset some of the above concerns, courting should precede the wedding contract. When they eventually say, "I do," they say "yes" to commitment, character, a common vision, costs, cooperation, and communication over concerns, and "no" to competition and comparison.

The rewards of interagency cooperation must move beyond survival. And they can. From the perspective of agency personnel, the pooling of personnel and finances can meet their needs from recruitment to retirement much more adequately. From the perspective of ministry projects and programs, interagency cooperation can expand the kingdom of God in ways no single agency can. Some of these efforts may be short-term, some long-term. But all processes should be driven by the unity–diversity of the participants, thereby glorifying the creative God behind them.

TOM A. STEFFEN

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Itinerant Mission. Itinerant mission work is usually done for short periods and rapidly changes its mode of operation. Because of various handicaps, an itinerant missionary likely has a short-term presence in the targeted context and works until interrupted by government intervention or the realization of the mission's objectives. The roving nature of the work mitigates against establishing institutions and requires focused evangelistic and mission goals.

The apostle Paul engaged in itinerant mission work. He went to specific locations to accomplish the clear objectives of proclaiming the gospel and establishing new churches. He was usually "on the move" and his tasks required him to appoint leaders and then set out for new territories and regions beyond those where he had already worked (Rom. 15:20; 2 Cor. 10:16).

Historically, itinerant types of mission and evangelism result from various sociopolitical restrictions. As migrant Christians rove throughout the world and engage in witnessing, they perform unintentional itinerant mission work. Intentional itinerant mission efforts may result when people migrate into new geographic areas. In the pioneer sections of the United States during the eighteenth and nineteenth centuries, circuit-riding preachers did itinerant ministries to service areas where there were not enough gospel laborers for the rising population. At the same time, itinerant work was necessary for those opening up frontier missions in the interior sections of Latin America, Africa, and Asia. Pioneering situations normally require self-imposed itinerant mission work because of limited personnel and resources.

Since World War II, new pioneer situations have emerged that are based on political circumstances rather than geographical ones. Independent nations born in the aftermath of the European colonial era established laws regulating foreign nationals in their countries. Often significantly sized population segments or people groups within these countries were historically resistant to Christian influence, especially if it seemed to be controlled by foreign agencies. These governments tended to repeal or restrict visas and residence permits that had been issued to those suspected to be foreign Christian missionaries.

Doing mission in these new types of frontier territories requires utilization of short-term visa options or seeking long-term visas under the auspices of secular humanitarian, disaster relief, or international commercial enterprises (*see* CREATIVE ACCESS COUNTRIES). "TENTMAKING" describes the way the apostle Paul supplemented his income while doing itinerant mission work (Acts 20:33–34). Modern tentmakers employ their skills and talents to achieve as permanent a status as possible in politically restricted countries by working for these secular enterprises. Often they draw their livelihood from their secular work, though this is not inherent to the tentmaking concept. Because their visa status is still short-term, the duration of the work is equally short. Itinerant missionaries must achieve their evangelistic, discipling, and church-planting objectives with optimum results in as expeditious a manner as possible.

KEITH E. EITEL

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Japanese Mission Boards and Societies. Japan's Christian missionary outreach—surprisingly substantial for a country whose Christian population remains at about 1 percent of the total—can be connected to its historical position in relation to other countries. In the pre–World War II period Japanese Christian missionaries went out to various colonies within the expanding Japanese Empire (e.g., Taiwan) after its 1894–95 victorious war with China, to Korea after its annexation in 1910, then to protectorates granted by the League of Nations after World War I (e.g., parts of Micronesia). In other words, Japanese churches sent missionaries to work within Japanese-controlled domains.

The current period of missionary outreach is very much associated with Japan's postwar economic growth, beginning in the 1960s. The United Church, Overseas Medical Co-operative Service, Holiness Church, and Evangelical Missionary Society spearheaded the earlier postwar efforts. Much of this outreach was to Japanese people living abroad. Currently there is more of an international quality to the missions movement, in terms both of the sending-equipping agencies in Japan and of the places in which the 269 (1993) missionaries from Japan are working. Various international mission boards and societies have offices in Japan (e.g., Wycliffe) for raising up personnel, finances, and prayer support. There are organizations for coordinating communication between mission agencies and throughout the Christian community in Japan. There are interdenominational missionary training centers (e.g., Immanuel Bible Training College in Yokohama), at least one of which is associated with an accredited university (Tokyo Christian University in Chiba). Some boards and societies partner with churches in specific areas (e.g., Africa, the Philippines, Australia). Some focus on ecumenical partnership, while others emphasize social issues such as peace and hunger.

J. NELSON JENNINGS

Bibliography. L. M. Douglas, ed., *World Christianity: Oceania; OW;* J. H. Kane, *A Global View of Christian Missions: From Pentecost to the Present;* R. V. J. Windsor, ed., *World Dictionary of Missionary Training Programs,* 2d ed.

Jesus Film. In recent decades the Jesus film has emerged as one of the primary tools for evangelism throughout the world. The film is a two-hour motion picture based on the Gospel of Luke. A vision of Campus Crusade for Christ founder BILL BRIGHT, it was developed in cooperation with the Genesis Project and produced by John Heyman in 1978.

The initial theatrical release was handled by Warner Brothers. Having opened in 2,000 theaters in North America, the Jesus film was soon sold to television cable networks throughout the world. By 1998 it had already been dubbed in more than 450 languages spoken by 85 percent of the world's population. Another 200 versions were in process. The eventual goal of over 1,000 languages will potentially allow over 98 percent of the world to hear the gospel in their mother tongue.

The Jesus Film Project, a ministry of Campus Crusade for Christ, coordinates showings in more than 220 countries. A variety of methods are used, including 35-millimeter showings in commercial theaters; 16-millimeter showings in rural areas when portable screens, projectors, and generators need to be provided; national, regional, and local television releases; and videocassettes placed in rental shops and libraries or delivered home to home by church workers. Distributed by more than 700 ministries and church agencies, the film has been seen by over one billion people. At showings where an invitation to receive Christ could be offered, 50 million decisions had been indicated by 1997.

The widespread acceptability of the film to the Christian community is probably due to its scriptural base. Jesus speaks no words outside of those found in the Bible. A related factor is the film's accuracy. Five years of research went into the preparation for the production. More than four hundred scholars evaluated the script. Each scene was filmed as close as possible to the location where the original action took place two thousand years ago. The biblical approach and the selection of the actor to portray Jesus were of

primary importance. After scores of screen tests Brian Deacon, a Christian Shakespearean actor from England, was selected for the role of Jesus. All of the remaining actors came from Israel, where the film was made.

The enthusiastic acceptance of the film by so many viewers from such diverse cultures is due to four primary factors. First, the film is a docudrama of first-century Palestine. Many relate to this presentation because they live in that rural type of culture where people still fish and farm for a living. Second, the film reaches people who cannot read. Third, that many people have never seen a film in their own language gives the film a strong impact. Fourth, most non-Westerners are concrete thinkers. They receive Jesus not only because he is the Savior, but because he has power over nature, evil spirits, sickness, and death.

PAUL E. ESHLEMAN

Bibliography. P. E. Eshleman, *I Just Saw Jesus;* idem, *The Touch of Jesus.*

Korean Mission Boards and Societies. The story of church growth in Korea has been well known throughout the world, but its missionary work has not been as widely reported. From the beginning, the Korean church has been a missionary church, particularly since the Presbyterian Church in Korea was set up as a self-governing, independent church in 1907. As of March 1998, there were over 5,800 Korean missionaries in 152 countries (Kim, 1988, 6).

Rise of the Missionary Movement in the Korean Church. In 1907, during the culmination of Korea's first great awakening, seven men were ordained by the first Presbyterian Church in Korea and one of them, Ki-Poong Yi, was sent as a missionary to the Island of Quelpart (Chaejudo) in 1907. In 1909, Suk-Jin Han was sent to Japan, and three ordained missionaries were sent to Shantung, China in 1913 (Rhodes, 1934, 392–95): Tai-Ro Park, Pyung-Soon Sa, and Young-Hoon Kim. Also, the Korean church did the work of missions in such places as Siberia, Hawaii, Mexico, Mongolia, Manchuria, and America, working with both the Korean diaspora and the nationals, in spite of losing their sovereignty, language, and names and suffering severe persecution under Japanese Colonial Rule (1907–45). From 1902 to 1945, the Korean church sent a total of 120 missionaries.

The contemporary face of the Korean church and its involvement in missions has gone through a drastic change from those early days. The Korean War (1950–53) divided Korea and the strength of Korean Christianity moved from North to South. Samuel I. Kim has noted that from 1953 to 1976 there were a total of 234 missionaries sent from South Korea, working in Thailand, Taiwan, Japan, Vietnam, Hong Kong, Indonesia, Pakistan, Nepal, Ethiopia, Okinawa, Brazil, Mexico, Argentina, Brunei, and America (1976, 124). But it was not until the early 1980s that there was an explosive increase in the number of Korean Christians sent as missionaries. The *Antioch News* documents the explosion of numerical growth of Korean missionaries sent by denominations, local churches, and para-church and mission organizations (excluding those sent to America; Kim, 1998, 6). The numbers increased from 323 in 1982, to 1,645 in 1990, 3,272 in 1994, and 5,804 in 1998.

With this rapid growth has come the dilemma of how Koreans can most effectively be trained and enabled to work with other missionaries for the kingdom and the task of world evangelization.

Issues of Concern and the Korean Missionary Effort. There is no doubt that Korean Christians have a strong evangelistic spirit. They want to plant churches and do missions. But too often their understanding of missions is limited to "soul saving" and the ministry of the Word. Korean missionaries need a better balance of both the ministries of the word and deed, without making a sharp separation between the two. But to do this requires that Koreans think again about the place of God in missions, or the theology of missions.

Second, with the explosion of growth in numbers of Korean missionaries since the early 1980s, too many missionaries have been sent without being properly selected or trained. There is an urgent need to give immediate attention to this deficiency in working with missionary candidates, moving them from their monocultural background to being cross-cultural people.

Third, it is sad to see how the abundance of finances has kept many Korean Christians from a childlike dependence on God in their ministry and from cooperating with other missionaries, denominations, and churches in their missionary efforts. Korean missionaries tend to use their finances to recruit nationals and new converts to work together in evangelizing and planting churches. However, they may do so at the cost of corrupting these "innocent" people, a reality observed earlier by JOHN L. NEVIUS in China and more recently seen in the Philippines.

Finally, the early Korean missionaries cooperated and worked together with the Western missionaries and the host churches as partners. Presently, however, there are a growing number of Korean missionaries who work independently with little or no consultation with other missionaries and national churches in their location of ministry. Missionaries of all nations need each

other, and Korean missionaries in particular must learn (or perhaps relearn) to partner and to work cooperatively for the kingdom.

The Korean church, as a missionary church, can make great and unique contributions to the missionary movement of the church in the twenty-first century if it can solve these dilemmas.

TIMOTHY KIHO PARK

Bibliography. C. K. Kim, ed., *Antioch News,* 3:22 (March 1988); S. I. Kim, *New Forces in Missions,* pp. 121–30; H. A. Rhodes, ed., *History of the Korea Mission: Presbyterian Church U.S.A. 1884–1934.*

Latin American Mission Boards and Societies. Very early after the arrival of evangelicals in Latin America a missionary impulse among Latin Americans took them as missionaries to remote areas of their countries as well as to other countries and continents. The roots of missionary work in pietist and revivalist movements emphasized the priesthood of all believers and created structures that facilitated it, in open contrast to the priest-centered life of predominant Roman Catholicism. There are records of spontaneous missionary activity of Chileans from the Methodist Pentecostal revival of 1911, going as missionaries to Argentina beginning in 1925. Argentinean Baptists sent Maximino Fernández as a missionary to start work in Paraguay in 1919. Puerto Rican Baptists sent Santiago Soto-Fontánez as a missionary to El Salvador, and Eduardo Carlos Pereyra from Brazil crusaded for the cause of missions among Presbyterians in his country. These cases are examples of two missionary patterns that originated in Latin America. First, the migration pattern to and from neighboring countries became a vehicle used by tentmakers as a way of carrying on missionary work. This has developed significantly in recent years, when for political or economic reasons thousands of Latin Americans have emigrated to North America, Europe, and Australia, or have gone as technicians and professionals to work in the Muslim world. There are thousands of evangelicals from Latin America working in Japan, many of whom get involved as missionary volunteers in that country. Second, organized denominational mission boards following the model of North American missions developed especially in Argentina, Puerto Rico, Mexico, and Brazil. Mainly denominations that were financially strong and well organized have managed to continue this model.

After World War II, a large number of conservative evangelical faith missions came to Latin America and some of them created a third pattern for the channeling of missionary vocations among Latin Americans. Organizations such as the Latin America Mission, Wycliffe Bible Translators, Operation Mobilization, and Youth with a Mission incorporated Latin Americans into their international mission force, generally relying on North American or European funds and leadership. Student movements associated with the International Fellowship of Evangelical Students (IFES) pioneered missionary conventions to challenge students to become involved in missions in their own countries or abroad. The First Latin American Missionary Congress gathered five hundred university students and graduates from all over Latin America in Curitiba, Brazil, in January 1976. Sponsored by the IFES related *Alianza Bíblica Universitaria do Brasil* (Inter Varsity of Brazil), this congress produced the "*Declaracao de Curitiba*" (a missiological manifesto) and several of the participants volunteered for missionary service in rural Latin America, Angola, and Italy. Operation Mobilization was also active in providing vision and missionary education to Latin American young people, recruiting selected volunteers for work and travel in the ships *Doulos* and *Logos*. Mexican university graduates related to these movements started "*Proyecto Magreb,*" later on "PM International," to reach the Muslim world from a base in Spain. In July 1987, several organizations and individuals sponsored COMIBAM in São Paulo, Brazil. COMIBAM and the Latin American Theological Fraternity are working successfully to bring missiological components into theological education. Even churches and countries that went through critical days because of political violence have been the source of a missionary thrust such as AMEN (Evangelical Association for Mission to the Nations) in Peru, an indigenous faith mission that sent missionaries to England and France in the 1970s and used "Kerygma"—a folk music team—to generate interest and funds for their venture. Indigenous sending agencies have also developed in Costa Rica and Guatemala. In this fourth pattern, leadership, funding, and management is entirely in Latin American hands though funds may also be raised from churches planted by its missionaries in North America and Europe. There are an increasing number of Latin American missionaries going to Spain either to work there or to use it as a base and training ground to prepare missionaries to Muslim countries of North Africa and Central Asia. Research completed in late 1977 shows a total of four hundred Latin American mission sending agencies and approximately four thousand missionaries.

In recent years Roman Catholics have intensified the promotion of missionary vocations through Missionary Congresses that meet every other year. This has been coordinated by DEMIS, the Missions Department of the Conference of Latin American Bishops (CELAM). Among Catholic missiologists there is concern because while almost 50 percent of the Catholics of the world live in Latin America, only 2 percent of their

total missionary force comes from that region. The Comboni order from Italy has been the most active in missionary education and promotion. Some of the problems of channeling missionary fervor into action that Protestants face are solved among Catholics through the traditional missionary orders such as Jesuits, Franciscans, and Dominicans. These are truly international in membership, leadership, and fund raising, and facilitate the inclusion of Latin Americans in their ranks, in order to do missionary work in other parts of the world.

SAMUEL ESCOBAR

Bibliography. W. D. Taylor, ed., *Internationalizing Missionary Training*; J. D. Woodberry, C. Van Engen, and E. J. Elliston, eds., *Missiological Education for the 21st Century.*

March for Jesus. Modeled after the biblical image of Jesus' triumphal procession into Jerusalem, the first prayer and praise marches were organized to take worship experiences into the streets. In May of 1987, several groups joined together to organize a rally in London. In spite of inclement weather, some 15,000 turned out. The following year saw 55,000 join in, and the organizers, including song-writer Graham Kendrick, developed plans for multiple marches throughout Britain. Marches for Jesus were held in 45 cities in 1989, and over 600 in 1990. That same year, the first Marches for Jesus were held in the United States in Austin, Texas, with some 1,500 participating. The following year two marches were held in Texas (Austin and Houston) where 22,000 were involved. The organization went nationwide, and on May 23, 1992, there were some 142 marches around the United States. Internationally there were 25 marches in European countries. The movement became a global event in 1993 when, on June 12, an estimated 1.7 million Christians in some 850 cities participated in every continent. The largest single march was in Sao Paulo, where some 300,000 took part. June 25, 1994, was the first official global March for Jesus, with 10 million in 178 nations participating. In 1996, an estimated 2 million took part in the march in Sao Paulo alone.

The tone of the marches has been typically that of love and unity across denominational barriers and a focus on worship. Rather than confronting non-Christians, the marchers seek to celebrate the reality of their love for Jesus in a tangible and positive way. As a display of Christian unity and statement of Jesus' kingship over all the earth, Marches for Jesus stand as significant events in mission at the end of the twentieth century.

A. SCOTT MOREAU

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Mass Communication. It has been said that the Reformation would have been impossible without Gutenberg's invention of printing with movable type, which made literature available to the common person. The various forms of mass MEDIA also seem to have been providentially provided by God for world evangelization, and have played a major role in modern missions.

Print. The "father of modern missions," WILLIAM CAREY, set the tone with his emphasis on publication and distribution of the Scriptures and other literature. He and his colleagues produced nearly 40 translations of the Bible or portions thereof in languages of South Asia, along with a great number of tracts and other Christian materials. A fellow member of the "SERAMPORE TRIO," WILLIAM WARD, was an experienced printer and newspaper editor who operated a mission press.

Similarly, other pioneers saw BIBLE TRANSLATION and literature distribution as a key to reaching the masses for Christ (*see* LITERACY, LITERATURE MISSION WORK). ROBERT MORRISON, who arrived in Canton, China, in 1807, not only translated the entire Bible into Mandarin, but also published the Shorter Catechism and part of the Book of Common Prayer, along with a number of pamphlets. Two of Morrison's colleagues were printers, and one, William Milne, set up a press in Malacca.

Early efforts to evangelize the Middle East included a printing press in Malta, donated in 1822 by the Old South Church of Boston, to publish tracts and Scriptures for distribution in the region. Similar stories could be told of almost every place in the world.

By 1921, according to Arthur J. Brown, some 160 presses run by Protestant missions were churning out 400 million pages per year. Today there are major Christian publishing houses in almost every corner of the globe. Most missions and national churches use literature extensively for evangelism as well as education of believers. Books, periodicals, Sunday school materials, pamphlets, and tracts continue to be published by the millions in hundreds of languages. Missionary organizations which work primarily with the printed page include Christian Literature Crusade, Every Home for Christ, Operation Mobilization, the various BIBLE SOCIETIES, and many more. Among many recent innovative efforts is Amity Press, set up by the United Bible Societies in China with government approval, which has printed over seven million Chinese Bibles and New Testaments. Also, several evangelistic magazines such as *Step* and *African Challenge* in Africa

and *Prisma* in Mexico are reaching the secular market.

Desktop publishing and computer typesetting have revolutionized literature production, especially in non-Western alphabets.

Electronic Media. Radio began as "wireless telegraphy" at the turn of the century, with the first commercial audio broadcasts in the U.S. starting in 1919. Only ten years later, Ruben Larson and Clarence Jones began efforts to use the fledgling medium to reach the world with the gospel (*see also* RADIO MISSION WORK). Against the best technical advice at the time, which said radio would not work in the mountains or near the equator, they were led to locate in Quito, Ecuador, where the Voice of the Andes, HCJB, went on the air on Christmas Day, 1931. It became a voice heard literally around the world. Today HCJB and its affiliated stations broadcast in 39 languages, reaching Europe and the Far East as well as Latin America. In addition to the outreach within and from Ecuador, World Radio Missionary Fellowship (WRMF), HCJB's parent organization, operates a string of stations along the Texas border which reach the northern areas of Mexico, one of the few Latin American countries that restricts gospel broadcasting.

A second missionary radio giant began just after World War II. John Broger, a former Navy officer, and Robert Bowman and William Roberts, both involved in pioneer radio ministries in the U.S., formed the Far East Broadcasting Company (FEBC) in December 1945. Although they had planned to set up a station in China, the Lord directed them to Manila, where DZAS, "The Call of the Orient," began transmitting in 1948. Today FEBC and its associate organization, FEBA (Far East Broadcasting Associates), operate over 30 stations in the Philippines, Saipan, South Korea, the Seychelles, and other locations, broadcasting in some 100 languages.

Trans World Radio, founded by Dr. Paul Freed, grew out of a vision for reaching Spain with the gospel via radio. Freed was able to lease a frequency in the international city of Tangier, in North Africa. The Voice of Tangier went on the air in 1954 with a 2500-watt war surplus transmitter, broadcasting to Europe. With Morocco's independence in 1959, operations were moved to Monte Carlo. Today TWR broadcasts from high-power stations in Monaco, Guam, Bonaire, Swaziland, Cyprus, Sri Lanka, and Albania, as well as leasing time on commercial stations in various countries. Recording studios all over the world provide programming in over 90 languages.

Other major international radio ministries include ELWA, in Liberia, West Africa, founded in 1954 by SIM International; IBRA (Sweden); and Voice of Hope in Lebanon. Another high-power international station in Africa, RVOG, the Radio Voice of the Gospel, operated by the Lutheran World Federation, was confiscated by the revolutionary government of Ethiopia in 1977, after 14 years of outreach and a $2 million investment. Also in 1977 the government of Burundi closed Radio Cordac, a joint effort of several missions. The recent civil war in Liberia resulted in major damage to equipment and forced temporary evacuation of ELWA staff.

In addition to the large international and multi-lingual radio ministries, an estimated 3,200 local stations worldwide are operated by missions, local churches, or lay Christians. Thousands of hours of gospel programming also go out each week on secular stations. Recent political changes in both western and eastern Europe have opened new doors for local gospel broadcasting in many countries where a few years ago it was totally impossible.

One new thrust in international radio outreach is "The World by 2000," a joint project of WRMF/HCJB, FEBC, TWR, and ELWA, whose purpose is to provide programming in the language of every major unreached people group. The initial goal was 144 new languages. Satellite networks like the HCJB/TWR ALAS (WINGS) make programming available to local Christian and secular stations. If and when direct satellite broadcasting becomes feasible, missionary broadcasters will undoubtedly be at the forefront.

Missionary radio pioneer HCJB also built the first missionary television station (*see also* TELEVISION EVANGELISM). The Window of the Andes went on the air in Quito in 1961. Latin America, with relatively free access, has seen a proliferation of Christian TV channels, while in parts of Africa and Europe evangelicals have been able to get time, sometimes free of charge, on government stations. Organizations like the U.S.-based Christian Broadcasting Network (700 Club) buy time on hundreds of TV outlets and cable services worldwide. Evangelists such as BILLY GRAHAM and LUIS PALAU have held continent or worldwide media crusades; the Graham one-hour program, "Starting Over," aired in April 1996, was seen by an estimated 2.5 billion people in over 200 countries, using 48 languages.

Radio and television are powerful tools which have taken the gospel to hundreds of millions of people, many in limited-access countries or isolated locations. The estimated total of 1.2 billion receivers means radio has the potential of reaching well over 90 percent of the world's population. The widespread use of radio by the governments of countries like Russia and China for internal communications has paved the way for missionary broadcasts to those peoples.

Nevertheless, like all media, radio and TV have their limitations. "Potential audience" is usually very different from actual listeners. The effectiveness of short-wave has declined as local stations become more widespread. Further, atmospheric

conditions can severely affect propagation, and ever more powerful transmitters are required to keep up with the competition.

Perhaps an even greater challenge is to provide attractive, culturally relevant programming, particularly with television, where dubbed versions of U.S. shows have more often than not been the norm. Keeping the home constituency satisfied may conflict with ministry effectiveness; witness dictation-speed Bible readings for people learning English—in the King James Version.

Recordings. Gospel Recordings was founded in 1941 by Joy Ridderhof, a former missionary to Honduras, to let people throughout the world hear God's Word in their own language. By 1955 over one million 78 rpm records have been produced. Victrola-type players were simplified to the finger-operated, cardboard "Cardtalk" which required no batteries or repair parts. The vinyl record has been largely replaced by cassettes, and there are now gospel recordings in over four thousand languages.

Cassettes are being used in many areas of the mission field for both evangelism and teaching, particularly in areas of low literacy. Unlike radio, the message can be listened to repeatedly and at any hour. Rugged, hand-cranked players are available for remote areas.

Film. The lantern slides used by missionaries in the early part of the century were replaced by 16mm films and then video. Moody Science films and dramatic movies produced by groups such as Billy Graham have been widely translated and distributed. There has been some effort toward culturally relevant productions using Third World artists and settings. Cinema vans draw large open-air crowds in Africa, Latin America, and other parts of the world. Deserving special mention is the Jesus Film, the most widely seen movie in cinematic history, which has been dubbed into more than 450 languages and seen by more than one billion people.

Steve Sywulka

Bibliography. B. Armstrong, *The Electric Church;* B. Siedell, *Gospel Radio;* V. B. Søgaard, *Everything You Need to Know for a Cassette Ministry.*

Miracles in Mission. Contemporary mission endeavor cannot and should not seek to avoid the subject of supernatural power and the miraculous. Neither, on the other hand, should missions today become obsessed with or distressed over the power and activity of evil beings under Satan's control, nor over those who teach about them. The Bible teaches Christ's victory over all the Powers (authorities), Principalities (rulers), dominions, and demons (1 Cor. 2:6; 15:24; Eph. 1:15–23; Col. 1:15–20, 2:15; 2 Thess. 2:8; Heb. 2:14). Mission today needs to rest assured that God still can and does work miracles.

Areas of Interface between the Miraculous and Mission. Missions interface with the miraculous in evangelism, healing, deliverance, and other areas.

The Miraculous and Evangelism. All evangelism is miraculous but in missions today individuals and groups are opened to the gospel in ways that can only be miraculous. The history of Christianity is replete with accounts of people movements that obviously were instigated and promoted by the Holy Spirit.

Some contemporary missionaries consider warfare prayer and the "binding" of territorial spirits as a major method in evangelistic activities. C. Peter Wagner defines Territorial Spirits as members of the hierarchy of evil spirits who, delegated by Satan, control regions, cities, tribes, people groups, neighborhoods, and other social networks and inhibit evangelistic breakthrough. John Duncan and Edgardo Silvoso recount how, in Argentina, after prayer, fasting, confession, and confronting territorial spirits, the Lord granted a marvelous gospel breakthrough. John Wimber, who believes in "power evangelism" and miracles in evangelism, does not hold miracles necessary for evangelism. He sees proclamation of the gospel as the "heart and soul" of evangelism.

The Miraculous and Healing. God has used healing to reveal the truth of his message throughout history. The Lord has healed through the prophets (2 Kings 5:1–16), Jesus (Mark 1:40–41; John 4:46–54), the apostles (Acts 3:1–10), New Testament believers (Acts 14:3), and Christian missionaries today. God continues to perform miracles of healing, both to meet the physical needs of suffering people and to reveal the truth of his message.

Belief in divine healing in no way prohibits using modern medicine and using modern medicine does not indicate a lack of faith in God's power to heal. Missions today should allow God to speak both through modern medicine and God's direct healing action.

The Miraculous and Deliverance. Demons (evil spirits, powers) exist and harm, but do not possess in the sense of owning, human beings, whether believers or unbelievers. Jesus and New Testament Christians expelled demons from persons (Matt. 8:28–34; Mark 5:1–20; Acts 5:16; 16:16–18). Contemporary missionaries face expanding needs and opportunities to oppose evil spirits who demonize persons. Deliverance from evil spirits has become a growing phenomenon among evangelical missionaries. Demons who attack people can be expelled and rendered powerless through God's power (*see also* Demons, Demonization; Exorcism; and Spiritual Warfare).

The Miraculous and Other Manifestations. Miracles today are evidenced in tongues, knowledge, visions, and other areas (1 Cor. 12–14).

These manifestations, questioned by some, indicate to others the direct action of God. Missionaries must deal honestly and directly with these manifestations.

Principles Relating to Missions and the Miraculous. Several principles relate to miracles and missionary work. First, missionaries should welcome the aid of miracles and other manifestations of SIGNS AND WONDERS in missionary ministry. In regard to supernatural power and the miraculous, missionaries must be careful never to be materialists, disbelieving in supernatural powers, nor magicians, thinking supernatural powers can be controlled by ritual (*see* MAGIC).

Second, missionaries must affirm that miracles, signs, and wonders are not necessary for evangelism or other missionary work. The Holy Spirit continues to grant evangelistic fruit where there are no outward signs of miracles. Signs and wonders can, however, be instrumental in helping people become more willing to hear the gospel.

Third, missionaries must accept that healing is not always God's plan for every person. God speaks through suffering as well as through healing. Missionaries should not, therefore, promise healing as God remains sovereign in granting healing.

Fourth, missionaries must also remember that power resides in the gospel itself, not in miracles (Rom. 1:16; 1 Cor. 1:18). Missionaries must be certain never to make miracles seem imperative for missionary effectiveness. They must remember that miracles, like all other Christian deeds, must glorify God rather than calling attention to humans. When miracles are used to bring fame and notoriety to humans, these "signs" are not of God. Christians may be seen doing miracles but never be doing miracles to be seen.

Finally, missionaries should remember that miraculous events are not always of God. Pharaoh's magicians did signs (Exod. 7:10–22) as did Satan (2 Thess. 2:9). Jesus declared that false prophets would perform miracle (Matt. 24:24). Missionaries must beware of counterfeit miracles. Missionaries must remember that signs and wonders function to convey truth, especially divine compassion. The purpose of signs is that people apprehend the message the signs bring rather than dwell on the signs themselves.

EBBIE C. SMITH

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Mission on Six Continents. The COMMISSION ON WORLD MISSION AND EVANGELISM (CWME) of the WORLD COUNCIL OF CHURCHES held its first world conference at MEXICO CITY in December 1963. It affirmed that the old unidirectional model of Westerners sending and non-Westerners receiving missionaries was past. Disavowing the antiquated paternalistic structures, the CWME declared under the caption "mission in six continents," that the emphasis should be that God's mission could now originate from every part of the world. Every part of the world had been implanted with the church and therefore was capable of sending mission agents to any other part of the world. Mission belonged to the essence of the church, and the paganism (or neo-paganism) of the West constituted as much a mission challenge as the paganism of countries far away from the West ever did. Indeed, the Western world now needed to realize what non-Western Christians could do to help its people find meaningful faith in God.

The new theological emphasis alerted the church in every continent to recognize its missionary calling within its own environment. It challenged the traditional one-way traffic in mission and denied that Westerners were the most authentic representatives of Christian belief, life, and practice. As JOHANNES VERKUYL pointed out, it discarded the distinction between mission (in distant lands) and evangelism (in one's own land) and challenged churches everywhere to focus on the one world, which is in need of the gospel. An assumption here was that PARTNERSHIPS and reciprocity are to characterize relationships between Christians from all parts of the world.

The slogan was a milestone of twentieth-century mission theology. It maintained currency for a few decades in ecumenical circles.

A. CHRISTOPHER SMITH

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Missionary. Few terms within the evangelical missiological vocabulary generate more diverse definitions. For some, "everybody is a missionary," but STEPHEN NEILL is right in saying that if everybody is a missionary, nobody is a missionary. A few argue that a select category of persons are honored with this title; but still others discard it totally and substitute "apostolic messenger" instead.

The Biblical Root and Uses. In the New Testament the Greek term *apostellō* (with a related one, *pempō*) emerges in two major categories: as a broadly used verb, the sending in one form or another and by different senders (132 times), and

as a more specifically used noun, the apostolic person (80 times). The senders (either verb or noun) include a variety of people (including a negative one, Herod; Matt. 2:16), God (John 20:21), Christ (Luke 9:2), the church (Acts 15:27), the Spirit (*pempō* in Acts 13:4). The sent ones include the Spirit (1 Peter 1:23), Christ (Matt. 10:40; John 20:21), the apostles (Mark 3:15; Luke 6:12–16), other authorized representatives of the churches (2 Cor. 8:23; Phil. 2:25; Rom. 16:7), angels (Rev. 1:1), and servants or employees (Acts 10:17). The core New Testament meaning clusters around ideas related to sending and or crossing lines, to those being sent, the sent ones—whether messengers or the Twelve, or the others who serve with some kind of apostolic authority or function. The New Testament affirms that the apostolic messenger (the missionary) becomes the person authoritatively sent out by God and the church on a special mission with a special message, with particular focus on the Gentiles/nations.

Other Jewish records show this term (a derivative of the Hebrew *saliah*) describing authorized messengers sent into the diaspora: to collect funds for Jewish uses; or taking letters from Jews or Jewish centers with instructions and warnings, including how to deal with resistance. The New Testament adopts some of these ideas, as well as a broader one from Greek culture with the concept of divine authorization. It then injects new meaning into the missionary apostles (life-long service, Spirit-empowered, with particular focus on the missionary task) referring to the original Twelve (plus Paul) as well as other authorized messengers. This is the core of the Christian apostolic person and function. There is no evidence of this office being authoritatively passed on from generation to generation.

The Term through Church History. Ironically as the Latin language takes over Bible use and church life, its synonym, *mitto*, becomes the dominant word. From *mitto* we derive the English word “missionary.” Therefore an “accident” of linguistic history has replaced the original Greek concept with all of its richness and depth. In the immediate post-apostolic era, the term was used of itinerant ministers, and in that form was known to Irenaeus and Tertullian. James Scherer argues that there is no New Testament connection that would utilize apostolic concepts and functions in the corporate life of the churches of that later period. “The functions of the apostolate were merged into the corporate ministry of the church.”

Roman Catholic usage emerged by 596 when Gregory the Great sent the Benedictine monk AUGUSTINE OF CANTERBURY to lead a missionary delegation to the British Isles. The Roman Church also used the term in reference to their orders (as sent ones), starting with the Franciscans in the thirteenth century, and later other orders. This was established in 1622 when the Congregation for the Propagation of the Faith was instituted. Hoffman writes, “According to the letters patent it gave to apostolic laborers overseas, missionaries were those sent to announce the Gospel of Jesus Christ, to teach the gentiles to observe whatever the Roman Catholic Church commands, to propagate the Catholic Faith, and to forewarn of the universal judgment.” Today Catholics use the terms missionary, missioner, missionate, and mission apostolate in a variety of ways, including “. . . anyone engaged in some manner in the establishment of the Church where it had not been established,” as well as teachers, medical personnel, agronomists and others serving holistically. Within Catholicism the broadest meaning is now also applied “. . . to all apostolic Christians collaborating with Christ in bringing about the total redemption of all mankind, and indeed of all created nature . . . in a word, all those engaging in the mission of bringing Christ to all being and all being to Christ.”

The Protestant REFORMATION, partially in reaction to the Roman positions, minimized the term and concept of the missionary. It reemerged with greater significance within German PIETISM at Halle, itself a reaction to the Reformation excess. Thus the Moravians used the term for their broad-spectrum enterprise, and then it was adopted by CAREY, JUDSON, MORRISON, and LIVINGSTONE and their successors.

The Term Used Today. We have mentioned the diverse Catholic uses of this term. In secular circles the term “mission” still has a variety of uses: diplomatic, commercial, or military missions. Some Protestants have argued for their own particular coinage applied in the broadest way for all Christian activity as “mission” and subsequently all Christians are missionaries. Some evangelicals use the slogan “everybody is a missionary” to reject an apparent special category, but also because they desire to universalize missionary responsibility.

Singaporean Jim Chew encourages us to substitute “cross-cultural messenger.” To him, this special servant “ . . . is not a temporary but an abiding necessity for the life of the church, provided always that the movement of mission is multidirectional, all churches both sending and receiving.” However, Chew sustains the position that “missionary” is simply a generic term for all Christians doing everything the church does in service to the KINGDOM OF GOD. We do a disservice to the “missionary” by universalizing its use. While all believers are witnesses and kingdom servants, not all are missionaries. We do not glamorize or exalt the missionary, or ascribe higher honor in life or greater heavenly reward, and neither do we create an artificial office.

This focused conclusion comes from a biblical theology of vocations (God has given us diverse vocations and all are holy, but not all the same); a theology of gifts (not all are apostles nor all speak in tongues—1 Cor. 12:29) and therefore not all Christians are missionaries; and a theology of callings (the Triune God sovereignly calls some to this position and task; *see* MISSIONARY CALL). These men and women are cross-cultural workers who serve within or without their national boundaries, and they will cross some kind of linguistic, cultural, or geographic barriers as authorized sent ones.

WILLIAM DAVID TAYLOR

Bibliography. D. Müller, *NIDNTT*; 1:126–35; J. Chew, *When You Cross Cultures;* T. Hale, *On Being a Missionary;* J. H. Kane, *Understanding Christian Mission,* 3rd ed.; R. Hoffman, *NCE* 9:907; G. W. Peters, *A Biblical Theology of Missions;* J. A. Scherer, *Missionary, Go Home!*

Missionary Affluence. A relatively unexamined element of recent missionary life and work has been the affluence of Western missionaries in comparison with the majority of the world's peoples among whom they work. The development of great personal wealth in the West over the past few centuries and the cultural assumptions inherent with that wealth have been paralleled by the development of like assumptions and expectations of appropriate missionary lifestyles and capabilities. Wealthy missionaries, as Bonk rightly points out, find it difficult at best to truly incarnate Christ among the destitute of the world, as the gap between them is simply too big and the wealthy have too much to lose by letting go of that to which they cling.

It does not matter that missionaries, by Western standards, are generally on the lower end of the socioeconomic scale. What does matter is that all too often those among whom they work see the missionaries as having access to personal and institutional wealth of which the indigenous population can only dream. Often, however, it is not just a question of the amount of income; even missionaries who live at low income levels can still communicate a materialistic worldview, and those who have wealth can communicate genuine lack of materialism. Additionally, that the missionary may live a truly incarnate lifestyle does not remove the fact that such a lifestyle is by the *missionary's choice,* and such a type of choice is unavailable for the poor.

The fact of such disparity may subvert the very gospel message the mission agencies and missionaries bring, and often leads to hidden resentment and eventually open conflict. As the gap between the rich and the poor continues to grow, and as INDIGENOUS CHURCHES begin to find their own authentic voices, it will become an increasing problem that Western missionaries who work in areas of endemic poverty will of necessity have to face more realistically if they are to be true partners in the global missionary task.

A. SCOTT MOREAU

Bibliography. J. J. Bonk, *Missions and Money: Affluence as a Western Missionary Problem.*

Money. The fact and scale of Western money constitutes a major barrier to cross-cultural transmission of the gospel, all the more so because chains of affluence may prevent discernment of their evil effects. For example, a major cause of conflict according to the Epistle of James is covetousness. Historically, Western Christian missionary outreach was undertaken in tandem with an insatiable quest in the West to control global resources, a process which began during centuries of the slave trade and colonial expansion of the West, and which continues through multinational corporations and international agencies such as the World Bank and International Monetary Fund. These chains also lead to the worship of false gods. In a pastoral message to North American churches, Bishop Oscar Romero of El Salvador (1917–80) wrote in 1979 that the idolatry of wealth and private property inclines persons toward "having more" and lessens their interest in "being more." It is this absolutism that supports structural violence and oppression of people (*Voice of the Voiceless,* 173). Elsewhere Romero wrote that the god of money forces us to turn our backs on the God of Christianity. As people want the god of money, many reproach the church and kill movements that try to destroy false idols.

The analysis of James and the prophetic warnings of Romero are but two portrayals of how money is a problem to those throughout the world struggling to incarnate the gospel. Mission activity cannot take place without money, but money poses at least three challenges. First, the affluent, including those who live privileged lives among the poor, must take into account teachings of the Bible on the subject of the poor, the wealthy, and the consequences of acquisitiveness. Second, Western missionaries have worked from positions of power and MISSIONARY AFFLUENCE. The relative wealth of Western Christians engenders strategies which create dependency among younger churches and harm the poor. Finally, affluence leads the relatively wealthy Christians of the West to aid and abet the processes which have plunged poor nations into a succession of traumas and may contribute to future crises (*see also* WEALTH AND POVERTY).

Formidable as these challenges might seem, many Christians are attempting to surmount them. The following illustrations are suggestive. Individually, Christians coming to grips with the call to follow Jesus are simplifying their lifestyles

and counting the benefits of self-denial. Mission boards have changed policies relating to how missionaries live. Church agencies have sought to be more responsible in investment and development policies. Whether as individuals or corporately, many Christians have articulated an understanding of Christian stewardship as servanthood, advocacy for justice, and empowerment of the poor. Since the onset of the Two-Thirds World debt crisis in the early 1980s, many Christians have advocated debt forgiveness for severely poor countries. Many Christian voices are calling for a recovery of the Jubilee tradition to free the poor from all debt without condition. There is a growing religious environmental movement which articulates the understanding that the earth has lost the capability of sustaining the material prosperity of the West and the aspirations of the world's poor and calls for a new biblical perspective on care of God's creation.

PAUL R. DEKAR

Bibliography. J. J. Bonk, *Missions and Money: Affluence as a Western Missionary Problem;* D. J. Hall, *The Steward. A Biblical Symbol Come of Age;* I. McCrae, *Global Economics. Seeking a Christian Ethic;* M. Meeks, *God the Economist. The Doctrine of God and Political Economy;* R. Sider, *Rich Christians in an Age of Hunger: Moving from Affluence to Generosity.*

Myanmar Mission Boards and Agencies. There are two major streams of Protestant missionary efforts in Myanmar. The first is that of conciliar mission work, which is a joint effort of eleven mainline Protestant churches united in the Myanmar Council of Churches related to the WORLD COUNCIL OF CHURCHES. The Regional Council for Burma was formed in 1914, and renamed the Burma Christian Council in 1949 and the Burma Council of Churches in 1975. Today, Myanmar Baptist Convention, Methodists, and Presbyterians, through their mission boards and societies, are sending missionaries to the unreached areas. Evangelistic efforts since the 1970s, such as "Chins for Christ in One Century" and "Kachin Gideon Band-3/330," have been the most dynamic. The Conciliar mission stream emphasizes ecumenicity, development, and theological education.

Under the Evangelical-Pentecostal stream are seventeen denominations and some parachurch movements, ranging in persuasion from fundamentalistic to charismatic. The Myanmar Evangelical Christian Fellowship was organized in 1984. Assemblies of God, the fastest growing and third largest denomination in the country with a membership of 67,648, began in 1930 and is a strong mission church. The other denominations in this stream have come into existence as the result of renewal, evangelism, and church planting. The renewal movement among the Zomi Chin during the past three decades has resulted in mission across cultures. Also, parachurch movements such as Campus Crusade, Witnessing for Christ, Every Home for Christ, God's Trio Partners, Gospel for the Nation, and Myanmar Church Planting Mission all help fulfill the evangelistic mandate. The churches in this stream emphasize evangelism, renewal, church planting, and theological education in their missionary efforts.

In addition to these streams, the Myanmar Bible Society, Christian Literature Society, and Myanmar Blind Mission Fellowship all work independently with their own mission boards.

CHIN KHUA KHAI

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New Apostolic Reformation Missions. The New Apostolic Reformation is an extraordinary work of God at the close of the twentieth century which is, to a significant extent, changing the shape of Protestant Christianity around the world. For almost 500 years, Christian churches have largely functioned within traditional denominational structures of one kind or another. Particularly in the 1990s, but with roots going back for almost a century, new forms and operational procedures are now emerging in areas such as local church government, interchurch relationships, financing, evangelism, missions, prayer, leadership selection and training, the role of supernatural power, worship and other important aspects of church life. Some of these changes are being seen within denominations themselves, but for the most part they are taking the form of loosely structured apostolic networks. In virtually every region of the world, these new apostolic churches constitute the fastest growing segment of Christianity.

One of the strong characteristics of the new apostolic churches is the conscious desire to reinstate the ministry and office of apostle, whether the term itself is used or not. Churches which characterize themselves as apostolic in nature have outreach built into their very fabric. This includes outreach and church planting in their own surroundings and social ministries as well as foreign missions. The strong desire to be directly involved in taking the gospel to the nations of the world is reminiscent of the upsurge of world missions among traditional evangelical churches after World War II.

During the last quarter of the twentieth century the more traditional Western missionary agencies have been in notable decline, while Third World-based missionary agencies have been strongly increasing (*see* NON-WESTERN MIS-

sion Boards and Societies). Many of these Third World agencies have emerged from the new apostolic churches in their midst. An important part of their methodology is to recognize apostolic leaders in foreign nations, build personal relationships with them, and encourage the formation and multiplication of apostolic networks which relate to each other in non-bureaucratic, non-controlling ways. The local congregation frequently becomes the principal launching pad for overseas missions, somewhat to the dismay of traditional mission agencies, both denominational and interdenominational. Ted Haggard, pastor of new Life Church of Colorado Springs, said this at a National Symposium on the Post-denominational Church held at Fuller Seminary in 1996: "[The New Apostolic Reformation] is the 'black market' of Christian ministry. Because the lost of the world are demanding prayer and the message of the Gospel, the demand is forcing us to work outside normally accepted missions methods to satisfy the cry for eternal life in the hearts of people."

A common characteristic of new apostolic churches is for the senior pastor to lead teams of lay people on at least one, and more frequently two or three, mission trips to different nations each year. These are usually facilitated through personal relationships with apostolic figures in the nations visited, and they last for a week or two. Stated immediate objectives of these trips vary greatly from supporting the preaching and teaching ministry of the senior pastor to undertaking a construction project, to street evangelism, to prayer journeys to social service projects to literature distribution to other similar activities. However, a more fundamental reason for this kind of an ongoing program is the benefit of a constantly increasing level of missions interest and commitment throughout the local church. Almost invariably the individuals who take these trips return as transformed persons. Missions is no longer peripheral to them, but an essential part of their personalities. And this permeates through their respective spheres of influence in the church. How much can one local church be involved in missions? A new apostolic church of 2,500 in Anaheim, California, Grace Korean Church, pastored by Kim Kwang Shin, has an annual church budget of $6.5 million, of which $5 million is spent on foreign missions in East Africa, Russia, mainland China, Vietnam, and other places.

David Shibley of Global Advance, one of the foremost trainers of new apostolic missionaries, lists six reasons why new apostolic churches are making such a significant contribution to world evangelization: (1) less bureaucracy; (2) a high view of Scripture; (3) the expression of signs and wonders for the verification of the gospel; (4) strategic-level spiritual warfare and advanced intercession; (5) advanced praise and worship; and (6) apostolic networking (*Ministry Advantage,* July–August 1996, p. 8).

C. Peter Wagner

Nigerian Mission Boards and Societies. In 1842 Protestant missions came to what was to become Nigeria. From the beginning, it was recognized that most of the work would have to be done by Africans. The Anglican Church Missionary Society (CMS) got many workers from among the rescued slaves settled in Sierra Leone. The Methodists used Ghanaians, and the Presbyterians had West Indian missionaries. As local converts were won, most foreign missions trained and sent out local evangelists as quickly as possible. Many of these worked in cultures not their own.

Most notable among the early African missionaries working with the CMS was Samuel Adjai Crowther. He set up and supervised the Niger Mission, which worked along the Niger River from the delta to the confluence with the Benue River, ministering to at least five language groups. He recruited rescued Africans from Sierra Leone as staff. Crowther worked within the framework of the CMS, and the Niger Mission developed into regular Anglican dioceses. Today the Anglican Church in Nigeria has its own mission-sending structure.

In 1949 the Sudan Interior Mission, now the Society for International Ministries, helped the churches they had founded to set up their own missionary-sending body, the African Missionary Society. Its name was changed to the Evangelical Missionary Society (EMS) upon the organization of the Evangelical Churches of West Africa in 1953. The oldest and largest Nigerian mission agency, the EMS has over a thousand workers in several African countries, Britain, and the United States.

The Nigerian Baptists have been sending missionaries to Sierra Leone for many years. They have also worked in the less-reached areas of Nigeria. Other notable denominational missions are the mission departments of the Church of Christ in Nigeria, Assemblies of God, Gospel Faith Mission, and Deeper Life Bible Church. Deeper Life had seventy-two missionaries in thirty-two nations in 1992.

Campus revivals in the 1960s and 1970s led to the founding of Nigeria's first nondenominational mission societies. Calvary Ministries started with educated young people in Zaire in 1975. By 1996 they had over two hundred workers serving in nineteen Nigerian ethnic groups and ten other African countries. The Christian Missionary Foundation started in Ibadan in 1982, and by 1992 had fifty-five missionaries in at least eight Nigerian tribes and nine other

countries. Many smaller mission agencies continue to be formed.

In 1982, nine Nigerian mission organizations banded together to form the Nigeria Evangelical Missions Association (NEMA). Their joint projects include raising mission awareness, research, and missionary training. There were over thirty-five agencies in NEMA by 1996. Members include independent agencies, denominational agencies, support agencies, and specialized ministries (e.g., children's and student work).

Today many of the independent agencies run their own missionary training programs. The larger denominations have tried to incorporate missionary training into their existing theological education.

The number of Nigerian missionaries continues to grow. In 1992 there were 2,873 missionaries from Nigeria, of whom 1,259 were doing cross-cultural work. Most Nigerian cross-cultural missionaries work in less-reached Nigerian tribes, though there are about 250 working in other countries.

The Roman Catholics have a college for training Nigerian missionary priests. Some of the less orthodox African Independent Churches of Nigeria send missionaries to the Nigerian communities in Western lands and some to non-Christian Nigerian peoples.

Nigeria has 50 percent of the population of West Africa and 85 percent of the region's evangelicals. This makes it a strategic sending nation for the evangelization of West Africa.

LOIS FULLER

Bibliography. L. D. Pate, *From Every People: A Handbook of Two-Thirds World Missions.*

Nonresidential Missionary. Strategic mission planners of bygone eras historically tended to neglect the sections of the world that were more resistant to the gospel, with a few notable exceptions. Antagonistic zones have become more impenetrable, especially since the end of World War II. A nonresidential missionary, however, has the responsibility of discovering ways to identify and evangelize historically resistant and UNREACHED PEOPLE groups, or population segments, with the intent of establishing a viable movement of Christian churches among them.

In the wake of the Western colonial era, emerging national governments dissolved legal restraints on precolonial, indigenous religious movements. Blocs of Islamic, Hindu, Buddhist, and tribal peoples renewed and reasserted themselves against external religiosocial influences. Introduction of Marxist ideologies in many countries created an unprecedented set of circumstances that often coerced peoples to resist the gospel and to accept, or at least practice, various forms of atheism.

Identifying the world's distinct religiosocial groupings of peoples, primarily by linguistic criteria, has aided researchers in specifying the nature of the task remaining for fulfillment of Christ's commission to preach the gospel to all the peoples of the world. Technological advances enable mission strategists to gather data more effectively, assess the implications of that data more precisely, and envision new ways and means of penetrating resistant blocs of peoples.

In 1986, a team of Southern Baptist Foreign Mission Board researchers coined the term "nonresidential missionary" to describe a radically new mission methodology. Nonresidential missionaries function in innovative ways in that they often begin their ministry outside the indigenous locale of a distinct people group, or designated population segment, that is historically resistant to, or perhaps even left untouched by, the gospel. While living outside the target area, they commit themselves to strategic research, language learning, and discovery of new avenues for establishing contact with decision makers inside the target area. They usually do not rely on the resources of just one agency or denominational sending structure to penetrate their resistant people or population segment. Instead, they coordinate like interests among various Christian entities and orchestrate a collective but focused strategy to establish legitimate humanitarian bases for entry into the targeted area.

Once the nonresidential missionary establishes a viable foundation for working in the targeted context, the host government may grant a long-term presence. Teams of qualified people able to render and administer humanitarian services indirectly engage in evangelism, discipleship, and church planting ventures through the web of social relationships they are able to establish with individuals from their assigned people group.

It is at this point that the term "nonresidential" may lose its meaning because of an indefinite presence in the targeted area. Because of this frequent occurrence, some mission agencies relabel the model to reflect more accurately the function a nonresidential missionary performs, namely, the coordination of various strategic initiatives among Christians aimed at reaching an unreached area or people with the gospel and establishing a viable Christian presence.

KEITH E. EITEL

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Non-Western Mission Boards and Societies. As people in countries around the world were evangelized and incorporated into a worshiping

group of believers by missionaries, one of the natural results was the development of missionary outreach from these newer churches. Similar to their counterparts in Europe and North America, believers in Africa, Asia, Latin America, and Oceania developed their own missionary-sending vision and efforts. Like those of the Western countries, these efforts required missionary-sending organizations with explicit policies and procedures.

Terms. There have been several labels for this development. The phrase "Third World Missions" was borrowed from political economics (*see* THIRD WORLD). Many from Africa, Asia, Latin America, and Oceania felt, however, that "Third World Missions" implied third-class missions. As this was not the intention, "Non-Western Missions" was suggested, a particularly good replacement to describe those in Asia, since most of their cultures are non-Western. However, the peoples in Latin America consider themselves just as Western as those of North America, so this term also had its deficiencies.

"Emerging Missions" was used to describe the arising army of new missionaries from countries that traditionally had received missionaries, yet now sent workers as well. The term was not meant to imply that the emerging movement was completely new. For records as early as the 1820s tell of missionaries like Joshua Mateinaniu, who planted churches by traveling from one Pacific island to another. What the term actually intended to convey was that this phenomenon had recently become better documented and in this sense was emerging.

The current term is "Two-Thirds World Missions," a more accurate representation of the resource God is now mobilizing for his kingdom; the countries of Africa, Asia, Latin America, and Oceania constitute nearly two-thirds of the world's inhabited land mass and at least that fraction (if not more) of the world's population (*see* TWO-THIRDS WORLD). Although "Two-Thirds World Missions" is the more popular term today, the other labels continue to have some use in describing this extremely significant development.

Growth. In 1972, the first year the worldwide activity of the emerging missions was reviewed, there were an estimated 2,951 missionaries sent out by 368 agencies and organizations. Similar systematic research was carried out in 1980 and 1988 and coupled with various regional studies. The results indicated that non-Western missions and agencies were growing more than five times faster than their counterparts in the West. By the mid-1990s, there were an estimated 88,000 cross-cultural workers sent out by approximately 1,600 non-Western agencies or organizations in Africa, Asia, Latin America, and Oceania. This growth has continued, while in the West missionary recruitment and deployment have either plateaued or declined.

Types of Agencies. The missionary activities of the Two-Thirds World can be classified as structured or unstructured. The unstructured groups consist of believers who spontaneously proclaim the good news of Christ's love without any formal organization to define and direct their activity. The Quechua Movement for Christ in Bolivia, the Tzeltal Christians and Chol Indian Church of Mexico, the Apostolic Church of Ghana, and the Chinese Christians in Burma are examples of effective unstructured missionary endeavors. Receiving encouragement from colleagues and church leadership, those members of the group who have an evangelistic vision reach out spontaneously, often to a neighboring village or town of another culture. Finances come from friends or tentmaking activities; training and pastoral supervision are often minimal.

Within the Two-Thirds World, however, most of the missionary activity is structured. There are national officers or directors, a system for raising and maintaining financial support, and methods to coordinate the evangelistic outreach of workers hundreds of miles from the central office. The agencies vary greatly in character, but are united by the fact that they are formally organized. They are usually led by a charismatic communicator, while the vast majority of workers are from the ethnic group or nation conducting the outreach.

There are large denominational agencies, like the Burma Baptist Convention and the Diocesan Missionary Association of the Church of the Province of Kenya (Anglican). On the other hand, there are large nondenominational agencies, like the Friends Missionary Prayer Band in India and Mission Amen in Peru. There are agencies that maintain their main office close to the field of service rather than in the home country, for purposes of recruitment and fund raising, for instance, Project Magreb, a Latin American agency located in Spain. And there are hundreds of smaller agencies that operate along family lines: employees at the home office are family members, and the missionaries are either friends of the family or relatives.

Problems. In the Two-Thirds World, mission agency problems are virtually the same as those anywhere. Funding the work and adequately training workers remain critical concerns for prayer and resolve. One of the ways in which newer agencies have learned to handle some of these difficulties has been to participate in continent-wide or international conferences on global missions. Another way they have learned about mission structure and administration has been from nationalized structures that are related to international agencies. Youth with a Mission, Operation Mobilization, New Tribes, Wycliffe,

and a host of other agencies of European or North American origin have been sources of encouragement and education for newer groups.

The future of global missions clearly lies with the Two-Thirds World agencies and missionaries. Like those that preceded them, they are not always without cultural bias and limitations. Yet if the gospel message is to continue to move into all nations, it will in large measure be the work of very committed missionaries from the churches and agencies of the Two-Thirds World.

LARRY E. KEYES

Bibliography. D. J. Cho, *New Forces in Missions;* D. E. Clark, *The Third World and Mission;* M. L. Nelson, *The How and Why of Third World Missions: An Asian Case Study;* idem, *Readings in Third World Missions: A Collection of Essential Document*s; L. D. Pate, *From Every People: A Handbook of Two-Thirds World Missions;* idem, *The Last Age of Missions: A Study of Third World Mission Societies;* J. Richard, *Asian Church Leaders;* T. Williams, *World Missions—Building Bridges or Barriers;* J. Wong, P. Larsen, and E. C. Pentecost, *Missions from the Third World: A World Survey of Non-Western Missions in Asia, Africa and Latin America.*

Oceanic Mission Boards and Societies. The island regions of the Pacific, or Oceania, can be divided into three general areas: Melanesia, Micronesia, and Polynesia. Over the past two centuries, the Christian faith has spread throughout these approximately 25,000 islands to make Oceania one of the most Christianized areas in the world. Indigenous missionaries have played an important role in the spread of the gospel throughout the Pacific, and more recently are contributing to worldwide gospel outreach as well.

Spanish Catholic missionaries saw a small measure of success in the seventeenth century. However, it was not until well after British, Protestant missions—such as the LONDON MISSIONARY SOCIETY (LMS), the CHURCH MISSIONARY SOCIETY (CMS), and the Wesleyan Methodist Missionary Society—started arriving around 1800 that Catholicism (increasingly French) started to grow significantly. Moreover, it has been primarily Protestant or independent efforts that have included the work of indigenous missionaries. For example, Tahitian missionaries first took Christianity to Fiji under the LMS; a missionary from Kiribati named Tabuia independently evangelized Nauru between 1888 and 1899; and, after a Samoan convert from Tonga had brought Christianity to Samoa in 1828, a Samoan missionary named Paulo helped lead two hundred to three hundred Niueans to faith by 1852. Other groups not long in coming to Oceania included the Presbyterians, the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, the Seventh-Day Adventists, and the Liebenzell Mission.

A further illustration of the connection between Protestant (especially the LMS) and indigenous mission efforts was the Cook Islands Christian Church, begun by the LMS in the 1820s, which sent about seventy missionaries to Papau New Guinea between 1872 and 1896. Also, an LMS seminary established in 1844 trained numerous Samoans for evangelistic outreach. After Tahitians had helped evangelize Samoa in the 1830s, an LMS missionary named Murray trained Samoans in Tutuila, who in turn spread the gospel eastward to Manua.

Tahitian missionaries indeed have gone out all over the Pacific, as have Samoans: by 1972, over 210 Samoan Congregationalists had served as missionaries, introducing Christianity to Tokelau, Niue, the Gilbert and Ellis Islands (now Kiribati and Tuvalu), and Vanuatu. Moreover, new missionaries continue to be sent out throughout the Pacific and around the world. The Fijian church has been sending overseas missionaries for over one hundred years, and Tongan missionaries have gone out throughout the Pacific (e.g., to Samoa and Fiji in the nineteenth century), including Australia, Hawaii, and California.

Naming all of the missions and similar organizations operating in Oceania today would make a rather extensive list. Some of them are as follows, listed (where applicable) with their dates of establishment and grouped into identifiable categories: ecumenical agencies: Pacific Conference of Churches (PCC, 1966); Council for World Mission (formerly LMS, 1977); parachurch agencies for literature distribution: The Bible Society of the South Pacific, Lotu Pasifika Productions (1973); educational institutions: Pacific Theological College (associated with the PCC, 1965), Pacific Regional Seminary (Catholic, 1972), Christian Leaders Training Colleges; research and training organizations: The Micronesian Seminar, Pacific Churches Research Center (1976); student fellowships: Campus Crusade for Christ, Pacific Students for Christ; women's groups: YWCA (1974), The Girls' Brigade Asia-Pacific. The continuing presence of ex-patriate missionaries in leadership roles is perhaps best exemplified in the work of WYCLIFFE BIBLE TRANSLATORS, Mission Aviation Fellowship, and Christian Radio Missionary Fellowship in Papau New Guinea. Overall, however, the international missionary community in PNG and throughout Oceania works largely in supporting and cooperating roles with indigenous churches and missions in seeking to reach out to as yet unreached groups, as well as to countries throughout the world.

J. NELSON JENNINGS

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Parachurch Agencies and Mission. Parachurch agencies appear at first glance to be a relatively recent phenomenon, by many accounts beginning their ministries shortly after the Second World War. But a closer look at the history of the church and its missionary enterprise will reveal a longer and deeper background. This background raises the question of defining these organizations, which relate in various ways to national denominations and local churches. Many would agree that the term "parachurch" is a convenient but imprecise term for these organizations. The term itself is a compound, indicating that such groups function "outside" the church, or at least parallel to it (from the Greek preposition *para,* meaning "beside" or "alongside"). These organizations specialize in a diverse array of Christian services and are self-supporting, drawing their funds from Christian churches and Christians within those churches. Further, parachurches see themselves for the most part as "arms of the local church" and not in competition with it. Although there are legitimate differences of opinion regarding just how such organizations come into being, many of them are born "in" the church and then sent out as functioning and healthy parts of the local or denominational body. Certainly it is beyond dispute that many, by the same token, are brought into being when a visionary Christian believes that either the church is not doing an adequate job in, for instance, reaching a particular segment of the community, or for whatever reason, the church is unable to do it.

History. Missiologist RALPH WINTER points out a distinction between stationary institutions (modalities) and mobile agencies (sodalities) that began in biblical times (*see* SODALITY AND MODALITY). In the next few centuries, the church became more institutionalized, heretical sects sprung up, and the church began to splinter into factions, sometimes resembling the denominations of the present century. Subsequent history records the significance of the councils of the church which gathered to sort out the lines of orthodoxy and to affirm and clarify precise statements by which the church would proceed. The early monastic movement and the subsequent orders of the Roman Church indicated a useful paradigm for both spiritual formation as well as specialized ministry commitments. When these kinds of groups were formed, they were often made up of the laity "carrying on a personal ministry outside the direct authority and control of the church." The Reformation signaled a way in which a committed churchman like Martin Luther wanted to change the church from within but was prevented from doing so; the result (as in the later experience of JOHN WESLEY) was the formation of a new movement outside the church which developed into a full-fledged denomination. At the present time parachurch organizations almost defy description because of their proliferation throughout the Christian world. The main prerequisites seem to be an individual with a vision, a cadre of supporters who affirm that vision, and the courage to initiate ministry and raise the necessary capital to sustain the ministry. In the providence of God, many of these ministries have established themselves in such a way as to provide leadership for the church in areas where the church was either weak or where it lacked the incentive to undertake such bold initiatives in reaching out beyond the parameters of the local church. Foreign mission societies have enabled regional and national churches to specialize in meeting the needs of specific interest groups, and in so doing, they have enlarged the ministries of local congregations far beyond their ability to accomplish the same thing on their own.

Classification. Generally speaking, almost every conceivable area of mission has been addressed, with many of these, unfortunately, duplicating other ministries. By and large, these groups have been organized around GREAT COMMISSION and GREAT COMMANDMENT passages in the New Testament. EVANGELISM and DISCIPLESHIP, educational institutions, relief and community development (*see* RELIEF WORK and DEVELOPMENT), medical societies, Bible distribution and translation groups, media and communication agencies, and many specialized organizations too numerous to mention—these constitute a broad survey of the categories by which parachurch agencies can be identified.

Contributions of Parachurch Agencies in Missionary Activity. Parachurch organizations relate to missions by providing training and momentum for local churches and denominations. Some of the most creative initiatives in world mission have come from within these organizations, often working in tandem with local churches or denominations. Recently unique openings for the gospel have come from the almost universal screening of the life of Jesus from the Gospel according to Luke (*see* JESUS FILM); literally thousands of churches have been planted as a result of the follow-up and discipling of new believers. The ministry of the Bible translation has also resulted in openings for the gospel in very remote areas of the globe, a ministry undertaken by WYCLIFFE BIBLE TRANSLATORS, INTERNATIONAL, a mission agency devoted to working in cultures with languages that had been without structured analysis and written materials. At the present time special emphasis is being given to reaching national and religious groups which traditionally presented great challenges to missionaries. The spread of communicable diseases, famine, earthquakes, floods, and national and international military conflicts have spurred the church into action, and often, the parachurch

agencies (e.g., World Vision and World Relief) have responded quickly to relieve the immediate suffering, provide rescue operations, and in many cases have remained to provide supplies and aid in rebuilding the infrastructure destroyed in the struggle for peace and stability. Parachurch organizations have also pioneered strategic thinking in reaching unreached peoples (*see* PEOPLES, PEOPLE GROUPS), establishing cross-cultural training for both short-term and career missionaries, and exploring the potentially explosive CREATIVE ACCESS COUNTRIES through TENTMAKING MISSION strategies.

Hindrances to Parachurch Effectiveness in Missionary Activity. Parachurch agencies have always challenged the status quo in which religious culture can be found, and having pointed to their strengths it would be easy to overlook their weaknesses. Because of the tendency toward entrepreneurial leadership, there is often a lack of accountability outside the organization and particularly to the local church. From the churches' perspective, it is easy to ask for funds to meet a pressing need while at the same time not being sensitive to the counsel of godly leaders within the church, be it local or denominational. And even if it is not a stated policy, parachurch organizations have tended to hold their local church responsibilities rather loosely, sometimes scheduling events without coordinating with church calendars. Over the years, however, these issues have been addressed within the organizations themselves, and other agencies have been created expressly to assist in matters of financial integrity as well as in theological orthodoxy.

The Future. Few would deny that parachurch organizations have contributed greatly to the church's mission throughout the church's history. Indeed, the church has been enriched through the many ministries created by visionary Christians. But when the designation "parachurch" is used of such organizations, there is a clear expectation that these organizations will work more closely with national and local churches, always trying to achieve that unity which brings great delight to the heart of God (John 17:21–23; Eph. 4:1–13).

JOHN W. NYQUIST

Bibliography. Discipleship and Worship Program, The United Presbyterian Church in the U.S.A., *Para-Church Groups: A Report on Current Religious Movements;* K. S. Latourette, *Advance Through the Storm*; Lausanne Committee for World Evangelism, *Co-operating in World Evangelization, A Handbook on Church/Para-church Relationships;* R. D. Winter, *Perspectives on the World Christian Movement,* pp. B45–B57; J. White, *The Church and the Parachurch: An Uneasy Marriage.*

Partnership. The voices calling for the MORATORIUM of foreign mission agencies have grown silent. In their place new voices call for other options. As for church-mission relationships, these include, with numerous variations, at least four theories: (1) departure, (2) subordination, (3) parallelism, and (4) partnership.

Theory 1: Departure. Once the national church reaches maturity, the expatriates depart physically, although they may continue to send funds. HENRY VENN and RUFUS ANDERSON must be credited for this unrivaled mission theory of the nineteenth and first half of the twentieth centuries: the three-self INDIGENOUS CHURCH concept (self-propagating, self-supporting, self-governing). JOHN NEVIUS, sensing the practicality of the three-selfs, instituted them in China and more effectively in Korea. Nevius's *The Planting and Developing of Missionary Churches* remains a classic. ROLAND ALLEN echoed Venn and Anderson's theory in the twentieth century, arguing that the three-selfs work not just because they are practical, as did Nevius, but because they are biblical. Allen makes the argument in his classic *Missionary Methods: St. Paul's or Ours?* Failure to ask the global questions, among other things, would eventually date this theory.

Theory 2: Subordination. Once the national church reaches maturity, expatriates work under national leaders while providing their own support. This unilateral theory transfers complete control to the national church. Some view this theory as ecumenism at its best while others see it as distorted partnership representing a kind of reverse paternalism.

Theory 3: Parallelism. Since the national church is mature, each party develops complementary, yet separate agendas while maintaining individual organizational structures, personnel, and budgets. This theory respects the unity, diversity, and autonomy of all the players. Proponents see the international body of Christ in action, utilizing the different parts to fulfill a unified goal. Opponents believe it stifles the Great Commission within the national church, leaving evangelism and mission to outsiders.

Theory 4: Partnerships. Luis Bush defines partnerships as: "an association of two or more Christian autonomous bodies who have formed a trusting relationship and fulfill agreed upon expectations by sharing complementary strengths and resources to reach their mutual goal." This theory advocates that institutions work not apart from each other [Theory 1], or under each other [Theory 2], or unified but separate [Theory 3], but as equal partners. Proponents argue this multilateral theory protects both the commission of the receiving national church and the sending institution or church. Opponents argue the complexity of ethnic relationships, economic levels, and so forth, make this theory extremely difficult to accomplish.

While the first three theories continue to receive endorsement, a growing number of nation-

als and expatriates, countering Henry Venn's "euthanasia of mission" strategy (also promoted by Roland Allen), support the fourth theory. They argue that in God's economy, inclusion, interdependence, and role changes should replace isolation, independence, or departure.

Partnership Fundamentals. Strategic partnerships today go far beyond mission agencies and national churches to include local churches, parachurch organizations, and academic training institutions. Participants may partner on the local, national, or international levels. On the international level (often cutting across geography, theology, ethnicity, gender, generations, and income boundaries), participants may come from anywhere in the world and go anywhere in the world.

Motivations for forming strategic partnerships vary considerably. One is fear. The declining missionary population from the West in contrast to the increasing missionary population from the Third World (*see* NON-WESTERN MISSION BOARDS AND AGENCIES) raises control issues. The high cost of new start-ups, along with the maintenance of existing programs, creates tremendous competition for dollars in a shrinking support pool. The competitive search for dollars also influences job security. A second motivation is convenience. Seekers may find association with another group advantageous, whether for finances, personnel, training, facilities, technology, logistics, psychological security, linguistics, cultural or lifestyle nearness, name recognition, global access, or publicity. A more positive motivation is theology. The Bible calls for Christians to set aside unhealthy competition and instead create alternative complementary partnerships that utilize effectively the diversity represented, take seriously the stewardship of resources (human and material), and create liberated synergy, thereby credibility to witness.

Strategic partnerships deal with methodology, not with goals of what must be done. Central to the "what" should be the expansion of the church as a sign of God's kingdom. Wise partners will insist that the vision statement centers around selective components of the GREAT COMMANDMENT and the GREAT COMMISSION.

A common vision serves as the driving force behind effective strategic partnerships. Partners negotiate a vision statement, and the organizational structure to fulfill it. They agree upon assigned roles and rules that foster complementary participation. Every member shares in the risks without compromising their divine call or corporate values.

The duration of strategic partnerships varies depending upon the specified goals. Some are designed to field quick response teams for short periods. Others form for long-term activities or somewhere in between. Whatever the duration, partners will want to institute procedures for the graceful dismantling of the partnership, due either to the completion of the stated goals, to the completion of the original time frame for the partnership, or to unresolved conflicts that may arise.

Partnership Life Cycle Phases. Fundamental to the success of any strategic partnership is trust. Open communication facilitates trust-building and efficiency. During the exploration phase, potential partners will want to discuss their expectations in relation to the term "partnership." These expectations may include languages to be used, conflict resolution, goals and priorities, organizational structure (status and roles), decision-making, planning and evaluation, operation ethics, theological distinctives, mutual accountability contingency plans, finances, de-partnering, and how cultural distinctives influence the interpretation of each. During this phase they will seek to discover if there is a genuine mutual need, for herein lies the basis for healthy partnership.

The formation phase may involve a facilitator respected by all parties who demonstrates strong belief in the sovereignty of God, personal integrity, ability to network, an appreciation of diversity, ability to solve cross-cultural conflicts, live with ambiguity, and champion the vision. During the operational phase changes can be expected as adjustments are made to adapt to present realities. Participants will continually reevaluate personal relationships, the purpose, procedures, and performances. They will attempt to make necessary adjustments in culturally sensitive ways that reflect a Christian spirit. Once the partnership completes its goals, the dismantling phase begins.

TOM A. STEFFEN

Bibliography. R. Allen, *The Spontaneous Expansion of the Church;* L. Bush and L. Lutz, *Partnering in Ministry. The Directory of World Evangelism;* V. Gerber, ed., *Missions in Creative Tension: The Green Lake '71 Compendium;* W. D. Taylor, ed., *Kingdom Partnerships for Synergy in Missions;* C. P. Williams, *The Ideal of the Self-Governing Church: A Study in Victorian Missionary Strategy.*

Pentecostal Missions. A twentieth-century missions movement noted for its emphases on Spirit baptism, expectation of miraculous "signs and wonders" in gospel proclamation, utilization of indigenous church principles, pragmatism in communications and technology, and spectacular church growth.

Radical evangelicals on the fringe of the nineteenth-century missions movement anticipated the premillennial return of Jesus Christ and the outpouring of the Holy Spirit in the last days to spiritually equip believers with apostolic power for the world evangelization (Joel 2:28–29). Ac-

cordingly, miracles would witness to the power of the gospel as they had in the expansion of the Early Church. A. B. Simpson and A. J. Gordon, among others, believed that prayer for the sick and power encounters (exorcisms, etc.) would attract non-Christians to the gospel.

As the century drew to a close and statistics revealed the slow pace of conversions on the mission fields, some believed that God might also bestow xenolalic tongues (known human languages) on Spirit-baptized missionaries as happened on the Day of Pentecost (Acts 2:4). Hence, they could bypass lengthy language study and immediately begin preaching to bring swift closure to the Great Commission. In varying degrees, Simpson, Gordon, and C. T. Studd, with others such as W. B. Godbey, Frank W. Sandford, and the Kansas holiness preacher, Charles F. Parham, considered this possibility.

Parham concluded that speaking in tongues constituted the “Bible evidence” of Spirit baptism: he and most of his students at Bethel Bible School in Topeka, Kansas, experienced the phenomenon in January 1901. This event and particularly news of the later Welsh Revival (1904–5) prompted the Azusa Street Revival in Los Angeles, California, under the leadership of the African-American William J. Seymour. It became the most influential revival of the century in global perspective and marked the beginning of Pentecostal missions. Similar revivals followed in the wake of Topeka and Azusa Street including ones at Zion and Chicago, Ill.; Dunn, N.C.; Nyack, N.Y.; Winnipeg and Toronto, Canada; Sunderland, England; Oslo, Norway; and Stockholm, Sweden. From these arose a new diaspora of missionaries, reaching upwards of two hundred by 1910. In India, however, influenced in part by the Welsh Revival and the ministry of Minnie F. Abrams, the Pentecostal revival began autonomously in 1906.

Although robust in their faith, the early missionaries were often ill-prepared, traveling without salary or pledged support, and without cross-cultural preparation. Before 1908, most of them expected to preach with “missionary tongues,” but subsequently understood them to be glossolalia or unknown tongues for prayer in the Spirit (1 Cor. 13:1; 14:2). Whereas in India, a significant contingent of veteran missionaries (e.g., Christian and Missionary Alliance [CMA], Methodists) became Pentecostal. Beginning in the 1920s, Bible institute graduates, particularly from North America and the United Kingdom, became the backbone for much of the mission enterprise.

Apart from glossolalia and belief that all of the gifts of the Spirit (1 Cor. 12:7–11) had been restored, Pentecostal missionaries initially differed little from their CMA and holiness contemporaries. As time passed, however, they continued to highlight miraculous signs and wonders more than their Wesleyan–holiness and Reformed revivalist brothers and sisters. Other evangelical missionaries virtually dismissed the notion of miracles. Nonetheless, because of their focus on the Spirit’s work in mission, Pentecostals have willingly addressed the dark side of spirituality: Satanic power. This has helped them to effectively relate the gospel to peoples with non-Western worldviews. Because the Spirit’s outpouring empowers seekers with spiritual gifts and for Spiritual Warfare (Eph. 6:12), Pentecostalism quickly becomes indigenous.

With ever-increasing numbers of missionaries, farsighted leaders recognized the need for organization. The earliest and most successful European mission agencies were in the United Kingdom the Pentecostal Missionary Union of Great Britain and Ireland (1909), Zaire Evangelistic Mission (1919); in Netherlands, the Pentecostal Mission Alliance (1920); and in Scandinavia, Missionaries sent out from Swedish and Norwegian Pentecostal congregations. In South Africa, the Apostolic Faith Mission (1913) sent missionaries to various people groups in that region.

North American agencies included the Pentecostal Mission in South and Central Africa (1910), Assemblies of God (1914), Pentecostal Assemblies of Canada (1922), Russian and Eastern European Mission (1927), Pentecostal Holiness Church (1911), and Church of God (Cleveland, Tenn.) (1902). Following the trinitarian dispute in the Assemblies of God (1913–16), many “Oneness” or “Jesus Name” missionaries joined organizations that eventually merged to form the United Pentecostal Church (1945). Still, a large number of independent missionaries served abroad, preferring the personal guidance of the Holy Spirit in their activities over the directives of mission boards.

With the delay in Christ’s return, Pentecostals frequently borrowed the paternalistic practices of their Protestant counterparts to give permanence to their efforts. However, Alice E. Luce, formerly with the Church Missionary Society in India, influenced Pentecostal missions through her adaptation of Roland Allen’s teachings on the Indigenous Church in his *Missionary Methods: St. Paul’s or Ours?* (1912) with Pentecostal distinctives. Reflecting the influence of Allen and Luce, Assemblies of God missiologist Melvin L. Hodges penned his best-seller, *The Indigenous Church* (1953).

Growth in many countries accelerated after mid-century when missionaries, especially those from the Assemblies of God (U.S.A.) and the Pentecostal Assemblies of Canada, began moving away from paternal control to partnership with national church leaders. Scandinavian missionaries, rejecting any authority or agency above the local congregation, naturally supported indigenous church principles. Their successes in Brazil

(and developments in Chile) first signaled the international progress of the movement. The unique combination of Pentecostal spirituality with the application of these principles accounts for the rapid growth. The Church of God (Cleveland, Tenn.) has also seen success but without formally embracing indigenous church principles; growth has also come in part through amalgamation with existing Pentecostal church bodies overseas. In recent years, mission churches have themselves begun sending out thousands of their own missionaries (e.g., Yoido Full Gospel Church in Seoul, Korea, pastored by David [formerly Paul] Yonggi Cho; Congregaçã Cristã do Brazil in São Paulo, Brazil, founded by Luigi Francescon; Calvary Charismatic Center in Singapore, pastored by Rick Seaward).

Since Pentecostals have always been more interested in the "doing" than "theorizing" of mission, they have produced few theologies of mission. The exceptions include: *The Baptism of the Holy Ghost & Fire*, 2d ed. (1906) by MINNIE F. ABRAMS, the first Pentecostal theology of mission; *Our Foreign Missions: A Biblical Guideline* (Vår Yttre Mission: Några Bibliska Riklinjer) ([Stockholm] 1937) by David Landin; *A Theology of the Church and Its Mission* (1977) by Melvin L. Hodges; *The Third Force in Missions* (1985) by Paul A. Pomerville; *The Liberating Spirit: Toward an Hispanic American Pentecostal Social Ethic* (1993) by Eldin Villafañe; and *Not By Might Nor by Power: A Pentecostal Theology of Social Concern in Latin America* (1996) by Douglas Petersen. In discussions on the mission of the Church (1990–95), Pentecostal scholars presented major papers on vital aspects of missiology at meetings of the fifth quinquennium of the international Roman Catholic and Classical Pentecostal Dialogue.

The emergence of Pentecostal missions represented a vibrant new thrust in evangelism at a time when the older missionary movement had begun to decline due in part to questions raised about the ultimate claims of the Christian faith. Without such hesitancies, Pentecostal missionaries have changed the landscape of Christianity in the twentieth century through their accent on the role of the Holy Spirit in the Christian world mission. Although contemporary statistics of worldwide church growth appear inflated, Pentecostals now represent one of the largest families of Christians. Pentecostalism has proven to be the most dynamic force of the century for Christian expansion.

GARY B. MCGEE

Bibliography. A. L. Clanton, *United We Stand: A History of Oneness Organizations;* E. L. Cleary and H. W. Stewart-Gambino, eds., *Power, Politics, and Pentecostals in Latin America;* M. W. Dempster, B. D. Klaus, D. Petersen, eds., *Called & Empowered: Global Mission in Pentecostal Perspective;* W. J. Hollenweger, *The Pentecostals;* J. A. B. Jongeneel, ed., *Pentecost, Mission and Ecumenism;* W. Ma and R. P. Menzies, eds., *Pentecostalism in Context;* L. G. McClung, Jr., ed., *Azusa Street and Beyond: Pentecostal Missions and Church Growth in the Twentieth Century;* G. B. McGee, *This Gospel Shall Be Preached: A History and Theology of Assemblies of God Foreign Missions,* 2 vols.; idem, "The Radical Strategy: The Linkage Between Paranormal Phenomena and Evangelism in Modern Christian Missions," in *The Holy Spirit and Mission Dynamics*, ed., C. D. McConnell; R. P. Spittler, Jr., "Implicit Values in Pentecostal Missions," *Missiology: An International Review* 16 (October 1988): 409–24; L. S. Vaccaro de Petrella, "The Tension Between Evangelism and Social Action in the Pentecostal Movement," IRM 75 (January 1986): 34–38; C. P. Wagner, *Spiritual Power and Church Growth.*

Philippine Mission Boards and Societies. Evangelical churches in the Philippines have been sending missionaries to peoples of other cultures since the beginning of the twentieth century. This movement may be due in part to the influence and example of the Western missionary movement. Perhaps a more significant reason, however, is the cultural diversity of the Philippine Islands. It is not uncommon for Filipinos to speak two or more languages. In one sense, one can say that cross-cultural communication is something Filipinos do as a matter of course in their daily lives. It is therefore not surprising, given the large Christian population and wide cultural diversity, that a strong indigenous missionary movement has grown and matured over the years. Generally, this movement focused at first primarily on CHURCH PLANTING and EVANGELISM within the Philippine Islands. Some worked cross-culturally while others called themselves missionaries as they worked among their own people group. Nevertheless, Tagalogs worked among the Samal and Badjao in the southern Philippines or among the Ifugao or Kalinga people of the north.

Two studies done in 1986 revealed that two-thirds of the mission agencies active at that time were founded in the 1970s and the first half of the 1980s, when Filipino missionaries could be found in Indonesia, Hong Kong, Singapore, the Middle East, Latin America, and Africa. Therefore, while the sending of missionaries is not a new phenomenon, the number of new mission agencies has grown significantly during the past two decades.

In 1986, Filipino national leaders, while considering how to evangelize their home country, set a goal of sending two thousand new Filipino missionaries by the year 2000. They further subdivided this goal by projecting that one thousand of these missionaries would be sent to minister cross-culturally within the Philippines and one thousand would be sent outside of the country.

Various modes of support for these missionaries have been used in their cross-cultural environments. Some Filipino missionaries have been sponsored by Western denominations. Others have served in TENT-MAKING MISSION, working as domestic or manual laborers, while serving Christ and giving witness to their faith in their newfound cultural contexts. Still others have been sent by local churches and supported through the sacrificial giving of the local church as full-time Christian missionaries. Those in this category have found missionary work difficult financially because the economic base for sending and supporting from the Philippines has not been strong enough to support the Western model. Also, it has been difficult to send local currencies abroad due to local government restrictions. Finally, several indigenous mission agencies are closely connected with Western or international mission agencies. The OMF Home Council is responsible for Filipino missionaries serving with Overseas Missionary Fellowship. New Tribes, Philippines, is also working closely with the New Tribes Mission of North America. Many agencies are beginning to develop their own international contacts without the benefit of Western involvement. This has been facilitated by the networking activity of the Missions Committee of the Evangelical Fellowship of Asia.

Three cooperative organizations are worthy of mention. AMNET, directed by Chito Navarro, is a loose association of independent churches which are cooperating to reach unreached peoples in the 10/40 WINDOW. In 1998, they were using one member mission agency, the Tribes and Nations Outreach, as their sending agency. But they have been effectively promoting a missions vision among their constituent churches. Another organization is a cooperative project of the Overseas Missionary Fellowship, SEND International, World Team, and the Alliance of Bible Christian Communities Philippines. They have called it the Global Alliance Philippines Ministries, Inc., or GAP. This new organization will be the sending agency for Filipino missionaries working with any of the participating international missions. They are currently considering the expansion of GAP to accommodate other mission agencies which can incorporate Filipino missionaries on their international missionary teams. Finally, there is the Philippine Missionary Society, which seeks to establish links between Filipino missionaries and local churches or denominations in other countries. For example, a local church in Guatemala may need a Christian worker for church planting or evangelism. PMA seeks to raise funds for travel and other costs for the Filipino missionary while the church in Guatemala takes on the support of that missionary when she or he arrives.

The growing number of mission agencies is an indication of a developing missions movement in the Philippines. Interest in serving in missions is high among university students and young professionals, but local churches are still reluctant to make the financial commitment to send. As this changes, further growth in number of mission agencies and the expansion of existing agencies can be expected.

ERIC D. SMITH, DEAN WIEBRACHT,
AND THOMAS N. WISELY

Possession Phenomena. In almost every culture of the world the phenomenon of possession is known and experienced. Typical symptoms of possession include trance, trembling, sweating, groaning, screaming, speaking in a different voice or an incoherent language, taking on a new identity, inordinate strength, inexplicable knowledge, and prophecy. Often, but not always, those who have been possessed have no memory of the events of the possession after they are released (*see also* EXORCISM).

Explanations for possession can be classed in three categories: physical, psychological and social, and spiritual. Each generally offers alternative explanations for the same phenomena. However, the categories are not mutually exclusive; in many cultures possession first takes hold of a person as a result of an illness or emotional trauma, but is explained in spirit-related terms.

Physical explanations include fever, chemical imbalance, epilepsy, asthma, hypnosis, drug-induced hallucination, severe physical trauma resulting in shock, and sleepwalking. When possession is purely the result of a physiological state, it will be alleviated as soon as the physical problem is properly treated.

Psychological and social explanations include wish-fulfillment (as an attention-getting device), social stress and mob hysteria, and simulated possession (as a means of obtaining a desired goal). Anthropologists note the Taita of Kenya as an example. When Taita women are stressed because of their husbands' negligence, they may call for a community ceremonial dance. During the dance some become possessed, and spirits berate the husbands through the mouths of the wives. The husbands, fearing retribution from the spirit world for disobedience, obey the directions of the spirits. The Taita see this as actual possession, the anthropologists as a cultural phenomenon designed to alleviate social stress.

Spiritual explanations from a non-Christian perspective range from mystic states (e.g., a shaman's voyage) to beneficial mediumship. Non-Christian perspectives do not necessarily view possession as negative. For example, it may be a sign that ancestors or spirits have chosen a person as a channel through which they will communicate with the community. From the

Christian perspective, however, all genuine possession (or demonization) is demonic control of the person and must be dealt with by exercising Christ's authority. It should be noted that some Pentecostal phenomena have a surface similarity to possession (e.g., slaying in the Spirit), but in those cases the explanation is that the Holy Spirit is at work.

The tendency of cross-cultural workers is to apply the explanation that makes best sense in light of their own cultural framework (*see* Flaw of the Excluded Middle). The missionary from a secular background may seek to explain possession purely in terms of physical or psychological categories. The missionary from an animistic culture will tend to explain all the phenomena as actual possession. The former must be aware that not all possession phenomena can be reduced to the physical and psychological, and the latter that not all that appears to be demonic possession is genuine demonization in the biblical sense (*see also* Demon, Demonization). In terms of ministry, people will respond best when help is offered in categories that make sense to them culturally. Therefore the sensitive missionary will seek to develop contextualized ministry patterns that are faithful to the Scriptures and, as far as possible, in tune with cultural practices.

A. Scott Moreau

Bibliography. D. W. Augsburger, *Pastoral Counseling across Cultures;* J. W. Montgomery, ed., *Demon Possession;* A. S. Moreau, *The World of the Spirits;* S. Walker, *Ceremonial Spirit Possession.*

Power Encounter. The term "power encounter" was coined by Fuller missiologist Alan Tippett to label an event commonly experienced by the peoples of the South Pacific as they converted to Christianity. Tippett noted that people usually had come to Christ in large groupings ("People Movements") soon after a major confrontation that tested the power of their ancestral gods against that of the Christian God, resulting in an obvious victory for the latter. These encounters were reminiscent of the scriptural encounters between Moses and Pharaoh (Exod. 7–12) and between Elijah and the prophets of Baal (1 Kings 18).

South Pacific peoples were (and are) keenly aware of the presence, activity, and power of spirits. Their leaders were openly committed to the gods of their islands. They credited these gods with providing protection, food, fertility, and all other necessities of life for them. But they also lived in great fear of their anger and vengeance. To challenge the ancestral gods was unthinkable for most South Pacific peoples. Nevertheless, in turning to Christ, often after years of weighing the consequences, it was chiefs and priests, those who knew the gods and their power best, who chose to challenge them. In doing so, they wagered that the Christian God had greater power than their gods and cast themselves completely on him for protection from the revenge of their gods.

A typical power encounter would involve a priest or chief, speaking on behalf of his people, publicly denouncing their allegiance to their god(s) in the name of Jesus and challenging the god(s) to do something about it. When the god(s) could not respond, the victory belonged to Jesus and large numbers of the people usually converted. As Tippett noted, power-oriented people require power proof, not simply reasoning, if they are to be convinced.

The value and validity of an approach to evangelism that involves power confrontations is widely accepted today in missiological thinking and practice, since it is recognized that most of the peoples of the world are power-oriented. Current theorists, however, have expanded Tippett's original concept to include healing and deliverance from demons as power encounters. They see Jesus' ministry as including numerous such power encounters. These encounters are usually less spectacular than those Tippett described but, it is argued, qualify as genuine power encounters since they involve the pitting of the power of God to bring freedom against the power of Satan to keep people in bondage. Furthermore, such "signs and wonders" frequently result in the conversion of families and even larger groups who accept the healing or deliverance as demonstrating the presence and power of God. There is, however, some difference of opinion over whether such encounters should be planned or simply taken advantage of when they occur.

It is important to note that conversion through power encounter does not assure that the movement will be stable and enduring. Throughout the Scriptures we see that people can observe God's mightiest demonstrations of power but soon go right back to the gods who were defeated. Thus it was both after Moses defeated Pharaoh and Elijah defeated the prophets of Baal. So it has been in many of the power events in the South Pacific and elsewhere. As always, the crucial dimension in conversion is what happens after the turning, whether people feed and grow in their new relationship with Jesus Christ or neglect it and let it die.

Charles H. Kraft

Bibliography. C. H. Kraft, *Christianity With Power;* M. G. Kraft, *Understanding Spiritual Power;* A. R. Tippett, *People Movements in Southern Polynesia;* C. P. Wagner, *Confronting the Powers.*

Power Ministries. Proactive involvement in power ministries has not been characteristic of evangelical missions until recently. Two mindsets which have been widespread among tradi-

tional evangelicals, including evangelical missiologists, have made them very cautious about participating in ministries that call upon the Holy Spirit to manifest outwardly the kinds of power ministries prominent in the Gospels and Acts. (1) The first mind-set is the doctrine of cessationism, which postulates that certain gifts of the Holy Spirit which were in use by the apostles and first-century church leaders had been given to the church only until the New Testament canon had been completed at the end of the apostolic age, at which time they ceased and are no longer to be expected in the church. The power ministries being introduced into evangelical missiology today would be included, for the most part, in the list of gifts which are thought to have ceased, and therefore cessationists could not accept the validity of contemporary power ministries. (2) The second mind-set among traditional evangelicals is a worldview suffering from what missiologist Paul G. Hiebert called the FLAW OF THE EXCLUDED MIDDLE. The Western worldview, strongly influenced by scientific rationalism, has a difficult time comprehending just how the supernatural powers of the invisible world can and do affect daily life of human beings. The non-Western worldview deals with such powers on a daily basis, and therefore is much more in tune with assumptions made by Old Testament and New Testament writers than are many Westerners. Exceptions to this among Third World leaders are generally those who have been trained by Westerners in Western-oriented institutions.

Both of these mind-sets were seriously challenged by evangelical leaders over the final two decades of the twentieth century. As a result cessationism has weakened in popularity. The major work reflecting this is Jack Deere's *Surprised by the Power of the Spirit* (1993). Changes in Western worldview are taking place more slowly except in circles influenced by the charismatic movement, by the New Apostolic Reformation, by missiologists, and by the New Age. The book which has been influential in helping evangelicals think through the paradigm shift is Charles H. Kraft's *Christianity with Power: Your World View and Your Experience of the Supernatural* (1989). A consequence of this is that evangelical mission leaders, although not in one accord, are much more open to power ministries as a component of mission strategies than they have been in the past. Of the many facets of power ministries now being advocated and used by evangelical missionaries, six may be noted as areas of particular significance.

Supernatural Signs and Wonders. Jesus sent his disciples out to preach the gospel of the kingdom of God accompanied by healing the sick, casting out demons, and raising the dead. He told them that, by the power of the Holy Spirit, they could expect to do even greater works than he did. In the framework of Third Wave thinking, John Wimber's *Power Evangelism* (1993) has been very influential in this area.

Prophecy. A frequent experience of the apostles was to hear God speaking direct words to them for instruction or admonition or comfort. The gift of prophecy is mentioned in the lists of spiritual gifts in Romans 12 and 1 Corinthians 12. Recently, beginning particularly in the 1980s, many evangelicals have begun to accept not only the gift of prophecy, but also the contemporary office of prophet. Two works have been particularly helpful in moving evangelicals out of the assumption that God does not exhibit any revelatory activity today, namely, Wayne Grudem's *The Gift of Prophecy in the New Testament and Today* (1988) and Jack Deere's *Surprised by the Voice of God* (1996).

Strategic-Level Spiritual Warfare. Taking seriously the biblical assertion that a major obstacle to world evangelization is the fact that Satan, the god of this age, has blinded the minds of unbelievers (*see* 2 Cor. 4:3–4), a number of evangelicals have argued that he does this by means of dispatching high-ranking demonic beings, sometimes referred to as TERRITORIAL SPIRITS, to keep cities, nations, people groups, religious blocs, and other social networks in spiritual darkness. They attempt to follow the lead of the apostle Paul, who asserts that we do not wrestle against flesh and blood but against principalities and powers of darkness (Eph. 6:12). Under the guidance of the Holy Spirit, they use the weapons of SPIRITUAL WARFARE, principally intercession, to neutralize these powers to the greatest extent possible in order to prepare the way for the harvesters who are the missionaries, the church planters, the pastors, and the evangelists. The major apologetic for strategic-level spiritual warfare is C. Peter Wagner's *Confronting the Powers* (1996), while the contrary position is expounded in Clinton Arnold's *3 Crucial Questions about Spiritual Warfare* (1997) (*see also* POWERS, THE) and Chuck Lowe's *Territorial Spirits and World Evangelization* (1998).

Spiritual Mapping. Prayer directed against the forces of the invisible world is seen to be more powerful if it is accurately targeted. The assumption is that the more we can discover about the devices of Satan (see 2 Cor. 2:11), the more vulnerable he and his forces become, and the less he will take advantage of us. Spiritual mapping is said to be to the intercessor what X-rays are to the surgeon. One of the leading figures in advocating spiritual mapping is George Otis Jr., whose principal works are *The Last of the Giants* (1991) and *The Twilight Labyrinth* (1997).

Identificational Repentance. Corporate repentance has been recognized as a principal weapon of spiritual warfare. The enemy fre-

quently keeps people blinded to the gospel because unremitted corporate sins, both past and present, provide what is the equivalent of a legal right for the powers of darkness to afflict whole populations. Present generations can identify with and repent for corporate sins of their ancestors, removing the legal right of the enemy and opening the way for the healing of national wounds, and for the expansion of God's kingdom. The chief textbook describing this principle is John Dawson's *Healing America's Wounds* (1994).

Prayer Evangelism. While prayer has always played a role in the process of evangelization, some have felt that the potential power of prayer as a proactive evangelistic tool has been underutilized. The major work arguing that prayer can be used as an evangelistic methodology, rather than simply as a back up to other methodologies, is Ed Silvoso's *That None Should Perish* (1994).

C. Peter Wagner

Power, Theology of. The power of God is a major theme of Scripture. Two central Old Testament metaphors graphically depict this power. First, God is the *Creator* who made from nothing what is. From the beginning of the world God is seen ruling over his creation by right of being its Creator. Humans, because they are made by God, should consider themselves to be "sheep of his pasture" (Ps. 100:3). Second, God is the *liberator* of covenant people elected to be in relationship to him. The Jewish confessional declares God's mighty acts of deliverance: "We cried out to the Lord, the God of our fathers, and the Lord heard our voice and saw our misery, toil and oppression. So the Lord brought us out of Egypt with a mighty hand and an outstretched arm, with great terror and with miraculous signs and wonders" (Deut. 26:7–8).

In both of these metaphors the power of God is not conveyed indiscriminately but *in relationship*. Genesis 3 describes God the Creator searching for fallen humanity, calling, "Where are you?" This searching reveals the nature of God. He seeks to reestablish an intimate relationship between himself and his creation rather than merely exercise his power to punish. God's deliverance of the Israelites from Egypt was covenant deliverance: God delivered from oppression those with whom he had developed a relationship (Exod. 3:23–24). Based on this relationship (Exod. 20: 1), God called Israel into an exclusive relationship with him (Exod. 20:2–7). Throughout the Old Testament God is contrasted to the gods of the nations by the use of rhetorical questions demonstrating his incomparability. Moses, for example, praised God, asking, "What god is there in heaven or on earth who can do the deeds and mighty works you do?" (Deut. 3:24; cf. Pss. 77:13; 89:6).

In the New Testament God's power became incarnate in the person of Jesus Christ. His birth was by the power of God through the Holy Spirit so that he might be called "the Son of God" (Luke 1:35). As God's Son, Christ manifested "the power of the Spirit" in his ministry (Luke 4:14, 18, 36). The metaphors of creation and liberation can also be used to describe the power of God in Christ's life. As *re-creator,* Christ came "to seek and to save what was lost" (Luke 19:10). Sin separated humanity from God, but God in Christ has re-created those who believe to become new. As *deliverer,* Christ came "to destroy the devil's work" (1 John 3:8), to free those demonically oppressed and possessed. Christ was appointed "with the Holy Spirit and power" to heal "all who were under the power of the devil, because God was with him" (Acts 10:38). Finally, by his resurrection Christ is declared to be God's Son (Rom. 1:4) and has been exalted to God's right hand, where he stands above all principalities and powers (Eph. 1:18–23).

God's ministry in Christ was not an indiscriminate demonstration of power for the sake of power but rather power operating in divine relationship and through divine intention. Blind Bartimaeus, although chastised by the multitudes, continued to cry out in faith, "Son of David, have mercy on me!" (Mark 10:46–52). The Roman centurion demonstrated a remarkable faith in the power of Jesus to heal from a distance (Matt. 8:5–13). The father of the young boy possessed of an evil spirit responded to Jesus' statement that "Everything is possible for him who believes" by saying, "I do believe; help me overcome my unbelief!" (Mark 9:22–24). These works of power thus "presuppose faith both in him who does the work and in those on whose behalf they are done, so that a personal relationship is demanded" (Grundmann, 1985, 189).

Since the Fall of Humankind, God's rule has been challenged by Satan. Satan, an angelic being cast down from heaven because of rebellion (Rev. 12:9; Van Rheenen, 1990, 264–66), created a dominion which stands in opposition to the Kingdom of God. The *gods* of the Old Testament, *demons* of the Gospels, and *principalities and powers* of Pauline literature are various terminologies describing the forces of Satan (*see also* Powers, The). Although described by these various terms, they all reflect the forces of the devil, who "has been sinning from the beginning" (1 John 3:8). Humans were created free to choose either the dominion of Satan or the kingdom of God (Gen. 2:16; 3:1–5).

Sometimes God's power is not apparent in a world largely controlled by Satan (1 John 5:19). Followers of God ask, "Why do you hide your face?" (Ps. 44) or "God, my Rock, why have you

forgotten me?" (Ps. 42). Christians, participating in the sufferings of Christ (1 Peter 4:13), cry out in anguish, pleading for God to intervene (Rev. 6:9–11). During these times of suffering, Christians stand in faith, acknowledging God's ultimate sovereignty.

Not only is God's power quantitatively greater than Satan's, the quality is also different. Satan's power is debasing—contorting the disobedient who follow the cravings of their own sinful nature (Eph. 2:3). God's power, based on his great love, raises believers above these earthly cravings into heavenly realms (Eph. 2:4–6). Paul's prayer in Ephesians 3:14–21 interweaves God's power with his great love. Arnold writes, "Christ . . . roots and establishes the believer in his own love and strengthens the believer to follow the pattern of that love (3:16–17)." He succinctly contrasts Christian perspectives of power and love with pagan Ephesian perspectives: "In magic, many of the recipes and spells were used for the purpose of gaining advantage over people—winning a chariot race, attracting a lover, winning at dice, etc. God's power enables the believer to love after the pattern of Christ. The seemingly impossible demands of this kind of love require divine enablement in order for them to be fulfilled" (1989, 100).

Humans frequently misuse the power of God and contort it for their own selfish, egocentric purposes. The Willowbank Report says, "Power in human hands is always dangerous. We have to mind the recurring theme of Paul's two letters to the Corinthians—that God's power, seen in the cross of Christ, operates through human weakness (e.g., 1 Cor. 1:18–2:5; 2 Cor. 4:7; 12:9, 10). Worldly people worship power; Christians who have it know its perils" (Stott and Coote, 1980, 327). The power of God must never be used to give glory to human personalities or human institutions. Ultimate power is of God, and its use in defeating Satan must only give glory to God.

There is always significant distortion of the Christian message when Christianity is reduced to power. God's power must always be seen in a broad eschatological framework: God, who has already defeated Satan through the death and resurrection of Christ, will consummate his work at the end of time. Currently believers stand between the times: Christ, who has come, will return at the end of time.

These theological perspectives on power should guide Christians to understand both PRAYER and SPIRITUAL WARFARE. Prayer should never be understood primarily in terms of power but rather as relating to God who is the source of all power. The difference between the two is significant. If prayer is understood as power, Christians will readily seek power words or rituals rather than personally relating to a sovereign God and waiting for him to act in his own time. Likewise, these understandings help us comprehend the nature of spiritual warfare. Spiritual warfare is not about fighting Satan; he has been defeated by the triumphal resurrection of Jesus Christ. Spiritual warfare rather is standing firm in Christ's mighty power. It is accepting God's victory through Christ by faith and allowing God's redemptive power to work through Christ.

GAILYN VAN RHEENEN

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Powers, The. Given the reality of TERRITORIAL SPIRITS and their hostility to the gospel and to the people of God, some missiologists have been calling the church to take a direct and aggressive stance toward these supernatural powers. New strategies have been devised involving practices such as "spiritual mapping" (discerning the spirit powers) and "warfare prayer" to enable evangelists and Christian leaders to nullify the influence of territorial spirits and thereby enhance the receptivity of a people to the gospel. Many have wondered, however, whether these new practices are biblically rooted and, more importantly, whether believers have the authority to engage territorial spirits.

Since the mid-1980s numerous stories of Christians effectively battling territorial spirits have surfaced from all over the world, including the United States, Argentina, Korea, Japan, Canada, and elsewhere. More than anywhere else, Argentina became the focal point for the implementation of a strategy involving a direct attack against territorial rulers. Some evangelists and pastors in that country exercised authority in Jesus' name to cast out or bind the spirits over certain cities. According to the practitioners, the results have been dramatic. Once the territorial ruler has been identified and cast down, massive outpourings of people converting to the gospel have followed and churches have grown exponentially.

Following the 1989 LAUSANNE CONGRESS II in Manila, an international group was formed to share and discuss ideas about battling the powers in the context of world mission. The "Spiritual Warfare Network" (SWN) has met annually under the leadership of C. PETER WAGNER, professor in the School of World Mission at Fuller Theological Seminary. The group officially became part of the prayer track of the AD 2000 and Beyond Movement. Wagner compiled many of the new insights and went public with a strategy for engaging high-ranking powers over cities and territories—a strategy he called "Strategic Level Spiritual Warfare" (SLSW). Wagner's numerous books on the issue have attracted significant at-

tention as he has essentially become the principal spokesperson for SLSW.

At the heart of the new strategy is a threefold emphasis on (1) discerning the territorial spirits assigned to a city, (2) dealing with the corporate sin of a city or area, and (3) engaging in aggressive "warfare prayer" against the territorial spirits. "Spiritual mapping" is one method for discerning the territorial spirits. According to George Otis, Jr., the originator of the spiritual mapping concept, this task involves conducting an extensive spiritual analysis of a city or country especially focused on the religious history of the area. This information can provide specific clues for understanding the spiritual forces that are at work. This information is given to intercessors who can then pray with much more specificity and according to how the Spirit leads them.

Some advocates of SLSW have taken "spiritual mapping" much further and have sought information from pagan and occult contexts about spiritual forces. They have even understood mapping to be the attempt to uncover the demonic grids of power in a given city. This uncritical acceptance of information from occult or idolatrous contexts has led a number of critics to wonder whether some SLSW advocates are falling into a syncretistic form of Christian animism.

Since the mid-1990s, a strong emphasis in SLSW has been placed on the practice of "identificational repentance." In fact, the Philosophy of Prayer statement for the United Prayer Track of the AD 2000 and Beyond Movement states, "no aspect of warfare prayer is more important than identificational repentance." The assumption here is that corporate sin in a city or area has provided openings for high-ranking principalities and powers to establish spiritual strongholds. These must be dealt with through the corporate identification with the sins of a city and then confessing and repenting of these sins as a means of effecting reconciliation and thereby breaking Satan's grip on the city. The strongest advocate of this approach has been John Dawson.

Some advocates of SLSW believe that by engaging in identificational repentance they can "remit" the sins of others. But there is no sense in which one Christian can apply the atoning and forgiving work of Jesus to another person who has not personally exercised faith in Christ. What these proponents often mean, however, is that the intergenerational curse resulting from the sins of the ancestors can be lifted by identifying oneself with those sins and confessing them. But once again, there is no scriptural evidence supporting the notion that believers can vicariously confess the sins of other people and remove God's temporal penalty, or curse, on the corporate sin. Advocates of identificational repentance have also often inappropriately applied covenant promises given to the nation of Israel directly to contemporary nations and cities. Believers do not function in a priestly role between God and their nation in the sense that they bear a responsibility for confessing the sin of the unbelieving population to God. Their responsibility is to confess their own sins (perhaps even corporately) and proclaim a gospel that consists of the possibility for reconciliation between sinners and God.

The final aspect of battling territorial spirits—and perhaps the most controversial part—is the direct engagement with the territorial spirits. Some have called this "warfare prayer," but it is not properly prayer since it is not directed to God. Many proponents of SLSW would contend that there is a stage in the battle where one needs to take authority in the name of Jesus and command the ruling spirit(s) to leave. They contend that just as Jesus himself commanded Satan to leave after his temptation with the words, "Away with you, Satan!" (Matt. 4:10), believers have the responsibility to come against him in the cities and regions of their ministry.

There are difficulties with this last aspect of the strategy. Jesus was not evicting Satan from Jerusalem with his remarks, he was simply telling Satan to leave his person. In fact, there is no example in the Bible of any leader discerning a territorial ruler and commanding it to leave its territory. Jesus did not throw down the ruling spirit over Galilee or Judea; Paul did not command the spirit over Corinth to "be gone" nor did he bind the territorial ruler over Rome. Perhaps most instructive is the fact that in the most informative Old Testament account about territorial spirits, Daniel was not engaging in any kind of warfare prayer against the heavenly powers (Dan. 10:13, 20, 21). He was involved in praying and fasting on behalf of the people of Israel and actually had no awareness of the angelic struggle in the spiritual realm until he was told *after the fact* by the interpreting angel.

Debate still continues over the propriety of SLSW, but the current consensus remains to be that God has not given believers the authority or responsibility to cast demons out of cities or territories. God himself will direct his angels to fight the battles against the high-ranking powers.

CLINTON E. ARNOLD

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Renewal Movements. Change is an inevitable part of life. All cultures and religions experience times of decline and decay. In order for them to survive, revitalization and renewal are necessary.

Cultural Revitalization. Revitalization movements are a deliberate effort to construct a more satisfying CULTURE. Though they may include religious elements, their major focus involves the entire cultural system. When reality provides no escape from the frustration of social deterioration, revitalization movements offer a way out.

The Ghost Dance of the American Indians, the Mau Mau of Africa, and the CARGO CULTS of Melanesia longed for the defeat of an enemy, freedom from slavery, and arrival of utopian riches. These dreams were nurtured by anxiety that reached an explosive intensity. In each case, the anticipated overthrow of an existing system—and inauguration of a replacement—was an attempt to reduce stress.

According to Anthony Wallace, a common sequence in revitalization movements involves: (1) the normal state in which needs are adequately met by existing components in the society; (2) a period of increased stress, where frustration is amplified by outside domination or lack of material goods; (3) a time of cultural distortion when normative methods of releasing tension are laid aside; and (4) the rise of a revitalization movement, a dynamic group within a community dedicated to overcoming degradation in their midst. Often these movements are out of touch with reality, doomed to failure from the start. Sometimes revitalization movements stir a latent power within a culture whereby satisfying correctives are generated. As a result, further decline is avoided, achieving a new normal state.

Spiritual Renewal. Religions remain viable only as they periodically experience renewal. The divine side of renewal is called revival. The human manifestation is labeled nativistic, messianic, millennial, or renewal movements. Though they differ in form and content from place to place and from time to time, renewal movements typically emerge when religions lose their vitality. Where renewal furnishes a system of meaningful beliefs and practices—a system useful in dealing with the realities of life—old beliefs and practices are altered or abandoned (depending on the extent and immediacy of the need for change). Under such circumstances, teachers, leaders, messengers, prophets, or messiahs provide supernaturally sanctioned reinterpretations of traditional ideologies, establish a new sect within the old religious system, or begin a new religion. Spiritual renewal usually involves both borrowing and inventing, a reworking of old and adding of new religious elements.

Renewal is instigated by various conditions and implemented through different processes. Religion grows stale when excitement, sacrifice, and commitment give way to cold, mechanical, and impersonal performance. What began as a vibrant movement hardens into a lifeless organization. Vision is lost. Focus shifts from people to programs, from flexibility to rigidity, from ministry to administration. The shell of religiosity no longer satisfies the human need to meet the holy. A seedbed for change, the conditions for renewal are present.

Religion should be an intensely personal matter expressed in a closely knit community. When these are absent, renewal will focus on individuals and organizations. Individual renewal is needed when religious fervor wanes. Spiritual refreshment comes from above (chants, sermons, prayer, meditations, songs, and pilgrimages help fan the dying embers of a sagging faith into the glowing warmth of a new life). Newness expresses itself in two areas. First, individual renewal will result in personal restoration. People will rededicate themselves to their religion, recommit themselves to their God or gods. A personal restoration includes abandoning an old life and adopting a new life that brings knowledge, healing, liberation, purity, salvation, or forgiveness. Second, individual renewal will express itself in ritual rejuvenation. Ritual is a way of acting out religion, a way of escaping the secular routine of daily living to enter spiritual realms. The solution to dead rituals is not rejecting but regenerating them. Renewal reinstills the sacred in worship. A confrontation with the holy restores a sense of awe, mystery, or respect for the divine.

Organizational renewal is needed when an institution imposes dehumanizing rules and procedures on its members. Since some sort of religious system is essential, the solution is not destroying but renewing organization. Reforming churches, monasteries, fellowships, orders, agencies, and movements will minimize their evil and maximize their good. Organizational renewal takes two forms. First, it manifests itself in para-institutions. Those organizations that stand alongside existing institutions address particular issues that have been neglected, lost, or deemphasized by the older organizations. Such groups attract talented people with high commitment. As older organizations lose members and resources, they either die, create rivalries, or renew themselves. Recent Christian para-institutions include Focus on the Family, Promise Keepers, InterVarsity Christian Fellowship, Christian Business Man's Club, Youth for Christ, Navigators, and Campus Crusade for Christ (*see* PARACHURCH AGENCIES). Non-Christian para-institutions include the Rastafarians, Radhasoami, Eckankar, Theosophy, and the Anthroposophical Society.

Organizational renewal reveals itself in new structures. When bureaucratic inertia and membership nominalism deaden an organization, those who retain the commitment of the "founding fathers" may begin anew. Reshaping the old seems hopeless. New structures become a viable option. Catholic orders and Protestant denominations are salient Christian examples of this phenomenon. Black Muslims, New Thought Movement, The Self-Realization Fellowship, Soka Gakkai, Great White Brotherhood, and the Bahai faith are new structures that grew out of non-Christian religious organizations.

Culture and religion provide a worldview that describes and explains the nature of the universe, humanity, and the holy. As circumstances render elements of WORLDVIEW impracticable, new beliefs and practices are required. Where change is slow, there is usually time for gradual adjustments. Where change is rapid, traditional beliefs and practices fail to help adherents adjust quickly enough. As a consequence, cultural revitalization and spiritual renewal often develop. When these adaptive efforts succeed, new cultural and spiritual expressions are born that will last until they also become irrelevant to the ever-changing ways of life.

ED MATHEWS

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Secondment. Practice of missionary personnel who have their primary identification with one particular mission agency or institution being "seconded," or assigned, to another institution in which to carry out their ministry. This can take a variety of forms and be undertaken for various reasons. A missionary serving with, for example, the Evangelical Free Church Mission might desire to work in a context in which the mission agency has no plans to establish a work. The missionary, while still remaining a Free Church missionary, might be seconded to a different agency (perhaps OMF International) which does have work in that context. The Free Church missionary would then work within the OMF structure in that ministry. Secondment often occurs with more specialized ministries (medical missions, theological education, relief and development, missions aviation, radio, etc.) so that a specialist can be assigned to ministry in institutions requiring his or her skills. Often such institutions are cooperative ventures, drawing on various denominational and missions organizations.

The practice of secondment reflects a healthy trend toward greater cooperation among various denominational and missions structures. Effectiveness in such contexts depends in part on a relationship of trust and open communication between the various partners, as well as clear lines of accountability between the missionaries and the various groups with which they are associated.

HAROLD NETLAND

Short-term Missions. A term typically used to describe missionary service, normally involving cross-cultural immersion, that is intentionally designed to last from a few weeks to less than two years.

Short-term missions finds its roots in the Scriptures and, in a broad sense, can be understood through the words of Jesus in the GREAT COMMANDMENT (Matt. 22:37–39) and the GREAT COMMISSION (Matt. 28:18–20). In a sense Jesus establishes the guidelines for the early short-term mission experiences and demonstrates what is at the core of short-term missions in the sending out of the twelve (Matt. 10:1–42) and the seventy-two (Luke 10:1–20). He states quite clearly that those who are sent must love the Lord their God with all their heart, soul, and mind and then love their neighbor as themselves. From that posture, they must recognize that all authority has been given to him; therefore, they should go and make disciples of all nations.

Scope. As a modern-day phenomenon, the short-term missions movement has spanned the globe and has provided opportunities for thousands of individuals to experience, for a brief time, the world of missions. The length of service often varies from a week to several years. Mission agencies, churches, high schools, colleges and universities, parachurch ministries, families, and individuals are increasingly exploring and promoting short-term missions. The wide variety of people taking advantage of these opportunities include youth, college and university students, single adults, families, and seniors. The kinds of work that individuals and teams engage in include, but are not limited to, construction projects, teaching English, athletics and sports, drama and the arts, medical and health care, evangelism and discipleship, church planting, youth ministries, camp work, prayer and research, and general assistance.

Growth. The short-term missions movement has grown dramatically over the past several decades. Mission agencies, church denominations, and parachurch organizations as well as independent teams continue to contribute to the large numbers involved in the short-term missions enterprise. During the late 1990s, more than thirty thousand individuals joined forces each year with career missionaries and nationals to serve in urban centers, towns, and countries around the world. This rapid growth is due in part to modern travel that allows individuals to journey to

the remotest areas of the world in a relatively short time. There continues to be a desire on the part of those who go to make themselves available in service without committing their entire lives to a missions career. There has been an overwhelming acknowledgment of short-term missions in recent years, and, though there is much discussion about the practice, it is obvious that short-term missions is a powerful and effective force in the modern missions movement.

The Critics. Many have been critical of short-term missions for numerous reasons. One of the main criticisms focuses on the motivation of those who go. Many career missionaries feel that short-term missionaries lack real commitment and endurance. Often the national church questions the presence of the short-term worker in their culture because it appears that the motivation of the short-termer is unclear. Some feel that the short-term workers provide a distraction for career missionaries. Other concerns focus on the perception that the results from short-term ministry are unreliable and there is little lasting fruit produced from the work of the short-term workers. Many suggest that the financial costs are too high and possibly take money away from career missionaries.

The Value. Despite the many criticisms, short-term missions is moving forward. The short-term missions movement definitely has been a key factor in the mobilization of world mission globally. The present generation of missionary candidates tends to make their decisions and commitments based on the knowledge gained through firsthand experience. As a result of short-term service a world vision can be developed that in turn affects the mobilization efforts of the church at large. In addition, many feel that short-term missions provides valuable respite for career missionaries, brings a fresh enthusiasm from the outside, and accomplishes practical projects as well as significant ministry. Obviously, many who serve in short-term missions are likely candidates for long-term service, and in fact, a significant number of career missionaries today have had a short-term mission experience. Those who return without making a commitment to long-term service are able to impact the churches that they are a part of with a global awareness and an expanded vision of God's work in the world. As a result, the prayer efforts and the giving patterns for missions are enhanced.

Needs. The short-term missions experience is valid, but there are some important components that must be put into place to ensure its effectiveness. A careful selection process should be established so that those who are sent know the purpose for which they are being sent and are willing to go as learners and servants. Clear communication channels should be established with churches, nationals, and missionaries on the field in order to clarify expectations. Thorough preparation for those on the field, as well as the short-term workers, is essential. A clear understanding developed through training in the areas of spiritual formation, cultural issues, and interpersonal dynamics is necessary. Short-term workers should also understand the biblical basis of their service. Realistic expectations for the short-term worker must be explored. Those expectations should assume a posture of learning and a desire to serve with the national leaders and career missionaries in a supportive partnership. One of the most important dimensions of any short-term mission is careful reflection at the end of the experience. Short-term workers must debrief and process their experience so that they can be responsible with what they have been allowed to experience. This will not only enable short-term workers to understand their mission experience better, but it will allow them to communicate their vision to others.

Conclusion. The short-term mission movement is rooted in the Scriptures and will continue to be a driving force for the advancement of the global cause of Jesus Christ. Short-term missions must continue to be tied to long-term missions. Partnerships must be forged between the ones who go, the national hosts, the career missionaries, the sending church, and those with whom the short-term workers serve. Training, preparation, and careful follow-up will be vital elements to the effectiveness of the work. As these areas intersect, short-term missions will fulfill its intended goals and will continue to enable people to develop a global missionary vision and make an impact for the cause of Christ.

DENNIS MASSARO

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Signs and Wonders. Biblical expression that refers to God's powerful and miraculous interventions in creation. In Scripture, these acts were performed by God through his servants and included miraculous healings, demonic expulsions, control over natural phenomena, and POWER ENCOUNTERS. Signs and wonders usually occurred in conjunction with the proclamation of God's message in the Old Testament or with proclamation of the KINGDOM OF GOD in the New Testament. The purpose of the signs and wonders was to reveal the glory of God and his grace and power, to authenticate God's message and mes-

senger, to confirm Jesus Christ as the promised Messiah, and to usher in the kingdom of God. The healings and demonic deliverances of Jesus and the disciples were considered part of the gospel itself. In the Book of Acts, signs and wonders followed the apostles and accompanied the verbal proclamation of the gospel. There is a pattern of growth and expansion of the church that followed these recorded miracles in Scripture. In many cases PERSECUTION followed the period of growth.

Records and references to different types of signs and wonders were prevalent in the writings of the early church fathers. From the fifth century until the twentieth century, reports of miracles, however, decreased, although there are numerous accounts of miracles and power encounters in conjunction with frontier missions. For example, power encounters, demonic deliverance, and healings are attributed to missionaries such as BONIFACE (680–754) and ULFILAS (c. 311–383).

In the nineteenth and twentieth centuries, the scientific, rational, Western WORLDVIEW shaped the missionary perspective of supernatural phenomena (*see also* ENLIGHTENMENT). Emphasis was placed on verbal proclamation without any distinctive manifestations of God's supernatural power, and supernatural phenomena were explained in nonsupernatural terms. Recently, however, many missionaries have found the need to combine the preaching of the gospel with some form of power manifestation to reach the people (*see also* POWER MISSION and POWERS, THE). This is most prominent in areas and cultures that adhere to some form of supernatural worldview. In many cases, these signs and wonders are followed by conversions and explosive church growth.

A renewed emphasis on signs and wonders brought forth by the charismatic and Third Wave movements has reestablished the need and place of signs and wonders in the evangelism process. This topic has become widely debated among theologians and missiologists. The two main questions in the discussion are: Do signs and wonders still exist today as they did in biblical times? What part should they play in evangelism and missions today?

On one end of the spectrum is the cessasionist view that signs and wonders ceased with the age of the apostles since their purpose was to confirm the message preached by the apostles. Signs and wonders may occur today at the initiative of God in areas were the gospel is introduced for the first time. However, such occurrences are very rare. Generally it is assumed that healings and other signs and wonders are no longer seen today and that verbal proclamation of the gospel is sufficient.

On the other end of the spectrum is the Pentecostal view that every Christian and church should experience and minister with signs and wonders. Healings, deliverance, and power encounters are part of the gospel message. Effective evangelism occurs where the gospel is proclaimed with power, and the signs and wonders that accompany such evangelism are the same as those in the New Testament. John Wimber popularized one expression of this position and played a key role in the increased use of signs and wonders among Western missionaries.

A third view affirms the presence of signs and wonders as important tools of evangelism and church growth, yet does not see them as normative. Proponents of this view affirm the need for signs and wonders in mission, but caution against an overemphasis and unbalanced view. They caution that in practice, signs and wonders have often taken center stage, at the expense of the verbal gospel message. Furthermore, they warn that it is easy to fall into a formula approach, an evangelical form of magic. Finally there is the concern that often miracles are reported and claimed where there are none. Signs and wonders are affirmed, but there is a need for an overall balance in the reliance on the miraculous in evangelism.

The debate remains as to the nature and place of signs and wonders in evangelism and mission. The conclusion of these questions is based primarily on the paradigm from which these issues are addressed. The evidence shows that many of those ministering with signs and wonders have and are experiencing conversion growth. This is especially the case among resistant peoples. The proclamation of the gospel in conjunction with signs and wonders has been the deciding factor for the conversion of many.

MARK WAGNER

Bibliography. G. S. Grieg and K. N. Springer, eds., *The Kingdom and the Power;* E. N. Gross, *Miracles, Demons, and Spiritual Warfare: An Urgent Call for Discernment;* P. G. Hiebert, *Anthropological Reflections on Missiological Issues;* C. P. Wagner, comp., *Signs and Wonders Today*; V. J. Sterk, *Missiology* 20 (July 1992): 371–84; D. Williams, *Signs, Wonders, and the Kingdom of God;* J. Wimber, *Power Evangelism.*

Sodality and Modality. Roman Catholics have found the term *sodality* handy to refer to groups of younger and older women organized in a fellowship to handle some function within a parish. They apparently needed a word that did not include whole families but could refer to fellowships along age, sex, or task lines. The Protestant church historian, Latourette, employed the term in that same sense.

Cultural anthropologists came along and expanded the usage to include groups such as customary teams of young men who would together

handle, say, irrigation duties. They have used it to refer to any coherent sub-group within a community which does not include entire families but only teams, task forces, or social groups of some kind. This has been the meaning when paired with the newly coined term, modality.

The very word *sodality* harks back to the Latin, meaning social group. But why would a term like this be in a dictionary of missions? And how did *modality* get connected to it? The author of this entry once wrote an article distinguishing between church communities and mission bodies, and needed a pair of general terms to do so. Jim Reapsome retitled that article (*Evangelical Missions Quarterly,* Oct. 1970), as "Churches need missions because modalities need sodalities." Later, in a much more detailed historical study, "The Two Structures of God's Redemptive Mission" (*Missiology* 2:1 [January 1974]: 121–39) this writer compared the synagogue as a modality to the sodalities constituted by Pharisaic mission bands that "traversed land and sea to make a proselyte," and, consequently compared the Antioch congregation as a modality related to, but not with authority over, the sodality of Paul's missionary band (which was not responsible to just one church). Then, in a major jump of time the parallel logically arose between the later Roman parishes as modalities when compared to the Roman orders which could be called sodalities along with what Protestants often call parachurch structures (*see also* Parachurch Agencies and Mission)—which normally do not count whole families as members. In a "missionary family," for example, usually only the adult members of the family are considered members of the mission. They are the ones who have made a *second adult decision* to become members. Some others have referred to the same distinction with the phrases *church structures* and *mission structures,* the difficulty being that it is important to insist that both structures are equally part of the church of Jesus Christ.

It is especially important to note that the sodality/modality distinction does not correspond precisely to the common church/parachurch terminology. One difference is that the sodality/modality terms in broad meaning may refer to secular entities, not just Christian entities. Even more specifically, many misunderstand the sodality/modality terminology to categorize denominational mission boards as modalities (just because they are closely allied with modalities) and fail to see that sodalities may (and should) track closely with one or more denominations, and often do, just as military structures are usually linked closely to civil modalities. Also, in America, a newly founded "church" fellowship is very much like a sodality if it is merely a "gathered" congregation of individual believers. It does not neatly fit into the modality category though it may be heading in that direction. The "churches" of the mission field and in the New Testament are often basically clusters of extended families and thus, like small towns and other civil entities, true modalities.

Ralph D. Winter

Spiritual Warfare. Spiritual warfare is the Christian encounter with evil supernatural powers led by Satan and his army of fallen angels, generally called demons or evil spirits (*see* Demon, Demons). The original battle was between Satan and God, but on the level of the heavenlies, the war has been won decisively by God (Col. 2:15; 1 John 3:8). On earth the battles continue, but the issue is to determine not who will win but whether God's people will appropriate the victory won for them by the cross and the resurrection.

The conflict began in the Garden of Eden as recorded in Genesis 3 and will continue until the fulfillment of the events predicted in Revelation 20. Scripture makes it clear that Satan leads the anti-God and anti-Christian forces as "the prince of this world" (John 12:31; 14:30; 16:11) or "the god of this world" (2 Cor. 4:4) and as a leader of the fallen angels (Matt. 25:41). It is also clear, however, that although Satan gained some measure of control through the events in the garden, God retains ultimate sovereignty over his creation. God's people are assured of victory in the battle when they engage the enemy on the basis of faith and obedience—the conditions set by God in his covenant with Israel and the implications of submitting to God in James 4:7.

Every battle Israel fought in the conquest of Canaan was won or lost on spiritual considerations. When Israel obeyed God's commands and acted on the basis of faith, God gave them victory no matter what the military situation. The battle was ultimately between God and the gods. While idols are treated in the Old Testament with contempt as utterly devoid of spiritual power (Ps. 114:4–8; Isa. 40:18–20; 44:9–20; Jer. 10:3ff.), the god or spirit behind the idol was treated as real (cf. Deut. 32:17; Ps. 106:37; 1 Cor. 10:18–20). Yahweh was often compared to the gods (1 Kings 8:23; 1 Chron. 16:25; Pss. 86:8; 96:4; 135:5). That was not a comparison with nothing. It was the sovereign God compared to the angels who were in rebellion against him.

This battle is portrayed in the Gospels and in the rest of the New Testament. Paul states clearly that "our struggle is . . . against the powers of this dark world and against the spiritual forces of evil in the heavenly realms" (Eph. 6:12). These are real enemies, and resistance against them will involve spiritual warfare. While we are assured of victory in the battle, we are never assured that we will not have to fight in the battle.

The influence of the ENLIGHTENMENT and later the evolutionary hypothesis began a process which has resulted in the secularization of the Western worldview. As a result, biblical references to the role of spirit beings in the realm of the created world are often misinterpreted or ignored in dealing with the text, and many missionaries have gone to the field with a defective worldview, resulting in serious flaws in their approach to animistic belief systems.

At the other end of the spectrum, there is a tendency to overemphasize the role of spirits which produces a Christian SYNCRETISM with ANIMISM. People use the Bible as a good luck charm to protect one from evil spirits, prescribe certain words or expressions to be used in dealing with demons, or assume that knowing the name of a demon gives more power over it. People coming from animistic backgrounds also fall into syncretism, but that is usually because the Christians who introduce them to Christ do not help them understand the Christian worldview as it relates to issues of spiritual power.

Much of this confusion stems from the fact that Satan's primary tactic is deception. That does not mean that everything a demon says is a lie. Deception gains its power by concealing the lie in surrounding truth. What is needed is discernment, not simply in responding to what a demon may say but in dealing with the deceiving spirits that are constantly trying to confuse our belief system (Rev. 12:9; 1 Tim. 4:1).

The primary issue in deception is always truth, and Satan deceives especially concerning the source of power and of knowledge. God has provided all the power and knowledge we need to live as "more than conquerors" in Christ; but ever since the Garden of Eden, Satan has been trying to cause us not to trust God to provide the power we need and to doubt our ability to know God and to trust the Word of God.

Satan uses his power to cause us to fear him. For Christians to fear Satan they must first doubt the power and provision of God for victory over Satan. Thus he accomplishes two goals: to cause Christians to doubt God and to gain some measure of control over them through fear.

But Satan will also seek to entice people—believers or unbelievers—to take power from him rather than from God. He comes as an angel of light and makes his power seem desirable. This brings one into contact with a long list of occult practices such as fortune telling, magic, sorcery, and witchcraft. Satan has enough power to produce some striking results— "counterfeit miracles, signs and wonders" (2 Thess. 2:10). Some people only ask, "Does it work?" rather than "Is it from God; is it true?" Many people end up with a spiritual stronghold in their lives because they have fallen for Satan's deceptive use of power.

Ultimately spiritual warfare is the battle for the mind. Satan knows that people will always live what they really believe, even if they do not live what they profess to believe. Since one's belief about God is foundational to all other beliefs, Satan will almost always begin by trying to pervert one's belief about the character of God. It happened in Eden. Satan said that God's statement about dying if people ate of the fruit was a lie and that God could therefore not be trusted. He also implied that God could not love them and withhold that beautiful, desirable fruit from them. Once they began to question the integrity of God, they came under Satan's control.

It appears that Satan's great desire is to be God (Luke 4:5–7; 2 Thess. 2:3, 4). This is also seen in the Old Testament in the conflict between God and the gods. As noted above, the real power behind the "gods" in the Old Testament is Satan and his host of evil spirits. This same principle applies to all religious systems which set forth a god other than the Yahweh of Scripture. So the battle is still in process. Unfortunately, many missionaries have failed to help their converts make a thorough worldview change from an animistic view in which the spirit world is manipulable to a Christian view in which a sovereign God is in control. Not only can God not be manipulated by us, there is absolutely nothing we can do to commend ourselves to God. We are utterly dependent on his grace as a means of dealing with our sin and relating to him on a daily basis. The very definition of sin is dependent on one's view of the holiness and sovereignty of God. A low view of sin stems from a low view of God.

Thus winning in spiritual warfare always needs to begin with a right view of God and with a right view of what it means to be a child of God. If we say that we are children of God by faith but believe that we have to earn our daily standing with God, we become the victims of an impossible situation. By grace God makes us "co-heirs with Christ" (Rom. 8:17)—a standing which we could never earn by our own efforts. Believing that this is indeed our position "in Christ" provides the only viable position from which to resist the enemy. The battle looks very different from the vantage point of the throne of God than it does from the context of the circumstances of our lives on earth.

In missionary ministry this battle may well be more like a POWER ENCOUNTER than the battle for the mind which underlies it. Paul says that his call was "to open their eyes, to bring them from darkness to light, and from the power of Satan to God" (Acts 26:18). Thus evangelism is a kind of power encounter, and converts need to understand clearly that they are moving from one realm of spiritual power to another.

Often associated with conversion is the destruction of objects used in non-Christian religious practices. This is a visible renunciation of the old ways and old worldview, but it is also a challenge to the "gods" behind the objects to defend themselves if they are able.

Missionaries may well see overt demonic activity (*see* POSSESSION PHENOMENA), and they need to know how to minister with confidence in such a situation. Many places have been opened to the gospel through seeing a person set free from evil spirits. Spiritual practitioners in other religions may challenge Christians to demonstrate their power in a variety of ways. The missionary needs to be prepared to respond appropriately. Ultimately prayer may be the most important weapon in the Christian's arsenal against the enemy.

TIMOTHY M. WARNER

Bibliography. N. Anderson, *How to Help Others Find Freedom in Christ;* M. Kraft, *Understanding Spiritual Power;* A. S. Moreau, *The Essentials of Spiritual Warfare;* E. Murphy, *The Handbook for Spiritual Warfare;* T. Warner, *Spiritual Warfare*.

Suffering. The universal symbol of Christianity is the cross, a symbol of suffering, specifically, the suffering of Jesus. To reflect upon the life of Jesus is to remember his suffering. As the Servant Songs of Isaiah anticipated, Jesus "was despised and rejected, . . . *a man of suffering* and acquainted with infirmity" (53:3 NRSV, see also 50:6 and 53:4–5, 7–12). Likewise, it has been the fortune of those who follow Jesus to experience suffering. "Remember the word I said to you," Jesus reminded his disciples, "'Servants are not greater than their master.' If they persecuted me, they will persecute you" (John 15:20). No sooner did the church begin to flourish then the apostles were arrested and threatened. They and others were imprisoned and murdered (Acts 4:1–22; 5:17–33; 7:54–60). But their suffering was seen not as an affliction; it was rather a means of witness. "They rejoiced that they were considered worthy to suffer dishonor for the sake of the name" (Acts 5:41). Though the words of the writer of 1 Peter were addressed to first-century Christian slaves, they have been regarded, and rightly so, as applicable to all of Jesus' disciples: "For to this you have been called, because Christ suffered for you, leaving you an example, so that you should follow in his steps" (1 Peter 2:21).

The Christian mission—if it is Christian, that is, Christ-like—is a replication of the mission of Jesus, and in due time will involve suffering. In his second letter to the church at Corinth, Paul recounts his own suffering in the spreading of the gospel (11:23–28), and he reminds his readers that though suffering is a part of being a disciple, it also is a form of witness. "We are afflicted in every way," he writes, "but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, *so that the life of Jesus may also be made visible in our bodies*" (4:8–10).

It is important to remember, as Douglas Webster observes, that the Greek word for WITNESS, *martus,* soon acquired a new meaning, *one who died for the faith,* and it has been transliterated as *martyr,* thus "combining the ideas of mission and suffering" (1966, 104). To be a witness will therefore result in suffering, sometimes in death. This has been particularly true for missionaries. For some, mission has meant violent death, for example, JOHN WILLIAMS, ELEANOR CHESTNUT, and Archbishop Oscar Romero. For others it has meant harassment, arrest, and months or years in prison, for example, ADONIRAM JUDSON and WILLIAM WADE HARRIS. How many have suffered the loss of spouses and/or children, for example, GEORGE SCHMIDT, E. R. Beckman, and Carie Sydenstricker? Who knows the number who have experienced terribly unhappy marriages because of abusive or mentally ill spouses, for example, WILLIAM CAREY, ROBERT MORRISON, and Martha Crawford? Abandonment by colleagues or supporters has pushed some to the brink of despair, for example, ROWLAND BINGHAM and C. T. STUDD. Oppression of the poor and the defenseless invariably weighs heavily on compassionate missionaries and missionary bishops, for example, BARTHOLOMEW DE LAS CASAS and FESTO KIVENGERE. Significant, therefore, is the apostle Paul's conclusion following his recitation of personal suffering. He says, "And besides other things, I am under daily pressure because of my anxiety for all the churches" (2 Cor. 11:28). Many of the sufferings experienced in mission stem from apprehension and pain for Christ's people.

To be involved in the mission of Jesus Christ, therefore, is to experience suffering, and one of the most vivid reminders of this fact is when we as Jesus' followers gather for the celebration of the Eucharist, a reenactment of the sufferings of our Lord. Whether we hold to the real or symbolic presence in the elements, we should always remember that "the breaking of the bread" and the "drinking of the cup" happens repeatedly outside as well as inside the walls of the church.

ALAN NEELY

Bibliography. A. J. Gittins, *Bread for the Journey;* J. S. Pobee, *Mission in Christ's Way;* R. A. Tucker, *FJIJ;* D. Webster, *Yes to Mission*.

Teams in Mission. A ministry strategy and organizational structure that uses a small-group format and emphasizes interdependent relationships in order to accomplish a given task. Applied to the missionary context, the term has

been used to describe a wide variety of structures and strategies, including short-term teams, evangelistic teams, church-planting teams, strategic-ministry teams, and structures in wider interagency partnerships.

The concept of team mission has found increasing popularity in recent years. Parallel to current management trends that emphasize employee empowerment and group decision-making, it also reflects a deeper understanding of community within the body of Christ by stressing interdependent relationships, mutual care and nurture, and the balance of spiritual gifting.

Team structures are therefore seen as providing a more biblically correct model of the nature of the church. When team members develop and use their own SPIRITUAL GIFTS and natural abilities and, in their areas of weakness, depend on the gifts and abilities of others, the newly planted church gains valuable insight into the interdependence necessary if it is to survive and prosper. Team structures are also an advantage in the process of CONTEXTUALIZATION, for theology is seen as belonging to the church collectively, and not to individuals or professionals. New contextual theologies grow out of the mutual efforts of many Christians to understand and apply the gospel to the specific context.

The emphasis on team structures is not entirely new. It has been suggested that Paul's missionary journeys involved a team structure that was both fluid and mobile. Several individuals are mentioned in Acts as ministering alongside of Paul and Barnabas (or Paul and Silas).

Team structures in mission have the advantages of providing companionship, continuity, and balance as well as strength and a greater objectivity in decision making. Weaknesses include increased potential for disagreement and disharmony, concentration of power, stifling of individuality and initiative, inflexibility, and the fostering of dependency. In some PIONEER MISSION WORK, concentrated team structures may be impractical. In such settings a sense of community and teamwork can usually be achieved on a wider scale rather than through immediate physical proximity. Healthy missionary teams strive to balance these advantages and disadvantages.

Teams should be formed before departure to the field. It is also recommended that teams include experienced as well as inexperienced missionaries, and that they have a realistic view in regard to continuity. Not all of the initial members will remain with the team, and new members should be added, especially where the goal is to create a structure that will readily include national members and eventually become the local ministry team.

Lastly, it should be pointed out that a true sense of team does not come with an organizational structure, but with dynamic interaction and the development of relationships over time and, most notably, through crisis and conflict resolution. People working in the same place may be a group, but it takes commitment and mutuality in the face of the task at hand to weave the fabric of a team.

PAUL F. HARTFORD

Bibliography. M. S. Harrison, *Developing Multinational Teams;* J. R. Katzenbach and D. K. Smith, *The Wisdom of Teams;* S. L. Mackin, *EMQ* 28:2 (April 1992): 134–40; D. A. McGavran, *Readings in Third World Missions,* pp. 187–89; K. O'Donnell, ed., *Missionary Care;* D. W. Shenk and E. R. Stutzman, *Creating Communities of the Kingdom;* R. D. Winter, *Crucial Dimensions in World Evangelization,* pp. 326–44.

Technology. Missionaries and mission agencies use technologies both for internal functioning and to accomplish their primary external mission.

Communicational Technologies. The range and decreasing cost of communications technologies are placing virtually every missionary worldwide within an almost instantaneous interactive situation. Cellular and satellite phones in urban and rural areas have opened telecommunications to local missionaries who in the past have had no access to phone communications. E-mail provides a wide range of communicational opportunities. Through internet links one can not only have text-based communications, but graphics and audio as well. It is anticipated that interactive audio and video connections will soon not only be possible (as they now are), but will also be very practical and economical.

With the commitment of missions like Mission Aviation Fellowship (MAF) to link what they describe as the "telephone disadvantaged world" with the rest of the world through radio-based E-mail, the possibility of easily accessible two-way communication through E-mail is now being realized. By 1996 MAF had established approximately fifty "hubs" worldwide through which people could have access to internet-based E-mail. While often these connections are based on a relay system, the delay is hours rather than days or weeks. Some of these connections are phone-based and others are high-frequency radio-based.

With the rise in accessibility to the missionaries some questions have arisen related to the new forms of communication. Whereas in the past missionaries have often been distant in terms of time and geography, with E-mail they are just a click of a mouse button away. Some churches and individuals have sought to communicate more often with the missionaries and expect more and "better" reporting from them with less delay. With the current "faddishness" of E-mail some missionaries find themselves swamped with E-mail requests awaiting immediate response. The senders of E-mail and faxes, know-

ing that their messages arrive virtually as they send them, often expect answers back in the same way and in the same day.

Mission administrators then raise several crucial questions: Do the benefits justify the investment in the equipment and training costs? Are the technologies contextually appropriate? Will the use of the new technologies facilitate the reaching of the mission field or not? Many technologies are available and affordable, but irrelevant or distracting.

Access to information about new technologies is often available through shared databases available publicly in either electronic bulletin boards or internet connections or privately through a fee structure. Through the worldwide web one can access any of several search "engines" to identify information sources. If one does not have access to these databases, most research libraries have facilities to search a wide range of databases that touch on virtually any topic that has been put either in print or in an electronic medium.

New and useful technologies are becoming available in every arena of mission activity whether evangelism and church planting, leadership development, or relief and development. One could cite the software that WYCLIFFE BIBLE TRANSLATORS is developing in morpheme parsing as a significant technological step forward in linguistic analysis. It facilitates a more rapid and accurate translation process as well as helping with literacy development. Or, one could mention some newly discovered "technologies" in the area of church growth that facilitate the wholistic growth of the church. One could show the new technologies being used in mission aviation to make flying safer. The application of new electronic technologies to education and the equipping of leaders generates much excitement and anticipation across the mission community. It will be helpful to briefly address some of the concerns about technologies in the arena of education for leadership development (*see also* EDUCATIONAL MISSION WORK).

Educational Technologies. Whether one lectures using a chalkboard or satellite-based teleconferencing, the primary purpose of using different technologies in leadership education is to enhance learning. The use of different technologies extends the potential range of learning experiences, and provides the opportunities for more appropriate response and the contextualization of the learning. The use of technology may increase the potential access to the learning by reducing the constraints of time, cost, and venue.

The appropriate selection of the technologies requires sensitivity to and knowledge about the local situation, learners, the people the learners will be working with, and the agency using the technologies. The following issues must be taken into account: purpose of learning; objectives for content; control (who makes/participates in the decision making?); characteristics of the learner (e.g., learning style, competence in subject area, familiarity with the technology, relevant experience, motivation, relevant skill level, spiritual maturity); overall educational delivery system, including the balance of formal, nonformal, and informal modes, and the administrative support system; costs to learner, agency, and community; available resources to the learner and for production, delivery, and support; instructors' competence, commitment both in the subject area and with the technology; skill objectives; and spiritual formation objectives.

In addition to an in-depth understanding of the community to be served, the students, the teachers, the agency providing the technology, and the technology's local application should also be understood before a significant commitment is made. Any change in the technological sphere of an educational enterprise can be expected to bring unpredictable changes in every part of the community. A change in technology may be expected to bring changes in the WORLDVIEW of the community, including its assumptions, values, forms, and expected ways of behavior. A technological change will result in a change in culture. The more technological change is introduced, the more cultural change can be expected. The more quickly it is introduced, the more one can expect cultural dissonance around the technology.

When selecting an educational technology the following values should be considered: the use of multiple sensory channels; the immediate use of the proposed learning in which analogous or equivalent immediate feedback is provided; active rather than passive participation by the learner; an employment of variety, suspense, and humor; opportunity for the learner to use his or her own experience to discover what is to be learned; building on prerequisites without repeating them and transferability of the learning.

Given the expectation of culture change when any new technology is introduced, the wise planner will ask about the kinds of culture change that will need to be addressed in advance. What assumptions need to be challenged? What values need to change? What behaviors will be affected? These kinds of questions of each of the involved constituencies should be addressed (e.g., learners, communities to be served, educational/training agency). It should not be assumed that instructors who are familiar with one set of technologies will automatically be skilled in the use of another. Similarly, the support of one set of technologies may require a change in one's "philosophy of education." For example, one may have to move from a teacher-directed, content-focused kind of education to a more student-di-

rected, interactive, function-focused kind of education.

In anticipation of the required or expected cultural changes a wise planner will begin initiating the steps to facilitate these changes in the community. As new technologies are becoming available some educators are suggesting changes in interdisciplinary organization. Missiology often requires multidisciplinary research. Planners should then organize the information along less strict disciplinary lines or more multidisciplinary lines.

Educators also suggest that we implement design learning flexibility with both administrative and delivery structures more contextually designed. In some cases they would be more individually structured and in other cases more community/cooperatively structured. Different technologies lend themselves to this kind of flexibility. Some technologies serve individuals better whereas others serve groups well. For example, audiotapes tend to serve the individual better, whereas videorecordings may be used as well with groups. Retraining faculty and students about the new technologies provides skills and reduces fear.

Additionally, timing issues need to be designed more flexibly. Such issues include duration, beginning and ending points, and when a person can begin in terms of personal experience/prerequisites and allowance of self-pacing. Further, constraints related to venue, student selection, and class size may be treated more flexibly with the use of new technologies.

The use of computer-mediated courses has generated much interest in training circles. Computer-mediated courses are now available in missiology from the United States and one would expect in some other countries very soon. As areas develop access to the internet, these courses will become available. Other missiological information is becoming increasingly available on CD-ROM.

Missionaries and mission agencies should and will continue to explore and use an increasingly broad variety of technologies. However, the selection of the technologies to be used should be based on considered criteria, especially that of cultural sensitivity and availability, rather than just contemporary faddishness.

EDGAR J. ELLISTON

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Television Evangelism. Today, television watching is the primary way in which people in many countries spend their free time; the average household watches several hours of television daily. Unlike radio, which can be listened to while driving, washing dishes, or looking at each other, television requires everyone to face in the same direction and pay full attention.

From the beginning, the United States opted for commercially based television, and noncommercial public broadcasting has had difficult times. In Europe, led by such agencies as the BBC in Britain, television has been financed by a license fee paid by all owners of television sets; but with the advent of satellite-based broadcasting the commercial model is advancing rapidly all over the world.

For the Christian evangelist, television has a number of strengths. It is a medium that reaches a large group of people at the same time. It can utilize numerous types of presentation: lecture, dialogue, drama, dance, music. On the other hand, television is very expensive and, given the size of the audience, tends to cater to the lowest common denominators. Furthermore, it usually operates in an entertainment environment. Such problems may seem insurmountable for Christian churches, but the medium is too powerful to be left exclusively in the hands of those who have no Christian interest and concerns. We should note that Christian use of television in the United States is already a billion-dollar enterprise.

The church will have to learn that television writes its own rules. Television communicates in the living rooms of the audience, and here the Christian communicator will be judged on equal terms with other television producers as to skills and mastery of the medium. The screen has to be filled with scenery, people, motion, and visual effects, and not just a talking head.

The electronic church is basically an American phenomenon. We have seen the rise of the televangelists, the superstars of American religious television. They have been the topic of many books and articles, ranging from horror stories to unreserved praise. The misbehavior of a few has had significant influence on the perceived credibility of all television preachers.

Ben Armstrong, former chairman of the National Religious Broadcasters, has come out strongly in favor of the electronic church as a revolutionary new form of the worshiping, witnessing church. Malcolm Muggeridge, on the other hand, claimed that Jesus would decline the offer, treating it as the fourth temptation. He was concerned about the fact that television centers on violence, sex, and deceit. There are times, Muggeridge conceded, when television can communicate true life, as was the case of the television program he made with MOTHER TERESA of Calcutta. True life and testimony seem to be well suited for television.

Other parts of the world have seen the development of low-cost city stations serving a limited community. There are also major developments in the area of satellite television. SAT-7 is a new

initiative broadcasting into the Arab world, and a new Thai operation is giving space to a Christian channel that will cover most of East Asia.

Among the potential program formats, we should mention the big worship service—a church service actually produced for television. A good example would be the *Hour of Power,* the Sunday morning service of the Crystal Cathedral in California with Robert Schuller. This program has been on the air since 1970. Other formats include talk shows, such as the *700 Club* with Pat Robertson. Still others have experimented with short programs or spots. There are many children's shows. A real potential would be to develop new forms of teaching the Bible, for biblical illiteracy is becoming a serious issue in both church and society.

The challenge is to integrate television with other forms of evangelism, in particular with the outreach of the local church. To do that, the issue of financial support will need to be solved. There is also a need to find ways to minimize the negative impact of television on family life. Initiatives in this direction have been made by the Lutherans in Japan.

VIGGO SØGAARD

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10/40 Window. The term "10/40 Window" has been used to describe a rectangular-shaped window 10 degrees by 40 degrees north of the equator spanning the globe from West Africa to Asia, including over 60 countries and more than 2 billion people. The majority of the unreached peoples of the world—those who have never heard the gospel and who are not within reach of churches of their own people—live within this window (*see* PEOPLES, PEOPLE GROUPS).

At the LAUSANNE CONGRESS ON WORLD EVANGELIZATION (1974), RALPH WINTER rocked the evangelical world with the challenge of unreached peoples. At the LAUSANNE CONGRESS II in Manila (1989), Luis Bush gave the ethnic orientation of unreached peoples a new geographical focus. There, during a plenary session of the congress, he presented the strategic concept of the 10/40 Window for the first time.

There are three major reasons for the dire spiritual state of the 10/40 Window. First of all, the 10/40 Window is the home of the world's major non-Christian religions: Islam, Hinduism, and Buddhism. Over 1 billion Muslims, and more than 1 billion Hindus and almost 240 million Buddhists live in this region.

Second, the poorest of the poor live in the 10/40 Window. The remarkable overlap between the fifty poorest countries of the world and the least evangelized countries of the world is no coincidence. After observing that the majority of the unreached people live in the poorest countries of the world, Bryant Myers concludes, "the poor are lost and the lost are poor."

Third, there has been a lack of missionaries serving among the peoples of the 10/40 Window. Only about 8 percent of the missionary force presently focuses on this needy and neglected area. Historically, the three religious blocs of this region (Muslim, Hindu, and Buddhist) have been considered resistant. But lack of fruit among these people may not be due to resistance so much as neglect. Generally, the church has made little effort to reach these peoples. The Bible is clear that little sowing leads to little reaping.

For these three reasons, the 10/40 Window represents what some missiologists describe as Satan's stronghold. From a careful analysis of the 10/40 Window, it appears that Satan and his forces have established a unique territorial stronghold that has restrained the advance of the gospel into this area of the world. In this region of the world, Paul's description of Satan as "the god of this age who has blinded the minds of unbelievers" (2 Cor. 4:4) can be clearly seen. Clearly the forces of darkness stand behind the overwhelming poverty and spiritual bondage of this region.

Therefore, the 10/40 Window serves as an important and strategic tool for the completion of the GREAT COMMISSION. It helps the church visualize its greatest challenge and focuses the church on its final frontier. The 10/40 Window calls for a reevaluation of the church's priorities, a refocusing of its energies, and a redeployment of its missionaries. Luis Bush, the international director of the AD 2000 and Beyond Movement, sums it up well: "If we are to be faithful to Scripture, obedient to the mandate of Christ, and if we want to see the establishment of a mission-minded church planting movement within every unreached people and city . . . so that all peoples might have a valid opportunity to experience the love, truth and saving power of Jesus Christ, we must get down to the core of the unreached—the 10/40 Window."

RICHARD D. LOVE

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Territorial Spirits. The Bible speaks of evil angels or spirits that exercise significant influence and control over people groups, empires, countries, and cities. These perverse powers not only work to bring harm and misery, but more importantly, they strive to keep people from coming to

a knowledge of the one true God. Since the mid–1980s, some evangelists and missiologists have begun advocating an aggressive strategy for doing spiritual battle with these so-called territorial spirits as a means of more effective evangelism (*see* POWERS AND MISSION, THE).

Although there is not extensive information in the Bible about territorial spirits, there is sufficient discussion to affirm their reality and provide some insight into their nature and activities. In a passage that highlights God's sovereignty over the nations, God is said to have divided humanity "according to the number of the sons of Israel" or, as the Septuagint and a scroll of Deuteronomy from Qumran put it, "according to the number of the sons of God"—a reference to angels (Deut. 32:8). The passage thus appears to be teaching that the number of the nations of the earth is directly proportional to the number of angels. This passage was widely understood in Judaism to mean that certain angels are associated with particular countries and peoples.

Some of these angelic rulers evidently have rebelled against God. Rather than direct the people's worship to the one true God, they have sought veneration for themselves and have falsely presented themselves to the people as "gods" (Ps. 82:1–8). The prophet Isaiah foretells the future judgment of these patron angels of the nations: "In that day the LORD will punish the powers in the heavens above and the kings on earth below" (Isa. 24:21).

These powers who have masqueraded as gods are, in reality, demonic spirits. The same chapter that reveals the allotments of humanity to angelic guardianship (Deut. 32:8) speaks of Israel provoking God to jealousy by embracing foreign gods (Deut. 32:16). Israel actually "sacrificed to demons" (Heb. = *shedim;* Greek = *daimonia*) (Deut. 32:17). They forsook the one true almighty God and gave their devotion to fallen angels, to demonic spirits. Of course they did not realize that they were worshiping evil spirits. These principalities and powers pulled off an effective hoax by deceiving people into thinking that they were the omnipotent rulers of heaven and earth.

The Septuagint version of Psalm 96:5 also unmasks the true identity of the various gods of the nations: "For all the gods of the nations are demons, but the LORD made the heavens." All of the rituals, prayers, sacrifices, and worship offered to the gods of other nations were not really offered to "gods" at all. They were accorded to angelic imposters usurping the rightful place of the one true God.

A particularly appalling aspect of this grand demonic deception is the horrific sacrifices that these rebellious angels demanded of the people as their "gods." They went so far as to elicit human sacrifice. The psalmist laments one of these sad chapters in the history of Israel: "They worshipped their idols which became a snare to them. They sacrificed their sons and their daughters to demons. They shed innocent blood, the blood of their sons and daughters, whom they sacrificed to the idols of Canaan, and the land was desecrated by their blood" (Ps. 96:36–38). The GODS AND GODDESSES of the Canaanites were, in reality, demonic spirits. They tempted the people of Israel and solicited their worship under the guise of local deities. They were what many are calling today "territorial spirits."

The most well known and illustrious passage about territorial spirits is Daniel 10. Since the text describes angelic powers that have specific connections to the successive empires of Persia and Greece, they might more appropriately be called "empire spirits." These evil angels are mentioned to Daniel by an interpreting angel, perhaps Gabriel (see Dan. 9:21), who came to explain a vision God had given to him. Gabriel reveals that there was a heavenly struggle that hindered his coming to Daniel for three weeks: "*The prince of the Persian kingdom* resisted me twenty-one days. Then Michael, one of the chief princes, came to help me, because I was detained there with the king of Persia" (Dan. 10:13). Later, Gabriel informs Daniel that the heavenly warfare would continue, but would not include a struggle with another angelic prince: "Soon I will return to fight against *the prince of Persia,* and when I go, *the prince of Greece* will come. . . . No one supports me against them except Michael, your prince" (Dan. 10:20–21). Both the prince of Persia and the prince of Greece in these passages are not references to the human rulers, but to angelic forces. There is a clear consensus among Bible scholars on this foundational point. This interpretation is strongly suggested by the fact that the archangel Michael is also referred to as a "prince." The Septuagint (Theodotian) translation of the Hebrew term *sar* is *archon,* a word that was used by Paul (see Eph. 2:2; 1 Cor. 2:6, 8), John (John 12:31), and other first-century and early Christian writers for angelic powers.

The New Testament gives us little direct teaching about angelic patrons over cities, territories, regions, or nations. Jesus says nothing about these higher-level spirits. Neither does the Book of Acts contain explicit teaching about them. Paul's references to the "principalities and powers" are not directed toward issues surrounding regional or city spirits. His teaching is focused on the variety of ways evil spirits directly oppose believers. Some interpreters have seen territorial dimensions in his list of principalities and powers in Ephesians 6:12, but the whole context of this passage has to do with the believers' daily direct struggle with the demonic (*see* SPIRITUAL WARFARE). Paul's most pertinent teaching is his comment in 1 Corinthians 10:20 that "the sacri-

fices of pagans are offered to demons, not to God." Here he reaffirms the Old Testament notion that idolatry and false religion are animated by the demonic as part of their attempt to subvert the plan of God and seek worship for themselves.

Throughout the Bible there is never any intimation that these powers rival God in any way or present a serious threat to the fulfillment of his plan and purposes. God is sovereign and is infinitely more powerful than any of the spirits or angels. The Father earnestly seeks the full devotion of his people. He wants believers to call directly on him for wisdom, strength, and help.

CLINTON E. ARNOLD

Bibliography. C. E. Arnold, *Three Crucial Questions About Spiritual Warfare;* S. Page, *Powers of Evil. A Biblical Study of Satan and Demons;* E. Rommen, ed., *Spiritual Power and Missions. Raising the Issues;* C. Wagner, *Confronting the Powers: How the New Testament Church Experienced the Power of Strategic-Level Spiritual Warfare;* idem, *Warfare Prayer: How to Seek God's Power and Protection in the Battle to Build His Kingdom.*

Third World. The term, Third World, refers to those nations primarily in Africa, Asia, Latin America, and the Pacific which emerged from the colonial era after World War II. Having its origin in the commercial class of the French Revolution (third estate), the term Third World was coined first by the French intellectuals in the late 1940s and later by leaders of the nonaligned nations movement at a conference in Indonesia in 1955. Popular usage of the term has shifted from the political connotations with its emphasis on opposition to the colonial powers and the cold war nuclear threats of the first (capitalist) and second (communist) worlds, to a focus on the issues which are common to the Third World nations. Because the Third World represents approximately 4 billion of the world's population (6 billion), attempts have been made to change the term to the TWO THIRDS WORLD. Despite these efforts, the Third World remains a primary term of identification.

History. The emergence of the Third World may be viewed as the product of two major forces—external forces linked to the era of imperialism and internal forces linked to nationalism and REVOLUTION (Gheddo; Isbister). The period of Western imperialism began with the explorations of the fifteenth and sixteenth centuries. The discovery of new lands under the thrones of Europe gave rise to a period of rapid expansion of empires and the establishment of colonial rule (*see* COLONIALISM). Along with colonial rule came the inevitable access to the resources of the colonies and the economic advantage for the "mother country." The massive impact included the systems of education, economics, healthcare, justice, and government which were established as part of the process of colonization. Perhaps the most virulent import were the languages of the colonial empires. Although the colonial landscape changed with the Industrial Revolution, it continued unchallenged through the end of the nineteenth century with the rapid colonization of Africa and parts of Asia by the Western nations. World War I marked the end of the era of imperialism and the foreshadowing of the period of NATIONALISM which would follow World War II.

Beginning with the independence of India (1947) and China (1949), the political map began its most radical change in history. The spread of nationalist movements was fueled by the economic recovery in the West, the cold war tensions, and the social climate brought about by the formation of the United Nations. Nationalist leaders emerged from within the colonies with the momentum born of promises of a better world. While in some cases armed revolutions ensued, for the most part the nationalist movements pressured the already weakened governments of the West, resulting in the formation of newly independent nations. By the 1980s, the majority of the world had won or been granted political independence. Due in large part to the rapid political upheaval, the promises of better times have largely gone unachieved. Forces such as the vestiges of colonial structures, a global economy with advantages to the industrialized nations, unstable political climates, armed conflicts, and the population explosion contribute to a staggering array of challenges for the newly formed states of the Third World.

Third World Issues. Although the nations of the Third World represent the widest possible diversity of cultures, religions, and lifestyles, there are common issues which distinguish them from the more developed nations. The foremost issue facing the Third World is widespread POVERTY (Isbister). While poverty is to some extent relative and occurs in every nation, the extreme effects of poverty are experienced to a disproportionate degree in the Third World. In an attempt to avoid overstating the gap between rich countries and the Third World, the World Bank uses a "purchasing power parity" which in its estimates of per capita income reveal that U.S. incomes vary from 3 times higher than the richer countries of the Third World to 20 times higher than the poorest countries (Isbister). Another way of understanding poverty is in absolute terms or income levels at which people are unable to afford food which is nutritionally adequate and essential non-food items. Using an absolute standard, the United Nations Development Program estimates that one-third of the Third World lives in poverty with even higher proportions in Asia (60%) and Africa (50%).

The problems which cause or result from poverty are complex; however, a number of critical issues surround the extreme poverty of the Third World. The issues of health and physical well-being are of primary concern. Diseases which are linked to the shortage of potable water and inadequate nutrition plague the Third World. While the capacity to produce food and essential nonfood items varies among nations, the difficulties of distribution and generation of sustainable income to purchase available supplies are common problems of the Third World. Added to these critical issues are the challenges of establishing appropriate education, sustainable development, healthcare, adequate housing, and equitable economic growth. Along with the debt crises, these issues are shaping the agenda of the Third World and to an escalating extent that of the industrialized world.

Missiological Considerations. One of the spin-offs of the independence movements among Third World nations has been an increasing attitude among Western Christians that missions to the Third World should be from the Third World. In other words, independence for the church is akin to that of the nations. While it is true that an increased partnership must be realized, it is also true that the church in the Third World cannot address the problems alone (*see* GLOBALISM). As Johannes Verkuyl put it, “interdependence is not only a necessity of life but also a calling with which we have been charged.” Interdependence demands a “vision of transformation” which includes not only the generous sharing of resources, but a sustained commitment to the concerns of both evangelism and sociopolitical involvement (Samuel). The commitment was summarized well in the theme of Lausanne II, “calling the whole Church to take the whole Gospel to the whole world.” The precarious position of the Third World raises major concerns for missiological reflection which include an on-going commitment to “teaching them to observe” and “love your neighbor as yourself” (Matt. 22:39; 28:20).

C. DOUGLAS MCCONNELL

Bibliography. P. Gheddo, *Why Is the Third World Poor?;* J. Isbister, *Promises Not Kept: The Betrayal of Social Change in the Third World;* Lausanne Congress on World Evangelization, *The Lausanne Covenant;* V. Samuel, *Serving with the Poor in Asia*, pp. 145–54; United Nations Development Program, *Human Development Report;* J. Verkuyl, *To Break the Chains of Oppression*, pp. 85–103.

Three-Self Movement (China). After the People’s Republic of China (PRC) was established (1949), a group of 40 Chinese Christian leaders met in Beijing in July 1950 to draft a manifesto calling for the end of all Chinese church ties with Western denominations and mission agencies. A year later (April 1951) about 150 representatives of China’s larger denominations met in Beijing and formed the Chinese Christian Three-Self Reform Committee. The designation “Three-Self” was taken from RUFUS ANDERSON’s definition of the aim of missions as “the planting of churches which would be self-governing, self-supporting, and self-propagating” (*see* INDIGENOUS CHURCHES). This committee was charged to replace the National Christian Council (formed in 1922) as the voice of Chinese Protestantism, since the council’s “cultural imperialism” (Western ties) and theological liberalism (conservative churches refused to join) were regarded as unsuited to the new era. In 1954, with the official endorsement of the government the committee formed the Chinese Christian Three-Self Patriotic movement (TSPM) to represent Chinese Protestantism before the PRC authorities. By 1958 this organization had established branches in every province under the direct control of the national Religious Affairs Bureau. Separate Protestant denominations ceased altogether, and soon almost all churches in China closed down.

Then followed the Cultural Revolution; madness overtook the nation, and Christians suffered unbelievably. Fortunately, the coming of Deng Xiaoping to national leadership and his stress on “New Realism” eventually brought political relaxation. The TSPM reappeared and began to encourage and oversee the reopening of churches along with the restoration of their properties. By 1990 more than 6,000 churches were functioning, and over 15,000 other meeting points were registered for religious use. At least fourteen TSPM seminaries reopened and renewed former patterns of pastoral and lay biblical training, although no deviation was permitted from a pro-government political posture. Even so, during those most difficult years, a growing “Christianity fever” throughout the countryside was widely admitted by both political and TSPM authorities. This brought into being a “house church” movement that functions beyond TSPM control (*see* CHINESE HOUSE CHURCH MOVEMENT). Christians are currently estimated at about 35 million. Whether all congregations will eventually register with the TSPM largely depends on the power struggle in Beijing between reactionaries and progressives.

ARTHUR F. GLASSER

Bibliography. D. H. Adeney, *China: The Church’s Long March;* A. Hunter and K.-K Chan, *Protestantism in Contemporary China*.

Worldview. In popular usage the expression “worldview” often refers to nothing more than a particular point of view, a way of looking at something. But a worldview represents much more; it represents a whole constellation of as-

sumptions and beliefs about what is real, how things fit together, and how things happen. Before considering a definition, however, it is useful to recognize two traditions in our understanding of worldview: the philosophical/theological and the cultural/societal.

The expression "worldview" (from *Weltanschauung*) has its origins in eighteenth-century German philosophy in the sense of ideology or system of thought, and this is the sense in which contemporary theologians use it. For most evangelical theologians a worldview constitutes a systematic approach to theology. Their focus is on the fundamental beliefs about the nature of God as Creator and Redeemer and the nature of humanity in its fallen state in need of a redeemer. They regard the Christian (biblical) worldview as in opposition to such ideologies as empiricism, humanism, naturalism, positivism, scientism, and secularism, as well as world religions such as Buddhism, Hinduism, and Islam. The religions of technologically primitive societies are often regarded collectively under labels such as ANIMISM OR PRIMAL RELIGIONS.

In contrast, those who study the world's cultures use worldview to refer to how the peoples of different cultures conceive of the world, how they categorize the things in the world and structure their knowledge, and how they interpret life experience so as to live fulfilling lives.

No one cultural group can claim to have the correct worldview; rather, each group's worldview stands on its own. Consequently, we can only speak of particular worldviews such as those of the Amish, Navaho, Sioux, or Maasai societies.

A definition that satisfies both of these approaches is that of Nash (1992): "A worldview, then, is a conceptual scheme by which we consciously or unconsciously place or fit everything we believe and by which we interpret and judge reality." Nevertheless, the philosophical/theological and cultural/societal traditions differ substantially in what they include in the concept of worldview and in how they apply it.

Worldview as a Corrective Concept. Those who adopt theological approaches begin with a single, unifying principle which structures the rest of the worldview. Nash (1992) reduces the principle to a single statement: "Human beings and the universe in which they reside are the creation of the God who has revealed himself in [the Christian] Scripture." Working out a single principle, however, results in a "whole range of systematic theology" (Holmes).

Evangelical theologians generally present the Christian worldview as a systematic theology for the defense of the Christian faith or as an instrument to confront and dismantle opposing worldviews. In so doing they use philosophical and logical argumentation, and their approach is more corrective than interpretive. Those who adopt such an approach regard the CONTEXTUALIZATION of the gospel as a method for discovering the weaknesses of opposing worldviews and convincing their proponents of the superiority of the Christian faith.

Worldview as an Interpretive Concept. On the other hand, many evangelical Christian missionaries who adopt cultural approaches begin with both the Bible and the language and culture of the people they wish to reach. Because a command of the language is the key to understanding a worldview, they learn the language, how the people use the language to categorize the things they regard as important, and how they use it to interpret their life experiences. Thus their approach is more interpretive than corrective. They regard the contextualization of the gospel as an expression of the Christian faith through culturally appropriate concepts which are compatible with biblical truth. Accordingly, they speak of societal worldviews which have a Christian basis: thus American Christian, Navaho Christian, Maasai Christian or Zulu Christian worldviews. When, however, such Christian societal worldviews express biblical truth with categories which are unusual in comparison to those of the European languages, Western theologians often suspect that those categories represent a fusion of Christian and heathen concepts (*see* SYNCRETISM).

Overview of Worldview. A worldview may be thought of as having four integrated components: words, categories, patterned life experiences (i.e., schemas), and themes. Each of these contributes to the distinctiveness of a worldview and to how that worldview governs people as they live out their lives.

People generally do not think about their worldview; in fact most assume that peoples of other cultures think and reason in much the same way (*see* ETHNOCENTRISM). However, when they encounter another worldview with different assumptions and values they become aware of worldview differences.

To illustrate how a worldview integrates various concepts, we will consider some aspects of the worldview of the Selepet people of Papua New Guinea, a worldview which is radically different from those of Western societies, but which is typical of Melanesian societies. The Selepet people use the word *tosa* for a wide range of behavior. If a person steals someone's chicken, she or he acquires a tosa, which may be translated as "sin." To become free of the *tosa* requires that she or he give something of equivalent value to the chicken's owner. This item is known as a *matnge* and serves as restitution. A person may also acquire a *tosa* by destroying another person's property or physically abusing a person. The offender may remove the *tosa* with a *matnge*

which serves as compensation. Or the offended party may exact their own *matnge* by an act of vengeance or by a demand for retributive punishment. To borrow something also incurs a *tosa*, and the repayment serves as the *matnge*. Finally, the acceptance of a gift incurs a *tosa,* which is best translated as "obligation," because one is obliged to remove the *tosa* by giving a *matnge* in the form of a comparable gift. What unifies all these examples is a dominant Selepet worldview theme that people have to maintain balance and harmony in their interpersonal relationships. Every *tosa* creates an imbalance which has to be rectified by a *matnge*.

Rather than focusing on the typical Western Christian concept of sin as falling short of God's standard or breaking God's law, this typically Melanesian worldview theme supports an equally Christian concept of sin as any action which disrupts a harmonious relationship. Adam and Eve's fundamental sin was to break their relationship with God by transferring their allegiance to Satan; disobedience was the outcome of that change. Therefore, one could regard the Melanesian Christian concept of sin as the more basic of the two.

If Melanesian Christians were to use their concept of sin to evaluate contemporary American culture, they would regard the development of the social security system and individual retirement accounts as fundamentally unchristian remedies for the elderly having to face retirement without family support. Moreover, they would strongly condemn the removal of the elderly from the family to nursing homes.

Many Western theologies emphasize that salvation is attained through repentance and faith (Acts 20:21) and maintained by an ongoing faith (Acts 13:43; Phil. 2:12). In many Melanesian worldviews, however, the concept of repentance is minimized. Rather, the process of salvation is seen to involve the giving of one's allegiance (John 1:12 NEB) which leads to reconciliation (Rom. 5:10; Col. 1:20) and adoption (Eph. 1:5), and is maintained by harmonious relationships (Eph. 4:30; Heb. 12:14). It is important to recognize that the Melanesian concept of sin and salvation can be consistent with biblical truth. Giving their allegiance to God results in their being adopted and entails that they stop doing those things which would harm that relationship. Thus, they repent even though they do not acknowledge it as such.

Worldview and Morality. The categories which a society creates are relevant to questions of morality. For example, Americans buy matches and regard them as personal property. Anyone who takes another person's matches is guilty of petty theft. However, in some technologically primitive societies fire belongs to everyone, just like water and air. So members of those societies may feel free to help themselves to an American's matches. Just because technology has captured fire, placed it on the end of a stick, and made it available for marketing does not remove matches from their category of things which belong to everyone, things not subject to being stolen. Rather, anyone who claims exclusive rights by withholding such a basic human resource as fire is regarded as morally deviant and exhibiting unchristian behavior.

In conclusion, it is important to recognize that the worldviews of different cultural groups need not be regarded as in opposition to a Christian worldview; rather they can become vehicles to express biblical truth just as did the classical Hebrew and Greek worldviews.

KEN A. MCELHANON

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Zionism, African Church. Of significance to missiologists is a form of Zionism that characterizes a church movement in South Africa. The term "Zion" was introduced to the context by missionaries from the Pentecostal apocalyptic church of Zion, Illinois. In this case the term does not refer to the literal mountain in Israel, but is a symbolic title for eternal life with Christ in a heavenly home. Especially during the apartheid era, it served as a rallying point for Africans who desired to secure their Christian identity despite the politically and socially oppressive environment. With several thousand registered churches and several million followers, the Zionists form the largest church movement in South Africa (*see also* AFRICAN INITIATED CHURCH MOVEMENT).

A. SCOTT MOREAU

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