Adopt-a-People. It is difficult to sustain a mission focus on the billions of people in the world or even on the multitudes of languages and cultures in a given country. Adopt-a-people is a mission mobilization strategy that helps Christians get connected with a specific group of people who are in spiritual need. It focuses on the goal of discipling a particular people group (*see* Peoples, People Groups), and sees the sending of missionaries as one of the important means to fulfill that goal.

Adopt-a-people was conceptualized to help congregations focus on a specific aspect of the Great Commission. It facilitates the visualization of the real needs of other people groups, enables the realization of tangible accomplishments, develops and sustains involvement, and encourages more meaningful and focused prayer. A people group focus helps Christians to maintain an emphasis on the goal of reaching a people group and then discipling Christians from within that people. Churches in the people group are also helped to evangelize their own people and eventually to send out their own missionaries.

Adopt-a-people does not mean that a church or mission organization is adopting a group into their own organization or that no other churches or groups can work with that particular people. Rather, the goal of adopt-a-people is to be used by God to see a people adopted into his heavenly family. Thus, the implementation of the adopt-a-people concept requires maintaining a commitment until the Great Commission is fulfilled in the targeted group. In pragmatic terms, the minimal involvement for a church (or fellowship) using the adopt-a-people idea is to provide informed, dedicated prayer for the targeted people group. Other levels of involvement range from logistical or research help to financial support to short-term projects among the targeted people group and even the commissioning and support of long-term missionaries from the adopting organization.

Terry J. Riley

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AIDS and Mission. *A Global Overview.* AIDS (acquired immune-deficiency syndrome), as a global pandemic, has provided a unique challenge and opportunity to the church: a challenge to deal with life's most fundamental moral and ethical issues, and an opportunity for service to those in need.

Appearing in the late 1970s, AIDS is currently one of the most critical health problems in the world. By 2020 there will be an estimated 55 million cases of HIV (human immunodeficiency virus) infection. In African countries with advanced HIV/AIDS epidemics life expectancy at birth has declined—to 37 years in Uganda, for example, the lowest global life expectancy. By 2010 a decline of 25 years in life expectancy is predicted for a number of African and Asian countries. In Zimbabwe it could reduce life expectancy from 70 to 40 years in the next 15 years. Sub-saharan Africa, with less than 10 percent of the world's population, has 70 percent of the world's population infected with HIV.

Asia, the world's most populous region, is poised as the next epicenter of the epidemic. Initially spread in the region primarily by drug injection and men having sex with men, heterosexual transmission is now the primary cause of infection. It is expected that child mortality in Thailand, where the sex-tourism industry has fueled the epidemic, will triple in the next 15 years without a sharp decline in the rate of HIV infection. Latin America and the Caribbean, with 8.4 percent of the world's population, have 11.5 percent of the HIV infection. Primarily a homosexual and bisexual epidemic initially, heterosexual contact is becoming the primary mode of transmission, with needle sharing also being common.

Of the 8,500 new cases of HIV infection which occur daily, 90 percent are in the developing world. Much of Eastern Europe and most countries in the former Soviet Union, relatively free of AIDS prior to the political shifts of the late 1980s, are in the earlier stages of the epidemic, as are Bangladesh, the Philippines, parts of China, and India.

Key Issues. The economic and social impact of AIDS in the developing world is profound because it characteristically affects adults during the most economically productive ages of 15 to 25. A Kenyan study estimated labor costs for some businesses could increase by 23 percent due to absenteeism, the cost of training new workers, death benefits, and health care costs by the year 2005. Service agencies strain to meet demands created by the epidemic, and extended family systems stagger under the burden of increased dependents and decreasing numbers of providers. In heavily affected areas of Asia and Africa 30 to 50 percent of household income is devoted to care of family members with AIDS and funeral expenses may cost a year's income.

Populations with behaviors that put them at high risk for HIV infection include prostitutes and their clients, prisoners, long-distance truckers, homosexual and bisexual men, soldiers, police officers, and migrant workers. Sexual transmission of the virus is more efficient from men to women than from women to men. Women also have higher levels of undiagnosed sexually transmitted diseases. Worldwide, these two factors mean that women are becoming infected at faster rates than men.

Wealthy countries have access to the antiretrovirals and other drugs that prolong the lives of HIV-positive individuals. Worldwide 90 percent of those infected are not aware of their infection, due to lack of access to costly AIDS tests. The rise of tuberculosis (TB) rates is directly correlated to HIV prevalence and inversely correlated with the quality of TB programs.

Responding to the AIDS Pandemic: International Agencies, Governments, Nongovernment Organizations (NGOs), and Churches. The World Health Organization's Global Program on AIDS, under the dynamic leadership of Jonathan Mann, initiated a global response to HIV/AIDS during the first decade of the epidemic. Subsequently, UNAIDS has been the United Nation's agency coordinating the global response. Ministries of Health throughout the world, often dealing with multiple discreet epidemics in their countries, have become deeply involved in responses to AIDS as their populations have been affected by the epidemic. USAID (United States Agency for International Development) has provided strategic leadership and significant funding through AIDSCAP (AIDS Control and Prevention Project). NGOs have also played a crucial role in responding to AIDS. MAP International, a Christian NGO working to build the capacity of churches in East and southern Africa, partnered with the Association of Evangelicals in Africa and the Evangelical Association of Uganda in 1994 to bring 150 participants from 28 countries for the All Africa AIDS and the Church Consultation, held in Kampala, Uganda. A powerful declaration to the church resulted from the conference, urging that AIDS issues become a priority on the agenda of the church. Local initiatives, such as the Kenya Christian AIDS Network (Kenyan CAN or KCAN), with more than 30 branches meeting regularly, sprang up within two years after the conference.

A number of Christian AIDS programs are linked to mission hospitals. Under the leadership of Major Ruth Schoch, a Swiss Salvation Army office nurse and midwife who had already served twenty years in the Republic of Zambia, a Bethany Ward for the terminally ill was established in 1987 and a significant community-based initiative addressing AIDS was initiated at the Salvation Army's Chikankata Hospital. Similarly, the Vanga Evangelical Hospital—a 400-bed hospital with eight full-time physicians under the administration of the Baptist Community of Western Zaire—offers whole-person care, including counseling, prayer, and group meetings, to those with HIV/AIDS through an HIV care program. In Nigeria the SIM AIDS Project (SIM International) is helping Christians know how to minister to those affected by AIDS and is developing biblical teachings on sexuality, marital relationships, and being made in God's image. Campus Crusade's Youth at the Crossroads has developed Life at the Crossroads, a substantial educational curriculum program that addresses AIDS from a positive biblical viewpoint.

Agencies promoting networking among the many Christian AIDS initiatives, often modest programs linked to a local church or as free-standing grass-roots organizations, have been particularly valuable in strengthening the global response of churches. AIDS Intercessors, for example, provides a monthly prayer diary with updates on the AIDS programs of more than forty Christian groups. Others agencies have multiple affiliates. AIDS Care Education and Training (ACET), based in London and started by Patrick Dixon, has prevention and care programs in Romania, Thailand, Tanzania, Uganda, and throughout the United Kingdom.

HIV/AIDS has unquestionably provided the church with one of its greatest challenges and most significant opportunities for ministry—and the church is responding.

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Bibliography. G. Capdevila, *Inter Press Service English News Wire,* Nov. 28, 1997; P. Dixon, *The Truth About AIDS;* D. Dortzbach, *AIDS in Kenya: The Church's Challenge;* H. Dunphy, *The Columbian,* Nov. 3, 1997, A-2; D. E. Fountain, *Care of Persons with AIDS in a Christian Hospital;* E. B. Marks, Jr., *Life at the Cross Roads: An Educational Curriculum Program from Youth at the Crossroads.*

Alienation. Alienation describes the sense of deprivation and marginalization of persons who perceive that their once-fulfilled lives, or the lives to which they aspired, have lost their sense or possibility of personal fulfillment and satisfaction. Alienation may be attributed to a loss of norms, values, and a reassuring worldview, often brought about by abrupt change. This state corresponds to the condition denoted by the term ANOMIE. But alienation may also be linked to other disadvantages, including discrimination, exclusion, dislocation, the ravages of war and other human conflict, changes in technological and social organization, and oppressive political systems—which refer not just to subjective states but to concrete conditions. The concept of alienation derives from related theological and philosophical terms used from the times of Plotinus and Augustine to those of Hegel ("alienated spirit"), Feuerbach ("Man's alienation from his own material nature"), and Marx ("alienation labor").

In each case these terms carry the sense of estrangement and incompleteness resulting from one's separation from elements essential to personal realization. The cure is implied in the diagnosis: Hegel thought in terms of alienation from God, but saw religious forms and organization

as themselves inhibiting spiritual wholeness; Feuerbach sought to restore humans to their rightful place in the material world; and Marx identified alienation primarily as social injustice. While evangelical use of the term "alienation" may be invested with these precedents, evangelicals generally apply alienation in the theological sense of viewing human sin (alienation from God) and redemption (reconciliation with God) as being the cause and antidote for all other human ills. People who respond to the gospel are primarily those who in some sense feel alienated—unfulfilled or dissatisfied. Evangelicalism at its roots is a promise of wholeness, LIBERATION from the bondage of sin, restitution to a community of transformed (born-again) believers, and an eschatological assurance of ultimate salvation.

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Bibliography. D. Lyon, *Karl Marx: An Assessment of His Life and Thought;* J. Míguez-Bonino, *Toward a Christian Political Ethic*; D. Petersen, *Not by Might Nor by Power: A Pentecostal Theology of Social Concern.*

Attrition. Departure from field service by missionaries, regardless of the cause. There are two general categories. Unpreventable attrition (understandable or acceptable) includes retirement, completion of a contract, medical leave, or a legitimate call to another place or ministry. Preventable attrition occurs "when missionaries, because of mismanagement, unrealistic expectations, systemic abuse, personal failure, or other personal reasons, leave the field before the mission or church feels that they should. In so doing, missionaries may reflect negatively on themselves, but of greater concern is the negative impact on the specific mission structure and the cause of world missions" (Taylor, 1997, 18).

Attrition has been a critical issue facing the church through its history. In the New Testament, Stephen is martyred, John Mark abandons the apostolic team but is later restored to ministry through Barnabas, and Demas apparently leaves for good without known restoration. Throughout mission history, attrition has been evident, reflecting the high cost of "sending mission," whether through sickness, change of heart, inability to sustain cross-cultural ministry, or death on the field.

Facing the contemporary attrition challenges, the WORLD EVANGELICAL FELLOWSHIP Missions Commission carried out during 1995–97 a 14-nation study of attrition in 6 Old Sending Countries (OSC) and 8 New Sending Countries (NSC). This study generated significant data on attrition in 454 agencies (and some mission-sending churches) with some 23,000 long-term missionaries (one-sixth of the global missionary force, according to Patrick Johnstone). In terms of the global long-term missions force, one missionary in twenty (5.l% of the mission force) leaves the field yearly. Of these, 71% depart for preventable reasons. In other words, if we establish a global missionary force of 140,000, 5.1% overall annual attrition would be 7,140 people, and 71% of that figure suggests that 5,070 missionaries are returning home for what is called "preventable attrition."

There are at least four perspectives regarding the causes of any specific case of attrition: (1) the reasons agency and church leaders believe they have heard and understood; (2) the recorded reasons in agency files; (3) the reasons missionaries hold in private or may share with closest friends; and (4) the reasons one can live with in public knowledge. The true human picture is always complex and no single perspective will be totally accurate.

Recent studies suggest that preventable attrition may be reduced by more and/or better (a) initial screening and selection procedures, (b) appropriate pre-field equipping/training for the task, and/or (c) field-based strategizing, shepherding, and supervising. Inadequate attention in any of these areas may result in unwanted attrition or, worse, the case of missionaries who should go home, for their own good and the good of the ministry, but do not.

Reducing attrition engages seven strategic missions stakeholders: missionaries (current, previous, future); missions mobilizers (the prime motivators); church leaders (pastors and committees); missionary trainers (regardless of type, size, or level of equipping program); mission sending bodies (churches and agencies); national receiving churches (where they exist); and member care providers (pastors, medical and mental health personnel). While attrition cannot be totally eliminated, it can be significantly diminished.

WILLIAM DAVID TAYLOR

Bibliography. W. D. Taylor, *Too Valuable to Lose: Exploring the Causes and Cures of Missionary Attrition.*

Belief Systems. Belief systems are thought of in at least two different ways in missiological literature. First, as a level of mental construction they are understood to determine the legitimacy of questions, generate conceptual problems, and perform a constraining, heuristic, and justificatory role. Second, and more commonly, systems of belief are understood as an integral part of worldview. In this latter case, the study of *religious* belief systems has generated considerable interest among field missionaries.

Anthropologists have described two types of beliefs: instrumental beliefs, which are related to the concrete tasks necessary for survival, and transcendental beliefs, which involve states and

elements of existence that cannot be learned directly from human experience. These categories are useful, but as yet anthropologists have not been able to agree on the meaning of some of the most basic concepts they use to investigate transcendental belief systems—concepts such as religion, the supernatural, magic, and witchcraft. Even though the transcendental-instrumental dichotomy seems to be derived more from the perspective of Western anthropologists than from categorical differences and distinctions made by people in actual cultural contexts, ethnographic data have been useful in the study of religious belief systems in many societies.

Culture provides learned categories, called cognitive categories, used to sort out perceptions. Culturally molded cognition enables human beings to apprehend order in the "world" of their existence. Thus, in the WORLDVIEW of a society, culture furnishes people with beliefs regarding the universe and a belief system through which they give meanings to their experiences. Belief systems deal with very particular and detailed items in the worldview of people in a given society. Religious belief systems deal with specific beliefs about meaning and destiny of life. People in various cultures accept the respective symbolic interpretations of reality because of the authority of the supernatural being(s) or powers involved. A belief system tends to make explicit the implicit assumptions of the worldview in which they are found and in which they function, and to apply these assumptions to behavior.

Each society, then, has a more or less systematically structured religious belief system that can be studied and learned. MYTHS and RITUALS have been key areas of culture studied by anthropologists, and such data have done much to enhance missiological understanding of the deep structures of religious belief systems in various cultures.

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Bibliography. C. Geertz, *Reader in Comparative Religion: An Anthropological Approach;* P. G. Hiebert, *Anthropological Reflections on Missiological Issues;* D. E. Hunter and P. Whitten, *The Study of Anthropology.*

Burnout. The state of emotional, physical, and/or spiritual exhaustion that makes the missionary unable to carry out his or her work. While it is not normally terminal in life-and-death terms, it is often fatal to missionary effectiveness.

Potential causes of burnout are many, but overwork, undersupport, and prolonged exposure to the pressures of living and working cross-culturally are three of the most important. Learning the language and becoming bicultural can be particularly stressful to newcomers; living in the public view, facing unfulfilled expectations, and issues of self-esteem may be more important burnout issues for longer-term veterans.

Unfortunately, all these challenges are often compounded by a lack of pastoral care or by mission administrators insensitive to the psychological pressures their missionaries face. Reliable figures are hard to come by, but some estimate that between 20 percent and 50 percent of new missionaries fail to return for a second term. This attrition is seldom the result of theological difficulties or problems in communicating the gospel. It is almost always attributable, at least in part, to an inability to adapt to the kinds of issues that lead to burnout.

Increasingly, mission agencies are seeking ways to address the causes of burnout before they occur. Training seminars, mentoring programs, team-building efforts, pastoral care ministries, and more flexible schedules have all proven helpful. But the rigors of missionary life, particularly among some of the least reached peoples of the world, are still significant. And the limitations of human and material resources available to the worldwide missionary enterprise would seem to suggest that the issue of burnout will not soon pass from the scene.

GARY R. CORWIN

Bibliography. M. F. Foyle, *Overcoming Missionary Stress;* M. Jones, *Psychology of Missionary Adjustment;* K. O'Donnell, ed., *Missionary Care: Counting the Cost for World Evangelization;* E. Schubert, *What Missionaries Need to Know about Burnout and Depression.*

Church and State. The expression "church and state" refers to the relationship between two sets of authority structures that have shaped human existence. The concern of the state is temporal life whereas the church's concern is spiritual life. The question as to what is the most desirable relationship between the two has been a persistent theme throughout history. The following discussion will present an overview of these historic tensions and their influence on the expansion of Christianity.

In Matthew 22:21 Jesus taught that the two structures are separate. The statement "render therefore to Caesar the things that are Caesar's and to God the things that are God's" distinguishes the responsibilities between church and state, but does not detail the obligations. Paul followed with instructions to Christians to "be subject to the governing authorities" (Rom. 13:1) unless the submission contradicted the Scriptures (Acts 5:29). The Pax Romana of the Roman Empire with its peace and ease of travel together with Alexander's legacy of the Koine Greek language allowed the gospel to spread quickly over large areas. Formal missionary bands spontaneously spread the faith into Asia Minor, Mesopotamia, India, Armenia, Rome, Gaul, Britain,

and North Africa. These advances were met by local and sporadic persecution by Decian (249–251), Valerian (257), and Diocletian (303), who saw the church as politically subversive.

It was not until Christianity became a state religion in the fourth century that scholars began to grapple with a clearer definition of the relationship between church and state. In 313 Christianity became an officially recognized religion and Emperor Constantine became responsible for directing the church. The temptation for the church was to lose evangelistic fervor and conform to culture rather than continuing to penetrate culture. In 330 with the division of the empire into East and West came also two different approaches to church–state relations. In the Byzantine Empire the secular ruler held absolute authority over both the church and the state whereas in the Western Empire the church had more freedom to direct its own affairs. By the fifth century the Roman popes took responsibility for civil justice and military matters.

During the Dark Ages the idea of a society with two realms of responsibility, one over spiritual and the other over temporal matters, became clearer. God ordained the state to strengthen and propagate the faith, and to protect the church against heretics. However, the tension over supremacy was always a struggle. It was during this time that monasticism responded to the increasing institutionalization and nominalism of the church. By secluding themselves for prayer and devotion lay people sought life consistent with the gospel. Committed communities formed and unintentionally produced the majority of missionaries for the next thousand years (*see* Monastic Movement). Monks like Benedict of Nursia preserved ancient learning and raised the level of civilization and Christian understanding in Western Europe. Beginning as peripheral renewal movements many of these monastic orders eventually became centers of power and lost sight of their original vision. Alongside the Western monastics were the Celtic missionaries. Persons like Patrick, Columba, Columbanus, Willibrord, and Boniface evangelized Ireland, Great Britain, and much of northwestern Europe and established important centers of biblical learning. These two great missionary movements were largely independent of both the institutional church and government.

After the sixth century the popes increased their power in both the spiritual and temporal spheres. Then in 800 Pope Leo III crowned Charlemagne as emperor and the event revived the centuries-old debate between church and state. Did the emperors receive their crowns from the papacy, or was it the emperors who approved the election of the popes?

By the eleventh century the confrontation between the two structures reached a zenith. In 1075 Pope Gregory VII decreed that he had the divine power to depose Emperor Henry, thus declaring that secular authorities had no jurisdiction to appoint ecclesiastical positions. Although a compromise came in 1122, the issue faded only with the gradual dominance of the papacy. By the end of the reign of Pope Innocent III (1198–1216) the issue had arrived at a solution—royal power was under submission to the authority of the church. The thirteenth century saw papal power in supreme control over the state, but this was to change soon as the European monarchs strengthened their national supremacy.

The Reformation brought fresh challenge to the authority of the papacy both spiritually and politically, and further diminished the church's control. Martin Luther did not consider ecclesiastical administration important, so many of the Lutheran states had rulers that controlled the church. John Calvin clearly differentiated between church and state by declaring that governments were to protect the church and manage society by following biblical principles. On the other hand, the Anabaptists believed that Scripture indicated the need for a complete separation of church and state, and subsequently suffered intense persecution. They believed that secular government had no authority over the religious beliefs of people and therefore the church had no right to claim financial assistance from the state. Their political views influenced other related movements in the seventeenth and eighteenth centuries, such as the Baptists and Quakers.

During the Enlightenment of the eighteenth century John Locke and others propagated the concept that secular government was a matter for society rather than God. Thus the institutional church gradually became dominated by rising national powers and lost much of its voice in political affairs. In the United States the founding government separated church and state to protect Religious Freedom from state intervention and to protect the state from the dominance of the church. Religion was a private matter between an individual and God, yet religion remained a part of national life. This strict separation of the two institutions was the commonly held view among Western nations of the nineteenth century.

From the beginning of this century Western countries have experienced increased social pressure to exclude anything religious from national life. They have secularized governments that want to severely restrict the influence of religion on political affairs. The influx of diverse ethnic and religious groups together with the erosion of Judeo-Christian values has amplified this call for a secularized society. On the other hand, most of the non-Western nations have not had to struggle with the theory of separation of

church and state. For instance, Islam, Hinduism, and other religions dominate many nations which desire to protect their faith from secular contamination.

For modern missions the answer as to what is the most desirable relationship between church and state may be glimpsed in church history. The institutional church has always had struggles between itself and the state. Nonetheless, there is the government of God and then that of the state and the church. How that triad of tension plays out in life is sometimes difficult to determine and will vary depending on the historical and cultural context. However, the growth of the KINGDOM OF GOD over the ages has largely been achieved through a remnant of believers on the periphery of power regardless of their political or ecclesiastical status. It is in this position of faithfulness and obedience to the Lord of the church that future missionary endeavors will continue to see the expansion of Christianity.

ROBERT GALLAGHER

Bibliography. S. Escobar and J. Driver, *Christian Mission and Social Justice;* E. L. Frizen and W. T. Coggins, *Christ and Caesar in Christian Missions;* K. S. Latourette, *A History of the Expansion of Christianity,* 7 vols.; S. Neill, *Colonialism and Christian Missions;* P. Niles, *Resisting the Threats to Life;* L. Pfeffer, *Church, State and Freedom;* L. Pfeffer, *God, Caesar and the Constitution;* A. P. Stokes, *Church and State in the United States,* 3 vols.; D. Tutu, *Crying in the Wilderness;* J. E. Wood, *Religion and the State;* A. J. Van der Bent, *Between Christ and Caesar;* M. A. C. Warren, *The Functions of a National Church.*

Commitment. Commitment, when used in the context of missions, evokes a picture of the last session of a missions conference in which someone responds to the call for missionary volunteers. But biblical commitment is much broader and deeper than that. It is the mark of every true disciple: unconditional commitment to the lordship of Jesus Christ. That means all of life—vocation, possessions, relationships, talk, play—is fully at God's disposal. And since God loves the world, the true disciple will too. So every member of the body is supposed to be a world Christian. If not, someone is in rebellion or ignorant. But biblical commitment is not just passive—it is proactive, an eager listening for God's call, a searching for God's will, an involvement in God's cause of world evangelism whatever the location or vocation.

The response at the end of the missions conference, though, is also commitment. It is a choice to obey God's call to a very special vocation that is at the cutting edge of God's purposes for world redemption. For some this call is an extraordinary revelation of God's will like Paul on the road to Damascus. For others it is the culmination of following God's ordinary leading in life, one step at a time, like Barnabas. For both, however, there comes a time when a verdict must be rendered: Do I obey God's call to missionary vocation? To say "yes" at that point is commitment. And such commitment is essential when the missionary hits the tough times, for only the one who is confident of God's call will stick it out.

Because we live in an era when commitment to anything or anyone is not considered worthy of an independent person in control of his or her own destiny, bent on finding personal fulfillment, the ancient call to commitment may be more difficult to accept than in earlier days. Perhaps that is why the volunteers are so few and the dropouts so many. But God still expects commitment, unconditional and irrevocable, both for the one whom he would call to special missionary service and for every true disciple.

ROBERTSON MCQUILKIN

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 cul-

ture, 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 application 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.

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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.*

Creative Access Countries. Sovereign governments, regimes, or territories that deny, or severely limit, long-term presence for foreigners engaging in Christian missionary or evangelistic activities. Such countries have one or more large population segments that are historically resistant to Christianity. Laws restraining Christian activities reflect the controlling influence of religiosocial groups antagonistic to Christianity. Especially suspect are Christian endeavors done with or by foreign mission agencies. The sociological causes for such restrictive measures are numerous. Yet perceived threats to historic religious practices, distinct ethnic identities, or nationalistic reactions to Western colonial encroachments help explain some of the prohibitions.

At the dawn of the modern missions era, there were few restrictions on missionary activities. Those that existed were usually because of European rivalries rather than indigenous religious conflicts. Missionaries were often the first Westerners in what are now Third World countries or they entered later under the auspices of colonial governments. Since the end of World War II, Western colonial rule has given way to rising nationalistic movements.

At the end of the colonial era, the Western missionary's role grew dubious in the minds of many national leaders. Where a sizable or influential Christian presence had developed, there usually were provisions made by the emerging regimes for continuation of Western missionary presence. Where a weak Christian church existed, leaders of dominant religious groups influenced the fledgling regimes to restrict Christianity's growth and development, particularly by diminishing its foreign sustenance. A simple way to enact such restrictions was to deny visas and residence permits to those foreigners known to work with Christian elements in the country. Creative strategic initiatives, like the NONRESIDENTIAL MISSIONARY model, now enable Christian missions and missionaries to penetrate existing barriers in the traditional homelands of antagonistic blocs of Hindu, Buddhist, Islamic, tribal, and more recently communist people groups located within the political boundaries of countries resistant to Christian influence.

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Bibliography. D. B. Barrett and T. M. Johnston. *Our Globe and How to Reach It: Seeing the World Evangelized by A.D. 2000 and Beyond;* V. D. Garrison, *The Nonresidential Missionary: A New Strategy and the People It Serves;* idem, *IJFM* 9 (1992): 67–69.

Cross-Cultural Ministry. The theological basis for cross-cultural ministry lies in its examples within both Old and New Testaments, coupled with the universal nature of the Christian faith and the Lord's Commission to "disciple the nations." It may be further argued that the incarnation of Christ demands that we take culture seriously in ministry, because it is in the realities of the cultural context that the gospel is manifested (*see* INCARNATIONAL MISSION). Thus Gitari has written, "Jesus did not become a Jew as a convenient illustration of general truths. He came into real problems, debates, issues struggles and conflicts which concerned the Jewish people." The gospel requires specific cultural contexts in which to be manifested.

The missionary expansion of the church from its earliest days is evidence of the seriousness with which Christians have grasped and implemented cross-cultural ministry. In recent times the SOCIAL SCIENCES have contributed to the conscious acknowledgment of the importance of culture in relation to this missionary endeavor. EUGENE A. NIDA's *Customs and Cultures* stated that "Good missionaries have always been good 'anthropologists' . . . on the other hand, some missionaries have been only 'children of their generation' and have carried to the field a distorted view of race and progress, culture and civilization, Christian and non-Christian ways of life."

The context for much nineteenth-century Protestant missions was that of European colonial expansion and this resulted in examples of the export of European culture and expressions of Christianity alongside the gospel (*see* COLONIALISM). The twentieth century witnessed first the increasing American missionary endeavor and the rise of Two-Thirds World missions (*see* NON-WESTERN MISSION BOARDS AND SOCIETIES). As a result of the internationalizing of missions and the GLOBALIZATION of communications (with its own consequences in terms of cultural change), the issues of CULTURE and mission are today even more complex. Complementing the recognition of the importance of culture in missionary communication has been an examination of culture itself from a Christian and biblical perspective. In the New Testament we find that Paul's willingness to lay aside personal freedoms and status for the sake of the gospel (1 Cor. 8:9–13; 9:22; Phil. 3:8) illustrate the primacy of the gospel over the messenger's attitudes and behavior.

Bishop STEPHEN NEILL has asserted that there are some customs which the gospel cannot tolerate, there are some customs which can be tolerated for the time being, and there are customs which are fully acceptable to the gospel. The Lausanne Covenant affirmed that "Culture must always be tested and judged by Scripture. Because man is God's creature, some of his culture is rich in beauty and goodness. Because he is fallen, all of it is tainted with sin and some of it is demonic." Bishop David Gitari has welcomed this emphasis that "*all* cultures must always be tested by the scriptures."

The relativization of the cultural expressions of the Christian faith has resulted in the popular acceptance within missions of the concept of CONTEXTUALIZATION, which aims to be faithful to Scripture and relevant to culture. Such an approach intends to apply the absolutes to which Scripture refers within a plurality of culturally appropriate forms. However, disquiet at the prominence currently given to contextualization in missiology was expressed by Christians with a Reformed perspective at a Caucus on Mission to Muslims held at Four Brooks Conference Centre in 1985.

The practical expression of the Christian faith in a culture is a pioneer venture which is liable to the criticism that the true nature of the gospel may become distorted by SYNCRETISM or compromise. In the West there has been a debate between evangelicals and liberal Christians over how best to represent Christianity within a modern scientific culture. In the Muslim world, Phil Parshall's *New Paths in Muslim Evangelism* laid out the contextualization of Christian mission among Muslims (*see* MUSLIM MISSION WORK). This not only covered issues of COMMUNICATION, "theological bridges to salvation," but also the forms and practices of a culturally relevant "Muslim-convert church." Others have argued that the creation of separate convert churches and the Christianization of Muslim devotional means in "Jesus Mosques" (such as the position of prayer or putting the Bible on a special stand) fall short of the requirements for Christian unity in Muslim lands where historic Christian communities exist. This debate is a reminder that Christian mission needs to be sensitive to a broader range of issues than the culture of the unevangelized.

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Bibliography. D. Gitari, *Proclaiming Christ in Christ's Way—Studies in Integral Evangelism,* pp. 101–21; C. H. Kraft, *Christianity in Culture;* Lausanne Committee for World Evangelisation, *The Lausanne Covenant—An Exposition and Commentary by John Stott.* idem, *The Willowbank Report—Gospel and Culture;* H. Niebuhr, *Christ and Culture;* E. A. Nida, *Customs and Cultures;* P. Parshall, *New Paths in Muslim Evangelism.*

Culture. The word "culture" may point to many things—the habits of the social elite; disciplined tastes expressed in the arts, literature, and entertainment; particular stages of historical and human development. We use the term "culture" to refer to the common ideas, feelings, and values that guide community and personal behavior, that organize and regulate what the group thinks, feels, and does about God, the world, and humanity. It explains why the Sawi people of Irian Jaya regard betrayal as a virtue, while the American sees it as a vice. It undergirds the Korean horror at the idea of Westerners' placing their elderly parents in retirement homes, and Western horror at the idea of the Korean veneration of their ancestors. It is the climate of opinion that encourages an Eskimo to share his wife with a guest and hides the wife of an Iranian fundamentalist Muslim in a body-length veil. The closest New Testament approximation for culture is *kosmos* (world), but only when it refers to language-bound, organized human life (1 Cor. 14:10) or the sin-contaminated system of values, traditions, and social structures of which we are a part (John 17:11).

Cultures are patterns shared by, and acquired in, a social group. Large enough to contain subcultures within itself, a culture is shared by the society, the particular aggregate of persons who participate in it. In that social group we learn and live out our values.

The social and kinship connections that shape a group of people vary from culture to culture. Americans in general promote strong individualism and nuclear families, usually limited tightly to grandparents, parents, and children. Individual initiative and decision making are encour-

aged by the belief in individual progress. By comparison, Asians and Africans as a rule define personal identity in terms of the family, clan, or kinship group. Families are extended units with wide connections. And decision making is a social, multipersonal choice reflecting those connections: "We think, therefore I am."

Cultures are not haphazard collections of isolated themes. They are integrated, holistic patterns structured around the meeting of basic human needs. Their all-embracing nature, in fact, is the assumption behind the divine calling to humankind to image God's creative work by taking up our own creative cultural work in the world (Gen. 1:28–30; *see* CULTURAL MANDATE). Eating and drinking and whatever cultural activities we engage in (1 Cor. 10:31)—all show the mark of interrelationship as God's property and ours (1 Cor. 3:21b–23). Thus the Dogon people of central Mali build their homes, cultivate their land, and plan their villages in the shape of an oval egg. This represents their creation myth of the great placenta from which emerged all space, all living beings, and everything in the world.

Among the ancient Chinese the cosmic pattern of balance and harmony, the yin and the yang, was to be re-created again and again in daily decisions. The yin was negative, passive, weak, and destructive. The yang was positive, active, strong, and constructive. Individuality came from these opposites. The yin was female, mother, soft, dark; the yang was male, father, hard, bright. The decisions where to live and where to be buried were made by choosing a site in harmony with these opposites.

The anthropological theory of functionalism underlined this holism; subsequent studies, however, have introduced modifications. Functionalism tended to assume that cultures were fully integrated and coherent bounded sets. Later scholarship, wary of the static coloring, admits that this is only more or less so. Cultures are neither aggregates of accumulated traits nor seamless garments. There is a dynamic to human cultures that makes full integration incomplete; gaps and inconsistencies provide opportunities for change and modification, some rapid and some slow.

The Dimensions of Culture. All cultures shape their models of reality around three dimensions: the cognitive (What do we know?); the affective (What do we feel?); the evaluative (Where are our values and allegiances?). The cognitive dimension varies from culture to culture. Take, for example, the view of time. In the West time is a linear unity of past, present, and infinite future; in Africa time is basically a two-dimensional phenomenon, with a long past, a present, and an immediate future. Similarly, cultures differ in their conceptions of space, that is what they consider to be public, social, personal, and intimate zones. For an American, the personal zone extends from one foot to three feet away, the intimate zone from physical contact to a foot away. For Latin Americans the zones are smaller. Thus when an Anglo engages a Latino in casual conversation, the Latino perceives the Anglo as distant and cold. Why? What for the Anglo is the social zone is for the Latino the public zone.

Affective and evaluative dimensions also differ from culture to culture. Beauty in the eye of a Japanese beholder is a garden of flowers and empty space carefully planned and arranged to heighten the deliberative experience. To the Westerner a garden's beauty is found in floral profusion and variety.

Whom can we marry? In the West that is an individual decision; in clan-oriented societies the kinship group or the family decides. Among the Dogon a man's wife should be chosen from among the daughters of a maternal uncle; the girl becomes a symbolic substitute for her husband's mother, a reenactment of mythical incest found in the Dogon account of the creation of the universe. Among the kings of Hawaii and the pharaohs of Egypt, brother-sister marriage was practiced to preserve lineal purity and family inheritance.

The Levels of Cultures. Cultures are also multilayered models of reality. Like a spiral, they move from the surface level of what we call customs through the cognitive, affective, and evaluative dimensions to the deep level of WORLDVIEW. To illustrate, the Confucian ethic of moral etiquette consists largely in making sure that relationships properly reflect the hierarchical scale. In China and Korea, where cultural backgrounds are shaped deeply by the Confucian ethic, the idea of *Li* (righteousness) makes specific demands at different cultural levels: different forms of speech in addressing people on different levels of the social scale; ritual practices; rules of propriety; observance of sharply defined understandings of the relationships of king to subject, older brother to younger brother, husband to wife, father to son. And linking all these together is the religious perception of their specific places, in the *Tao* (the Way, the rule of heaven).

In this process, cultural forms (e.g., language, gestures, relationships, money, clothing) are invested with symbolic meanings conventionally accepted by the community. They interpret the forms and stamp them with meaning and value (*see* SYMBOL, SYMBOLISM). Each cultural form, ambivalent by itself, thus becomes a hermeneutical carrier of values, attitudes, and connotations. Clothing can indicate social status, occupation, level of education, ritual participation. Foot washing in ancient Hebrew culture became an expression of hospitality (Luke 7:44). In Chris-

tian ritual it became a symbol of humble service (John 13:4–5).

This symbolic arbitrariness can either help or hinder communication between persons and groups. Jesus' reproof of hypocrites as a generation of vipers (Luke 3:7) would be a great compliment to the Balinese, who regard the viper as a sacred animal of paradise. On the other hand, his rebuke of the cunning Herod as that fox (Luke 13:32) would make good sense to the same Balinese, in whose fables the jackal plays a treacherous part. The Korean concept of *Li* (righteousness) can be a point of contact with the Bible, but also a point of confusion, as the Confucian focus on works confronts the Pauline focus on grace.

At the core of all cultures is the deep level where worldviews, the prescientific factories and bank vaults of presuppositions, are generated and stored. Here the human heart (Prov. 4:23; Jer. 29:13; Matt. 12:34), the place where our most basic commitments exist, responds to those divine constants or universals that are reshaped by every culture (Rom. 2:14–15). Twisted by the impact of sin and shaped by time and history, those internalizations produce cultures that both obey and pervert God's demands (Rom. 1:18–27). In some cultures, for example, murder is condemned, but becomes an act of bravery when the person killed belongs to a different social group. Other peoples view theft as wrong, but only when it involves the stealing of public property. Thus Native Americans, who see the land as a common possession of all, as the mother of all life, view the white intruders with their assumption of private ownership as thieves. When the Masai of Africa steal cattle, they do not regard the act as theft, for they see all cattle as their natural possession by way of gift from God.

Besides reflecting and reshaping God's demands, cultures are also the means of God's common grace. Through his providential control God uses the shaping of human cultures to check the rampant violence of evil and preserve human continuity. They provide guidelines to restrain our worst impulses, sanctions of SHAME or GUILT to keep us in line. Cultures and worldviews, then, are not simply neutral road maps. Created by those who bear the IMAGE OF GOD (Gen. 1:27–28), they display, to greater or lesser degree, both the wisdom of God and the flaws of sin.

RELIGION, given this understanding, cannot be, as functionalism argues, simply one of many human needs demanding satisfaction. As the human response to the revelation of God, it permeates the whole of life. It is the core in the structuring of culture, the integrating and radical response of humanity to the revelation of God. Life is religion.

In the building of culture, worldview or religion is the central controlling factor: (1) it explains how and why things came to be as they are, and how and why they continue or change; (2) it validates the basic institutions, values, and goals of a society; (3) it provides psychological reinforcement for the group; (4) it integrates the society, systematizing and ordering the culture's perceptions of reality into an overall design; (5) it provides, within its conservatism, opportunities for perceptual shifts and alterations in conceptual structuring. This fifth characteristic of worldview, that is, susceptibility to change, opens the door for the transforming leaven of the gospel. The coming of Christ as both Savior and judge takes every thought captive (2 Cor. 10:5). When that divine work is initiated, people, under the impulse of the Spirit, begin to change their worldview and, as a result, their culture.

In the language of CULTURAL ANTHROPOLOGY, the change wrought by the gospel is a threefold process: reevaluation (a change of allegiance), reinterpretation (a change of evaluative principles), and rehabituation (a series of changes in behavior). With regard to the change in the individual, the Bible speaks of repentance (Luke 5:32) and conversion (Acts 26:20). With regard to the wider social world, it speaks of the new creation (2 Cor. 5:17); the age to come, which has already begun in this present age (Eph. 1:21); and the eschatological renewal of all things (Matt. 19:28), the beginnings of which we taste now in changed behavior (Titus 3:5).

Peripheral changes run the risk of encouraging CULTURAL CONVERSION rather than conversion to Christ. The goal of missions must be larger, to bring our cultures into conformity to the KINGDOM OF GOD and its fullness. The whole of cultural life ought to be subjected to the royal authority of him who has redeemed us by his blood (Matt. 28:18–20).

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Bibliography. E. Hall, *Silent Language;* P. Hiebert, *Anthropological Insights for Missionaries;* C. Kraft, *Christianity in Culture;* S. Lingenfelter, *Transforming Culture: A Challenge for Christian Mission;* J. Loewen, *Culture and Human Values;* L. Luzbetak, *The Church and Cultures: New Perspectives in Missiological Anthropology;* E. Nida, *Customs, Culture, and Christianity;* B. Ray, *African Religions: Symbol, Ritual, and Community;* J. Stott and R. Coote, eds., *Down to Earth: Studies in Christianity and Culture.*

Cultural Learning. The intercultural worker who desires to become competent in the culture of ministry must commit to intentional activities and to a lifestyle that results in cultural learning (*see also* INTERCULTURAL COMPETENCY). The best time to engage in intentional cultural learning is during the first two years of ministry (*see* BONDING). If the intercultural worker establishes good habits of intentional learning, those habits will

carry on throughout the life of one's ministry and make a person much more effective. This brief essay highlights seven significant steps in the cultural learning process. Each can be accomplished within the first two years of living and working interculturally.

Language Learning. (*See* SECOND LANGUAGE ACQUISITION.) Language learning is essential to the whole cultural learning process. Individuals who choose to minister interculturally and do not learn language will always be excluded from a deep understanding of the local culture. While some cultural practices can be picked up through observation of behaviors, the meaning of those practices can only be understood through the language of the local people. In many social settings in the world people speak more than one language. Intercultural workers may be tempted to learn a national language and then presume that this is enough to work among a local people. While the national language is important, the deeper understanding of a local culture requires learning the local language as well. The best way to learn a local language is to employ a local language speaker who has some training in teaching that language and who is willing to teach on an intensive daily basis for a period of at least six months. If such a person is not available, then Brewster and Brewster (1976) have provided a handbook of activities that the learner can use to pick up the local language. While some people find this method very helpful and easy to use, others find it quite difficult. Whatever method you choose, learning the local language is central to deeper cultural understanding.

Economic Relations. Since all intercultural ministry involves working with people, understanding the organization of labor, cultural conceptions of property, and social expectations for payment, borrowing, and exchange is essential to effective ministry activities. These activities are best learned by participant observation in the daily economic activities of people, and by interviewing the people, seeking their explanation of how and why they do what they do. Participant observation can be done while learning language. Inquiry into economic activities, which are daily and ordinary, provides opportunity for developing one's vocabulary and deepening one's understanding of the daily life of people. Lingenfelter (1996, 43–96) provides a series of research questions that are useful in the collection of data on property, labor, and exchange, and in the analysis and comparison of those data with one's home culture.

Social Relations. Every community structures its social relations in accord with principles of kinship, marriage, interest, and other kinds of associations (*see* ASSOCIATION, SOCIOANTHROPOLOGY OF). Understanding the nature of authority in family and community is crucial to framing ministry activities and working in effective relationships with leaders in the community. Several anthropological tools are very helpful in understanding the structure of social relations. Making maps and doing a census of a particular section of the community will help one learn who is who in a community and how they are connected (or not) to one another. Doing genealogies of selected members in the community provides a conceptual map of how people think about their relationships with reference to kinship ties. The map and the census become extremely useful to intercultural workers because it provides for them names and locations of people with whom they are certain to interact during the ministry. Lingenfelter (1996, 97–143) provides questions on family and community authority that help the researcher understand the structure of authority relationships and compare them with one's home culture and commitments.

Childrearing. At first glance intercultural workers might wonder if observing childrearing practices has any relationship to intercultural ministry. What they fail to realize is that the children are the most precious resource in any community, and that the parents of children invest much time and effort in transmitting their cultural values and coaching the next generation to become mature and effective adults in the community. Childrearing practices provide direct insight into the deeper values and commitments that are crucial for acceptance and effectiveness in the wider society. It is helpful for the intercultural worker to have intimate relationships with two or three families with children in which they may observe and with whom they may dialogue about the process of raising children. Because children have unique and distinctive personalities, the childrearing process also helps the intercultural worker learn how people in the culture deal with distinctive personalities. This can be most useful when one engages these distinctive personalities as adults. Recording case studies of how parents deal with a particular child over a period of time can be a very useful form of observation and learning. Interviewing the parents about their intentions in the process can illuminate further cultural values and understanding. Spradley (1979) provides very helpful insights on structuring interviews, and collecting and analyzing interview data.

Conflict and Conflict Resolution. The careful study of CONFLICT is one of the most fruitful areas for research on a culture. In situations of conflict people engage in heated exchanges that focus around issues that are of extreme importance to them. An effective cultural learning program includes the careful recording of case studies of conflict, and the interviewing of participants in the conflict to under-

stand what people are feeling, what they value, why they are contesting with each other, and what their hopes are with regard to resolution. In addition, careful analysis of the social processes that people employ for the resolving of conflict is very important. Inevitably each intercultural worker will experience interpersonal conflict with national co-workers. Understanding local processes for conflict resolution will enable that person to proceed with wisdom and with support in the local cultural setting (*see* Lingenfelter, 1996, 144–68, and Elmer).

Ideas and Worldview. Because Christian intercultural workers are interested in sharing the gospel with other peoples, they must seek to understand the ideas and WORLDVIEW of the people with whom they work. These ideas are best understood by careful research in the language, by recording and studying the stories, and by observing and understanding the significant life cycle rituals of the local community. Research on funerals is probably one of the most profitable activities that the intercultural worker can do for an understanding of the ideas and deeper values of the local culture (*see also* DEATH RITES). Funerals engage the widest circle of family and friends of any particular individual. At these events people discuss issues of life and death, and act together on the beliefs that they hold with regard to the causes of death and the transition from life to after life. Other life cycle activities such as marriage, naming, and birth of children provide similar fruitful insights into the belief system of a culture (*see* Lingenfelter, 1996, 165–205, and Elmer 1993).

Application for Ministry. Cultural learning for its own sake is interesting and helpful, but for the intercultural worker it is important to practice the discipline of application. Each of the areas outlined above provides very useful information that the intercultural worker may apply to build more effective ministries. However, application must be learned and practiced. The application of cultural learning to ministry typically works through analogy. One finds a particular structure of authority and organization in a community, and thinks about the analogy of that structure to a growing body of believers. One observes patterns of learning among children and draws analogies to learning among adults who are involved in community development or other ministry programs. Learning to think analogically about cultural learning and ministry is crucial for ministry effectiveness. Paul Hiebert and Eloise Meneses (1995) provide very helpful guidelines for application in the ministries of church planting. Marvin Mayers (1987) provides valuable insight into the application of cultural learning for interpersonal relationships and other kinds of intercultural relationships.

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Bibliography. E. T. Brewster and E. Brewster, *Language Acquisition Made Practical;* D. Elmer, *Cross-Cultural Conflict;* P. G. Hiebert and E. H. Meneses, *Incarnational Ministry: Planning Churches in Band, Tribal, Peasant, and Urban Societies;* S. G. Lingenfelter, *Agents of Transformation: A Guide for Effective Cross-Cultural Ministry;* M. K. Mayers, *Christianity Confronts Culture;* J. P. Spradley, *The Ethnographic Interview.*

Ecumenical Movement. The word "ecumenical" comes from the New Testament word *oikoumenē,* which meant either the whole world or the Roman Empire. In the fourth century the term was used to describe the whole church, and referred to those church councils recognized as authoritative by the undivided church. Thus the first seven councils, called to resolve doctrinal issues mainly concerning Christology (*see also* CHRISTOLOGICAL CONTROVERSIES), are called the ecumenical councils. They took place before the division of the Eastern and Western churches and so included all Christians. The final division of the Roman Catholic and Eastern Orthodox churches in 1054 created the ecumenical problem for all churches, which, up to that point, had understood the church as one.

The Protestant Reformation exacerbated the problem. Even though Luther wished only to reform the Western church with no thought of establishing a different church, the sixteenth century saw massive fragmentation of the Body of Christ in the West, leaving groups ranging from Roman Catholic to Anglican, Lutheran, Reformed, and various Anabaptist communities. Despite the ecumenism of Calvin, Bucer, and others, who longed for the unity of Protestants, most were denouncing each other as apostates by the seventeenth century.

While it is clear in the New Testament that there is only one church and that the unity of all believers is an objective fact based on the work of Christ, the modern ecumenical movement finds its major biblical basis in John 17, where Jesus prayed that all who believed in him would be one so that the world might believe. Thus unity would be linked to mission. And in fact the historical roots of ecumenism are found in movements of renewal and mission beginning with PIETISM and Moravianism in the eighteenth century (*see* MORAVIAN MISSIONS). An example was the correspondence among Francke, the Lutheran Pietist in Germany; Mather, the Congregationalist in New England; Chamberlyne and Newman, the secretaries of the Society for the Propagation of Christian Knowledge; Boehm, the court chaplain at St. James Chapel; and ZIE-

GENBALG, the Lutheran missionary in India in which they sought greater unity in order to carry out the missionary task. Later, Anglicans cooperated with Lutherans in the mission in India. And because of his desire to work for renewal, unity, and mission together, ZINDZENDORF would be called an "ecumenical pioneer."

The revivals on both sides of the Atlantic brought other manifestations of ecumenism. In North America, GEORGE WHITEFIELD, an Anglican; JONATHAN EDWARDS, a Congregationalist; and Gilbert Tennent, a Presbyterian, cooperated in the first GREAT AWAKENING. And in England the revival saw cooperation among Anglicans and dissenters. Members of different denominations corresponded, encouraged each other, and read each other's works. Carey would be partly motivated in his missionary vocation through reading DAVID BRAINERD and the Moravians. The modern Protestant missionary movement, which stemmed from the revivals, saw further steps in cooperation. Most of the early missionaries of the Anglican CHURCH MISSIONARY SOCIETY were German Lutherans, influenced by pietism. The LONDON MISSIONARY SOCIETY included Congregationalists, Presbyterians, and Anglicans, while the British and Foreign Bible Society and the Religious Tract Society found support among all evangelical groups. In an early and visionary attempt at greater unity, Carey proposed "a general association of all denominations of Christians, from the four quarters of the world," to be held in Capetown in 1810 or 1812, "to enter into one another's views."

While Carey's dream would not become a reality until a century later, missionaries of various denominations began to meet in 1825 in Bombay to promote Christian fellowship and exchange ideas. At a similar meeting in 1858 an Anglican stated that while denominational controversies may elicit truth in the West, elsewhere they produce nothing but evil, adding his hope that God would produce a church in India different in many aspects from those in Europe or America. Western denominational divisions seemed to make no sense in Asia or Africa and were often a scandal. They seemed to deny a basic aspect of the faith. In December 1862, another conference prefaced its report with the prayer, "that they all may be one," and discerned a pattern of "the united action of Christian men who pray, confer, and work together, in order to advance the interests of their Master's kingdom." In the same meeting, Anglicans, Presbyterians, Methodists, and Baptists took Communion together. Similar conferences took place in Japan, China, Africa, Latin America, and the Muslim world.

The most prominent focus in these conferences was UNITY, which was a result of both the common commitment to mission and the experience of working and praying together. Many recognized that their unity was much deeper than differences in CHURCH POLITY or style of worship, and was based on a common devotion to Christ and his mission. But not all took part. The High Church Anglicans at one extreme, and some FAITH MISSIONS on the other, stayed away. But at this point there was still a broad consensus among the great majority about the nature and purpose of mission.

An additional and related factor was the Evangelical Alliance, formed in 1846. It sought to unite in fellowship all who believed in the full authority of the Bible, the incarnation, atonement, salvation by faith, and the work of the Holy Spirit. Its monthly journal, *Evangelical Christendom,* brought news of missionary work all over the world, and was avidly read by missionaries as well as those at home. This strengthened the vision of missionary cooperation.

Missionary conferences overseas had their counterparts in Europe and North America. In 1854 ALEXANDER DUFF spoke in New York at a meeting open to friends of mission from "all evangelical denominations," to consider eight key questions about world evangelization. Many similar meetings were held during the last half of the century in various parts of Europe as well as the United States. A new and important step was ECUMENICAL MISSIONARY CONFERENCE held in New York in 1900. Nearly two hundred thousand people attended its various sessions, and it was opened with an address by President William McKinley. The word "ecumenical" was used in its title "because the plan of campaign which it proposes covers the whole area of the inhabited globe." Thus the original dimension was brought again to the meaning of the term. Now it referred, not only to the whole church and thus to unity and cooperation, but to the worldwide scope of the missionary task.

Along with the revivals and the missionary movement the nineteenth-century student movements formed a third stream contributing to the ecumenical movement. The Intercollegiate YMCA existed on 181 campuses by 1884, emphasizing Bible study, worship, and personal evangelism. In 1880 the Interseminary Missionary Alliance was formed by students from thirty-two seminaries to encourage focus on the missionary task. Through these two organizations mission became the primary feature of the student movement. The STUDENT VOLUNTEER MOVEMENT, formed in 1886, carried the emphasis further. Student Christian movements were organized in a number of countries, and these were brought together in the World Student Christian Federation in 1895 under the leadership of JOHN R. MOTT. Its founders saw the need for greater unity at home if their goal of world evangelization was to be realized. In England, for example, it

brought together Free Church, Evangelical, and Anglo Catholic students to promote missionary zeal. The Federation sought to promote the spirit of unity for which the Lord longed, and to emphasize the efficacy of prayer, the saving work of Christ, and the "energizing power of the Spirit and the Word of God."

These powerful streams came together in the Edinburgh MISSIONARY CONFERENCE in 1910. Many of those who planned it came from the Student Christian movement. A number of them would become leaders in the formation of the WORLD COUNCIL OF CHURCHES in midcentury. John R. Mott, the chairman, was the most visible leader of the SVM and probably the most important symbol of the growing ecumenical movement. Three topics of the conference were "Carrying the Gospel to all the World," "The Church on the Mission Field," and "Cooperation and the Promotion of Unity." However, in order to ensure the participation of the High Church Anglicans and continental Lutherans, the conference limited participants to those involved in mission to "non-Christians." Consequently those involved in mission to traditionally Roman Catholic Latin America were excluded. This would create barriers between Latin American evangelicals and the conciliar ecumenical movement later on. On the other hand, neither Roman Catholics nor Orthodox were invited.

Edinburgh's most important achievement was the formation, in 1921, of the INTERNATIONAL MISSIONARY COUNCIL (IMC) which promoted international missionary cooperation. However, it was also uniquely responsible for the formation of the World Council of Churches. It did so by bringing the younger churches into the thinking of the older churches, helping to recognize them as an essential part of the world Christian community. Even though the organizers had agreed not to discuss matters of theology and polity, some in attendance saw the need to do so and, as a result, the Faith and Order Movement was initiated in 1927. The influence of the Student Movement and Edinburgh was also important in the formation of the Universal Christian Council for Life and Work, established in 1925. Bishop Soderblom of Sweden who had been influenced by D. L. MOODY and Mott, established the council to seek cooperative action on common problems. Faith and Order and Life and Work would become the parent movements of the World Council of Churches (WCC), organized in 1948 (*see* AMSTERDAM ASSEMBLY). For the older denominations it has been the primary institutional expression of the ecumenical movement.

When the IMC became a part of the WCC in 1961 some hoped it would place mission at the heart of the Council. Others feared the move would result in a decline in mission. The latter proved to be right as a combination of theological liberalism, which seemed to doubt the importance of evangelism and maintained a primary focus on social issues, led to a great decrease in missionary activity by most conciliar churches in Europe and North America. Thus the WCC has not succeeded in fulfilling the goal of its early proponents, unity so that the world might believe. Its member churches seem to be playing an ever decreasing role in world evangelism. This can be seen in statistics from the United States. In 1918, 82% of the missionary force came from the "mainline" churches, most likely to be members of the WCC today. In 1966, only 6% of American missionaries served under those boards.

Other manifestations of ecumenism are councils of churches in many countries and mergers of various denominational traditions in some nations. The United Church of Canada was formed in 1925 by Methodists, Congregationalists, and some Presbyterians with the hope of more effective outreach in the West. However, the result has been disappointing and decline rather than growth has been the result. The Church of Christ in China was formed in 1927 by Presbyterians, United Brethren, the United Church of Canada, and some Baptists and Congregationalists. Under the communist regime it became the parent body of the current "Three-Self Church," sanctioned by the government. The Church of South India was formed in 1947 and included Anglicans, the first time they had been drawn into communion with Presbyterians, Methodists, and others. In 1941 most Protestants in Japan, under government pressure, formed the Church of Christ in Japan, but Anglicans, Lutherans, and some others withdrew from it after the war. In 1948 the United Church of Christ in the Philippines was established. It appears that most of these united churches, with the exception of the Church in China, are not growing as rapidly as many of the newer groups.

The early ecumenical movement was based on a theological consensus which was solidly evangelical and breathed missionary passion. To the extent that agencies lost either or both of these, they declined. But after midcentury a new evangelical ecumenism arose. This is probably the most important manifestation of the ecumenical movement today. In the first half of this century fundamentalists and evangelicals tended to focus more on the issues which separated them from each other than on their common faith and task. But in 1966 the CONGRESS ON THE CHURCH'S WORLDWIDE MISSION at Wheaton and the WORLD CONGRESS ON EVANGELISM in Berlin began to overcome the separatism. Those meetings were succeeded by the INTERNATIONAL CONGRESS ON WORLD EVANGELISM, held at Lausanne in 1974. The stature of BILLY GRAHAM helped greatly in bringing together men and women from diverse traditions

and many nations, while the theological insights of JOHN STOTT contributed to the formulation of a statement of faith that laid the foundation for a more adequate understanding of mission. The formation of the Lausanne Committee on World Evangelization (LCWE) worked to bring about greater cooperation in the evangelistic task in a number of areas. Those involved included a wider spectrum than ever before, ranging from Anglicans to Pentecostals. At the same time the insights and concerns of Christians from Asia, Africa, and Latin America contributed to deeper understanding of the Gospel and the missionary task by those in the West (*see* EVANGELICAL MOVEMENT).

The second congress of the LCWE, held in Manila in 1989, was probably the most inclusive Christian gathering in history up to that time (*see* LAUSANNE CONGRESS II). Four thousand evangelical Christians from 150 countries gathered for a week. They included over sixty from the former Soviet Union, while others came from obscure countries like Chad in Central Africa. The goal was that half the delegates come from Asia, Africa, and Latin America. Pentecostals were included among the speakers. So were women. Thus the whole church was represented to an extent not previously seen. The focus recaptured the ecumenical ideal: the whole church, taking the whole gospel, to the whole world. And while Manila did not contribute the kind of significant theological reformulation done at Lausanne, it seemed to provide additional impetus to the goals of cooperation in mission.

While the LCWE has been the most visible symbol of the new evangelical ecumenism, there are many others. The AD 2000 Movement, led, not by a European or North American, but by an Argentine, the GLOBAL CONSULTATION on WORLD EVANGELIZATION held in Korea ('95) and South Africa ('97), the Latin American mission conferences (*see* COMIBAM) held in 1987 and 1997, and the internationalization of the missionary movement, are all aspects of ecumenism. While there is still much to be done, the evangelical movement is now more genuinely ecumenical than ever before, as men and women from many races, languages, cultures, and nations seek to discover how they can demonstrate our unity in Christ so that the world might believe.

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Ethnicity. Classification of a person or persons into a particular group based on factors such as physical characteristics (e.g., skin color, facial characteristics, body shape); cultural identity (e.g., language or dialect, religion), or geographic origin. Since the founding of the church, ethnicity has been a fundamental reality of missions.

For example, wherever intercultural evangelists have gone they sought to translate the gospel into the local language. They knew that the gospel had to be understood in local terms, they also knew that the gospel had to be lived in the local milieu. Jesus was the model. Even though he was God, he took upon himself a human body and was shaped in a particular cultural context—he was a Galilean Jew. That is the way God enters cultures and saves people. God takes CULTURE very seriously. So should intercultural evangelists. The gospel affirms culture in general terms. As the gospel enters culture as salt and light it actually enhances culture.

Needed: A Theology of Ethnicity. Missiologists have developed theologies of "ethnic evangelism," but few missiologists are developing a theology of "ethnicity" itself. This task is becoming increasingly urgent because the demands of ethnicity will probably dominate the world's agenda at least in the opening decades of the new millennium.

Lessons might be learned from the history of northern Europe, which was torn apart by ethnic struggles for centuries. In the process of time the problem was sorted out to some degree by simply drawing national boundaries around ethnic realities—Germany for the Germans, Holland for the Dutch, France for the French, Italy for the Italians, and so forth. This did not solve all the problems as recent events in the Balkans have shown. But it did have a salutary effect of stressing nation over tribe (ethnic entity). It seemed a bit more civil to be a nationalist than a "tribalist." But history has shown that the two are essentially the same.

Ethnicity and the State Today. Several factors have served to mitigate the impact of ethnicity on world history in recent years. First is the phenomenon of COLONIALISM. By exerting powerful influence the colonial powers sought to suppress ethnic feelings so that the rule of colonial law could be upheld. Second, strong nations have emerged where the aboriginal population was either displaced or suppressed by immigrant peoples from a variety of cultures. This was the case in much of South, Central, and North America along with Australia and New Zealand. Third, ideological hegemony was exercised by some states such as totalitarian socialism or communism. In these systems there was simply no opportunity for authentic ethnic expression. Ethnicity was treated as a thing of the past or as an ornament which could be worn on occasion if it did not interfere with the march of the totalitarian state.

Two of those factors are almost gone—structural colonialism is no more and ideological totalitarianism is in shreds. Under the facades of these two systems ethnicity not only survived but flourished, awaiting the moment when once again ethnicity could be claimed, admired, and expressed. That is the case today. Where these two systems reigned, now ethnicity has emerged as a major factor. As the breakup of the former Yugoslavia shows, however, this is not always a positive thing.

The Role of Ethnicity in Society. Ethnicity has a positive and a negative side. Through genetics we inherit many things, but we do not inherit culture; that we learn. Our cultures give us specific ways of viewing the world, as well as how to interact with other persons, how to survive and prosper. Cultures provide identity and a place to belong. The process of ENCULTURATION which begins at birth provides the individual with a way to be human. Alone, newly born human beings have no hope of survival. Culture shapes the person. The formative role of culture or ethnicity is profound and pervasive. This is the positive side. The harmful effects of ethnicity appear when ethnocentrism takes the upper hand in cases where one group imposes its will on another or when a group fears this will happen.

So much interethnic hostility exists in the world today that the word itself has begun to take on a negative meaning. This bodes ill for the opening decades of the twentieth century because ethnicity is on the rise.

The Gospel and Ethnicity. The gospel is very clear with regard to ethnicity. The KINGDOM OF GOD is not a new "generic" culture, but a family which includes people from a great variety of cultures. The unity of the Christian church has nothing to do with culture, yet it affirms all cultures. Believers are "one" because they love the same Lord and are redeemed by the one Lamb of God. Their unity is the result of the love which they receive as a fruit of the Holy Spirit. In the Body no one culture dominates nor dictates to another. Everyone stands humbly before God, in their culture but not of that culture. The culmination of world history will be when the followers of Christ will join the multiethnic choir—out of every tribe and nation and tongue, praising God forever and ever (Rev. 7).

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Ethnocentrism. The term "ethnocentrism" may simply be defined as the belief that one's own people group or cultural ways are superior to others. An ethnocentric person generally has an attitude/opinion of prejudice (prejudging others as inferior). This internal orientation may be manifested in individual action or institutionalized policy toward others as in the case of anti-Semitism, apartheid, bigotry, fascism, and racism.

Prejudice or discrimination in a scientific sense can be both positive and negative. However, in the social sciences, including missiology, the terms are generally used with a negative connotation. It is necessary to distinguish between the two: prejudice is an attitude; discrimination is action or social interaction unfavorable to others on the basis of their religious, ethnic, or racial membership.

Prejudice is the subjective prejudgment of others to be inferior, whereas ethnocentrism is the subjective presumption that one's own people-group or cultural ways are superior. Bigotry (i.e., narrow-mindedness or intolerance due to differences between self and others) and racism (i.e., the presumed cultural superiority or inferiority as caused by genetically inherited physical characteristics such as facial feature, skin color, etc.) are two general forms of prejudice.

Institutionalized manifestation of ethnocentrism and prejudice can be found in specific cases historically. Fascism (i.e., authoritarian nationalism) of Benito Mussolini, which emerged in the 1920s in Italy, and Adolf Hitler's control of Germany in the 1930s are cases in point. Hitler's belief in the superiority and purity of his own kind gave impetus to anti-Semitic measures that led to the holocaust of the Jews. The black and white racial conflicts in the United States and South Africa are examples of institutionalized manifestation of ethnocentrism and prejudice.

Ethnocentrism is Contrabiblical to Mission. Mission is the divine design of bringing spiritual blessings to all nations, reflected in God's covenant with Abraham (Gen. 12) and Christ's GREAT COMMISSION to bring the gospel to all nations. God's desire is that none should perish but all should come to repentance (2 Peter 3:9).

Ethnocentric pride of many Jews prevented them from performing their duties as God's choice instruments of grace to the nations (Rom. 7–9). The apostles had difficulty in following the resurrected Christ's command to bear witness to the nations (Acts 1:9) Even during persecution they persisted in evangelizing only their own kind (Acts 11:19).

The detailed description of the Holy Spirit's directing Peter toward the Roman official Cornelius in Acts 10 is very telling regarding ethnocentrism and mission. The Holy Spirit prepared Peter personally by leading him to lodge at Simon's house (cf. the Jewish ceremonial law of Lev. 11) prior to giving visions and directions to both Peter and Cornelius. Later Peter came to a new understanding: "I now realize how true it is that God does not show favoritism and accepts men from every nation" (Acts 19:34–35). When witnessing the "Gentile pentecost," the Jewish Christians "were astonished that the gift of the Holy Spirit had been poured out even on the Gentiles" (10:44–45).

Ethnocentrism is Counterproductive in Missions. "Missions" are the ways and means whereby the Christian church fulfills its mission of world evangelization. INTERCULTURAL COMMUNICATION, CROSS-CULTURAL MINISTRY, and CHURCH PLANTING are parts of the process of world evangelization. At any of these points ethnocentrism can curtail or cripple efforts in missions.

Persons with an ethnocentric orientation have difficulty developing a genuine social relationship with members outside their group. While we must recognize that no one is entirely without prejudice or ethnocentrism of some kind, ethnocentrism in the Christian inhibits obedience to the GREAT COMMANDMENT ("love your neighbor as yourself") and the Great Commission. Ethnocentrism is a significant obstacle to missionaries serving as messengers of the "gospel of reconciliation" (2 Cor. 5).

The ethnocentric Western Christian has the tendency to presuppose a "guilt feeling" in the audience in talking about justification, atonement, and so on. People from a shame culture (*see* SHAME; avoid embarrassment and "losing face" at all cost and acquire honor and "save face" by all means) may be more ready to appreciate and accept Christ as the "Mediator, Shamebearer, Reconcilor" (Rom. 5; 2 Cor. 5; Eph. 2; Heb. 9; etc.).

Some Western Christians are predisposed to the use of informational/impersonal evangelistic means of the technological society as compared to oral and mostly relational cultures of the target group. The understanding of "limited cultural relativism" (viewing cultural ways as relative, an antidote to "ethnocentrism") will enable Christians to adapt to new cultural contexts with the relevant gospel message and flexible evangelistic methods.

Ethnocentrism Still Inhibits Missions. Martin Luther despised the Book of James as "the straw epistle" and preferred Romans and Galatians. This is a historical example showing the power of prejudice. His pattern of preferential treatment of different books of the Bible can still be found in modern missions in prioritizing Bible books for translation. In a similar manner, cross-cultural church planters may disregard the cultural context of the target ethnic groups and persist in imposing their own Christian tradition on new converts in terms of worship and preaching style, discipleship programs, and church policy.

At a personal level, missionaries may not be completely free from ethnocentrism in their attitude, etiquette, and action. All missionaries must be willing to ask themselves on a regular basis if they are displaying ethnocentric attitudes in what they communicate by the very way they live.

ENOCH WAN

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Fundamentalisms. Certain dynamic and popular religious movements that have been a significant feature within WORLD RELIGIONS during the twentieth century. Part of their power and appeal lies in their claim to rediscover religious authenticity and divine purpose amidst the confusions of modern life by attempting a retrieval of the original doctrines and practices of their particular religion. Such fundamentals in an unchanged form are regarded as being the answer to the needs of humankind in every age and context.

Despite this focus on the past, fundamentalism is itself a product of the modern era. The history of the particular religion is seen as a record of general decline and compromise. The fundamentalist response to MODERNITY stands as an alternative to the liberal approach, which sees the history of religion as progress and is willing to review religious doctrine in the light of modern knowledge as a means of achieving contemporary relevance.

The origins of the term "fundamentalism" in Christian circles are usually associated with the publication of a series of tracts entitled *The Fundamentals* (1909–15), which defended certain tenets of biblical orthodoxy as literally true. These included creation in six days, the virgin birth, the physical resurrection and bodily return of Christ. The fundamentalists affirmed the inerrancy of Scripture (including its descriptions of supernatural events) in contrast to the more liberal approach to the Bible, which was based on historical and source criticism and scientific opinion.

In the United States the fundamentalists became associated with revivalist movements and dispensationalism. Some fundamentalists in

their opposition to modernity separated from denominations that included modernists, while others (including Carl Henry) led the way for the evangelicals, Bible-believing Christians within many traditions who were more open to a cultural engagement with modernity.

Fundamentalist tendencies may be detected in other world religions (e.g., within Hinduism in the nationalist political forms of Shiv Sena and the Bharatiya Janata Party). However, the word "fundamentalism" has been more popularly associated with certain modern reform movements within Islam, although Muslim fundamentalists themselves prefer to be described as Islamists rather than fundamentalists. It may be argued that the origins of the present fundamentalist movements in Islam can be traced back to the Wahhabi movement in Arabia, the *Ikwan al Muslimun* in Egypt and Syria, and the *Jama'at-i-Islami* in India and Pakistan. These drew in part from existing thought within Islam (e.g., from Ibn Taymiyah, d. 1328) and articulated a powerful message of religion, patriotism, and revolution. In the context of the decline of Islam (associated in part with the Western colonial era) they advocated a return to the roots of the faith. What was needed was not less Islam or adulterated Islam, but original and genuine Islam. The vitality of the fundamentalist agenda continued in the postcolonial era in opposition both to Western interference and to the secularized rulers in independent Muslim nations who misjudged the religious sentiments of the masses.

The central question is whether traditional Islamic institutions and law are now outdated and need to be modernized. Islamic fundamentalists believe that the relevance of the traditional sources of Muslim faith and practice was not limited to seventh-century Arabia, but that in their original form they are still suited to the modern era. Thus fundamentalists call for the implementation of Islamic law *(shari'a)* in such detail as the veiling of women, the prohibition of banking interest, certain forms of criminal punishment, and the execution of apostates.

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Globalization. In the Bible God anticipated and commanded the globalization, or worldwide spread, of biblical faith. In the Old Testament, God blessed Abraham and promised that "all peoples on earth will be blessed through you" (Gen. 12:3). The people of God were told to "Declare his glory among the nations, his marvelous deeds among all peoples" (Ps. 96:3). The covenant community was open not just to Jews but to all who would follow Yahweh, such as Ruth of Moab. God's grace and compassion reached even the wicked people of Nineveh through Jonah and Naaman the Syrian. The Servant of the Lord, fully realized in Christ, was to be "a light for the Gentiles, that you may bring my salvation to the ends of the earth" (Isa. 49:6).

In the New Testament, Jesus Christ told the disciples, "And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come" (Matt. 24:14). After the resurrection, he commissioned them to reach beyond the Jews and "go and make disciples of all nations" (Matt. 28:19). Just before his ascension the Lord told them, "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:8). Acts chronicles the beginning of this expansion. The Bible assures us that at the end of history there will be "a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb" (Rev. 7:9).

Globalization of the Church. Christianity has advanced unevenly around the globe during most of its first twenty centuries, with the church often slow to remember its evangelistic mandate. Despite occasional periods of persecution, until A.D. 313, when Constantine issued the Edict of Milan, the church exploded across the Roman Empire. For the next three centuries, the Christian faith continued to spread via monks and bishops into Ethiopia, India, Ireland, Britain, and along the trade routes toward Central Asia.

The coming of Islam brought a series of reversals. Lost to the Muslim invaders were the holy lands, North Africa, Asia Minor, and Persia. The church, however, continued to spread across Europe, to what are now Belgium, Germany, and the Netherlands. Russia also became Christianized. NESTORIAN Christianity made its way into China but did not last. Later, the Dominicans, Franciscans, and Jesuits brought Christianity into Central Asia, China, Africa, and Latin America.

Protestants, inspired by the example of DAVID BRAINERD among the Indians of the New World and the MORAVIANS of Germany, began to remember their missionary responsibilities. But not until 1792, with the spark provided by WILLIAM CAREY, did the Protestant Church begin large-scale outreach to other lands. The 1800s, sometimes called the GREAT CENTURY OF MISSIONS, saw the proliferation of missionary societies, aided by the expansion of the great colonial powers into India, China, and Africa.

The advance of the gospel has been remarkable in the twentieth century, particularly the latter half. In 1960, an estimated 58 percent of the world's Christians were Westerners; in 1990, only 38 percent were. Latin America's evangelical presence exploded from a mere 50,000 in 1900 to 40 million in 1990. Today, with about one-third of the earth's approximately 6 billion people, Christianity is present in every nation-state. Most of the growth has come in the former "mission fields" of Asia, Africa, and Latin America. From 1960 to 1990, the number of evangelicals in the West grew from 57.7 million to 95.9 million, while evangelicals outside the West multiplied from 29 million to 208 million. About three in four of the world's evangelicals are non-Westerners. However, despite this growth, many people in the world's vast Muslim, Hindu, and secularized blocs remain relatively untouched by the gospel.

Globalization of the Missionary Task. As Christians in the former missionary "receiving" countries have realized their responsibilities to be "senders," the globalization of the missionary enterprise has begun to track the globalization of the church. The number of Protestant missionaries from the United States and Canada has declined, from 50,500 in 1988 to 41,142 in 1992, according to the fifteenth edition of *Mission Handbook*. South Korea and India each boast 4,000 missionaries, and their numbers continue to grow. Nigeria's Evangelical Missionary Society sends about 950. While the precise figures are in dispute, the numbers of non-Western missionaries are certainly growing substantially faster than their Western counterparts (*see* NON-WESTERN MISSION BOARDS AND AGENCIES). Some experts believe that Western missionaries will be numerically eclipsed by the turn of the century.

With the shifting balance of missions power have come calls for Western churches to stop sending missionaries and instead—or predominantly—send money to support "native missionaries" (*see* FOREIGN FINANCING OF INDIGENOUS WORKERS). These are said to be cheaper and more effective than Westerners. Such calls have been especially attractive to Western Christians, who find themselves increasingly inward-looking and financially pressured. While applauding the energy, vision, and commitment of the younger missionary movement, missions experts caution against idealizing the non-Westerners as without problems. They acknowledge weaknesses in the non-Western sending, training, and shepherding bases as well as dangers in sending money only—both for recipients and for senders. Non-Western churches and mission agencies are sometimes better at sending people out than keeping them there, they say. Much effort is being expended to shore up the training of non-Westerners in order to keep them in their assignments.

Most of the discussion about the relationship of Western and non-Western missions focuses on discarding old roles and developing partnerships in the common task of world evangelization. While PARTNERSHIP most often refers to Western missionaries and non-Western "nationals" working one on one as equals, it can have a more structural meaning for missionary organizations. Agencies that cross ethnic or national lines to work together are said to be internationalized. Four types of internationalized organizations have been identified: cooperative (through informal sharing, such as the Missions Advanced Research and Communication Center), task-oriented partnerships (spearheaded by groups such as Gospel for Asia and Interdev that bring several organizations together), international agencies (such as WEC INTERNATIONAL and the SOCIETY FOR INTERNATIONAL MINISTRIES, which operate in many nations or have multinational leadership), and international movements in pursuit of a common goal or strategy. The AD 2000 and Beyond Movement, with its emphasis on "unreached peoples," is an example of the latter. Such movements are effectively reaching across national, denominational, and ethnic boundaries and presenting a clearer picture of the globalization of missions at the dawn of the twenty-first century.

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The Gospel and Culture. The GOSPEL is God's gift to humankind. CULTURE is a human creation. However, the gospel is expressed within culture and communicated through culture. "The Word became flesh [incarnation] and made his dwelling among us [enculturation]" (John 1:14a).

We create cultures because humans are created in God's image (Gen. 1:26–31) (*see* IMAGE OF GOD). God creates; humans make artifacts. God speaks; humans develop languages. God is a covenant being; humans create social institutions. God is righteous; humans develop systems of morés. Religion develops out of human yearning for a relationship with the other dimensions of existence. Artifacts, languages, social institutions, morés, and religion are some dimensions of human culture.

Cultures are organized. Like an artichoke, cultures have a core with layers encircling that core. The WORLDVIEW is the cultural core—the understanding of the meaning of the universe and the person's place within the universe. Moving out-

ward from the core other layers include power, values, practices, and artifacts. The core fundamentally informs each of the other layers.

All cultures possess indications of truth and graciousness. For example, most AFRICAN TRADITIONAL RELIGIONS assumed some form of life after death; there was a hint of gospel-like truth in that perception. Children were valued; the mother carried the newborn baby on her back for many months. Children grew up secure. Such indications of image-of-God-like truth and goodness are present in all cultures (Rom. 1:20; 10:8; Acts 17:22–23, 28).

All cultures also possess the imprint of evil and distortions of truth (Rom. 1:18–32). When Adam and Eve turned away from God, they did so because they wanted to "be like God" (Gen. 3:1–11). This declaration of independence from our Creator is universal. We ourselves and our cultures become our ultimate loyalty, rather than our Creator. Consequently, the gods we worship become the psychoprojection of our cultures. In various ways religions everywhere are inclined to become the mirror image of respective cultures; the gods of culture rarely call people to repent (Jer. 10:1–16).

The Bible pronounces the gods of culture as false. It is for this reason that repentance is the essential response of all who embrace biblical faith. God the Creator confronts the gods of culture. God calls people to repent, to turn away from the gods of culture they have created and worship rather the God who has created them (Exod. 20:3).

Jesus Christ is the supreme clarification event. As "God With Us," he entered and lived within a particular culture with relevant, disturbing, revolutionary, life-giving power. Jesus is unprecedented. No human culture, religion, philosophy, or speculation ever imagined the possibility of Jesus Christ (Matt. 16:13–18). Jesus is the gospel. He is God's salvation gift to humanity (John 3:16), and transformation gift to culture (Matt. 13:33).

Through the Holy Spirit, Jesus Christ seeks to make his home within the worldview and power centers of every culture (Matt. 5, 6, 7, 24:14). Missiologists refer to this as CONTEXTUALIZATION. The gospel should become relevant and revolutionary good news within every cultural context. The Dyak of Petussibau in West Kalimantan, who traditionally feared birds as omens of the gods, can discover that Jesus frees from bondage to squawking birds. However, a Harvard University astronomer would be quite amused if a Christian student were to tell him that Christ can free him from the fear of squawking crows. The cultural contexts in Boston and Petussibau are exceedingly different!

The church within every society needs to discern the aspects of the culture that the gospel blesses, and those dimensions that the gospel critiques and transforms. Acts 15 describes a conference in Jerusalem that convened to address such issues. Persons representing Jewish and Greek cultures participated. They heard accounts of what the Holy Spirit was doing in transforming lives, they searched the Scriptures for guidance, they listened to the counsel of the Holy Spirit, and in counsel together they bound some practices and loosened others.

This remarkable Jerusalem council affirmed salvation in Jesus Christ as the center of the church's faith in every culture, but also freed the church to embrace cultural diversity. Consequently the global church can celebrate astonishing cultural diversity while enjoying unity in Christ.

The gospel is always clothed within the idioms of culture. That is the nature of the Bible and the church. Consequently, Christian missionaries carry both their culture and the gospel with them when they move from one culture to another. However, whenever a people receive Jesus Christ, they are empowered and freed by the Holy Spirit and the Scriptures to evaluate and critique both their own culture and that of the missionary. The presence of Jesus Christ within any culture is life-giving empowerment (John 8:31–36).

DAVID W. SHENK

Bibliography. P. Hiebert, *Anthropological Insights for Missionaries;* T. Hopler, *A World of Difference;* C. H. Kraft, *Christianity and Culture;* E. A. Nida and W. D. Reyburn, *Meaning Across Cultures;* D. Richardson, *Eternity in Their Hearts;* L. Sanneh, *Translating the Message: The Missionary Impact on Culture;* D. W. Shenk, *Global Gods, Exploring the Role of Religions in Modern Societies.*

Great Commission. The term "Great Commission" is commonly assigned to Christ's command to his disciples as found in Matthew 28:18–20, Mark 16:15–16, Luke 24:46–49, John 20:21, and Acts 1:8. It is sometimes referred to as the "Evangelistic Mandate" and distinguished from the "Cultural" and/or "Social Mandate" found in Genesis 1:28–30 and Genesis 9:1–7 (*see* CULTURAL MANDATE). The prominence accorded to the Great Commission in the past two hundred years is not apparent in previous church history. The early church made remarkable progress in spreading the faith throughout the Mediterranean world by virtue of the witness of dispersed Christians and the missionary journeys of the apostle Paul and others. However, there is no clear indication in the Book of Acts that this effort was motivated by explicit appeals to the Great Commission. Rather, after Pentecost the Holy Spirit both motivated and orchestrated the missionary effort in accordance with that Com-

mission. Similarly, throughout the early centuries when both the Eastern and especially Western branches of the church were expanding significantly, the Great Commission as such does not appear to have been a decisive motivating or defining factor.

In REFORMATION times concerns and controversies relating to the Great Commission had to do with its applicability. In 1537 Pope Paul III emphasized the importance of the Great Commission and said that all people are "capable of receiving the doctrines of the Faith." However, sixteenth-century Catholic theology applied the text to the Church with its episcopacy, not to the individual Christians as such. The Reformers generally taught that the Great Commission was entrusted to the apostles and that the apostles fulfilled it by going to the ends of their known world. This is not to say that they had no missionary vision. Hadrian Saravia (1531–1613) and Justinian von Welz (1621–61) found reason enough to write treatises in which they urged Christians to recognize their responsibility to obey the Great Commission and evangelize the world. Nevertheless, it remained for WILLIAM CAREY (1761–1834) to make one of the most compelling cases for the applicability of the Great Commission to all believers. The first section of his treatise *An Inquiry into the Obligations of Christians to Use Means for the Conversion of the Heathens* (published in 1792) made a concerted argument that individual Christians should join together in an effort to take the gospel to the HEATHEN (at that time the common designation for the unevangelized) in obedience to the Great Commission. Some historians have concluded that *An Inquiry* rivals Luther's Ninety-five Theses in terms of its influence on church history.

By the middle of the nineteenth century a consensus on the *applicability* of the Great Commission had emerged but this consensus paved the way for differences as to its *application,* particularly in America. Not everyone agreed with the interpretation and approach of A. T. PIERSON and others who, in the 1880s and 1890s, pressed the completion of world evangelization by the year 1900 "in obedience to the Great Commission." The organizers of the great Edinburgh Conference of 1910 attempted to avoid controversy concerning the requirements of the Great Commission and the nature of mission by taking the position that the Great Commission is "intrinsic" rather than "extrinsic" (James Scherer's words) to the church and its missions. In other words, it is not so much an exterior law that sits in judgment upon the missionary activities of the church, but an inner principle of church faith and life allowing for freedom in the way churches and missions interpret and carry it out.

Subsequent history has revealed how diverse and divisive such interpretations can be. The twentieth century gave rise to a number of significant points of departure in understanding. First, upon a review of history and the biblical text, some (e.g., Harry Boer) have concluded that, in the process of convincing Christians that the Great Commission applied to them, proponents unwittingly contributed to the idea that the validity of Christian mission rested primarily upon that command. This led to a corresponding neglect of the missionary role of the Holy Spirit and the missionary thrust of the whole of biblical revelation. Second, perhaps responding to the emphasis on the social task of the church in the WCC and especially at the 1968 General Assembly in Uppsala, some evangelicals (e.g., JOHN STOTT) revised their thinking on the Great Commission and now argue against the generally accepted position that the statement in Matthew 28:16–20, being the most complete, possesses a certain priority. Their revised position is that the statement in John 20:21 ("As the Father has sent me, so send I you") takes priority and makes the Lord Jesus' earthly ministry as outlined in Luke 4:18, 19 a model for modern mission. This interpretation opens the way for sociopolitical action as an integral part of biblical mission. Third, many Pentecostals and charismatics have given a certain priority to the Markan version of the Great Commission with its emphasis on the "signs following" conversion and faith—casting out demons, speaking in new tongues, handling snakes, drinking poisonous liquids without hurt, and healing the sick (Mark 16:17–19). This approach is generally dependent upon a consideration of the manuscript evidence relating to the shorter and longer endings of Mark's Gospel. Fourth, some exegetes (e.g., Robert Culver) point out that the Matthew 28:18–20 text does not support the commonly understood interpretation with its overemphasis on "going" into all the world in obedience to Christ. Rather, the main verb and imperative is "make disciples." The other verbs (in English translations) are actually participles and take their imperitival force from the main verb. In descending order of importance the verbs are "make disciples," "teach," "baptize, and "go." The text would be better translated "Going . . ." or "As you go . . ." and understanding enhanced by giving more attention to the grammatical construction of the original text. Fifth, DONALD MCGAVRAN held that there is a clear distinction between disciple-making and teaching in fulfilling the Great Commission. The former has to do with people of a culture turning from their old ways, old gods, and old holy books or myths to the missionary's God, the Bible, and a new way of living. The latter has to do with "perfecting" as many as will take instruction and follow the "new way" more closely.

In obeying the Great Commission, "discipling" new peoples should never be discontinued in an effort to "perfect" a few. Though comparatively few agreed with McGavran early on, in recent years there has been a somewhat wider acceptance of certain aspects of his thesis. Sixth, Church Growth advocates generally and proponents of the AD 2000 and Beyond Movement especially (e.g., RALPH WINTER) have placed great emphasis on the phrase *panta ta ethnē* in Matthew 28:19 and have insisted that this is best understood as having reference to the various "people groups" of the world (*see* PEOPLES, PEOPLE GROUPS). Originally Donald McGavran identified endogamy as a primary characteristic of a "people group" but subsequently other characteristics such as a common worldview, religion, ethnicity, language, social order, and self-identification have been emphasized. This understanding lends itself to a program of world evangelization whereby people groups are identified and "reached" by planting viable, New Testament churches that become the primary means of evangelizing the group socially to the fringes and temporally into the future. Seventh, in recent years a growing number of missiologists (e.g., Trevor McIlwain) have advocated a missionary approach that gives more serious attention to the Great Commission requirement to teach all that Christ commanded. To many missions people this has seemed altogether too encompassing and demanding. They have preferred to communicate basic truths about human spiritual need and the way in which the Lord Jesus has met that need by means of his death and resurrection. In a way the tension between these two approaches reflects a classic missions controversy as to whether missionaries should first communicate truths about the nature of God and his requirements as revealed in the whole of Scripture or are better advised to begin with the New Testament account of Jesus' teaching and ministry. What is distinctive about the recent emphasis, however, is that its proponents usually link "all I [Christ] have commanded" in Matthew 28:20 with John 5:39 and a chronological teaching of the Bible as redemptive history.

However one may assess the foregoing (among other) responses to the requirements of the Great Commission, it seems apparent that, unlike the first two hundred years of Protestantism, during the nineteenth and twentieth centuries the Great Commission came to play an extremely important role in missions and missiology. In fact, the authors of the FRANKFURT DECLARATION of 1970 placed it first in their list of "seven indispensable basic elements of mission." In a way this growing appreciation for the Great Commission was reflected in the changed thinking of even the early-twentieth-century liberal scholar Adolf von Harnack. At first he concluded that the words of 28:18–20 probably constituted a later addition to the Gospel of Matthew. In later life he found it to be not only a fitting conclusion to that Gospel, but a statement so magnificent that it would be difficult to say anything more meaningful and complete in an equal number of words (see Bosch, 1991, 56–57).

DAVID J. HESSELGRAVE

Bibliography. D. J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission;* H. R. Boer, *Pentecost and Missions;* R. D. Culver, *A Greater Commission: A Theology for World Missions;* D. A. McGavran, *The Bridges of God.*

Holism, Biblical. Holism is the philosophy that the whole is greater than the sum of its parts. In reaction, holism, explained biblically, has been claimed as a unifying concept within the Christian worldview.

The Greek word *holos,* meaning whole, wholly, or complete is used by Matthew (5:29–30), Luke (Acts 3:16), John (9:34), James (1:4), and Paul (1 Thess. 5:23). Jesus (John 7:23) and Peter (Acts 3:16) are quoted using it. The English "wholly" and "holy" (Greek *hagios*), frequently confused, are not the same, although the latter is impossible without the former. The Hebrew word closest to *holos* is possibly *shalom.*

Biblical holism is based on Christ's lordship over every part of life—where people who are in right relationship with God and one another (relationship), are responsibly managing the resources entrusted by him (stewardship), in ways that show that those resources belong to God (ownership).

Sin also affects life holistically: relationships are broken, stewardship is affected, and God's ownership is ignored or usurped (Gen. 3:1–10). Every part of life shows the pain of the fall (Gen. 3:14–24). Redemption is about reversing the effects of the fall; it is multidimensional (Isa. 42:6–7).

God called the community of Israel to a shalom life (Mic. 6:8) that G. E. Wright sees as a paradigm or model for the holistic kingdom living of the New Testament community. The promises of a redeemed humanity and a new heaven and earth (Rom. 8:18–23; Rev. 21:1–5) reflect God's desire for the ultimate wholeness in the creation. If God acts holistically from Genesis to Revelation, dare we do less than that?

Mission is then no longer seen in terms of priorities, but as parts of a whole. "The scope of the gospel is the same as the scope of sin and its effects. Because sin is holistic, it is imperative that the gospel be holistic" (Athyal).

We discover three dimensions of the whole gospel: words proclaim the truth of God (the traditional focus of evangelicals); signs proclaim the power of God (most loved by Pentecostals

and charismatics); and deeds proclaim the love of God (a strength of liberals and social activists). Each is a part of the Good News, but the gospel is not fully proclaimed until all three dimensions are experienced and understood; it is "both the truth and love and the power of God" (Hathaway).

Any of the three dimensions is an appropriate starting point for mission: word is for those who need to know, deed is for those who need to have, sign is for those who need to experience the power of God. Since we live in a world full of unwanted words, the starting point is often deed or sign. Both deed and sign need explaining; in this way the Word that brings faith is received (Rom. 10:17).

There is room for all the gifts of the Spirit in holistic mission. The best missionary teams are groups of diversely gifted people representing the three dimensions of mission. "The Christian community is to be a sign of the kingdom in which evangelism, social action and the Spirit are present and inseparably related" (McAlpine).

As a result, a new focus is needed in training. This focus involves an orientation to kingdom wholeness, giving as much weight to sign and deed as to Word.

Finally, biblical holism in mission is a call to rehearing Scripture in community, putting process before program, people before structure, context before tradition, and having a commitment to continual learning. Wherever this is happening people are entering the kingdom of Christ.

John Steward

Bibliography. B. Bradshaw, *Bridging the Gap;* D. J. Hesselgrave, *EMQ* 35:3 (1999): 278–84; T. McAlpine, *By Word, Work and Wonder;* B. Myers, *EMQ* 35:3 (1999): 285–87; J. Steward, *Where God, People and Deeds Connect.*

Holistic Mission. Holistic mission is concerned with ministry to the whole person through the transforming power of the gospel. While holistic mission affirms the functional uniqueness of evangelism and social responsibility, it views them as inseparable from the ministry of the kingdom of God. Therefore, holistic mission is the intentional integration of building the church and transforming society.

Scriptural Foundation. Holistic mission begins with creation in perfect harmony under the lordship of God (Gen. 1–2) and humans in relationship with their Creator as stewards of his creation (Gen. 1:27–30). The entry of sin and consequent judgment affected every aspect of creation (Gen. 3; Rom. 3:23; 6:23), yet God did not abandon humankind but sought to redeem them by calling out a people for himself (Gen. 12:1–3; Exod. 15:2–13). His people were to be an obedient and holy nation (Exod. 19:5–6), living as stewards of the land he gave them (Deut. 4:1–8, 32–40), so that in obedience they might "enjoy long life" (Deut. 6:1–3). The law prescribed the theological, social, and economic dimensions of God's rule, symbolized by the Hebrew word Shalom (Mal. 2:5).

The record of God's people is one of struggle and failure to maintain their allegiance, resulting in judgment (2 Kings 17:7–20; 2 Chron. 36:15–19). During this period, the prophets denounced Israel for her sins (Isa. 5:1–7; Amos 2:6–16), calling her to live according to God's will (Jer. 22:3–5; Hos. 6:6; Mic. 6:8). The failure that resulted in judgment also held the promise that a redeemer would come who would establish the kingdom characterized by *shalom* (Isa. 2:4; 9:6–7; 42:1–4; Jer. 31:31–34).

Throughout his ministry, Jesus announced the kingdom (Mark 1:15; Luke 16:16). As the fulfillment of the prophetic hope, Jesus brought *shalom* (Luke 1:32–33, 79; 2:14), which includes reconciliation with God through repentance (Matt. 4:16) leading to salvation (John 1:1–18; 3:16) and transformed relationships (Matt. 5–7; Luke 6; John 13:34–35). In establishing the kingdom, Jesus reclaimed that which was lost in the fall (Matt. 13:31–33) and called his followers to do the same (John 20:21). The church, as the community of God's redeemed people (Matt. 18:20; Rom. 12:5–8; 1 Cor. 12; Eph. 4:1–16; 1 Peter 4:10–11), is called to fulfill the mission of Christ in creation (Eph. 1:20–23; 3:10–11).

Holistic mission is the commitment to all that the church is called to do, which includes the Great Commission (Matt. 28:18–20) and the Great Commandment (Matt. 22:37–40).

Critical Issues. Central to the concerns of holistic mission is the relationship between evangelism and social responsibility. The contemporary concern arose out of the fundamentalist and liberal movements of the early twentieth century. The liberal movement moved toward a conciliar position with other religions and away from the issue of conversion, emphasizing cooperation on issues of social concern. In a strong reaction against the social gospel, evangelical missions emphasized the Uniqueness of Christ as the only way of salvation and made evangelism the primary emphasis of the Missionary Task.

Evangelical concern over the relationship between evangelism and social concern has contributed to the multiplication of specialized organizations. This dichotomy has been reflected in the traditional evangelical missions emphases on evangelism and church planting despite their widespread involvement in education, health, and development. Growing out of the concerns for social needs, evangelical relief and development organizations have multiplied. Unlike traditional missions, the relief and development

groups have concentrated on physical and social needs, cooperating with other groups in their efforts (*see also* DEVELOPMENT).

In the past two decades a shift has occurred, which is evident by comparing the Lausanne Covenant (1974) with the Manila Manifesto (1989). Both documents focus on evangelism, yet the latter emphasizes the issue of the whole gospel, demonstrating the wide acceptance of social concern as an integral part of the Good News of Christ.

Current literature is exploring the biblical nature of transformation, the effects of differing worldviews, and the church's role in development. The internationalization of missions (*see* GLOBALIZATION) and the increased cooperation among organizations have functionally expanded the view of the church's role in the world and the necessity for a greater understanding of holistic mission.

DOUGLAS MCCONNELL

Bibliography. B. Bradshaw, *Bridging the Gap: Evangelism, Development and Shalom;* T. H. McAlpine, *By Word, Work and Wonder;* J. Matthews, *EMQ* 35:3 (1999): 290–98; D. Miller, *EMQ* 35:3 (1999): 299–302; A. Nichols, ed., *The Whole Gospel for the Whole World;* R. J. Sider, *One-sided Christianity? Uniting the Church to Heal a Lost and Broken World;* J. Steward, *Biblical Holism*: *Where God, People and Deeds Connect;* T. B. Yamamori, B. Myers, and D. Conner, eds., *Serving with the Poor in Asia*: *Cases in Holistic Ministry;* C. J. H. Wright, *Living as the People of God.*

Home Missions. The distinction between home and foreign missions is primarily that of distance and travel. Unfortunately, the distinction too often involved philosophy, qualifications, finances, and sense of importance. For these reasons, missions in America has had an interesting past and now has a most intriguing future.

For the first two hundred years, most home mission activity in the United States was directed toward Native Americans and black slaves. In the early 1800s, Bible societies began printing and distributing tracts in rural and frontier regions. Sunday schools and new churches were begun in these same rural and frontier areas by both denominational and independent organizations. Later in that century rescue missions, missions for lumberjacks, Jewish missions, missions to Catholics, ministry in Appalachia, orphanages, hospitals, nursing homes, and other singly focused missions came on the scene. The Great Depression and World War II brought major changes to society in general and to the cause of Christian missions in particular. Following the war, an explosion of activity on behalf of foreign missions and a lesser but significant thrust for home missions occurred.

With the building of tract houses, the phenomenon of totally new communities coming into being overnight underscored the need for churches in such communities. Congregations faced the difficult decision whether to stay, move, or help new churches become established. Churches that chose to stay in their old urban communities were forced to operate their programs with fewer people and less resources. Congregations which voted to move lost some of the faithful and their giving, and had to deal with the difficulty of breaking established emotional ties and setting down roots in a new community. Local churches, denominations, and independent organizations began concentrated programs for starting new churches. Unfortunately, these programs were confined primarily to white, middle-class, English-speaking communities.

As home missions took on new life with the challenge of starting congregations in the suburbs, the downside was that a whole new mission field was created in the cities. With so many people leaving the urban centers, churches that remained dwindled in size until many closed their doors and others became shadows of the past.

Even as the vacuum of evangelical witness increased in size, the urban mission field was growing and changing. Houses and apartments that previously held one family of five or six people became home for three or four families with twenty or more people. The sounds of different languages were heard. Cultural interests and practices changed. Old businesses relocated, with new and different businesses replacing them. While new life was burgeoning in the community, church buildings stood dark and empty.

Other changes in home missions taking place during the postwar era included growing ministries such as college/university, high school, and Christian camping. At the same time, two factors reduced or eliminated many social programs which had been part of home missions. These were (1) the increasingly stringent governmental regulations on such subjects as child care, serving of food, and medical care and (2) government programs providing for these same needs.

Three major challenges face home missions in the United States for the twenty-first century. The first is to make the church inclusive. The world has come to our doorstep, with immigrants bringing a great diversity of languages, cultural, social, and religious practices. In addition, many of the poor and disenfranchised of our society do not feel welcome and in fact are not welcome in many of churches. Congregations need to break their present comfort zones to allow the church to be biblically inclusive.

The second challenge is for the church to be creative in adopting ways to reach changing communities. Gated communities prevent initial

contacts with people and then control the sale and use of all property. Churches are seen as outsiders and are often not welcome. Self-contained high-rise communities present similar challenges. Gentrification produces new communities within cities and is responsible for dramatically increased property costs. Where property is difficult to acquire or too expensive, house churches and cell churches may become necessary. In contrast to these growing areas, people are leaving small towns and rural America, reducing financial support for pastors, programs, and church buildings. Home missions must promote bivocationalism, multiparish ministries, sister church support, and other ways to ensure a strong witness in these locations.

The third challenge is for the church to be the church in an increasingly pagan society. The church must minister where society is secular and hostile, local ordinances are restrictive, and court decisions are anti-biblical.

As a nation with the third largest number of non-Christians, with ethnically diverse people, and a society that is plagued with racism, materialism, violence, and abuse, America must be seen not as a Christian nation but as a major mission field. Never has effective home missions in the United States been needed more.

JACK ESTEP

Human Rights. It is commonly accepted in modern Western thought that human beings, by definition, are entitled to basic human rights. There are several presuppositions in this worldview: the inviolability of each person as a person; the right to freedom from restrictions of one's rights; the equality of each person in dignity and law; and the right to participate in decisions that affect one's life and livelihood.

Though both Luther and Calvin played significant parts in the development of the notion of fundamental dignity and freedom, the contemporary commitment to human rights is mostly the result of a momentum that has built up since the seventeenth century, when people became sick of the years of religious and ideological intolerance that followed the Reformation.

People lost respect for any rhetorical authority imposed by those who represented either church or state. They began to insist that reason, experiment, and the inherent dignity of the human being should be the arbiters of all truth. Between 1689 and 1789 the West saw these presuppositions and rationalizations enshrined in national declarations of human rights in England, the U.S., and France. Western culture now seems fully committed to adopting this overall perspective.

Such a development, however, was only possible in a culture that had grown out of a Judeo-Christian tradition. Therefore in many cultures there is no comparable commitment. In a real sense, Christian mission is the parent of the human rights movement. There are several biblical principles that have profoundly influenced Western societies in this context: The Bible teaches that all of humanity is made in God's image; the incarnation and passion of Jesus demonstrate the value of each person to God; God challenges us to work for a society characterized by righteousness, justice, and peace; he commands us to care for the weak and disadvantaged in society; Jesus calls us to love even those whom we might consider enemies.

This modern commitment to the dignity of every human being has influenced the theology and PRAXIS of mission to a great extent. Many Christians ask: "Surely loving our fellow human beings involves defending their basic dignity under God?" Mission is therefore seen as a participation in the struggles of life alongside the oppressed. If we are distant or afraid, then we lose the credibility of the gospel message of Jesus, who gave his life for the poor and oppressed.

Other Christians believe that this commitment to "rights" is essentially a humanistic endeavor, reflecting a worldview that is at odds with the gospel. People should be giving themselves to God, trusting in his goodness for their lives. Mission is seen therefore to consist in helping people so to trust God that their focus shifts from their daily needs to their eternal destiny. Evangelism, with the hope of conversion, is the proper aim of mission, as they see it.

It would not be an exaggeration to say that a critical issue in modern missiology is precisely the dialogue between these two views.

WALTER RIGGANS

Bibliography. H. Kung and J. Moltmann, eds., *The Ethics of World Religions and Human Rights;* J. Moltmann, *On Human Dignity: Political Theology and Ethics;* Studia Missionalia, *Human Rights and Religions.*

Ideologies. The term "ideology," derived from the Greek *idea* and *logos,* literally means "knowledge or science of ideas." In a general sense ideology refers to a particular set of ideas or beliefs that distinguish a given group or perspective. In modern times the term has assumed various pejorative connotations and is used to refer to a collection of beliefs and values held by a particular group for certain "hidden" motives or for other than purely epistemic reasons. Thus ideologies are typically regarded as sets of ideas used by particular groups in support of certain economic, political, or social agendas. With K. Marx and F. Engels the term took on a specific meaning, referring to a set of beliefs presented as objective whereas in actuality they merely reflect

the material conditions of society and the interests of the ruling classes. Thus the dominant ideas of any era not only reflect the views of the ruling classes but also serve their interests. More recently, the Frankfurt School, associated with J. Habermas, has developed the notion of ideology as a set of ideas and communicative structures inherently distorted by power relations.

Some examples of modern ideologies include political liberalism, Marxism, democratic socialism, nationalism, and fascism. Political liberalism, as found in the writings of Locke, Rousseau, Mill, and Rawls, teaches that personal liberty is a fundamental good and that the ideal society is one in which individual liberty will be maximized. Intrinsic to liberalism is confidence in individual autonomy and the right of the individual to think for himself or herself. This, in turn, tends to make the liberal very suspicious of any claims to absolute authority, including any claims to religious authority rooted in God and the Bible. Christian mission, which is based on belief in the authority of Scripture and a divine mandate to make disciples of Jesus Christ of all nations, will characteristically be viewed by liberalism as a direct threat to individual liberty through the imposition of some divine mandate for society.

MARXISM (as developed by Marx, Engels, and Lenin) is an economic theory advocating the ownership of all property by the community as a whole. Intrinsic to Marxism is confidence in the basic goodness and productivity of human beings as well as a denial of the existence of God. Thus Christianity's belief in human depravity and the sovereignty of God will be met with staunch resistance, since such religious beliefs are perceived to be serving the interests of the dominant classes by suppressing the lower classes and obstructing the progress of communism.

Democratic socialism, although similar to Marxism in some respects, is a theory of what is wrong with society and how these ills can be remedied through production and distribution by society as a whole rather than through private individuals. Contrary to this, the Bible advocates (notwithstanding some misinterpretations of Acts 2) responsible stewardship of property by the individual. Christianity is perceived as the sponsor of capitalism in spite of the fact that historically Christianity has existed in virtually all forms of society and is nonpolitical in its biblical form.

NATIONALISM is the belief that a nation exists more in terms of a given group of people than in terms of political boundaries, and that a nation's peculiar interests and security are more important than international interests and welfare. The primary virtues thus are patriotism and pride in a given nation's customs, language, or traits. In view of such attitudes as these, the Christian mission may be perceived (and historically this has unfortunately sometimes been the case) as an attempt to colonize and subjugate others in the name of a foreign religion.

Fascism stands in contrast to liberalism in its denial of the value of individual freedom. It is a system of government in which there is a rigid one-party dictatorship characterized by forcible suppression of anything that opposes it, such as unions, other political parties, and minority groups. Fascism is closely related to Nazism, but fascism originated in Italy in 1922 and Adolf Hitler later incorporated much of its ideology. These forces were defeated in World War II, but some extremist groups that are fascist in nature still exist. Their glorification of war, racist sentiments, and despotic tendencies are in direct conflict with evangelical Christianity, which is biblically required to avoid war if possible, to be indifferent to race and ethnic origin, and to respect incumbent governments regardless of their nature.

Conservatism in its purest form is the rejection of ideology. Whereas ideology is concerned with the rethinking of political and social systems, conservatism (as its name implies) seeks to conserve or maintain what it regards as good in the past and to uphold tradition. In this sense, biblical, evangelical Christianity is "conservative," for it consists in preserving intact the apostolic message from one generation to another.

If ideologies oppose the Christian mission it is in part because in the past some forms of Christianity forgot their true mission and took on political ambitions or at least unwittingly served in aiding political causes by exporting aspects of foreign cultures. This poses an obstacle that Christian mission must overcome through disassociation as it seeks to make disciples of all nations.

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Bibliography. P. Corbett, *Ideologies;* G. Graham, *Politics in Its Place;* K. Mannheim, *Ideology and Utopia: An Introduction to the Sociology of Knowledge;* M. Seliger, *Ideology and Politics.*

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.

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 "indige-

nous 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.

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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

Marginal, Marginalization. Marginalization is the process by which individuals and groups come to live on the margin of a culture, not fully able to participate in its socioeconomic, political, or religious life, due to cultural, political, religious, or socioeconomic differences. The process of marginalization may be the result of historic injustices that have developed over a protracted period of time. These injustices are usually produced by a dominant group or ideology that is systematically and intentionally exclusive. Medieval Europe is an example of a time and context that manifested marginalization in interwoven patterns of socioeconomic, political, and religious life. To be outside the dominant group/ideology was to be systematically excluded from any kind of voice or alternative to the place/purpose assigned by the dominant group. Seventeenth-century England, the entire history of Latin America and the Caribbean, colonial histories on all continents, apartheid in South Africa, immigration histories in the United States, and even the current struggles in the Mexican state of Chiapas all reveal the realities of the intentional marginalization of groups and individuals.

Marginalization is the most negative result of shifting cultural contexts. The failure of assimilation stimulates the development of marginalization. In assimilation the goal is not to maintain an isolated cultural identity, but to establish and maintain relationship with other groups. When this course is freely chosen, it creates the archetypal "melting pot." If a dominant group forces assimilation, it is termed a "pressure cooker." Variant forms of marginalization include separation. Willful separation from a dominant culture, such as that practiced by the Amish or Hutterrites, has generally been respected. However, if separation is initiated and controlled by a dominant society, the situation is termed segregation. The results of such a cultural dissonance may include an inferiority complex, ambivalence, moodiness, lack of self-confidence, and disconnectedness. These characteristics can be experienced individually or corporately.

The classic definition of marginality maintains a strict separation between dominant and subordinate where unity is a goal between the groups living in a region. The dominant group uses the goal of unity for control of the subordinate group. This process of reaching unity progresses through four stages. The first stage is contact, in which the minority or possibly immigrant group experiences being truly marginalized and alien and may even experience this initial contact in the form of racism. The second stage of the process is competition, in which new or immigrant groups threaten the position of already arrived and more established groups. For example, in U.S. history, immigration of Chinese and Irish laborers in the nineteenth century created competition and great animosity between dominant and subordinate groups. The third stage is accommodation, in which education, socialization, and intermarriage tend to soften the sharp lines between dominant and subordinate groups. The fourth and final stage is called total assimilation, where it is anticipated that the subordinate group will be fully assimilated in the dominant group.

Many marginalized groups increasingly reject the melting pot ideal because the retention of one's cultural heritage becomes limited. Robert E. Park's classic theory on assimilation of the races is being replaced by the belief that eventual assimilation of the races and cultures is not possible or even desirable. Assimilation is increasingly viewed as an ideal only for homogenous national groups (for example, on the European Continent). The viewpoint of those previously marginalized is now being taken into consideration and particularly focused around racial and gender categories. In other words, who defines the "marginal" has great impact on how that group acts out its understanding.

Marginalized groups have continually produced revolutionary leaders like Karl Marx who proposed explanations of the evil of marginalization that incited millions to revolution. Given the debilitating dynamics of the process of marginalization that have systematically stripped dignity from people, it is understandable why violence has so often been a response.

Christian history is replete with examples of theologians who have addressed the impact of marginalization on peoples. Francis of Assisi, Martin Luther, and August Francke would be representative of such persons. Recent examples would include contextual theologians like Gustavo Gutiérrez who championed theology from the underside in response to a dominant theological perspective that has been perceived to have grown insensitive to the interconnectedness of gospel and culture in concrete ways (*see* Gospel and Culture). The contextual theologies have critiqued the perceived abstract theologies of the West (north) (*see* Liberation Theologies). The alternative theological systems have attempted to bring dignity to those on the underside (subordinate groups) by speaking of God's interaction with humanity in concrete ways such as car-

ing for the poor or the overthrow of unjust systems.

Non-Western scholars like Paulo Freire have argued for responding to historical examples of marginalization with new models of cultural identity for the "marginalized." They offer a definition of marginal that has a new identity. The "new marginal person" overcomes marginality without ceasing to be a marginal person. The new marginal person transcends and lives "in but beyond." In such a model, the once negative word becomes a symbol of a creative nexus that joins diverse and often contradictory worlds together and creates a mosaic rather than a melting pot. Such a reshaping of an understanding of marginalization assumes the reality of a pluralistic world. If we use the shifting cultural context in the United States as an example of the new understanding of "marginal," we would find that "Anglo-American" does not necessarily mean a white person. True Americans in a pluralistic world are more than black, red, brown, or white. To be American is to be part of a whole as a distinct, identifiable, indispensable section of a beautiful mosaic. All Americans bring their ethnic backgrounds, whether from the majority or minority perspective, to the whole. Every American can be viewed as a marginal person who lives in multiple worlds as a part of a pluralistic society. The new marginality transcends the historic understanding of marginalization as it strives to be truly in both or in all worlds as a unique entity culturally.

Byron D. Klaus

Bibliography. L. Boff and V. Elizondo, *Option for the Poor: Challenge to the Rich Countries;* G. Cook, *The Expectation of the Poor;* C. Dodd, *Dynamics of Intercultural Communication;* J. Ellul, *Jesus and Marx;* J. Y. Lee, *Marginality: The Key to Multicultural Theology;* J. Martin and T. Nakayama, *Intercultural Communication in Contexts.*

Martyrdom. The role of martyrdom in the expansion of the church is the common thread that links the church of all ages with its suffering Savior. Tertullian, third-century leader in the church of North Africa, wrote to his Roman governors in his *Apology*, "As often as you mow us down, the more numerous we become. The blood of the Christians is seed." But martyrdom is not unique to Christianity. People have sacrificed their lives throughout the ages for a variety of reasons. To define the distinctive meaning of Christian martyrdom requires investigation of the Bible and church history.

Definition. The word *martyr* is an English word transliterated from its Greek equivalent *(martyrus)*. It is closely associated with the word *witness* as used in the Scriptures. The Old Testament Hebrew equivalent is *moed,* which is used in reference to the place where God establishes his covenant with his people.

In the New Testament, the ideas of truth and Scripture are integrated into the verb form *martureō*. Jesus uses it to establish his witness as truth (Matt. 26:65; Mark 14:63; Luke 22:71). John the Baptist links Jesus, truth, and Scripture. Luke speaks of witness to the whole world (Acts 1:8).

The word *martyr* also extends its meaning to include Christ-like values, such as faithfulness, truth, witness, and lifestyle. Eventually, even "death-style" is subsumed. The first Christian-era martyr known is Stephen (Acts 7) who, interestingly, was put to death by "witnesses" for his witness. In Revelation 3:14, the last word is given concerning Jesus Christ who is "the faithful and true witness." The word does away with any distinction of what a true believer might live and die for. Death does not stop the witness given. It merely adds an exclamation point of truth, faithfulness, and love for the glory of God. It is the supreme witnessing act. Neither personal gain nor personal opinion provides the motive for such a death.

Church Growth and Martyrdom. Tertullian also wrote, "For who, when he sees our obstinacy is not stirred up to find its cause? Who, when he has inquired, does not then join our Faith? And who, when he has joined us, does not desire to suffer, that he may gain the whole grace of God?" Current estimates are that roughly 150,000 Christians are martyred each year, down from a peak of 330,000 prior to the demise of communist world powers. Some project that the numbers will increase to 600,000 by A.D. 2025, given current trends in human rights abuses and growth of militant religious systems.

Those inflicting contemporary Christian martyrdom include political regimes with counter-Christian agendas (e.g., official atheistic powers, such as China and the former Soviet Union); sociopolitical regimes enforcing religious restrictions (e.g., Egypt, Sudan); ethnic tribal regimes bent on eliminating minorities (e.g., Sudan, Rwanda, and Burundi) and religious regimes (e.g., Muslim countries in which *Sharia* is the official legal system).

Conclusion. Martyrdom will continue to be associated with the progress of gospel proclamation until the Kingdom of God is established. Jesus said, "Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but a sword" (Matt. 10:34). The sword was not to be used by his disciples against others, but could be expected to be used against them. Paul said, "All this is evidence that God's judgment is right, and as a result you will be counted worthy of the kingdom of God, for which you are suffering" (2 Thess. 1:5). Finally, as Augustine wrote in *City of God:* "Despite the

fiercest opposition, the terror of the greatest persecutions, Christians have held with unswerving faith to the belief that Christ has risen, that all men will rise in the age to come, and that the body will live forever. And this belief, proclaimed without fear, has yielded a harvest throughout the world, and all the more when the martyr's blood was the seed they sowed."

J. Ray Tallman

Bibliography. R. Daniel, *This Holy Seed;* S. Bergman, *Martyrs: Contemporary Writers on Modern Lives of Faith;* J. Hefley and M. Hefley, *By Their Blood: Christian Martyrs of the Twentieth Century; WCE.*

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, Swa-

ziland, 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.

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Member Care in Missions. The concept of member care—that mission members need to be cared for in important ways—has its roots in the New Testament. The GREAT COMMISSION was given alongside the GREAT COMMANDMENT, with love for one another being the hallmark of Christian discipleship (John 13:34–35). Scores of "one another" injunctions in the New Testament summon Christians to demonstrate this care for other believers, including care for missionaries, in many ways. Even Jesus, the missionary prototype, indicated that he needed caring companionship when he said, "My soul is overwhelmed with sorrow to the point of death. Stay here and keep watch with me" (Matt. 26:38). And the apostle Paul was fervent in expressing his gratitude for having been refreshed by the ministry of Onesiphorus (2 Tim. 1:16–18).

Today's missionaries need care as well. The sending church, mission administrators, and field colleagues are all responsible to provide quality care for the missionary—whether at home or abroad, frontliner or support staff, adult or child or perhaps even adult MK—from the missionary family's first days with the mission through retirement or termination of service (and sometimes beyond). Often member care specialists are utilized: pastoral counselors or mental health professionals with specialized interest and experience in caring for missionaries; specialists from either inside or outside the mission. These caregivers target the physical, psychological, and spiritual well-being of missionaries, seeking to promote overall health and wholeness (and, concomitantly, greater effectiveness in ministry as well).

Member care generally begins with assessment to help missions select, prepare, and place missionaries with a view toward maximizing the fit between the missionary and his or her tasks, team mates, and host culture (*see also* FIELD ADJUSTMENT). Member care goes on to offer prefield and FURLOUGH seminars on topics such as educational options for MISSIONARY CHILDREN, stress management, BURNOUT prevention, conflict resolution, and coping with transition. Member care includes training missionaries to support one another on the field. Reentry debriefing at the beginning of furlough can help missionaries make the most of furlough. Reentry seminars for MKs transitioning into college is another facet of member care. So is providing on- or off-field counseling for missionaries for preventive reasons or in times of crisis, difficult transitions, or burnout. Helping missionaries exit the mission with grace is a "must" of caring for the missionary at retirement or service termination.

Member care is an emerging specialized interdisciplinary field with a constantly expanding network of professionals, organizations, care centers, literature, and research. Standards of care and professional ethics have yet to be developed, as does the development of training models and good training opportunities. More robust research is needed. Also needed is greater internationalization, developing better and more culturally appropriate member care for missionaries of the newer sending countries. O'Donnell aptly summed up the standing and significance of this young interdisciplinary field when he wrote, "Member care has grown in prominence and is now generally understood to be a biblical responsibility and a central component of mission strategy."

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Migration. Migration is as old as the departure of Adam and Eve from the garden (Gen. 3:23–24). Its uprooting nature drove Cain in fear to the security of the city (Gen. 4:13–14, 17) and scattered the builders of Babel's city and tower (Gen. 11:9). Today, as of old, it has been motivated by famine and natural disaster, by the search for a better life, and by political conflict and war.

Migration Then and Now. Past or present, these migratory movements take many forms, some more peaceful in origin. The Berbers of Africa's past and today's Fulani demonstrate *nomadism,* a fixed lifestyle of wandering from place to place. *Immigration*, a relatively free movement of peoples within and across political boundaries, has a long history. With the passage of the 1793 Alien Bill in England its formal control was initiated and now has become the rule (Kritz, Keely, and Tomasi, 1983, xiii).

Out of the displacement of war and sociopolitical struggle have come the cause/effect patterns of *Invasion* and *Displacement Migration*. The mass intrusions into Israel's history by conquering Assyria and Babylonia are good examples. They were accompanied by deportation, resettlement, and assimilation. Things have not changed much. World War II saw the displacement of some 40 million people in Europe alone. Since the end of the Vietnam War in 1975, over 2 million people have fled from Southeast Asia.

But there are new twists also. Ease of travel has increased international migration. Currently an estimated 125 million people live officially outside the countries of their birth, some permanently, others as a temporary labor force. Migration in the eighteenth and early nineteenth centuries flowed from richer countries to poorer ones; now the flow is from less developed regions to more developed ones. There is a growing feminization of both international and internal migration.

However, it is internal migration within the Third World countries that has deeply modified past patterns. That migration is from rural to urban areas, supporting a continuing trend toward ever-larger cities. Budgets are swamped by human needs and POVERTY has become the dominant social problem. Africa today resembles a "huge refugee camp" (Mieth and Cahill, 1993, 15).

Mission Response. Migration has been a major "bridge of God" for Christianity's spread in the past (Norwood, 1969). "Aliens and strangers in the world" (1 Peter 2:11), Christians have wandered in dispersion "among the nations" (Luke 24:47). Christian immigrants planted the church at Rome and in Gaul. Wandering monks crossed Europe and followed the ancient silk route through Central Asia into China. Even such brutal invasions as the CRUSADES and the colonial conquests of Africa, Asia, and Latin America opened pilgrim paths for a compromised Christianity. Christians were part of the transoceanic migrations to Australia and North America in the seventeenth and eighteenth centuries. Opportunities for skilled labor abroad today have opened CREATIVE ACCESS COUNTRIES to TENT-MAKING MISSIONS.

Migrants have also been the objects of evangelism and compassionate service. Christian ministries like the TEAR Fund, World Vision, and World Relief have become involved in social transformation and DEVELOPMENT projects for refugees and "children at risk." CHURCH PLANTING has had its successes among the mainline Chinese, relocating after 1949 in Taiwan. The church has not forgotten that the treatment of strangers and aliens is still a criterion of fidelity to God's covenant (Exod. 22:21; James 2:14–17). In caring for strangers, they care for Jesus (Matt. 25:36, 40).

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Missio Dei. Latin for "the sending of God," in the sense of "being sent," a phrase used in Protestant missiological discussion especially since the 1950s, often in the English form "the mission of God." Originally it was used (from Augustine on) in Western discussion of the Trinity for the *"sent-ness of God (the Son)"* by the Father (John 3:17; 5:30; 11:42; 17:18). Georg F. Vicedom popularized the concept for missiology at the CWME meeting in MEXICO CITY in 1963, publishing a book by this title: *The Mission of God: An Introduction to the Theology of Mission.*

Ecumenicals claim a comprehensive definition of *missio Dei:* everything God does for the communication of salvation and, in a narrower sense, everything the church itself is sent to do. Historically, most evangelicals focused on the more immediate purpose of the Triune God in the sending of the Son: the task of world evangelization, the planting of the church among non-Christians, and the nurture of such churches. More recently, many have acknowledged the holistic nature of the task, though few give it an eschatological reference (*see* HOLISTIC MISSION).

The difference between the two approaches hinges on how the primary and fundamental human problem is defined—whether as a broken relationship with a transcendent God, or as suffering, oppression, and broken human relationships. Views of how the KINGDOM OF GOD is to be fulfilled now or eschatologically, how wide the scope of human salvation will prove to be, and basic assumptions about the authority and interpretation of Scripture are also critical (*see* BIBLE and HERMENEUTICS).

Missio Dei was first used in a missionary sense by the German missiologist Karl Hartenstein in 1934. He was motivated by Karl Barth's emphasis on the *actio Dei* ("the action of God"), over against the human-centered focus of liberal theology at that time; he was also inspired by Barth's 1928 lecture on mission, which related it to the Trinity. Hartenstein used the term again in his "Theological Reflection" on the IMC's WILLINGEN CONFERENCE (1952), published in the German report. Though the documents of the meeting itself grounded mission in the Trinity, it did not use the term *missio Dei.* Nevertheless, in its new, trinitarian-mission(ary) sense the phrase has been widely used since Georg F. Vicedom's book.

Missio Dei came to encapsulate an important change in IMC and WCC thinking, from the TAMBARAM CONFERENCE (1938) emphasis on the mission of the *church* to the Willingen stress on the mission of *God.* The latter meeting quite properly recognized that the true source of the church's missionary task lay "in the Triune God Himself."

The roots of the later, social gospel usage of the term lay in two things: first of all, Willingen's "A Statement on the Missionary Calling of the Church," which exhibited a common theological mistake. It properly defined the church's missionary obligation as "beseeching all men to be reconciled to God," and its concluding section rightly stressed God's sovereign rule even in the "war and tumult" of history, the growth of human knowledge, and in political and social movements. However, it failed to distinguish this preserving, common-grace exercise of God's power from his reconciling, special, redemp-

tive-grace exercise in the history of salvation. Nor did it state the relationship either between preserving and redemptive grace, or between this present age and the age to come (*see* HOPE).

The second and not unrelated factor was the presence of the Dutch missiologist, JOHANNES C. HOEKENDIJK. Hoekendijk was zealous to have the true arena of God's saving action be recognized as the world of human affairs and the human condition, instead of the church. The mission of God (what he sent Christ into the world to do) was to establish SHALOM—"peace, integrity, community, harmony and justice"—or humanization in this world. In other words, the goal was the realization of the kingdom of God on earth. He insisted on redefining the church as a function of the "apostolate," that is, the church as an instrument, of God's action in this world, a means in his hands, by which he will establish *shalom*. This was the basic concept with which the phrase *missio Dei* came to be identified in WCC circles.

At the world conference of the World Student Christian Federation in Strasbourg (1960), Hoekendijk urged that Christians identify with "man in the modern world," that the church become "open, mobile groups" (Bassham) to join the *missio Dei* and push for the realization of *shalom*.

These ideas dominated subsequent WCC reports: *Witness in Six Continents* (Mexico City, 1963), *World Conference on Church and Society* (Geneva, 1966), and especially the Studies in Evangelism report, *The Church for Others* (1967). These included the radical assertion of the thought-pattern expressed in "God-world-church." The latter formula meant that the church should act in partnership with the sending God, not by world evangelization and church planting, but by directly promoting political and economic human good. Since *shalom* is the goal of God's action in the world, and "the world sets the agenda," the church must therefore forsake its existing "heretical structures" and join in God's action. Traditional Christian missions were therefore merely "transitory forms of obedience to the *missio Dei*," and no longer appropriate.

The climax of the impact of Hoekendijk's version of God's mission was to be seen at the Uppsala Assembly, in 1968, which fiercely resisted the admission of words on the need to evangelize the non-Christian world.

Christians certainly ought to join with others in the common grace promotion of social justice, though not as the church, and not exclusively as Christians, but with others (Clowney). Evangelicals have been remiss in not acting strongly or broadly enough for social justice in this century. But the WCC adopted an almost purely sociopolitical concept of the *missio Dei*. It did so on the basis of broad, modern theological assumptions: universal salvation, through the "cosmic Christ"; the church's election being only for the purpose of serving what God was already doing in the world; the ideas of process theology, Tillich's "new being," and Bultmann's demythologizing of the New Testament. Taken together, these meant that the WCC could not affirm that indeed history must come to an end, with Christ's coming, in order to realize the kingdom/*shalom* in its fullness. It lacked (and still lacks) commitment to other vital teachings of the historic Christian faith: the transcendence of God (his distinctness from creation); the reality of an objective, substitutionary atonement to deal with the fundamental human problem, sin, and its forgiveness; and the necessity of proclaiming Christ as the only one to whom one must turn for true *shalom* in this world and the world to come.

In WCC circles today some are questioning the very usefulness of the term *missio Dei*, and are seeking a "new link" between mission and church (Hoedemaker). Evangelicals, on the other hand, have struggled so far to match the theological depth and sophistication of the WCC. They need to show that the church is called not merely to expansion, not to become a mere "collection of converts" (Hoedemaker). It is "sent" for a faithful ministry of witness summoning the disobedient to turn to God, looking for success only to the Spirit of God. It must do this from the context of its life, where God is truly worshiped, the faithful built up, and compassion demonstrated. This whole is the true *missio Dei,* and foreshadows the true *shalom* to be realized in full at the Lord's return.

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Missiology. Missiology is the conscious, intentional, ongoing reflection on the doing of mission. It includes theory(ies) of mission, the study and teaching of mission, as well as the research, writing, and publication of works regarding mission. Involvement in or the *doing* of mission, however, preceded by several centuries the *scholarly reflection* on mission. Apparently it was the passionate visionary Spanish activist, RAYMOND LULL (c. 1235–1315), who first critically reflected on missions, published his thoughts, and proposed the establishment of colleges for the linguistic and theological preparation of missionar-

ies to Muslims and Jews. Though such a school was established at Majorca in 1276, Lull was unsuccessful in persuading Christian princes to establish similar chairs in the major European universities. No complete catalogue of Lull's voluminous writings exists, but the partial list contains more than 280 titles. Lull may be considered the first missiologist in Christian history.

More than two centuries later the Jesuit missionary to Mexico and Peru, José de Acosta (c. 1539–1600), published his treatise *On Procuring the Salvation of the Indians* (1588), a learned discussion of missionary theology and methodology. Another significant missiological work of this period was *On Procuring the Salvation of All Men* (1613) by Thomas à Jesu (1564–1627).

The formal study of missions by Protestants can be traced to the colonial expansion of England, the Netherlands, and non-Iberian European powers. The year Pope Gregory XV created the Sacred Congregation of Propaganda of the Faith, 1622, a small Protestant college for the training of missionaries for Dutch colonies opened as a branch of the University of Leiden. Unfortunately, the college was short-lived. (Five years later the Roman Catholic College of Propaganda opened in Rome.) With their growing awareness of other continents and peoples, a few European Protestant professors of theology began manifesting serious interest in missionary questions. Hadrianus Saravia (1531–1613)—Dutch Reformed pastor-missionary and later professor, who after a period in England became an Anglican—published in 1590 his carefully reasoned challenge to the prevailing Protestant view that the words of Matthew 28:19–20 were meant only for the original apostles. The influence of Saravia is evident in the inaugural lectures of Gisbertus Voetius (1589–1676) at the University of Utrecht, lectures he entitled *De plantatoribus ecclesiasticus* ("On Church Planting"). Several other Dutch scholars helped pave the way for formal missiological studies, such as Justus Heurnius (1587–1651) and Johannes Hoornbeeck (1617–66), the latter a student of Voetius.

Though a number of missiological works were published in the seventeenth and eighteenth centuries, no professor of missions was named and the number of courses in missions was very limited. This was true in both Europe and North America until the last half of the nineteenth century.

The writings, correspondence, and widespread influence of the German Pietist leaders, August Herman Francke (1663–1727) and Philip Jacob Spener (1635–1705); the Moravian founder Nicolaus Ludwig von Zinzendorf (1700–60); the Reformed theologian and philosopher Jonathan Edwards (1703–58); the Baptist missionary William Carey (1761–1834); and the renowned theologian Friedrich Schleiermacher (1768–1834)—contributed to a slowly changing attitude regarding missions as a scholarly endeavor. However, attempts to establish missionary training programs in European or American universities during the seventeenth and eighteenth centuries were seldom successful. Two serious histories of missions during this period do deserve mention: Robert Millar's *History of the Propagation of Christianity and the Overthrow of Paganism* (1723) and Petrus Hofstede's two-volume work on the history of Christianity in the Dutch East Indies (1779–80).

The nineteenth century brought tangible change. When Princeton Theological Seminary was founded in 1811, it was envisioned not only as a means to prepare young men to be pastors, but also as "a nursery for missionaries to the heathen," a place where students could receive "appropriate training" to fit them for missionary work. The first concrete step to make the study of missions an academic requirement, however, occurred in 1835 when John Breckenridge (1797–1841) was elected professor of pastoral theology and missionary instruction. Though Breckenridge can be regarded as the first Protestant professor of missions, his tenure at Princeton was brief, 1836–38, and it would have been uneventful except for the fact that the course he initiated continued as a part of the curriculum until 1854.

F. A. E. Ehrenfeuchter, professor of practical theology at Göttingen, was one of the earliest European Protestants to include the subject of missions in his lectures in the 1840s and 1850s, and he is credited with publishing the first thoroughgoing theory of mission in Protestant history, *Die praktische Theologie* (1859).

In Roman Catholic and Eastern Orthodox circles J. B. Hirscher (1788–1865) urged that the study of missions be made an integral part of the study of pastoral theology, and shortly thereafter N. I. Liminsky (1821–91) published what can be regarded as the first scientific analysis of mission in the Orthodox Church.

In 1864 Karl Graul (1814–64), director of the Leipzig Mission, proposed that missions be accepted as a legitimate academic discipline in itself. His memorable lecture, "On the Place and Significance of the Christian Mission in Scientific Studies of a University Considered as a Whole," qualified him to teach in the University of Erlangen. Graul's untimely death prevented his becoming Europe's first Protestant professor of missions, a distinction that was Alexander Duff's (1806–78) when in 1867 he was named professor of evangelistic theology at the University of Edinburgh. Duff's legacy, however, was mixed. The installation of Gustav Warneck (1834–1919) as professor of the science of missions at the University of Halle in 1896 signaled the momentous changes ahead, for by the turn

of the century three other professorships of missions had been established, and in the decades preceding and following the WORLD MISSIONARY CONFERENCE (Edinburgh 1910), the study of missions became a part of the curriculum in an increasing number of schools in both Europe and North America.

The academic study of missions therefore inched its way into university and seminary curricula, first as a part of the study of practical theology and/or church history, and later as a separate department or course of study, partially a result of the growing interest in the history of religions. By the turn of the century the number of essays, books, and journals dealing with mission issues had expanded significantly.

During the first three decades of the twentieth century, the number of courses, professors, and chairs of mission increased dramatically, only to be followed by a leveling off and then a downturn. Since the 1950s the number of universities in Europe and the United States with professorships in missions has decreased, but the corresponding number of seminaries and other schools, professors, and courses in mission-related subjects has increased substantially in the Americas, Africa, and Asia.

Roman Catholic missiological studies have followed much of the same path as Protestants since the time of Hirscher. Yet the number of outstanding missiologists has steadily increased as can be seen in the life and work of such giants as Robert Streit (1875–1930), JOSEF SCHMIDLIN (1876–1944), Wilhelm Schmidt (1868–1954), PIERRE CHARLES (1883–1954), John J. Considine (1897–1983), and a host of contemporary scholars.

Not all mission scholars and thinkers, however, have been professors. Some of the most influential theorists have been administrators, such as HENRY VENN (1796–1873) and RUFUS ANDERSON (1796– 1880). Others have been missionaries, such as WILLIAM TAYLOR (1821–1902), JOHN L. NEVIUS (1829–93), J. HUDSON TAYLOR (1832–1905), ROLAND ALLEN (1868–1947), E. STANLEY JONES (1874–1973), and HENDRICK KRAEMER (1888–1965). Some have been missionaries and later teachers, such as STEPHEN NEILL (1900–1984) and DONALD A. MCGAVRAN (1897–1990). Only during the last third of his life did McGavran become the founder, dean, and professor in the School of World Mission of Fuller Theological Seminary.

Scholarship in mission of course involves much more than theories, professorships, and courses in missions. Equally important are the societies established for the study and support of missions. Often these have been student-led groups such as the Society of Inquiry on the Subject of Missions founded in 1811 at Williams College and replicated at Princeton Seminary in 1815, as well as the Student Christian Movement and the STUDENT VOLUNTEER MOVEMENT (1886). Both the SCM and the SVM became international organizations, and both contributed to a steady stream of mission books and other educational material. The SVM helped shape Protestant missions from 1890 to 1940, recruited thousands of young people for missionary service, and was a major influence leading to the pivotal Edinburgh conference of 1910.

As already implied, much of the scholarly activity in mission resulted directly and indirectly from a number of international ecumenical conferences on world missions held in New York in 1954 and 1900, in London in 1878 and 1888, and in Edinburgh in 1910. The preparatory papers and the addresses delivered provided a wealth of material and insight into the thinking and doing of missions.

The number of annual missions lectureships established in colleges, seminaries, and divinity schools—such as the Student Lectureship on Missions inaugurated in 1891 at Princeton Seminary—increased steadily in the twentieth century. More recent are the Scherer Missions Lectures inaugurated in 1995 at the Lutheran School of Theology in Chicago and the Missiology Lectures at Fuller Theological Seminary.

During the 1960s some observers were lamenting the decrease in books dealing with missions. But in the last thirty years the quantity, variety, and scope of published works, books as well as other materials, have increased and the quality has improved significantly. Besides denominational publications, there are publishing houses that specialize in producing books about missions—Orbis Books and William Carey Press are examples. Moreover, a number of secular publishing houses such as Harper & Row/Collins, Lippincott, Viking Penguin, Macmillan, T & T Clark, Steyler Verlag, and E. J. Brill, as well as notable university presses such as Harvard, Chicago, Yale, Illinois, and California are publishing works on missions and missionaries. University publications include not only mission history and biography, but also studies of the role of missions and missionaries in anthropology, economics, and international relations.

Currently, there are scores of JOURNALS OF MISSION AND MISSIOLOGY being published throughout the world. These include *The International Bulletin of Missionary Research,* the *Evangelical Missions Quarterly,* the *International Review of Mission, Missiology, Missionalia* (Southern Africa), *Indian Missiological Review,* and the *South Pacific Journal of Mission Studies.*

Though there has been a steady stream of outstanding histories of missions, until the last twenty-five years there were hardly any reference works other than Edwin M. Bliss, *Encyclopedia of Missions* (1891, 1904) and B. L. Goddard, *The*

Encyclopedia of Modern Christian Missions (1967). The publication of the *Concise Dictionary of the Christian World Mission* (1972) edited by STEPHEN NEILL, GERALD H. ANDERSON, and John Goodwin, was followed by David Barrett's *World Christian Encyclopedia* (1982), the "A.D. 2000 Series" which includes *World Class Cities* and *World Evangelization* (1986), *Evangelize! A Historical Survey of the Concept* (1987), and *Seven Hundred Plans to Evangelize the World* (1988). Gerald Anderson's comprehensive *Biographical Dictionary of Christian Missions* (1997) will soon be followed by this work, *The Evangelical Dictionary of World Missions*.

Several centers for mission research are functioning, some for decades, such as the Overseas Ministries Study Center in New Haven, Connecticut. Newer ones include the Mission Advanced Research Center in Monrovia, California, the Oxford Center for Mission Studies and the Center for the Study of Islam and Muslim-Christian Religions, both in England.

Besides the universities and seminaries that offer the Ph.D., Th.D., S.T.D., and Ed.D. in mission studies, a growing number of institutions now have programs leading to a D.Miss. or doctorate in missiology (*see also* DOCTORAL DEGREES IN MISSION). Moreover, in the past half-century some twelve hundred doctoral dissertations dealing with mission questions have been approved by schools in the United States and Canada.

Mention should also be made of the archival sources available to the serious scholar of mission. Stephen L. Peterson has analyzed those available in North America (IBMR 15 [October 1991]: 155–64), and Norman Thomas of the United Theological Seminary in Dayton, Ohio, is directing a massive international project on documentation, archives, and bibliography. Annotated bibliographies of no less than 10,000 volumes in missiology in all major European languages published from 1960 to 1990 will be available in printed form and on compact disks.

Clearly the bulk of what is noted here relates principally to what has been and is taking place in the West. But as Christians become more numerous in the Two-Thirds World and as they devote more personnel and resources to scholarly endeavors, they will make their own missiological contributions. Mission study centers, for example, already are functioning in such diverse countries as Japan, Papua New Guinea, South Korea, Peru, India, Bolivia, and Brazil.

A great deal of the aforementioned activity can be traced to the increasing impact of professional missiological societies such as the DEUTSCHE GESELLSCHAFT FÜR MISSIONSWISSENSCHAFT (1918), the ASSOCIATION OF PROFESSORS OF MISSIONS (1952), the EVANGELICAL MISSIOLOGICAL SOCIETY (1972), the INTERNATIONAL ASSOCIATION FOR MISSION STUDIES (1972), and the AMERICAN SOCIETY OF MISSIOLOGY (1973). These societies meet regularly and most produce their own journals.

ALAN NEELY

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Mission and Missions. Derived from the Latin *mitto,* which in turn is a translation of the Greek *apostellō* (to send), the term "mission," as an English term with no direct biblical equivalent, has a broad range of acceptable meanings. *The Oxford Dictionary* gives the earliest occurrences of the English word in 1598. By 1729, use of the word in relation to the church focused on the GREAT COMMISSION: "Jesus Christ gave his disciples their mission in these words, 'Go and teach all nations, & etc.'" (E. Chambers, *Cyclopaedia; or an Universal Dictionary of Arts and Sciences*).

The contemporary secular definition of mission is simply "sending someone forth with a specific purpose." That purpose may be defined broadly (e.g., to represent the interests of the sender) or very narrowly (e.g., to hand-deliver a message written by the sender). With the broadness of the term, our concept of the mission of the church will to a large degree depend on our theological orientation rather than an etymological analysis.

Few would challenge the need for clarity in our definition, for, as Dyrness notes: "mission lies at the core of theology—within the character and action of God himself. There is an impulse to give and share that springs from the very nature of God and that therefore characterized all his works. So all that theologians call fundamental theology is mission theology" (p. 11). At the same time, however, the difficulty of defining mission cannot be overlooked or minimized. "Mission is never something self-evident, and nowhere—neither in the practice of mission nor in even our best theological reflections on mission, does it succeed in removing all confusions, misunderstandings, enigmas and temptations" (Bosch, 9).

Several questions among the many which could be asked illuminate the contemporary discussion and options: (1) Is mission, most broadly, the whole scope of God's intention in the world or, more narrowly, the God-given MISSIONARY TASK of the church? (2) If our focus is on the task of the church, is mission limited to one core component of the church's work or is it ev-

erything that the church does? (3) Is it possible to determine a focus or priority for mission, and, if so, what should that be? At least until the IMC WILLINGEN CONFERENCE in 1952, the answers to these questions for evangelicals appeared to be relatively straight forward. Missions was evangelism and the evidence of successful missions was the extension of the church through the crossing of cultural, geographic, and linguistic boundaries.

In this century, however, we have seen several developments, most of which were birthed in the ECUMENICAL MOVEMENT and brought into evangelical discussion by people involved in both groups. Two of these developments relate to the word mission. First was the recognition that God's mission was broader than the activities of his Church. *MISSIO DEI*, coined as a missiological term by Karl Hartenstein in 1934, was used in the 1952 WILLINGEN CONFERENCE to stress that mission is God's not the church's. Georg Vicedom popularized it in the MEXICO CITY CONFERENCE (1963) and in his text *The Mission of God* (1965). *Missio Dei* focuses on everything God does in his task of establishing his kingdom in all its fullness in all the world. While it includes what the church does, it is not limited to that, for God works both in and out of the church. Thus themes such as "Let the world set the agenda" were driven by a recognition that God is not limited to his work in and through the church and that his mission is seen wherever kingdom values (especially justice and mercy) are being promoted, fought for, or instituted.

The second important development was the dropping of the "s" from "missions" to reflect the unity of the total biblical task of the church. The dropping of the final "s" was formalized in ecumenical discussion when the *International Review of Missions* became the *International Review of Mission* in 1970. By 1972, George Peters, an evangelical teaching at Dallas Theological Seminary, wrote that mission, in contrast to missions, was "a comprehensive term including the upward, inward and outward ministries of the church. It is the church as 'sent' (a pilgrim, stranger, witness, prophet, servant, as salt, as light, etc.) in this world" (Peters, 11). He maintained that missions, on the other hand, is the actual work and the practical realization of the mission of the church. Some evangelicals voiced concerns that dropping the "s" might lead to the loss of commitment to, and action for, world evangelization and church planting.

Evangelical approaches to defining mission have not been unified. John Stott allowed the broadening of the discussion, as long as evangelism was seen as a leading partner in the missionary task. W. Harold Fuller proposed using mission for our purpose and passion, while ministry refers to all that we do. Arthur Johnston opposed any broadening of mission. Ron Sider argued that social transformation is mission. On a pragmatic level, the reality of the disagreement is seen in the titles used for introductory theology courses taught in 78 North American institutions: 31 drop the final "s" ("Theology of Mission") and 46 keep it ("Theology of Missions") (Siewert).

Multiple conferences organized from within the EVANGELICAL MOVEMENT have sought to address the issue of mission and the primacy of evangelism within it. The CONGRESS ON THE CHURCH'S WORLDWIDE MISSION (WHEATON CONGRESS, 1966) was organized to deal with theological and practical issues. Affirming the scriptural foundation for social justice, the declaration of the congress still proclaimed the primacy of evangelism. In the same year the WORLD CONGRESS ON EVANGELISM (BERLIN CONGRESS 1966) was also held. Focused primarily on responding to shifting definitions of evangelism, the integral relationship of evangelism and missions was maintained. In 1970, the FRANKFURT DECLARATION ON THE FUNDAMENTAL CRISIS IN CHRISTIAN MISSION was developed in response to ecumenical shifts in thinking about mission, and it promoted a return to the classic orientation of mission as the presentation of salvation through evangelism. Calls for broadening the evangelical perspective came at the Thanksgiving Workshop on Evangelicals and Social Concern (Chicago, 1973), which issued the "Chicago Declaration of Evangelical Social Concern." This was "essentially an affirmation of God's total claim on the lives of his people, a confession of failure in demonstrating God's justice in society, and a call for evangelicals 'to demonstrate repentance in a Christian discipleship that confronts the social and political injustice of our nation'" (Padilla, 242). At the LAUSANNE CONGRESS ON WORLD EVANGELISM (1974), John Stott pointed to the broadening of the definition of mission and indicated that he saw no reason to resist this development. Building his paradigm on John's version of the GREAT COMMISSION, he proposed that we see mission as the church "sent" into the world to serve just as Jesus served, including EVANGELISM AND SOCIAL RESPONSIBILITY as partners in the missionary task. He did not see fulfilling the Great Commission as completing the directive of the GREAT COMMANDMENT, maintaining both as integral to mission. Lausanne proved to be a critical juncture in this respect. By 1989, in fact, the role of the Lausanne Covenant would be noted in the official story of Lausanne II as follows: "It is a watershed in placing social justice within the purposes of the Church's mission (Articles 4 and 5)" (Nichols, 15).

Since Lausanne, three streams have solidified within evangelicalism. One emphasizes the historic orientation of mission as evangelism, and

carried on in meetings such as the GLOBAL CONSULTATIONS ON WORLD EVANGELIZATION (GCOWE) organized in 1989, 1995, and 1997. The focus of this stream remains the development of thriving church movements among people groups around the world.

A second stream, following Stott, focuses on integrating a holistic approach to mission, incorporating evangelism and issues of social justice and reconciliation (*see* HOLISTIC MISSION). Consultations such as that in Wheaton in 1983, convened to discuss the nature of the church, gave voice to this group and "laid a sound theological basis for the mission of the Church, with no dichotomy between evangelism and social responsibility" (Padilla, 247).

The third stream, sometimes referred to as the radical discipleship group, and including evangelicals such as Ron Sider, Rene Padilla, and Samuel Escobar, considers social justice to be mission just as evangelism is, and does not give priority to either (*see also* OPTION FOR THE POOR) .

Representatives of the three streams have come together from time to time, perhaps most notably at the CONSULTATION ON THE RELATIONSHIP BETWEEN EVANGELISM AND SOCIAL RESPONSIBILITY (CRESR 1982), where the partnership of evangelism and social responsibility and the primacy of evangelism were both reaffirmed, though it was noted that "some of us have felt uncomfortable about this phrase, lest by it we should be breaking the partnership" (LCWE, p. 24). WHEATON '83 gave greater weight to the partnership stream, as well as opening discussion on transforming societies through structural intervention as an element of holistic mission. Finally, representatives of all three streams were also present at the LAUSANNE CONGRESS II ON WORLD EVANGELISM (MANILA, 1989). Again, the focus continued to give weight to the idea of partnership with evangelism being primary. Through the declaration and subsequent ongoing reflection, the second stream gained prominence in evangelical mission.

The debate continues and consensus over this complex issue remains a goal to be reached in the future rather than a present reality.

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Mission Theory. "Mission theory" identifies principles which are held to be essential to the successful practice of mission. Over the years, the term has been used in an elastic manner to encompass beliefs, goals, policies, strategies, and procedures involved in the tasks of mission. Some argue that mission (or missionary) theory occupies an intermediate level between theology and policy, because it is shaped not only by theological convictions but also by the fruits of actual experience. In that case, "mission strategy" and "mission policy" are viewed as being nearly synonymous.

A comprehensive framework for mission theory has probably never been fully elaborated. In the Middle Ages, Franciscan and Dominican monks thought carefully about how to do mission effectively, while Roman Catholic thinkers such as JOSÉ DE ACOSTA (1540–1600) and Tomas à Jesu, wrote perceptively in this cross-cultural area in the sixteenth and seventeenth centuries. The Jesuit Acosta produced a monumental mission manual in Peru, under the title *De Procuranda Indorum Salute* (1577), which was translated *as Predicacion del Evangelio en las Indias* ("Preaching the Gospel in the Indies"). Vibrant Dutch Protestants, including Hadrianus Saravia (1531–1613) and Justus Heurnius (1587–1651), also pondered over the essentials of mission. However, Protestant mission leaders in the nineteenth century did not pay much attention to them, if at all. Mission leaders such as the SERAMPORE TRIO drew much more from MORAVIAN and German PIETIST precedents, from their own experience in pre-Victorian India and from the theological well of Jonathan Edwards (1703–58), in developing their mission approach and philosophy.

During Europe's ENLIGHTENMENT era, an Englishman named William Orme urged (1828) that there was a need to develop a theoretical framework for the mission enterprise. Another contemporary of William Carey, during the opening phase of Protestantism's "modern missionary movement," was the German theologian Friedrich E. D. Schleiermacher (1768–1834). Partly influenced by Moravians and German Pietists, Schleiermacher viewed the "theory of mission" as part of practical theology.

Subsequent pioneers of mission studies in Germany, such as the Protestant GUSTAV WARNECK (1867–1944) and JOSEPH SCHMIDLIN (1876–1944), insisted that a full-blown theory of mission was essential to mission studies; but British mission thinkers did not respond to the challenge. As a debtor to the European Enlighten-

ment, Schmidlin, the father of Catholic MISSIOLOGY, equated "practical mission theory" rather narrowly with "missiology" in 1925. He modeled his Catholic mission theory on Gustav Warneck's *Missionslehre* and defined "mission theory" comprehensively as "the scientific investigation and statement of the principles and rules which govern the work of spreading the faith. As the theory of the missionary art, it seeks to answer the questions as to why, whither, how and by whom missions should be undertaken." Probably the last missiologists to develop distinctively German mission theory were WALTER FREYTAG (1899– 1959) and Georg Vicedom (b. 1903).

During the Victorian period, the key idea in Anglo-American mission theory came to be the concept of the INDIGENOUS CHURCH. This was developed simultaneously by two remarkable mission statesmen, an American, RUFUS ANDERSON (1796–1880), and an Englishman, HENRY VENN (1796–1873).

Anderson decried the popular idea that Christian faith and Christian civilization were inseparable. He identified the proper aims of mission as being the planting of self-governing, self-supporting, and self-propagating churches. In the 1860s, Henry Venn, called for the "the euthanasia" of missions as the final stage of the mission-to-church process. Since he saw "the raising up of a Native Church" as the great object of a mission, he viewed mission as the scaffolding to be removed once a self-responsible indigenous church had emerged. JOHN L. NEVIUS (1829–93), an American Presbyterian missionary to China and Korea, ROBERT E. SPEER (1867–1947) and the Scot, John Ritchie (1878–1952), did much to further general acceptance of "indigenous church principles" in theory and practice until the mid-twentieth century.

Important contributions to the development of missions theorizing have come from the pens of missiologists such as ROLAND ALLEN (1868–1947), a vigorous critic of the Anglo-American mission system who wrote among other classic works *The Spontaneous Expansion of the Church and the Causes Which Hinder It* (1927, reissued 1960); WILLIAM E. HOCKING (1873–1966), *Re-Thinking Missions* (1932); HENDRIK KRAEMER (1888–1965), *The Christian Message in a non-Christian World* (1938); J. C. HOEKENDIJK (1912–75), *Kerk en Volk in de Duitse Zendingswetenschap* (1967); DONALD A. MCGAVRAN (1897–1990), *Understanding Church Growth* (1969); and RALPH D. WINTER (1924–).

Jongeneel opines that the term "theory of mission(s)" was replaced by the term "theology of mission(s)," particularly after the Second World War. This appears to be corroborated by changes in the classification system of the *International Review of Missions* [IRM], the premier missiological journal in mission studies during the first two-thirds of the twentieth century. The IRM's classification system was set up by J. H. OLDHAM in 1912 and it operated until 1963, when its categories were radically changed by LESSLIE NEWBIGIN in line with the thinking of the CWME MEXICO CITY CONFERENCE (1963). Until then, the "Theory and Principles of Missions" had featured as one of its major classification categories. Thereafter, the term "theory of mission" or "mission theory" sank out of view. Only the term mission "principles" was retained in the bibliography field of mainstream mission. Thus "the concept of mission theory and what it symbolized" evidently disappeared from general usage by the mid 1960s.

In the face of such a trend, serious work has been done recently in the U.S. to develop a new level of scholarly discourse on mission theory. After giving decades of attention to the subject, Wilbert R. Shenk, in his presidential address to the AMERICAN SOCIETY OF MISSIOLOGY in June 1995, outlined seven elements necessary for development of "a general theory of mission." He argued that "a general conceptual framework" would have to do the following:

1. Situate the mission process historically and empirically as an inter-cultural movement, including the agents and agencies, and the host culture and peoples. . . .
2. Identify and critically evaluate the main model(s) by which mission has been and may be prosecuted. . . .
3. Account for the impact of the mission on the host culture and the impact of the culture on the mission, i.e., as reflected in modifications and innovations the mission makes in response to the cultural context.
4. Correlate the development of the modern world system with the development of the mission, especially the impact of modern communications and the economic system. . . .
5. Trace the influence the various strands of renewal, revival, and revitalization [not all necessarily Christian in nature] that touch the churches, often with long-range implications.
6. Maintain a dialectical relationship between mission praxis and the biblical theological foundation of mission. . . .
7. Hold in tension local mission and God's mission to all people so that theory geared to the local context will be developed that will draw forth the fullness and richness of the particular in light of God's ultimate saving purpose . . . (1996, 41).

In light of this, Shenk has distinguished very clearly between the development of "mission theory," which must involve deep theological insight, and the business of mission strategizing (or planning). Vividly aware that "a strategy always reflects the culture and historical moment in which it is formulated" (1993, 219), he has underscored the "ambivalence" that "has characterized discussion of strategy in mission studies." He reminded Christian thinkers that their best formulations still fall far short of representing God's ways of advancing his kingdom.

Such warning was not intended to deter God's people from exploring the unfathomable patterns and dimensions of God's mission. Rather, it is a prophetic spur to missiologists to be doubly alert to the significance of what God is doing in the world, and the world church, today.

During the last quarter of the twentieth century, major contributors to our understanding of the dynamics of effective, cross-cultural Christian witness and service have included the South African, DAVID J. BOSCH (1929–94), especially his *Transforming Mission: Paradigm Shifts in Theology of Mission* (1991); the Puerto Rican, ORLANDO E. COSTAS (1924–87), with his *Christ Outside the Gate: Mission Beyond Christendom* (1982); the Gambian, Lamin Sanneh, especially his *Translating the Message* (1989) and *Encountering the West* (1993); and the Scot, ANDREW F. WALLS, a compendium of whose influential writings has been published under the title *The Missionary Movement in Christian History* (1996), of which his essay "Missionary Societies and the Fortunate Subversion of the Church" deserves special mention. At the end of the twentieth century, international Christian leaders consequently find themselves challenged by new frameworks from which to address missional situations, under rubrics such as a missiology for the West, CONTEXTUALIZATION of the gospel, Two-Thirds World missions, mission in the city, and reaching the unreached.

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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.

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Missionary Call, The. All Christians are called to the service of the church as witnesses for Christ in every part of their lives. But the missionary call is more than this. It is a special and unique call to full-time ministry. Simply put, the missionary call is the command of God and the setting apart by the Holy Spirit of an individual Christian to serve God in a culture, a geographical location, and, very likely, in a language different than the missionary's own. The personal recognition of this call comes with a growing conviction that God has set the recipient apart for this service. The result of this conviction is an intense desire to obey and to go wherever God leads.

"Missionary call" is an extrabiblical term, yet it refers to a sovereign act of God in the life of a person to bring that person to a point of decision to serve God in a missionary capacity. Since the phrase is not found in the Bible, there has been some confusion as to what a missionary call entails. In the history of missions, we observe that God's call of his people to missions is as diverse as the missionaries themselves. This means that one cannot generate a checklist which, if com-

pleted, would produce or prove a missionary call. However, such a call is based on concrete circumstances and experiences such that, after identifying the call in one's own life, one can look back and observe God's sovereign guidance and control in the process leading to the call and personal recognition of it.

What are proper foundations for receiving a missionary call? (1) Belief in and commitment to the lordship of Jesus Christ such that it produces unconditional love for him and obedience to his will. (2) A commitment to obey the will of God in our walk with him. It is understood that if we are not seeking to obey his will in general terms, then he will not reveal his specific will for us, as, for example, in a call to missionary service. (3) Openness to the leading of the Holy Spirit. The Spirit leads as he wills, according to the uniqueness of the individual's gifts and personality. Each Christian must be sensitive to the leading of the Holy Spirit in his or her own life, for the Spirit leads each person uniquely. (4) Belief in the Word of God as authoritative and a commitment to obey the principles and guidance laid down in it. (5) An understanding that the GREAT COMMISSION was given by Jesus to all Christians, and therefore each person should be involved in helping to fulfill this command. God works sovereignly in the normal issues and activities of life to lay these foundations of faith, obedience, and desire. Their reality in a believer's life is an act of God's sovereign grace.

Given the foundations for receiving a missionary call, there are certain attitudes and activities that help prepare one for receiving this call. These are normally developed over time as the Holy Spirit leads the potential missionary to the place in life in which he or she is able to respond positively and maturely to God's call.

One significant attitude is a hatred of sin. A person should strive to mortify sin, to put it to death in the life, and to bring every thought captive to make it obedient to Christ (2 Cor. 10:5). This attitude, with appropriate actions, shows a person's desire to obey God rather than self. Additionally, the one called should have open eyes, seeing beyond his or her own world of relationships and circumstances, seeing the world as God sees it, lost and without hope.

There should also be an open heart, a soft heart for the lost, like God's heart (John 3:16; 2 Peter 3:9). Jesus gave up his life because of God's love for the lost (Rom. 5:8), and believers are to have this same attitude (Phil. 2:5–8). There should be open ears, a sensitive listening to the Holy Spirit. This is developed through careful listening to the Word of God and obedience to its commands. As God's commands and guidance from the Word are carefully applied, we become more sensitive to the Spirit's quiet leading. And so we are able to hear when he calls. Christians must also have open hands demonstrated through an involvement in some kind of work for the Lord. Finally, we should have the attitude Isaiah demonstrated in his response to God's call. "Here am I, send me!" (Isa. 6:8). This shows willingness to go anywhere as the Lord commands.

As is clear from the above, there are obvious activities that will help prepare Christians for God's call and enable them to move rather than hesitate when such a call comes. These include: (1) praying for the lost of the world, for their countries, and for the church, the missionaries and the ministries in those countries; (2) giving to missionaries and to mission programs and ministries; (3) going on short-term ministry opportunities in a different culture away from the security and comfort of home; (4) reading missionary biographies and newsletters and books and journals on missions; (5) serving under the oversight and encouragement of a local body of believers who will help in the identification and development of spiritual gifts and ministry skills; and (6) gaining broad ministry experience, giving attention to ministry in areas in which God gives wisdom, fruit, and joy.

As revealed through many missionary testimonies, a person's missionary call may be impressed on the mind and heart as one listens to a message or a testimony, reads a passage of Scripture, prays for the lost, reads an article or book, hears of a particular or general need, or is personally challenged to go. God is not limited in the means or methods he will use to call his missionaries to serve him on the mission field. Complementary to this realization must be the recognition and confirmation of a local body of believers (Acts 13:2). The church is Christ's agent on this earth, and he will use the church to confirm the call and to send the missionary with the needed support.

The proof of the missionary call for any individual is that God has seen fit to allow the individual to serve him on the mission field. There are those who feel that they have received the call but are never able to go. This can be the result of such things as ill health, family obligations, or lack of resources. The Lord works his sovereign will to further his kingdom in many ways. Those who are prepared to go but are unable to may serve a vital part of the missionary endeavor through their work of support and spreading the vision for missions.

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Bibliography. E. P. Clowney, *Called to the Ministry;* H. R. Cook, *An Introduction to Christian Missions;* J. H. Kane, *Understanding Christian Missions.*

The Missionary Task. Defining the missionary task of the church is central to missionary reflec-

tion. But it is more than that. It is also a crucial responsibility of the church, for a church unsure or misdirected about its mission can hardly achieve it. And yet rarely in church history has there been agreement on what the missionary task of the church is.

Following the early expansion of the Western church, the Middle Ages saw centuries of introversion that all but eliminated missionary activity, including later, among the reformers. Then came the Moravians, followed by what has been called the GREAT CENTURY OF MISSION. Nineteenth-century Protestants in Europe and North America gained a new missionary vision and were, for the most part, united in what the missionary task was—specifically, they grounded it in the commission Christ gave the first great missionary, Paul as "Mission to the Gentiles, to whom I now send you, to open their eyes and to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in me" (Acts 26:17, 18). The twentieth century was, if anything, an even greater century for missions, but from the start the unity of vision began to disintegrate. As the conviction weakened that people without Christ were lost, the definition of mission began to change. "Missions" became "mission," meaning purpose, and the old passion for classical evangelistic missions was swallowed up by the other good things a church must do. Consequently, from Europe and mainline churches in North America the stream of missionaries began to dry up, until by the end of the century it was a mere trickle.

Upon the gradual withdrawal of traditional missionaries nondenominational agencies and newer denominations (like the Assemblies of God and the Christian and Missionary Alliance) took up the slack for what may be history's greatest surge of evangelism, following World War II. How did these forces of the last half of the twentieth century define the task? As the initial evangelistic thrust into new territories was successful, the focus of missionaries typically shifted to serving the new churches in pastoral, educational, and other helping roles until the de facto definition of "missions" became, "sending people away from the home church to serve God in some capacity elsewhere, especially cross-culturally." Thus the popular understanding of "missions" moved gradually in the same direction as the earlier drift, defining missions as "all the good things a church does," as DONALD MCGAVRAN so aptly put it, but with this spin: all the good things a church does *away from home*.

An even broader definition of "missions" and "missionary" began to emerge. In the effort to get all disciples fully involved in witness, it was said that "everyone is either a missionary or a mission field." *All* disciples are sent as missionaries to their own world. Does it make any difference to define the missionary task one way or another? Is it helpful to distinguish clearly among the tasks of the church? Is it necessary? History would seem to teach that it does indeed make a great deal of difference. In fact, failure to focus clearly on the New Testament understanding of missions seems to have always marked the beginning of the end of missionary enterprise.

The original, basic missionary task of the church was to send certain evangelistically gifted members to places where Christ is not known to win people to faith and establish churches. That this is a biblical definition can be demonstrated in two ways: (1) the meaning of the term used for " missionary" and (2) the example of those who heard Christ's final instructions.

Apostles. The term "apostle" (literally "one who is sent") was used in several different ways in the New Testament (*see* APOSTLES). It was used in the historic root meaning of any messenger (John 13:16; Phil. 2:25). But another nuance was emerging in New Testament times, meaning "one sent as an authoritative representative of the sender." In this meaning it is used supremely of Jesus, sent for our redemption (Heb. 3:1). When Christ finished his apostleship he passed that role on to others, called variously "the disciples" (though the ones highlighted were among hundreds of other disciples), "the twelve" (though there were more than twelve, with Matthias, Paul, and Jesus' brother, James, added to the select group), and "the Apostles," those sent with divine authority to establish Christ's church. Thus the term referred to a unique office, the founders of the church. But the term was used of others, too, people like Barnabas (often included in the apostolate), Timothy and Silas, Andronicus and Junia (Rom. 16:7), Epaphroditus (Phil. 2:25) and, indeed, the whole missionary team (1 Thess. 2:6). In this use, "apostle" refers not to an *office* (the "twelve" founders), but to a *role,* the role of pioneering. Paul describes this role clearly when he describes his ambition to proclaim Christ where he has not yet been named (Rom. 15:20; Haldane, Hodge, Murray, and Calvin all clearly identify this apostolic role). "All who seemed to be called by Christ or the Spirit to do missionary work would be thought worthy of the title . . ." (Plummer, 84). Lightfoot wrote the seminal exposition of this meaning of "apostle" in his extensive footnote on Galations 1:27. We call these pioneer church-starting evangelists, "missionaries," from the Latin translation of the Greek *apostolos*. They are sent by the home church to win people to faith and establish churches where there are none.

This apostolic role continued after the original apostles died. Eusebius, writing of the time from

A.D. 100–150 speaks of "numberless apostles" or "Preaching Evangelists" who were living then. He described them:

> They performed the office of Evangelists to those who had not yet heard the faith, whilst, with a noble ambition to proclaim Christ, they also delivered to them the books of the Holy Gospels. After laying the foundation of the faith in foreign parts as the particular object of their mission, and after appointing others as shepherds of the flocks, and committing to these the care of those that had been recently introduced, they went again to other regions and nations, with the grace and cooperation of God. (Schaff, 68)

Thus, from the beginning, there was a missionary function distinct from other roles in the church. It was distinct from the witnessing responsibility all Christians have, even distinct from that of evangelistically gifted Christians winning non-Christians who live nearby. These, rather, are *sent* ones, sent to those out of reach of present gospel witness. And their role is distinct also from what other "sent ones" do. These are "missionaries" who pastor the young church and who assist it in various other ways, but they do not have the apostolic function of winning to faith and starting churches. Failure to distinguish this task from other tasks may have the appearance of elevating their significance but in historic perspective it only serves to blur and diminish the original missionary task of the church. A full team is needed to reach the unreached, of course—those at home who send and colleagues on the field who reinforce the apostolic thrust in supportive ministries. But the original missionary task of the church is fulfilled through pioneer apostolic church starting evangelists. The first evidence for this is the way the term "apostle" was used in the New Testament and in the years immediately following. But there is other, even stronger evidence.

The Acts of the Apostles. One function of the Book of Acts is to demonstrate clearly what the missionary task of the church is. Christ gave what we call the GREAT COMMISSION on at least three occasions, probably on four, and perhaps on five. This, along with the demonstration of his own resurrection, was the only theme to which he returned in his several encounters with the disciples in the six weeks before he ascended. Clearly this "sending" was uppermost in his mind. What did he intend that those sent should do? Acts gives the answer of how those who received the commission understood it. Evangelism begins with incarnating the transforming gospel as we see from the first commissioning on the night of the resurrection: "As the Father sent me, so send I you" (John 20:21). If there were any doubt as to the implications of this command, John himself gives a commentary in his first letter: "As he is, so are we in this world" (1 John 4:17). But demonstrating the love of God (1 John 4:7–17) does not exhaust the evangelistic assignment. In fact, to live a good life without telling how we do it is bad news, not good news. So the second element in the commission is proclamation and witness, explaining what one has experienced personally: "Go into all the world and preach the gospel . . ." (Mark 16:15). This gospel ". . . shall be proclaimed to all nations . . . and you are witnesses . . ." (Luke 24:47, 48), and "You shall be witnesses to me. . . to the uttermost parts of the world" (Acts 1:8). But on these four occasions Jesus says nothing about winning to faith and establishing churches. Only once does he do that: "Go therefore and make disciples of all the nations, baptizing them . . ." (Matt. 28:19). He even goes beyond evangelism to the final fruit of evangelism: ". . . teaching them to observe all things that I have commanded you . . ." (v. 20). Here the pastoral and teaching role is included! How tragic if obedient children gathered in his family were not the end result of the missionary task.

In this way, four of the great commissions don't even extend to winning people to faith—just incarnation, proclamation, and witness. The first step of evangelism, to be sure, but hardly the whole of it. And the fifth great commission goes far beyond the initial task of evangelism, encompassing all the church was meant to be. Thus, Christ is clear enough on the initial stage and the final stage, but how do we find out what he intends for the in between? That is where the example of the churches' obedience to that commission comes in: *The Acts of the Apostles*. The early history of the church was given, in part, to demonstrate what Christ intended. And the picture emerges clearly and quickly: a select few were sent out from home churches to places where Christ was not known to win people to faith and gather them into local congregations. And that is the missionary task of the church. Paul and his missionary band first of all lived authentic lives, demonstrating the power of the gospel. In that context they immediately and constantly talked about it, explaining the gospel, urging their hearers to accept it. Thus they won people to faith and organized churches. Soon the responsibility for pastoring and teaching was turned over to others and, once the missionary task in that place was completed, the missionary band pressed on to regions beyond.

We derive our definition of the missionary task, then, from the New Testament term used to define the role, and from the New Testament example of those who fulfilled that role: the missionary task is to go, sent as representatives of the home church, to places where Christ is not

known, winning people to faith and establishing congregations of those new believers.

ROBERTSON MCQUILKIN

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Modernity. A historical development generally regarded as arising in Europe in the seventeenth century, modernity is also associated with the ENLIGHTENMENT, which fundamentally altered society and economy. The Enlightenment, inspired by major developments in science and mathematics, emphasized the positive potential of human reason and the prospect of open-ended progress if Enlightenment thought were applied in all areas of life. The Enlightenment was imbued with a sense of a universal purpose and mission.

Modernity emphasized the contrast between traditional society and the emerging new culture. By its intensiveness and extensiveness modernity forcibly displaced traditional culture. Its intensiveness is seen in the way it penetrated all aspects of human life, while its extensiveness is evident in its spread worldwide. Traditional society typically focused inward; modernity has been markedly expansive.

In traditional society the production of goods depended largely on animal or human power; production in modern industrial society is dependent on inanimate sources of energy. The view of products and labor as commodities, the money economy, and urbanization are marks of modernity. Modernity also stimulated a range of institutional developments, including today's nation-states and political systems.

The dynamism and the globalizing thrust of modernity have been fostered by several developments that mark the transition from traditional society to modernity:

1. *The separation of time and space.* Each traditional culture had its own way of measuring time. Time was defined by the people in a particular place. The invention of the mechanical clock changed this. Time could be dealt with independent of place since the clock made possible a universal basis for measurement. (The latter addition of international time zones unified the world further.) In a relatively short period the new basis for measuring time was accepted worldwide, thereby breaking the traditional connection between time and space. Each element could now be dealt with without reference to the other. Time and space had become instrumental elements to be exploited.

2. *The disembedding of social systems.* Modernity severed the nexus between social relationships and the context in which they were formed. Traditionally, relationships were dependent on and remained embedded in a particular social matrix. Modernity disembedded social relations from local culture. Various mechanisms facilitated this process. (a) Money replaced barter as the means of exchange. The modern economy uses money (a symbolic token) to facilitate the exchange of goods and services. The global capital market moves vast sums of money electronically and instantaneously without any reference to relationships or place of origin. (b) Knowledge and training have become increasingly specialized, with each area of specialization controlled by experts and a body of knowledge. Expertise is the court of appeal in problem solving. In modernity daily life is dependent on vast systems based on expert knowledge; health care, electrical power, transportation, and commerce are all independent of social relations. Indeed, disembedding is understood as a necessary step in making the productive process as efficient and cost-effective as possible. Traditional culture emphasizes the role of fortune or fate; modern culture puts a premium on expert knowledge.

3. *Perpetual reflection and reordering.* All humans to some extent reflect on their actions; in modernity reflexivity and skepticism are core values. In making decisions, traditional culture prized and drew authority from the past. Modernity insists on gathering feedback from all relevant sources in order to determine the most efficient future course. The past is regarded as a drag on progress; innovation is encouraged in order to achieve greater productivity. The ideal is a process of continual critical reflection, evaluation, and reordering. No area or activity is spared this routine, which actually undermines stability and security, for the process never reaches a stable point. In the modern process, knowledge is always incomplete. The only recourse is to generate further information.

Modernity engendered optimism about the future. Industrialization and URBANIZATION promoted economic growth and created new wealth. Modern societies experienced a rising standard of living. Even though social scientists have consistently pointed to certain problems that the modern system creates, they generally assumed that these negative consequences would, in the long run, be more than offset by the positive potential. By the mid-twentieth century, however, the problems of modernity were increasingly emphasized, and pessimism supplanted the earlier optimism. Among the causes of this loss of confidence in modern culture are the consumption of nonrenewable sources of energy at an accelerat-

ing rate; despoliation of the ENVIRONMENT; the harnessing of TECHNOLOGY by police states to control entire populations; the failure to achieve a more equitable distribution of resources among the peoples of the world; the rapid growth in world POPULATION; the rise of TOTALITARIANISM; the violence of two World Wars and many regional or local conflicts sustained by the industrial-military complex; the rising incidence of VIOLENCE in industrial society; new diseases; the breakdown of social and family structures; and confusion about moral values.

The dynamics of modernity have been inherently globalizing. At the center of GLOBALIZATION is the modern economy. The traditional national economy that had systems of exchange with other national economies has been increasingly replaced by the global economy. In the global economy, manufacturing is a process of assembling components from all over the world. The capital markets operate globally through electronic hookups. In light of these new conditions, the meaning and function of the nation-state are being redefined.

In the late twentieth century, growing numbers of people asserted that modernity was being displaced by a new historical epoch, POSTMODERNISM, which involves a repudiation of certain Enlightenment values. Science is no longer regarded as the undisputed authority. Postmodern epistemology affirms that all knowing is based on faith. The modern split between public and private, objective and subjective, secular and religious, is increasingly rejected in favor of wholeness and reconciliation. This changing climate presents new opportunities for Christian witness. The postmodern attitude is more open to the religious dimension than was modernity. But a credible witness will begin with respect for modern people and an ability to narrate the gospel in contemporary language.

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Bibliography. P. L. Berger, *The Sacred Canopy*; idem, *Facing Up to Modernity;* A. Giddens, *The Consequences of Modernity;* C. E. Gunton, *Enlightenment and Alienation;* D. Harvey, *The Condition of Postmodernity;* J. R. Middleton and B. J. Walsh, *Truth Is Stranger Than It Used to Be;* L. Newbigin, *The Gospel in a Pluralist Society.*

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.*

Moratorium. Since the mid-nineteenth century, a number of international Christian leaders became very concerned about paternalistic and authoritarian mission practices and the need for new churches in the southern continents to determine their own courses of action. One hundred years later, HENDRIK KRAEMER, MAX WARREN, and James A. Scherer argued that mission business should not continue "as usual." Patronizing missions from the West needed to be dismantled in favor of a new order of relationships. Reflecting this, Bishop Federico Pagura of Central America wrote a pithy challenge in 1964 entitled "Missionary, Go Home . . . Or Stay."

After appeals in 1971 from John Gatu of Kenya and Emerito Nacpil of the Philippines, a heated debate developed over the need for "mission," but not for Western missionaries. This occurred both in print and especially at international conferences in Bangkok (1973), Lusaka (1974), Lausanne (1974), and Nairobi (1975). Calls were issued by some for a transfer of "the massive expenditure on expatriate personnel in the churches in Africa [for example] to programme activities manned by Africans themselves."

In 1974, GERALD H. ANDERSON argued that while there were "situations in which the withdrawal of missionaries would be in the best interests of the Christian mission," such a general policy for all situations was "neither biblically sound nor in the best interests of the churches" anywhere. Instead, he urged the development of "mutuality in mission." Similarly, STEPHEN NEILL observed that different churches held rather divergent views on the "moratorium" issue, reflecting the fact that many of them were at different stages in life.

During the 1990s, questions were raised in evangelical circles on questions such as: "Are American [or Western] missionaries still needed overseas?" Alternatives have been suggested by mission organizations acting on the premise that twenty-five or more local believers (who are far more effective evangelists than are expatriates) can be supported for the cost of maintaining one American missionary overseas (K. P. Yohannan).

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Bibliography. G. H. Anderson, *Mission Trends,* No. 1, pp. 133–41; idem, *DEM,* pp. 702–3; E. Castro, *IRM,* 64:254 (April 1975), pp. 117–217; F. Pagura, *Mission Trends,* No. 1, pp. 115–16; K. P. Yohannan, *Revolution in World Missions.*

Motive, Motivation. One's motives for seeking missionary service must be correct ones. Some Christians are fascinated with the romance of travel, the idea that missions is the highest form of Christian service, the intrigue of another culture, or the desire to do good. These are all inadequate motives, which pale when compared with the centrality of biblical motives.

The missionary is one who is "sent." Although humans are involved in the process, the missionary must sense that the Holy Spirit is sending him or her.

God's dealings with Abraham (Gen. 12:2–3) are an early biblical indication that God desires to call, bless, and send his people, so that "all peoples on earth will be blessed" through them. This is repeatedly indicated to Abraham (Gen. 18:18; 22:16–18), as well as to Isaac (Gen. 26:4) and Jacob (Gen. 28:13–14). It is apparent that God did not intend Israel to be the sole recipient of his grace and love. Rather, Israel was to be a channel and a conduit through which his love could flow "to all nations on earth." At high moments in Israel's history, this focus was renewed (1 Kings 8:43; Ps. 96:3).

The five GREAT COMMISSION passages of the New Testament give us strong motivation for mission. Even Jesus' disciples finally caught on. Peter, in Acts 3:25, points back to God's promise to Abraham: "Through your offspring all peoples on earth will be blessed." Paul echoes the same thought in Galatians 3:8. It is apparent that God's plan has always been to wrap his message up in his people and then send them to reach others. This is the bedrock motivation for mission. We go in obedience to his will.

Another motivation that has propelled Christians to missionary service has been the needs of the world. The number of UNREACHED PEOPLES is a stimulus to missionary activity. Other Christians have been moved to do missionary work because of the hunger, sickness, or poverty around the globe. Acts 13:1–4 indicates that leadership in the church has a role to play (under the direction of the Holy Spirit) in setting apart persons for missionary service.

God's guidance to individuals in the form of a MISSIONARY CALLING is also a powerful motivation for mission. As he did with Abraham, so God still speaks to individuals. The nature of a call is the subject of great debate. Certainly we may say that such a call varies among people. For some it may come as a thunderclap; for others, it comes like the gradual dawning of a new

day. However it is defined, most churches and mission agencies desire that a person should have a clear sense that God is leading him or her to apply for missionary service. This motivation often is the only anchor that will hold the new missionary steady during the dark testing times of CULTURE SHOCK and other problems on the field.

Biblical motives must be central for missions. The needs of the world may beckon us, the romance of other cultures may intrigue us, but in the end the primary motivation for mission must be because "Christ's love compels us" (2 Cor. 5:14).

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Bibliography. P. A. Beals, *A People For His Name;* C. Van Engen, *Mission on the Way.*

Nation, Nation-Building, Nationalism. A nation is a significant group of people who are so identified with one another in terms of common language, ancestry, history, religion, and culture that they are recognized by others as a distinct entity.

Nationalism is a term that can simply express such a people's sense of belonging together as a nation, with appropriate pride and loyalty to that nation's history and culture. More commonly, however, it is used to refer to the political perspective on international relationships and programs that places loyalty to one's nation as the highest of human virtues. It therefore describes the ideologies that nurture national self-consciousness and the desire for national self-determination.

Although people have always been devoted to their native soil and to the traditions of their ancestors, it was only in the eighteenth century that what we now call "nationalism" came to be recognized as a distinct and potent religiopolitical force with the rise of political units known as "nation-states." These came to supersede the church, city, or local lord as the focal points for the allegiance of increasing numbers of people. In other words, nations are really historical phenomena, arising out of a particular set of contexts, rather than what might be called natural expressions of human life. The American and French Revolutions are often held up as the first significant manifestations of nationalism in the Western world, and the nineteenth century is usually referred to as the age of nationalisms in Europe.

Of course, similar movements have arisen in Africa and Asia throughout the twentieth century. In its historical context, the rise of African nationalism came as part of a response to European imperialism. However, while it is possible to analyze the emerging non-Western nationalisms solely in terms of a drive toward political independence, economic viability, and cultural emancipation, this would be to vastly undervalue both the importance of the desire to establish personal and national dignity, and the influence of religious beliefs and values.

There are, of course, positive values that are bound up with the concept of nationality. The Bible teaches that God is responsible for the creation of nations (Acts 17:26), and therefore we must assume that to some extent it is right to identify with our nationality and to rejoice in it. It is also easier for properly appointed leaders to govern people who share a common commitment to the larger community. Values such as loyalty and self-sacrifice can be nurtured in a nation that takes a healthy pride in its history and identity. Each national group has developed its own culture, and has thereby made a unique contribution to the life and history of humanity. Countries such as Poland, the United Kingdom, South Africa, and the United States of America have also interwoven a deeply felt Christian conviction with nationalist ideals to produce a powerful, though not unambiguous, sense of mission in the modern world.

All of this can therefore be interpreted as a healthy expression of the inherent dignity of human culture. If individuals, as neighbors, are to love and respect one another, then surely nations should demonstrate the same mutual acceptance and encouragement. Many would see it as a Christian responsibility in the modern world to encourage the development of strong and stable democratic nations, each fully respecting and supporting the others. Such a democratic nationalism is held to benefit Christians in a pluralist world.

However, nationalism is ambivalent by nature. It can also lead to self-serving ideologies and an ambition to marginalize other nations. Nations can become so preoccupied with protecting their own interests that they disregard those of others. We should not neglect the words of Machiavelli, who epitomized the raising of the state to an end in itself: "Where it is an absolute question of the welfare of our country, we must admit of no considerations of justice or injustice, of mercy or cruelty, of praise or ignominy, but putting all else aside, must adopt whatever course will save its existence and preserve its liberty." Nationalism, when it reaches this level, leads to xenophobia. In our time, we have seen many examples of "ethnic cleansing" among peoples whose prime motive was the creation of a "pure nation."

All too often, there is a clear relationship between nationalism and racism. The National Front of Britain published a book in 1977 in which one of its leaders wrote that "racialism is the only scientific and logical basis for nationalism. We seek to preserve the identity of the Brit-

ish nation." Missiologists are deeply concerned about this nationalistic rationalizing of the desire to marginalize and dominate others, since sin and evil are woven into the fabric of human nature and relationships.

Christian countries and their governments have not been free from the potent interplay of religion and politics in the temptation to dominate other peoples, as in, for example, the marriage between the interests of Christian missions and governmental colonialists in the nineteenth century.

What is more, many Christians would claim, since all people are made in God's image, the fact of a common humanity should be more important than differences based on race or nationality. The Bible is clear that God's love and commitment are given to all people, regardless of nationality or any other human distinction, and it presents the eschatological context for redeemed humanity as a united congregation of people of every nation (Rev. 7:9). Every Christian has a double responsibility in terms of his or her call to mission: as a citizen, to be "the salt of the earth," and as an evangelist, to be "the light of the world" (Matt. 5:13–16). Our nations and their governments, like all authorities, are part of God's provision for his world (Rom. 13:1–7), but they are also accountable to him (Amos 1–2), and Christians must give absolute loyalty to God (Matt. 4:8–10; Acts 4:18–20; Rev. 13).

Missiology has the task of helping churches recognize this, and to clearly distinguish between the desire to obey the Great Commission and the desire to dominate or inappropriately influence others.

Walter Riggans

Bibliography. F. Catherwood, *Christian Arena* 43 (1990); L. Holmes, ed., *Church and Nationhood;* E. Sahliyeh, ed., *Religious Resurgence and Politics in The Contemporary World;* M. H. Tanenbaum and R. J. Zwi Werblowski, eds., *The Jerusalem Colloquium on Religion, Peoplehood, Nation and Land;* J. Verkuyl, *Break Down the Walls.*

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

Bibliography. D. B. Barrett and T. M. Johnston, *Our Globe and How to Reach It: Seeing the World Evangelized by AD 2000 and Beyond;* V. D. Garrison, *The Nonresidential Missionary: A New Strategy and the People It Serves;* idem, *IJFM* 9 (1992): 67–69; M. S. Philemon, *IJFM* 8 (1991): 141–46.

Peoples, People Groups. Way of perceiving humanity as being composed of identifiable cultural and/or sociological grouping. Mission is then seen as directed to such groups. Our Lord's mandate as recorded in Acts 1:8 made an early related strategic distinction: "You will be my witnesses, in Jerusalem, and in all Judea, and Samaria, and to the ends of the earth."

Later the Constantinian church, challenged from the north, sent missionaries to "barbarians." They in turn carried the gospel into pagan northern Europe and transformed other barbarian peoples into the entity that left its stamp on the definition of missions: Christendom. En route, mission was defined as directed toward the "heath men" or "HEATHEN."

When the modern missionary movement took shape, Europeans became aware, through travel and trade, of the vast reaches of whole "dark continents" without the gospel. There were the civilized inhabitants of Christendom, and there was the non-Christian world of the colonies. No further definition seemed necessary. Later, the historic flow of colonial contacts caused mission agencies and denominations to shift focus from the coastal port cities to the interior areas of these continents. Hence names like Africa *Inland* Mission, Sudan *Interior* Mission, China *Inland* Mission. "Interiors" now defined mission.

The surge of missionary effort subsequent to World War II took place in the context of newly independent nation-states, fifty-seven formed in Africa in a single decade. Mission agencies responded by focusing strategy on "national" boundaries and church bodies within them. Once a group, recognizable by denominational distinctives, was in existence, many agencies and strategists declared "mission" to be complete within the entire boundaries of these nation-states. Blindness to the possibility of mission on the part of the "Younger" churches took the next step of excluding from view countries from which Westerners were restricted. For a significant segment of mission sending, the day of mission was declared over. Supposed national churches existed, while whole segments of nations had no church or witness. A new definition was needed.

The often artificial nature of nation-state boundaries was missed. The consistent national experience, especially in Africa, was of near civil war, as truer identities surfaced and civil wars or unifying border strikes sought to reunite peoples through stronger tribal or ethnolinguistic identities. These natural units intruded themselves on the attention of mission strategists. Awareness of their reality forced, yet again, a redefinition of mission if the church was to express her universal, catholic nature. The simplest and most evident basis was ethnolinguistic.

Leslie G. Brierley of WEC began listing Remaining Unevangelized Peoples (RUPs) after 1941. CAMERON TOWNSEND led the identification of first *Two Thousand Tongues to Go* and later, through the *Ethnologue* (Grimes, 1988) which now describes about seven thousand language groups. DONALD MCGAVRAN, beginning in 1955, called attention in his writings to PEOPLE MOVEMENTS. R. PIERCE BEAVER chaired a 1972 conference on "The Gospel and Frontier Peoples." MARC listed certain people groups at the WORLD CONGRESS ON EVANGELISM (BERLIN CONGRESS 1966), and came to advocate the term "Unreached" People Groups, first using the term for the LAUSANNE CONGRESS ON WORLD EVANGELISM (1974). These were popularized and defined in the *Unreached Peoples* MARC series from 1979 to 1987. The series included the Lausanne Committee for World Evangelization Strategy Working Group (SWG) definition of a people group as "a significantly large sociological grouping of people who perceive themselves to have a common affinity for one another. . . . From the viewpoint of evangelization, this is the largest possible group within which the Gospel can spread without encountering barriers to understanding or acceptance." Although Dayton and Wagner experimented with a definition of unreached as less than 20 percent Christian, the SWG moved to define unreached as the absence of a viable church capable of carrying on the group's evangelization. RALPH WINTER espoused the term "Hidden" or "Frontier" following his definitive paper presented at the 1974 Lausanne Conference. These semantic differences were resolved at a Chicago airport conference, when the SWG called together a set of missions leaders who agreed on a definition that would make "frontier" and "hidden" synonyms of the now prevailing "unreached," by which was meant any group that did not contain a contextualized church demonstrably capable of completing the evangelization of the group. Both are to be distinguished from the less precise "homogeneous unit" popularized by the CHURCH GROWTH MOVEMENT.

In practice, several definitional difficulties remained. 1. Was exhaustive and exclusive categorizing possible or necessary? 2. Most of the definitions remain to this day more serviceable for nonurban, traditional peoples. The intersective groups so common in sociological and urban analysis are confusing if shoe-horned into a classification that seeks to sort each and every inhabitant of earth into one and only one group. 3. The difference between evangelized peoples

and unreached people groups seems to be that evangelization focuses on individuals and on external efforts made by others, while unreached deals with groups and with outcomes in church planting. The terms are unfortunately not used carefully. 4. Macro distinctions are used in attempts to simplify and communicate, but nomenclature remains a problem. Various authors have suggested solutions, including Wilson and Schreck: *Peoples vs. People Groups* (Schreck, 1987); Winter: *Macro-*, *Mega-*, and *Micro-spheres;* Johnstone: *Affinity Blocs* and *Gateway People Clusters* (Johnstone, 1996).

The basics of the definition for those who use the concept are these: 1. Strategic decision focuses on groups, not individuals. Strictly speaking, individuals are not unreached, but unevangelized. 2. The group must be real, not just a conceptual category. 3. Not all groups are of strategic interest. A group may be too small, that is, not large enough to require that a contextualized church become the vehicle of living out Christianity in sociocultural ways. The group must not be so large as to contain within itself segments that constitute barriers to evangelization. 4. The group is no longer unreached when a viable, contextualized church exists capable of carrying on effective witness. Thus, boundary-crossing mission is defined, and not merely the boundary between faith and unbelief. Evangelism is needed after mission is theoretically fulfilled.

Missiologists, particularly from South Africa, have objected to the use of the concepts on the grounds that it promotes racist church bodies. While this danger does exist, partisans respond that social divisions will and do already characterize branches of the church, and it is better to recognize and work against them, much as one would not reject the concept of caste or class, while still opposing their prejudicial effects (*see also* HOMOGENOUS UNIT PRINCIPLE).

The church of Jesus Christ is always missionary. The ways of defining missions sending in terms of units that are the focus of evangelism will continue to evolve. For the moment, real, intermediate groups without a contextualized church constitute our best working definition.

Recently, at least 1,746 large, ethnolinguistic groups have been identified which are verified as having no church among them capable of announcing Christ's Good News. Many have not a single believer. Such groups are truly aliens to grace. This eternal tragedy is a current and compelling call for continuing mission. The groups listed do not include intersective urban groups. The gospel has not been and does not go where a meaningful invitation to follow Christ is not given. Missionaries from both the north and south are necessary in order to bring a community of faith into existence which can speak the language and live the Christian life in every group. The integrity of each group's identity requires this of us. While "they" are unreached (i.e., no such church exists) the nature of our obedience calls us to obedient going. Until then, "they" are and will remain "unreached people groups."

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Bibliography. B. F. Grimes, ed., *Ethnologue;* P. Johnstone and M. Smith, eds., *The Unreached Peoples;* H. Schreck and D. Barrett, eds., *Clarifying the Task: Unreached Peoples.*

Persecution. Suffering experienced by those whose opinion or belief is being attacked by another group. For the first Christians who came from a Jewish heritage, SUFFERING and persecution were both part of their lot. Jews living under Roman rule could expect to be persecuted if they chose to follow Jesus (e.g., Matt. 5:10–12; 10:23; Luke 21:12; John 15:20).

The Jews as a people had been persecuted for centuries prior to Christ's birth. Christians who came out of Judaism still faced hostility from Rome. In addition, at least until A.D. 70, they faced persecution from the Jewish leaders. Such persecutions often had the opposite of the intended effect. The persecution of the church after Stephen's MARTYRDOM did not stop Christianity but spread the gospel beyond the confines of Jerusalem (Acts 8:1). Paul's conversion resulted from the Damascus road encounter with Jesus while he was traveling under Jewish authority to persecute the church in Damascus (Acts 9:1–31). In testimony and correspondence Paul frequently referred to his persecuting work (Acts 22:4; 26:11; 1 Cor. 15:9; Gal. 1:13; Phil. 3:6; 1 Tim. 1:13). James was martyred by Herod, and when the populace approved he had Peter arrested for the same purpose (Acts 12:1–11). Through God's intervention, the tables were turned and Herod lost his life, while Peter escaped and was able to continue sharing his faith. Jewish persecution of Paul for his evangelistic work led to his arrest and eventual transport to Rome under guard. In this, however, the Jews living in Rome as well as Paul's escorts and his guard detail all had the chance to hear the gospel (Acts 28:17–30; Phil. 1:12–14). Persecution, though violent and intended to shut down the church, often had the opposite effect.

The Roman rulers initially tolerated Christians as a subsect within Judaism, but Nero's scapegoating of them after the A.D. 64 fire in Rome started a pattern of persecution which continued for almost 250 years. With varying intensity, Christians were perceived as a threat to the state. Though not consistently applied throughout the Roman Empire, and with periods of hostility followed by temporary reprieves, the reality of Christianity's illegality as a religion remained

part of the Christian experience until the Edict of Milan (A.D. 313) officially legalized Christianity in the empire. Though two relatively brief periods of persecution followed (under Licinius in 322–23 and Julian in 361–63), official toleration of Christianity across the Roman Empire was assured.

Contemporary Situation. While it is true that Christians have over the course of history persecuted others (e.g., Muslims during the CRUSADES; Jews during the Middle Ages and the modern era), including other Christians (e.g., the Donatists, Anabaptists, Puritans, and Huguenots), by and large it is accurate to say that Christians have been the recipients of hostility. Far from being only a thing of the past, persecution today continues to be a reality faced by many Christians, particularly those in militant religious states. It is estimated that more Christians have lost their lives through persecution in this century than all other centuries combined, though generally there has been little publicity of this in the secular press of free countries. David Barrett estimates that some 160,000 Christians were martyred in 1996 simply because they were Christians. Contemporary researchers have begun to speak out on behalf of the persecuted (e.g., Shea and Marshall), noting that the Western church and Western governments have been largely silent in the face of an increasingly well-documented reality.

A number of mission organizations have also been founded to investigate, publicize, and advocate on behalf of those at risk, including Brother's Keeper, Christian Solidarity International, International Christian Concern, and Voice of the Martyrs. Additionally, existing agencies are incorporating departments which emphasize the persecuted church, including Christian Life Commission of the Southern Baptist Convention, Open Doors, and World Evangelical Fellowship Religious Liberty Commission. The National Association of Evangelicals (U.S.) published a statement of conscience in 1996 reflecting “deep concern for the religious freedom of fellow believers, as well as people of every faith” and many agencies and churches have joined the WEF-sponsored International Day of Prayer for the Persecuted Church.

Missionary Implications. With the recent increase in interest in reaching the unreached, persecution of missionaries will likely grow rather than shrink in the coming decades, simply because so many of the unreached live under religious or political ideologies that suppress the spread of the Christian message. Additionally, Christians are often perceived as part of the West in general, and the official anti-Western tenor in these countries will exacerbate the potential problems.

Almost no missiological training in the West offered today will help future missionaries training face persecution, though it appears that house seminaries in China prepare their future pastors for interrogation. Missionaries, especially those going into at-risk situations, would benefit from realistic preparation for the possibilities they may face. In addition, having been trained, they may also be more able to offer both preparation and aid to indigenous Christians who suffer because of a choice to follow Christ in a hostile environment.

A. SCOTT MOREAU

Bibliography. G. W. Bromiley, *ISBE Revised,* 3:771–74; W. H. C. Frend, *ER* 11:247–56; P. Marshall, *IBMR* 22:1 (January 1998): 1–8; idem, *Their Blood Cries Out;* E. M. B. Green, *NBD,* pp. 913–14; H. Schlossberg, *A Fragrance of Oppression;* N. Shea, *In the Lion's Den.*

Pluralism. Christianity exists and has always existed in the context of a plurality of competing and contrasting religions, but whereas in the past some Christians had an intellectual knowledge of those religions and fewer still an experiential encounter with them, today most Christians have both intellectual and experiential knowledge at least of the major non-Christian religions. This knowledge in turn tends to expel the merely prejudiced view of other religions as primitive and ignorant, with their adherents dissatisfied with their religions and open to conversion.

The question for mission is twofold: first the question of the salvific validity of other religions and second the question of the origins of those religions. The answer to this second question was in the past simplistic: they came from the devil. Study of the histories of the religions, however, produces a different picture: Gautama in an earnest search for an explanation of human suffering, Muhammad in the cave Hira pondering the absurdities of Arab polytheism, even Marx, in the Reading Room of the British Museum, researching the causes of the miseries of the ‘toiling masses’ and some possible solution for them. There is today a general recognition that religions represent on the one hand a perverse human rejection of revelation (Karl Barth's ‘principal preoccupation of godless humanity’) and on the other hand a search, in the absence of revelation, for some understanding of the apparent meaninglessness of the human experience.

As to the salvific validity of other religions, there has been a spectrum of responses, ranging from the naive view that ‘sincerity’ in any religion is salvific to the denial that ‘religion’ can play any part at all in the process of salvation. This latter view is made untenable by the plethora of examples of those who have found the Traditional Religions, or Islam or Hinduism

gateways to Christian faith. Broadly speaking four distinct views may be identified. There is the *inclusivist* view, that finds salvation somewhere in each religion, the *pluralist* view that the common root to all religions is precisely the salvific root, the *exclusivist* view that salvation is to be found in Christ alone or, more rigorously, that salvation depends on an overt acknowledgment of Christ as Lord, a view usually associated with HENDRIK KRAEMER, and the view that while salvation is necessarily based on Christ's Passion, an overt knowledge of Christ is not essential to salvation.

Each view has its own problems: John Hick's attempts to produce a Copernican Revolution, replacing Christianity as the center of the universe of religions by God, or the Absolute, or "the Real," adding epicycles to cycles, has served primarily to demonstrate the absence of a common center applicable to all religions, and the inevitability in any such exercise of the abandoning of core Christian theology, particularly incarnational theology. Karl Rahner's creation of Anonymous Christianity, which purported salvifically to identify sincere religionists as de facto Christians was crushingly labeled religious imperialism. As LESSLIE NEWBIGIN commented, the scheme was "vulnerable at many points." It must be said, however, that Rahner's view closely resembles the Constitutive Christocentrism of the SECOND VATICAN COUNCIL, with its generally positive stance respecting the universe of religions. However, Roman Catholic thinking has moved on, and Pope John Paul II in his 1995 *Crossing the Threshold of Hope* has gone some way toward restoring the 1442 Council of Florence Exclusive Ecclesiocentrism.

The traditional evangelical view has its own difficulty. The vast majority of humankind, through no fault of its own, never heard of Christ, and appears to be condemned for its sin, which (as a consequence of the fall), it could not resist and for which it had no remedy. The academic theologian has found this no particular problem, where the missiologist, with one foot firmly in the real world, most especially in the TWO-THIRDS WORLD, is, perhaps, touched with a greater compassion.

But the fourth view also is not without its difficulties, primarily because of the generally negative soteriological tenor of Bible texts such as Acts 17:24–28 and Romans 1:18–23 which speak of GENERAL REVELATION but apply it as a foundation for God's judgment while not explicitly discounting its salvific potential. It has been repeatedly suggested that any relaxing of the traditional exclusivist position must inevitably weaken missionary motivation. To this two replies must be made. First, that we seek and then follow biblical theology wherever it may lead us, and second, that the Christian mission is not merely response to command or obligation but is, or at least should be, ontological. The biblical imperative for mission is, of course, entirely clear. If the church is to be properly apostolic it must also be praxeologically apostolic, it must engage in mission. But to be effective in its praxis the church as a whole (not only its missionary representatives) must engage the religions by which it is confronted with a confident yet compassionate insistence on Jesus as the Way, the Truth, and the Life.

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Bibliography. K. Barth, *Christianity and Other Religions,* pp. 32–51; D. A. Carson, *The Gagging of God*; P. Cotterell, *Mission and Meaninglessness;* G. D'Costa, *Christian Uniqueness Reconsidered: The Myth of a Pluralist Theology of Religions;* B. Demarest, *General Revelation;* M. Erickson, *How Shall They Be Saved?;* P. F. Knitter, *No Other Name?;* J. Sanders, *No Other Name.*

Politics. From New Testament times to the present, the relationship of Christian missions to government and politics has been ambivalent. On one hand, Jesus, Paul, and Peter all understood the legitimate claims of human government as an institution ordained by God for the restraint of evil and the promotion of good (Matt. 22:21; John 19:11; Rom. 13:1–7; 1 Tim. 2:1–2; 1 Peter 2:13–17). On the other hand, the New Testament also affirms that: (1) civil authority is subordinate to the sovereign God (Matt. 26:51–53; John 18:36); (2) there are times when the claims of the state interfere with the believer's obedience to God (Acts 4:19 and 5:29); and (3) government sometimes assumes an idolatrous and demonic character, as is evident throughout the Book of Revelation. Christian missionaries in all ages have had to function with an awareness of the biblical tension between the positive and negative traits of the political realm.

In the early church, Christian evangelists primarily faced circumstances where the Roman government was hostile and offered extremely limited possibilities for political engagement. Although persecution sometimes was sporadic, affording Christians the opportunities to utilize some of the benefits of the imperial system to spread the gospel, Christianity enjoyed no legal standing or protection. In the apostolic era, the apostle Paul did not hesitate to invoke his Roman citizenship when he was mistreated or when his life was in danger (Acts 16:37–39; 22:25–29; 25:7–12). It is not apparent, however, that Paul's example proved to be ultimately helpful for his own cause or for later generations of Christians who fell victim when the Roman state intensified its campaigns against the church. The initial evangelization of the Roman Empire occurred apart from any direct support or encour-

agement on the part of civil authorities. In fact, Christian refusal to participate in the emperor cult and state sacrifices provoked particularly aggressive attempts to exterminate the Christian movement between 250 and 311, thus highlighting an adversarial relationship between church and state that places major roadblocks in the path of Christian missionary advance (*see also* CHURCH/STATE RELATIONS).

Constantine's ascendancy to the imperial throne in the early fourth century set the stage for a whole new pattern of Christian expansion. The emperor's embrace of Christianity and his granting of favors to the institutional church held enormous implications for missions, which were reinforced later in the same century when Theodosius declared Christianity to be the one official state religion. These dramatic shifts created an alliance of throne and altar where, for several centuries, Christian missionary outreach would be significantly undergirded by the carnal weapons of "Christian" governments. In early medieval western Europe, for example, kings like Charlemagne in Saxon Germany and Olaf Tryggvason in Norway employed military force as a tactic in the Christianization of typically unwilling subjects. Later the CRUSADES illustrated the dangers of church-state coalitions aimed at the expansion of Christendom, whether directed at infidel Muslims who were attacked by European armies seeking to reclaim the Holy Land or at pagan Prussians who were compelled to be baptized by the victorious Teutonic Knights.

The Constantinian-Theodosian model persisted in some form into the REFORMATION and early modern periods. On the Roman Catholic side, Spain and Portugal built overseas empires with the blessing of Pope Alexander VI, who on the eve of the Reformation charged the monarchs of those countries with the evangelization of the lands that they conquered, thus creating a royal patronage system to support Catholic missionary endeavor. For their part, European Protestants almost universally accepted the state church tradition and the territorial conception of Christendom. These principles informed their early, sluggish mission efforts and eventually contributed to the linkage between colonization and Christianization that characterized the European missionary enterprise in the nineteenth and early twentieth centuries (*see* COLONIALISM). The common thread that ran through much of Christian missions from the fourth century on was an ecclesiastical willingness to rely on some measure of political assistance for fulfilling the GREAT COMMISSION.

Although the Constantinian impulse did not die quickly, it was struck a mortal blow by the ENLIGHTENMENT, which encouraged a division of the "religious" and the "secular." Enlightenment thought influenced the American political experiment, especially regarding the separation of church and state. Hence the American missionary movement developed without the baggage of the older European traditions; most mission agencies viewed themselves as nonpolitical, a perception that was not shared by European colonial authorities who sometimes feared American missionaries as subversives. In addition, the American missions enterprise did not entirely escape the clutches of Manifest Destiny and imperialism in the late nineteenth and early twentieth centuries, when missionary leaders often expressed facile sentiments that joined national and evangelical interests. In two notable cases, Protestant boards cooperated with the United States government in providing educational and social services for Native Americans at home and Filipinos overseas.

In the twentieth century, Christian missions encountered new challenges on the political front. Rising nationalism in Asia and Africa contributed to the collapse of colonial empires, which finally put to rest the antiquated notion of government-sponsored mission. At the same time, the emergence of totalitarian governments, particularly under the banner of communism, once again raised the issues of doing missions in the context of PERSECUTION. Similar concerns have been expressed in response to a resurgent Islam, since missionary activity in many Islamic nations is prohibited or severely curtailed. Beyond the problems inherent in relating to hostile governments, modern missionaries have been involved in many projects in the developing world that have political implications, including the encouragement of democracy, the operation of schools and hospitals, and the introduction of social reforms. Further, compelling evidence suggests that American missionaries have influenced the foreign policy of the United States in the Near East and China; more ominously, some have charged that the Central Intelligence Agency has used missionaries in its covert operations. Finally, political developments since 1989 in the former Soviet bloc have opened unexpected opportunities for ministry in areas that previously had been closed to missionaries.

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Bibliography. E. L. Frizen, Jr. and W. T. Coggins, *Christ and Caesar in Christian Missions;* C. W. Forman, *Missiology* 9 (October 1981): 409–22; J. H. Kane, *Missiology* 5 (October 1977): 411–26; S. Neill, *Colonialism and Christian Missions;* B. Stanley, *The Bible and the Flag: Protestant Missions and British Imperialism in the Nineteenth and Twentieth Centuries.*

Population, Population Explosion, Population Planning. As the world enters the twenty-first century its population continues to grow at an alarming rate. In 1999, the projected popu-

lation of the world reached 6 billion people, with the figure estimated to reach 10 billion by 2060. Rapid growth of the world's population impacts missions in a number of ways. In terms of sheer numbers it means that there are constantly increasing numbers of people who have yet to hear the gospel of Jesus Christ. Since the most rapid population growth tends to occur in some of the least evangelized sections of the world, this means that in spite of encouraging church growth in other sectors the task of world evangelization remains daunting. High birth rates tend to fall among those peoples who are also the poorest, compounding the problems of poverty, malnutrition, education, and general quality of life. For example, although the current doubling time for the world's population in general is 137 years, the doubling time for the poorer countries of the world is only 33 years (*New State of the World Atlas,* 1991). Finally, the population explosion raises ethical questions about stewardship of earth's natural resources, both in terms of preserving the limited resources for future generations and working toward a more equitable distribution of the use of existing resources among nations. There are those who say there is no cause for alarm, for there is plenty of food on this planet to feed everyone for many years. It is only a matter of a more equitable distribution of existing food supplies, or of using more fertilizer, or planting different types of crops, or the like.

Projected population data, however, will help bring reality to the discussion. If the 1999 world population was 6 billion and people in many nations of Asia and Africa are already suffering from either malnutrition or simple starvation, how will the world sustain a projected 10 billion people by the year 2060? If there is a surplus of food in Canada and there is need in India, who will pay to ship food from Canada to India on an indefinite basis? The economic realities and gigantic numbers involved all suggest that there is indeed a crisis, and that it will get worse before it gets better.

Demographers hope that the rate of growth will be slower during the twenty-first century due to greater use of birth control. Continued wars and the AIDS epidemic might also slow the growth. But even though it is slowing down, continued growth raises serious questions about the quality of life for most people during the twenty-first century and the continuing disparity in standards of living between the haves and the have-nots.

Some newspaper reporters and politicians in Africa have spoken out against population planning, suggesting that this is merely a Western device that is being promoted in order to keep Africa under Western domination. This argument overlooks the fact that many European nations are already setting the pace by holding their population growth to almost zero percent. Mainland China is also striving vigorously for zero population growth in spite of the felt hardships it creates for their people. It has been observed that regardless of what intellectual leaders may say, many Africans of moderate income desire to limit the size of their families because in a rapidly urbanizing world they no longer have the resources to support large families.

Ironically, population growth is greatest among the poor, who are those least able to sustain such growth. One way therefore to slow population growth is to raise living standards for the poor. But this will be difficult, for most poor people are already living in overcrowded areas where there is fierce competition for available resources.

In 1990 Luis Bush wrote, "More than eight out of ten of the poorest of the poor . . . live in the 10/40 Window" (5). He defined the 10/40 WINDOW as a rectangular block of land from the Atlantic to the Pacific from 10 to 40 degrees north of the equator. Inasmuch as most who live in this giant rectangle are Muslim, Hindu, or Buddhist, they are also unreached.

If the population explosion is taking place largely among the poor within the 10/40 Window, conversion to Christianity may be the only viable route to their physical betterment, for it has been observed time and again that when people turn to Christ, their standard of living tends to rise. And most wealthy nations of the world today have at least a Christian background although the majority of their citizens may not be practicing Christians.

The runaway population explosion, therefore, is added reason for missionary attention to the 10/40 Window. There is however another implication of this population explosion that the missionary world has been slower to grasp. As the population explodes, people are pushed off the farm and to the cities. There is direct correlation between the population explosion and the exploding growth of cities in the non-Western world (*see* URBANIZATION).

Attention to the 10/40 Window, therefore, should not simply identify the various ethnic groups so that missionaries and evangelists can be sent to them. It should also identify the various social groups in the giant cities of our world so that social groups that have been neglected may also receive missionary attention. Shantytown dwellers, street children, street vendors, and the unemployed are all legitimate targets for mission effort, as well as wealthy business people, government workers, soldiers, professional people, and all the social classes between these two extremes.

TIMOTHY MONSMA

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Postmodernism. A way of perceiving and explaining reality shared by thinkers in philosophy of language and science, sociology, the arts, architecture, management theory, and theology that arose in the West during the last half of the twentieth century in reaction to MODERNITY. At its most basic, postmodernism involves the realization of the ultimate bankruptcy of modern and premodern approaches to life.

Challenges to Modernity. Postmodernity's critique of modernity includes the issues of individualism, rationalism, scientific positivism, and technology. First, postmodernity has been critical of modernity's love for the autonomous individual. A more collective perspective is especially clear in postmodern philosophy of science, in which changes in scientific theory, called paradigm shifts, are seen as part of a corporate process in the discovery and use of new data.

Second, the modern myth of the autonomous individual elevated rationality to a point of near infallibility. One of postmodernity's strongest projects has been to call into question the modernist dependence on rationality by reconsidering the basic assumptions sustaining modernity's concept of rationality (and therefore of TRUTH). Postmodern philosophers and sociologists have pointed out that knowledge is in part socially constructed and draws from the whole person, not only from rational argument.

Third, at the heart of modernity lies a perspective of the world that reduces reality and truth to that which can be seen, tested, and verified through the inductive method of scientific materialism. Postmodernity has asked soul-searching questions about the assumptions of scientific positivism, demonstrating that such a scientific method tends to see only what it is looking for. Postmoderns want to assign equal validity to other sources of knowledge like experience, the emotions, the forces of social and personal psychology, and the spirit world.

Fourth, postmodernity has been rethinking the matter of technology. Clearly one of the most amazing and almost self-justifying aspects of modernity is the technological revolution it has produced. But modernists have been slow to reflect and evaluate the impact that technology has had on matters of value and belief. The reality of today's world has called the entire legitimating myth of technology into question. A threatened planet, the incurability of the AIDS epidemic, the use of technology in waging wars, and a deep fear of the cities that technology has produced are just a few examples of the reality that has stimulated a profound pessimism on the part of postmoderns with regard to technology.

Dangers. Postmodernity has helped us reexamine the world in which we live. Much of the world is simultaneously premodern, modern, and postmodern. Within two generations, societies like those in Korea, Malaysia, Indonesia, and Kenya have made significant progress in moving from being predominantly agricultural and rural to becoming industrial and now service-oriented. The postmodern critique offers us new vistas to understand how we may evangelize the peoples of the world, including those living in the West.

At the same time, evangelical missiologists must be aware of the dangers that postmodernity represents. Postmodernity advocates a degree of valuelessness and atomization of persons which is antithetical to the gospel. This relates not only to postmodernity's antifoundationalism, but also offers no solid footing on which to stand in seeking to transform a lost and hurting world so loved by God. Second, evangelical missiology must beware of postmodernity's elevation of RELATIVISM as the only acceptable alternative to rationality. The loss of any concept of truth undermines the message of the gospel and is unacceptable for evangelical missiology. Third, evangelical missiology needs to be careful with postmodernity's rejection of any referential use of LANGUAGE. Linguistically, postmodernity discards any sense that language refers to something beyond itself and affirms that language itself creates meaning. This leads to meaninglessness and ultimately to silence, since we are left with each person's exclamations of opinion. Such a direction is contrary to Christian notions of empathy and understanding. It represents a loss of commitment to truth and to the welfare of other persons, since all opinions are now just individual pronouncements of the person's own viewpoint. Fourth, postmodernity's rejection of concepts of purpose leaves little room for an evangelical to take seriously the metanarrative of the story of God's mission that is moving toward a final destiny. Instead, postmodernity creates a troubling paralysis that leaves Christians unable to participate actively in God's mission in the future.

Possible Contributions. In spite of the dangers, there are ways in which postmodernity can help us. First, postmodernity is helping us see that mission into the next century will be global and local rather than national and denominational. This is already evident in the rise of the mega-churches which are now increasingly involved in world evangelization directly as congregations, rather than working through denominational or mission structures. Second, postmodernity has reminded us that a biblical gospel is wholistic: the Holy Spirit comes to

transform all of life and all relationships (*see* HOLISM, BIBLICAL). The church of the future needs to see itself as basically composed of relational networks of persons and groups rather than hierarchical organizations and structures. Third, postmodernity has offered us a new way to affirm that the church of Jesus Christ is a corporate body, not a gathering of isolated, autonomous individuals. Last, postmodernity has offered the church a new way of understanding and responding to the world of the unseen. Postmodern churches are providing a more realistic assessment of reality that understands that the world we live in includes not only the physical and the seen but the unseen world of spirits, demons, ancestors, and spiritual forces (*see* POWERS).

We are concerned about our non-Christian (and post-Christian) world that needs to know Jesus Christ as the only Way, the Truth, and the Life. We are called to respond to the nihilism, relativism, pluralism, and the loss of the concept of truth and sense of purpose that mark the foundationless character of postmodern society. We want to present an apology of the gospel as public truth and to do so in ways that a postmodern culture will be able to accept. We accept the challenge to be Christ's prophets who extend the word of hope in the midst of the hoplessness of a postmodern world.

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Promotion of Mission. In the New Testament we do not see the kind of promotion of the missionary enterprise we find today. The command of Christ and the working of the Holy Spirit in the local congregation were enough to make a church send and support missionaries—at least in Antioch. Jerusalem, however, needed some proactive promotion.

The strongest sending bodies among twentieth-century American churches were born as mission sending agencies in the nineteenth century: the Christian and Missionary Alliance and the Southern Baptist Convention. It takes less than 200 CMAers to send out a missionary, for example, while it takes 1,800 evangelicals in general to send one missionary. Probably no more than 10 percent of evangelical congregations in North America have a strong missions promotion program, such as an annual CHURCH MISSIONS CONFERENCE. Given this track record, God seems to have raised up other means of promoting his purposes of world evangelism—parachurch organizations, mission sending agencies, conventions, student movements, Bible colleges, and, of late, "mobilizers."

Of the hundreds of mission sending agencies, several have been so successful in recruiting that they dwarf the average denominational mission boards: WYCLIFFE BIBLE TRANSLATORS (6,000+), Campus Crusade for Christ (15,000+), Youth With a Mission (7,000+), and Operation Mobilization (2,000+). All these are specialized: translation, campus, or short-term. Conventions in this century have been the catalysts for mission promotion, beginning with Edinburgh (1910), continuing through the triennial URBANA student conventions under InterVarsity Fellowship (1946 and following), advanced by the congresses initiated by BILLY GRAHAM (BERLIN [1966] and LAUSANNE [1974]), and culminating in the great conventions in Korea in the 1980s and 1990s.

Student movements have energized the missions movement, beginning with the STUDENT VOLUNTEER MOVEMENT at the close of the nineteenth century and continuing through the Student Foreign Missions Fellowship (initiator of Urbana, merged with IVF), and, later in the century, smaller student movements like the Caleb Project.

In the great half century of North American missions advance following World War II, the Bible colleges led the way. It was said that 80 percent of American missionaries in that era had a Bible college background. It is interesting that the decline in missions interest in the churches and the decline of the Bible college movement in the latter quarter of the twentieth century have paralleled one another.

Since those traditional means of promoting missions have become less effective, a new breed has emerged, as yet unorganized, but who refer to themselves as "mobilizers." Advancing Churches in Missions Commitment (ACMC), The U.S. Center for World Missions, one of its many spinoffs, the Frontier Missions Movement, and the AD 2000 and Beyond movement are representative.

In the field of publishing there are several journals devoted to promoting missions, both mission agency journals and independent journals like *Frontiers*. Perhaps the most influential publication has been Patrick Johnstone's *Operation World,* a prayer guide with a distribution of hundreds of thousands.

The mysterious thing about promotion is that no matter what we may do, it is God's sovereign intervention that has been the successful promoter of missions. The surge of World War II veterans, who had seen a needy world firsthand, muscled the missions enterprise at midcentury. Then came the emergence of a powerful Third World mission initiative and, closing out the century, the mighty ingathering in China with no missionary assistance at all! God is still sovereign, and the sovereign God's method is still the church in which his Spirit is free to move.

ROBERTSON MCQUILKIN

Race Relations. The reality of race and race relations has been central to the missions movement in the United States from at least the early nineteenth century. The combinations of increased scientific interest in race as a category (as evidenced in books as disparate as David Hume's *Of National Characters* in 1748 and Charles Darwin's *Origin of Species* in 1859) and the growing American dilemma of dealing with the enslavement of Africans and their descendants in this country helped focus the attention of people interested in missions, especially with respect to Africans and their descendants in the Western Hemisphere, on how to—and even whether to—evangelize people of other races.

Race as an ethnic designation has a rather recent history. By the dawn of the nineteenth century, Johann Friedrich Blumenbach's fivefold typology of races—Caucasian, Mongolian, Ethiopian, African, and Malayan—had not only gained ascendancy, but also reified racial categorization into a static, biological system, rather than a dynamic movement within human history. If race were to be seen as a static category, then race mixing could be rightly deemed "unnatural" and for Christians "sinful." Because of the presence of Africans and their descendants in the Western Hemisphere due to chattel slavery, these concerns took on special significance for black-white relations in the United States.

Christians engaged these issues in the early missions movement by (1) evangelizing Africans and African American slaves as equal members of the human family; (2) evangelizing Africans and African Americans slaves, but limiting their Christian freedom to the "spiritual realm" and denying their full human capacities and rights; (3) ignoring, denying, and even fighting against efforts to Christianize blacks out of a denial of their humanity and even fear of the power of the gospel to breed insurrection against the slavocracy. Of course, some slave missionary efforts reflected a basic compatibility between Christian faith and slavery, noting in a threefold defense of Christian slavery: "Abraham practiced it, Paul preached it, and Jesus is silent on the issue." Indeed, some missionary efforts to slaves revolved around the text "Slaves, obey your earthly master" (Eph. 6:5).

In the evangelization of Africa, race relations played a crucial role. Early efforts to send black Americans to Africa combined with efforts to repatriate freed blacks to Africa in colonization efforts was resisted by some free blacks who claimed America as their home. In the late nineteenth century, some missionary agencies declined to send blacks on African missions for fear of intermarriage with white missionaries. Others were concerned that blacks' interpretation of the recent Civil War in the United States as God's judgment against slavery would be dangerous baggage in evangelizing colonized Africans. As segregation became part of American denominational life, black denominations formed their own separate mission agencies and the work of missions became another reflection of American segregation.

The impact of the Civil Rights Movement and the changing patterns in American race relations affected missions work in bringing more blacks into the mainstream of home and foreign missions, and making visible to the larger society the steady stream of missionary activity sponsored by black churches at home and abroad. Contemporary efforts at racial reconciliation are building on the work of intergrationists in the 1950s and 1960s. The reconciliation accords reached between black and white Pentecostals in 1994 as well as ongoing conversations between the National Association of Evangelicals and the National Black Evangelical Association reflect the churches' sense that racial reconciliation is a part of kingdom work. Some missions organizations, such as Youth With a Mission, have even incorporated notions of identificational repentance and reconciliation as part of their missions strategies, noting the need for contemporary Christians to confess the sins of their forbears as part of the healing process.

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Reached and Unreached Mission Fields. Since the mid-1970s intense debate has raged over what a mission field is and what it means for a field to be reached. In general, since the LAUSANNE CONGRESS ON WORLD EVANGELISM of 1974, the concept of a PEOPLE GROUP, defined by common language and culture, has displaced the older idea of a nation-state. There continues to be a discussion of whether the people groups to be evangelized should be defined more in terms of language or dialect (with over 12,000 in the

world) or of culture (over 20,000). But leaving some latitude for those definitions, the chief ethnolinguistic groups have been identified.

But how do we determine when a group has been "reached"? In the mid-1980s there were said to be 12,000 unevangelized groups, but by 1990 that estimate was reduced to 6,000. With the advent of the AD 2000 and Beyond Movement, this was reduced to 2,000, then by 1995, to 1,600. Did the missionary enterprise advance that rapidly? No, the definition of "evangelized" or "reached" changed. Does "evangelized" mean that every person would hear with understanding the way to life in Christ as Mark 16:15 and Acts 1:8 seem to indicate? Or, as the objective set by some in recent years, does "evangelized" mean that every person would have access to the gospel? That is, when a church is near enough or there are radio broadcasts or book shops, the Bible has been translated into their language—everyone could hear the gospel if they wanted to. This greatly reduces the number of unevangelized people groups. Others opt to focus on Matthew 28:18–20 and Luke 24:47–48 and the goal of evangelism is said to be discipling the "nations" or people groups. But what is it to "disciple"? Some have said that when there is a witnessing church movement, the missionary task is complete. Others point out that a witnessing church movement in a tribe of 1,000 may mean the group is evangelized or "reached," but what if the group is 40 million in size? So others add the phrase, "capable of reaching its own people." If there is such a church movement, no more outside help would be needed to complete the task of evangelism, however defined. Still others define a reached people as those which are majority Christian. If Christian is used in an evangelical sense, however, no more than a handful of very small ethnic groups could be considered "reached" on that definition.

This debate is not academic nit-picking; it is very pragmatic, defining the task that remains and targeting those areas in which a church or mission should invest precious, limited resources. The consensus that seems to be emerging at the end of the twentieth century is to have a scale from "least reached" to "most reached." On this basis it can be said that there are at least 1,600 people groups larger than 10,000 in size in which there is no witnessing church movement capable of reaching its own people. If smaller groups are included, the number of unreached escalates to at least 6,000, including many with no gospel witness at all.

The majority of the least reached groups fall within the 10/40 WINDOW, a band of ethnic groups stretching east between the 10th and 40th degree latitudes (north) from the Atlantic Ocean to Indonesia in the Pacific. This embraces nations in northern Africa, the Middle East, and the Far East in which the least reached religious groups are concentrated: Islam, Hinduism, and Buddhism. These are not only the least reached, they are the least reachable, the most resistant. In fact, because of religious, political, and cultural barriers, they are also the least accessible (*see* CREATIVE ACCESS COUNTRIES).

If "Christian" is defined as one who has a personal relationship with God through faith in Jesus Christ, and "mission field" is defined as any ethnolinguistic group in which there is no witnessing church movement capable of evangelizing that group, perhaps half the people groups of the world have been "reached." The other half need outside assistance, commonly called missionaries. If those groups with fewer than 10,000 were excluded from the tally, then the majority of the remaining people groups have been reached. If, on the other hand "reached" focuses on individuals rather than ethnic groups, and "access to the gospel" is the criterion, perhaps more than half the individuals of the world have been reached. If, however, "reached" means they have actually heard the gospel with understanding, far less than half could be considered reached.

The most succinct, reliable, and easily understood data on the reached or unreached status of each nation is found in *Operation World*. The most sophisticated composite of the efforts of the major research groups is found in *Status of Global Evangelization: Model and Database Design,* put out by Southern Baptist Convention, FMB and updated periodically.

ROBERTSON MCQUILKIN

Reconciliation. The Christian faith is fundamentally relational. It affirms that God has acted once and for all—decisively—in the life, death, and resurrection of Jesus Christ to bring the created order back to its original purposes. Pastor and homiletician Gardner C. Taylor argued that "the Bible has but one theme, that is, that God gets back what belonged to him in the first place."

This involves not merely the restoration of persons, the environment, and even the cosmos, but also the quality of relationships that they enjoyed at creation—the divine order in the heart of God as revealed in the Genesis account of beginnings.

In the beginning, God enjoyed full fellowship with humanity, unmarred by SIN. So too, there was harmony and PEACE in the relationships between humanity and CREATION, and between the first man and woman in the Garden of Eden. When sin entered the world, all of these relationships were damaged—sin separated humanity from a holy God. It also brought alienation between humanity and the ENVIRONMENT. Finally, it brought estrangement among people themselves,

substituting blame and distrust for mutuality and complementarity (*see also* FALL OF HUMANKIND).

Reconciliation describes the process through which God works to restore these relationships. In the Book of Colossians, it is depicted as a cosmic process through which God in Jesus Christ reconciled "to himself all things, whether on earth or in heaven, making peace by the blood of his cross" (1:20). Here God brings nature into right relationship with himself through Christ, as well as showing his victory over demonic 'principalities and powers.' The souls of sinners are reclaimed as they trust the merits of Christ's blood.

The apostle Paul also depicts his ministry as a ministry of reconciliation. In 2 Corinthians 5:17–19 he affirms that there is new life in Christ, and that this life is "from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation."

He goes on to describe his ministry as that of an AMBASSADOR OF GOD, representing him and pleading with persons on his behalf to be reconciled to God. In this sense, the missionary enterprise is one of representing Christ to a world in need of reconciliation to God, not merely the inculcation of doctrine or the spread of propositions. Rather it is the full-fledged acceptance of one's role as an ambassador for God's kingdom, preaching the gospel of reconciliation with God—the invitation to follow Christ as he brings all things into subjection to God. Missions at its core involves the proclamation and demonstration of the LOVE OF GOD for his creation, and the invitation to respond to his love through accepting his Son as Lord and Savior.

If reconciliation is a cosmic process, then missions involves the invitation to participate fully in the whole of the process. That is, the restoration of right relationships in the created order—the environment and surrounding interplanetary and interstellar space—and right relationships between human beings.

Paul recognizes this in pointing to the new fellowship created between Jew and Gentile in the body of Christ. This reconciliation in Christ he also calls "peace" (Eph. 2:14). Christ has "broken down the dividing wall of hostility by abolishing in his flesh the law of commandments and ordinances, that he might create in himself one new man in place of the two, so making peace." (vv. 14–15) To the Galatians, he wrote that in Christ "there is neither Jew nor Greek . . . slave nor free . . . male nor female" (3:28).

These latter passages have assumed great importance in contemporary conversations concerning missions because of the increased relevance of cultural CONTEXTUALIZATION in missions studies. As we have given greater weight to cultural contexts and become more clear about imperialism and power relationships, we have witnessed the need for a more sophisticated conversation about reconciliation across ethnic and cultural lines. Indeed, in the United States, missions organizations are looking at issues of cultural context not merely as a concern in overseas missions, but also working on how racial and ethnic reconciliation is to be sought within their own country.

At one level, the issue is, in the words of theologian Miroslav Volf, the "sacralization of cultural identity," the literal merger of cultural and religious commitments that gives people more of a sense of belonging to their cultural group than to Christ. Among racial and ethnic minorities, oppression can give the sense that loyalty to one's ETHNICITY is a stronger bond than that to other believers. And to those in the majority, the wedding of religion and culture often appears matter of fact, since they are the group in power and lack the critical distancing that comes from marginalization (*see* MARGINAL, MARGINALIZATION).

Some suggest that Christian faith is color-blind, in that God is "no respecter of persons." Others point to cultural difference as something to be celebrated—a rich diversity reflecting the creative genius of God. Few would opt for a segregated church which overemphasizes cultural or ethnic norms (*see also* HOMOGENOUS UNIT PRINCIPLE). Indeed, it may be that the ways in which Christians engage in the process of interpersonal and interethnic reconciliation within the church set an important agenda for worldwide missions on a planet beset by ongoing ethnic strife. Recent attempts at contextualizing theology, owning up to imperialistic cultural theologies, and the confession of our "ghettoization" of marginalized ethnic churches (by persons in both the majority and the minority) are steps in the right directions.

More radical ideas such as the recent practice of identificational or representational REPENTANCE (seeking the forgiveness of entire groups—such as the 1995 Southern Baptist apology for its attitudes on race and slavery—are still being debated (*see also* POWERS, THE). What cannot be debated is the ongoing work of God in Christ, as laid out in Scripture, to bring back what belonged to him in the first place.

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Refugee Mission Work. Refugees are those who are displaced from their natural residence and who fear (for whatever reason) to return. They may be uprooted because of systematic genocidal campaigns, religious or political persecution, denial of fundamental civil rights, and so on. Refugees often lack the most basic necessities of food, water, and shelter. Typically defenseless, they are at the mercy of those in power over the territory in which they seek refuge. They often fear revealing what they have experienced because of repercussions from those in power. Even mission agencies working among them may be unable to publicize the stories since they depend on permission from governments to continue their work.

The Old Testament enjoins providing sanctuary for outcasts and refugees, including cities of refuge for those who commit accidental manslaughter (Num. 35:6–15). Israel became a nation of refugees because of Israel's apostasy (as promised in Deut. 28:63–68). Their repentance, however, resulted in a promise of being regathered and restored (Deut. 30:3–5; Isa. 11:11–12; Jer. 30:12–22). The nations around Israel also suffered as outcasts (Moab, Isa. 16:3 and Jer. 30:16). While the New Testament has no direct reference to refugees, we do see that Christians will be judged in light of our work on behalf of the poor and the oppressed (Matt. 25:31–46), which certainly includes refugees.

Prior to the twentieth century, with international travel relatively unrestricted, and the right of asylum taken for granted, there were generally less problems of dislocation. As the twentieth century progressed, however, new requirements (e.g., passports, visas, and qualifications for asylum), complicated the problems of repatriation and settlement. Today refugees are often people not only without a home, but like the Palestinians, they may also be without a country for decades. In emotional and physical shock at having to leave their homes, refugees often have nothing more than the clothing they wear. Typically by the time they are forced to evacuate they have been witnesses to incredible atrocities committed against friends, neighbors, and immediate family members. Women and children are particularly vulnerable and are all too often the favored targets of attack.

Since most displacement presently takes place in third world contexts, those fleeing are typically perceived by the countries of asylum as bringing unbearable demands on strained economies. Consequently, they may receive little if any assistance and may even be repelled (e.g., the boat refugees from Cambodia, China, or Cuba) or forcibly repatriated.

Four mission organizations directly working among and on behalf of refugee populations today may be noted. Christian Aid was founded in 1945 to help European refugees after Word War II, and is now active in over 70 countries. The World Council of Churches is also active. There were ecumenical efforts to help Jews escaping Nazi persecution even before the formation of the WCC in 1948; at one time refugee work was the single largest operation in the WCC, though now the work has been decentralized among regional (e.g., Action by Churches Together and Church World Service) and denominational (e.g., United Methodist Committee on Relief, Church of the Brethren Refugee/Disaster Services, Presbyterian Disaster Assistance, etc.) organizations. Refugees International was founded in 1979 in response to the Cambodian and Vietnamese refugee plight, and they actively promote refugee issues and situations in political circles in the United States. World Relief, founded in 1979 as the relief arm of the National Association of Evangelicals, is now working in more than 25 cities in the United States helping refugees cope with settling and gaining citizenship.

The total refugee population can fluctuate dramatically from year to year; the UN statistics show a decrease from 15.4 million refugees in 1995 to 13.2 million in 1996, primarily because of the repatriation of 1.6 million African refugees. The total number of UN recognized refugees, displaced, and at risk for 1996 was 22.7 million, of which only 11.7 million received assistance. Jesus' emphasis on the response to the naked, the thirsty, the hungry, the outcast, the sick, and the imprisoned (Matt. 25:31–46) still stands as a foundation for our moral obligation to participate in meaningful ways in the lives of refugees.

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Relativist, Relativism. The term "relativism" is used in various ways. Descriptively, relativism merely indicates the fact of diversity. Thus "cultural relativism" is sometimes used to mean that various cultures have different beliefs, practices, and values, the function and significance of which must be appreciated from within the framework of the culture itself.

In a normative or ideological sense, relativism (whether cognitive, cultural, ethical, or religious) maintains that ultimately rationality norms, or truth, or criteria for assessing alternative perspectives all arise from particular contexts (sociocultural, historical, linguistic, conceptual) and thus are only applicable within those contexts. There are no universally valid truths or principles. This clearly conflicts with the Christian gospel, which affirms that there are truths

that hold universally and apply to all people in all cultures.

Relativism in some form has always been an attractive option, especially at times when people are exposed to the great diversity in human cultures. It is a small and often easy step from the observation that people do in fact have different beliefs and values to the conclusion that there are no universally valid truths. In the modern West, relativism has been encouraged not only by increasing awareness of diversity but also by a pervasive skepticism concerning ethics and religion. Eastern traditions such as HINDUISM and BUDDHISM have long emphasized the relativity and limited nature of human knowledge.

However, ever since the time of Plato it has been pointed out that relativism is a self-defeating position. Any statement of relativism, if intended to be more than "relatively true," implicitly appeals to the falsity of the central thesis of relativism. Furthermore, the price of accepting relativism is not only loss of the right to make universal truth claims but also forfeiture of the right to criticize any alternative perspective as false. The challenge for Christian missions is to maintain a proper appreciation for the great diversity in human cultures while maintaining truths, expressed in God's revelation, which are binding on all peoples in all cultures at all times.

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Reverse Culture Shock. The psychological, emotional, and even spiritual adjustment of missionaries who return to their home culture after having adjusted to a new culture. This shock is parallel to the CULTURE SHOCK experienced in initial adjustment to the mission field, but may be even more difficult because it can hit so unexpectedly. Also referred to as reentry shock, adjustment is necessary because both the missionary and the home culture have changed while the missionary was away. In addition, the home culture may have been idealized in the missionary's mind and no longer fits one's expectations.

The changes that have taken place in the missionary can be manifold. A major consideration here is that the nature of friendships and relationships varies dramatically from culture to culture. Missionaries who have crossed that divide often find that the way they look at relationships has fundamentally shifted, making readjustment to their home culture difficult. The missionary had to learn a host of new rules in the new culture; though initially strange, they have become comfortable ways of life that must be unlearned in the home culture.

The home culture (especially in the urban setting) also changes while the missionary is away. Changes may range from the relatively mundane (new television shows, new music, new stores) to deeper innovations (new church worship forms or even new religions, new expectations of toleration, new views on truth). All of these combined can make for a bewildering experience for one who is seeking security in what home was like before departure.

Reentry shock can be particularly acute for the children of missionaries (*see* THIRD CULTURE KIDS and MISSIONARY CHILDREN), some of whom may be entering the parents' home culture for the first time or have no real memories of that culture. Particular care should be taken to help them adjust to life in what for them was never really home at all.

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Revolution. This term is generally associated with movements to overthrow existing governments through armed action and in that sense it is used to describe social processes as different as the American, French, and Russian Revolutions. The term may also be used to describe transformative processes that deeply affect cultural and social structures at their base in a slow and nonviolent way. The initial stage of Christian mission as recorded in the New Testament shows the transformative power of the gospel that upset existing structures and provoked reactions that ended in riots as in Philippi (Acts 16:11–40) or Ephesus (Acts 19:23–41). Roman authorities sometimes misjudged Jesus or Paul as political revolutionaries. Mission history at different moments records the revolutionary impact of the gospel, as in the transformation of the Roman Empire in the first two centuries, or the modernization of some Asian and African societies in our century. During the sixteenth century the Iberian Catholic mission in the Americas accompanied military conquest and the church became a symbol of the establishment and a defender of it against independence revolutions. Mission and empire were not so closely united in the Protestant missions of the nineteenth century, but missionaries still tended to support the imperial advance of their nation and worked within that frame (*see also* COLONIALISM). It is therefore understandable that theoreticians and leaders of revolutions such as Marx, Engels, or Lenin and their followers, would tend to see revolutionary movements as necessarily hostile to Christian mission. During the twentieth century, the revolt of Asian, African, and Latin American peoples

against the European and North American colonial powers has been an important element of self-criticism for missions. Leaders of these revolutions were frequently inspired by Christian ideas of human dignity learned in missionary schools, but they adopted anti-Christian ideologies. The Marxist version of history that usually describes Christian mission as an ally of colonial powers should be matched with a more careful assessment of the liberating impact of mission work, such as that recorded by James Dennis in his three-volume *Christian Mission and Social Progress*. In spite of Western ethnocentrism the cultural transformation brought by Christian mission and Bible translation might be described as revolutionary. However, from the days in which Luke wrote Acts to the present situation, it has been necessary to state very clearly that the kind of deeply transformative social practice and proclamation of the gospel involved in mission does not imply the use of violent methods through which revolutionaries expect to change the world. This is a critical point because in some forms of liberation theology a theory of "just revolution" was developed adopting the medieval scholastic arguments in support of a "just war." On the other hand, there are presently places where oppressed ethnic minorities have been successfully reached by the gospel and have experienced church growth. Such is the case of Nagaland in India, the Karen and Chin communities in Myanmar, or the Mayan peoples in Chiapas, Mexico. The freedom and progress brought by Bible translation and proclamation of the gospel is considered something revolutionary and threatening for the dominant ethnic groups. Christian mission walks a rather tight rope in such situations.

Samuel Escobar

Bibliography. J. Dennis, *Christian Missions and Social Progress: A Sociological Study of Foreign Missions;* S. Escobar and J. Driver, *Christian Mission and Social Transformation;* N. Goodall, *Christian Mission and Social Ferment;* B. Griffiths, ed., *Is Revolution Change?;* J. Míguez Bonino, *Toward a Christian Political Ethics;* S. Neill, *Colonialism and Christian Missions.*

Second Language Acquisition. From the time that God confounded the languages at Babel (Gen. 11:7–9) there has existed the necessity for people to learn other languages and cultures. Joseph, for example, learned the language of Egypt so well that when his brothers went to Egypt to get grain they did not realize that Joseph could understand them, since he was speaking that language fluently and using an interpreter to talk with them (Gen. 42:23). At the birth of the church God demonstrated the importance of language by communicating through the disciples in such a way that people heard the message each in their own language (Acts 2:6–12).

God's eternal plan is that people from all languages will worship and serve him (Dan. 7:13–14; Rev. 5:9–10). So, he sends his followers to the uttermost parts of the earth (Acts 1:8), to evangelize and disciple and teach all the peoples of the earth (Matt. 28: 19–20). This task that he has given the church necessitates that we be willing to reach people of all languages and that we be able to communicate clearly with the people in a language they understand in order to disciple and train them. Language learning is clearly part of our mandate.

Some, however, might assert that only those people gifted in languages should endeavor the task of learning another language. Although a high level of natural ability enables language learning to be more rapid and easier, lack of such ease in learning does not render a person ineffective in learning another language. Anyone who is motivated to learn and who decides to participate with the people of the language and submit to change can achieve at least functional bilingualism given normal aptitude and sufficient opportunity. Even a learner with low aptitude can achieve a good measure of success in the normal use of the language provided the person is well-motivated and has a good opportunity to learn the language (Larson and Smalley, 1974, 3, 51).

Learners with lower language aptitude need to plan to invest greater time, determination, discipline, and effort in language learning and should seek optimum opportunity and resources for learning. There are classes and training programs designed to help prepare potential learners for entry into another language and culture. These pre-field classes may include training in language learning strategy and tactics, phonetics, grammar, use of resources, applied linguistics, linguistic analysis, interpersonal skills, culture learning skills, and anthropology. While all learners would benefit from such training, it is especially helpful for those who face a challenging situation, whether through lower ability or lack of resources and programs in the language.

One of the key factors in learning a language is the learner's settled decision that he or she wants and needs to learn the language. For a missionary, this would be predicated upon a prior decision to follow the Lord's call to a particular people and to love the people who speak this language. Effective language learning necessitates a decision to learn the language and to involve oneself with the people of that language. Without such a firm decision it becomes easier to quit than to persevere in language learning.

Willingness to be a learner is a necessary corollary for effective language learning. A learner is one who recognizes a linguistic or cultural need

and is willing to be vulnerable enough to expose that lack to others and allow others to help one learn. One who is a learner is willing to make mistakes and learn from them, willing to reach out to people who are different from oneself, willing to step outside one's own culture and begin to enter another's world, and willing to persevere in learning.

If the desire is to reach out to people and enter into life with them then the learner will make any life-style changes necessary to facilitate this involvement. The learner can take the effort to develop friendships with people who speak that language and spend time with them in learning activities as well as in relaxed social times, in order to hear the language, to practice speaking, and to experience the culture. The learner may choose to live in a neighborhood where the language is spoken so that there will be more opportunity to hear the language, to interact with people, and to form friendships. For greater and more intimate contact with the language and culture the learner should consider living for a period of time with a family who speaks that language. This will maximize involvement in the community, increase exposure to the language, enhance language learning, and give greater insights into the culture.

In addition to benefiting from contact with the community, the learner should take advantage of whatever other learning resources are available. In many languages, there are significant resources in the language such as written materials for learners (language text books, grammars, dictionaries, books for early readers, language analyses, dialect surveys), radio and television, tape recordings, videos, and computer programs. Use of these resources will enhance and facilitate learning.

Each learner should also seek a learning situation that corresponds with his or her needs, strengths, and learning style. In many languages there are excellent language schools, in others there are trained teachers or tutors. The learner should make appropriate use of this assistance. Lack of a school or program does not render language learning impossible but it does require more creativity and discipline from the language learner. If resources are scarce or unavailable, it behooves the learner to lean even more heavily on learning through contact with native speakers in the community.

Ideally, the language learner should plan on spending a minimum of a year in intense language learning focus with few if any other activities that would take one away from the language, and then spending at least some time daily on language learning for the next several years. The one who has learned how to learn can continue to learn as a way of life for the rest of his or her years in the language.

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Bibliography. E. T. Brewster and E. S. Brewster, *Language Acquisition Made Practical;* idem, *Bonding and the Missionary Task;* H. D. Brown, *Principles of Language Learning and Teaching;* H. D. Brown, *Teaching by Principles;* L. Dickinson, *Self-Instruction in Language Learning;* D. L. Gradin, *Helping the Missionary Language Learner Succeed,* pp. 51–56; D. N. Larson and W. A. Smalley, *Becoming Bilingual, A Guide to Language Learning;* T. Marshall, *The Whole World Guide to Language Learning;* E. A. Nida, *Learning a Foreign Language;* H. Purnell, *Helping the Missionary Language Learner Succeed,* pp. 105–39; J. Rubin and I. Thompson, *How to be a More Successful Learner,* E. W. Stevick, *Success with Foreign Languages: Seven Who Achieved It and What Worked for Them;* G. Thomson, *Helping the Missionary Language Learner Succeed,* pp. 241–57.

Secularist, Secularism. A secularist is a person who has been secularized or who embraces secularism as a WORLDVIEW. The term "secular" is from the Latin *saeculum,* meaning "generation" or "age," signifying "belonging to this age or the world" rather than to a transcendent religious order. Secularism is a worldview which finds little if any place for the supernatural and the transcendent. It is often linked with philosophical naturalism, which holds that this world of matter and energy is all that exists. Secularism as a worldview must be distinguished from SECULARIZATION as an historical process in which religious beliefs, values, and institutions are increasingly marginalized and lose their plausibility and power. Secularization may result in the elimination of religion entirely, as in atheistic and agnostic societies. Or it may simply transform the nature and place of religion within society, resulting in "this worldly" secularized forms of religion. Secularization is often linked to modernization, so that as societies become increasingly modernized they also tend to become secularized.

In the West secularism has become identified with movement and ideology of secular humanism. The ideology of secular humanism is expressed in the "Secular Humanist Declaration" (1981), which affirms ten points: free inquiry, separation of church and state, freedom, critical intelligence, moral education, religious skepticism, knowledge through reason, science and technology, evolution, and education. Underlying these points is a commitment to an agenda which will reduce the influence of religion in society and elevate the authority of a rationalism based upon reason and science.

As the world increasingly is influenced by modernization and secularization, missionaries in both the West and non-Western cultures will

need to deal with secularists who have little interest in religion. Effective ministry will involve not only proclamation of the gospel but also exposing the inadequacies of secularism as a worldview.

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Bibliography. S. Bruce, ed., *Religion and Modernization: Sociologists and Historians Debate the Secularization Thesis;* P. Sampson et al., eds., *Faith and Modernity;* R. Webber, *Secular Humanism: Threat and Challenge.*

Secularization. Secularism represents a philosophical viewpoint that began to germinate with the Renaissance and came to full flower during the ENLIGHTENMENT. It emphasizes the autonomy of the individual and the power of human reason, which provided the seed bed for the development of the scientific method. It maintains that the only real world is that of sensory experience and regards the universe as a closed system in which humankind operates without recourse to any real or imagined powers outside of itself. Another ramification is the denial of moral absolutes.

Based on the assumption that the world has evolved, secularism represents a significant epistemological shift away from the classical focus on design and purpose in a divinely created order, to an understanding of the universe as the product of chance and random relations that trigger chains of cause and effect. With God removed from the scene, either through the remoteness of DEISM or ATHEISM's denial of his existence, there is no appeal beyond the authority of science.

Secularism represents a rival, anthropocentric religion, an absolutizing of what were previously regarded as penultimate concerns. All religions are relativized, the products of particular historical and socioeconomic contexts. They represent the ways in which various cultures have tried to answer ultimate questions and provide ethical norms and moral sanctions. Their value is judged on their ability to provide coping mechanisms, and not on their truth claims in regard to the nature of God and his relationship to the created order.

Secularism the philosophical perspective should be distinguished from secularization the social phenomenon, the process through which successive sectors of society and culture are freed from the influence of religious ideas and institutions. On the positive side, secularization has effectively challenged the fatalistic attitudes and fear-inducing superstition of prescientific WORLDVIEWS, which discouraged intellectual creativity and social progress. But negatively it has compartmentalized life, leaving it without any sense of purpose or cohesiveness. Secularization relativizes and marginalizes religion to the extent that it is allowed into the public sphere only for the purpose of serving the interests of a secular society, whether by providing social cohesion (civil religion in the United States) or adding a splash of color and dignified pageantry (ceremonial religion in Europe). There is ambivalence toward religion as a source of ethical norms. Both historically and sociologically, its role is pervasive, and yet in the legislative and judicial process arguments based on religious convictions are excluded.

As to the future impact of secularization on religion, the social scientists of the 1960s were confidently predicting the demise of religion. A counter-position argued that the process of secularization in fact causes people to starve for the transcendent, and thus it may unwittingly be sowing the seeds for a revival of religion. The growing attraction of New Age religions, coupled with the impressive growth of many Christian churches that are worship- and experience-oriented, gives credence to the latter viewpoint. It is further strengthened by the crumbling of the Newtonian worldview in the wake of the findings of quantum physics regarding the random activity of subatomic particles, and the latest theories of astrophysicists regarding the origins of the universe.

When developing a mission approach to secularized persons, we should bear in mind that many are searching for meaning to life and have a desire for self-transcendence, even though they may not be able to articulate their deep-seated restlessness. They long for a sense of fulfillment in life and are baffled by the contradictory aspects of human nature, the inner struggle between knowing the good and doing the evil, and the need to find ways to balance personal freedom with mutual accountability and social justice.

EDDIE GIBBS

Bibliography. P. Berger, *The Sacred Canopy;* D. G. Bloesch, *Crumbling Foundations;* O. Guinness, *The Gravedigger File;* L. Newbigin, *Foolishness to the Greeks;* R. Stark and W. S. Bainbridge, *The Future of Religion: Secularization and Renewal and Cult Formation.*

Shalom. Hebrew word meaning wholeness. It is translated into English using such terms as completeness, soundness, peace, well-being, health, prosperity, and salvation. It implies a state of mind that is at peace and satisfied, and social relationships characterized by harmony and mutual support. It is based on three fundamental principles: this world and all in it belongs to God; all humans share equally in God's loving concern (God shows no favoritism to some people or nations); and the reign of God in creation

and in human communities leads to peace, justice, and truly fulfilled lives. *Shalom* is a transcultural and timeless concept, but like other such symbols it finds its expression in the concrete situations of real life in real cultures and real history. In the Old Testament, the focus is more on earthly wholeness. In the New Testament, the dimension of eternal life comes into sharper focus.

One attribute of *shalom* is *agape,* the identification with and unconditional commitment to the other (*see* Love of God). This is not a response to the desirable, lovable, or admirable, but to the needy, undesired, unloved, and enemy. *Shalom* initiates action, accepts vulnerability, bears suffering, and always hopes for the best. The supreme manifestation is Christ's crucifixion. A second attribute is righteousness. In Scripture, true *shalom* and righteousness flow from right relationships with God (Isa. 60:17), and reflect his character of righteousness, love, justice, peace, and perfection. There can be no *shalom* while one persists in sin and evil (Isa. 48:18; 54:13), and the renewal of righteousness is essential to the restoration of *shalom.* A third attribute is Peace. This is not, as the modern world sees it, simply freedom from feelings of guilt, serenity, and peace of mind, nor merely the absence of war. It actively seeks harmonious, mutually edifying relationships in community life. A fourth attribute is the concept of health. *Shalom* communicates the sense of human well-being in which physical, emotional, mental, moral, and spiritual health are inextricably intertwined. Unlike the Western Worldview, which differentiates between spirit and body, spiritual and material realities, the Hebrew worldview views humans as whole beings in which spiritual, moral, mental, and physical attributes are inextricably intertwined. A fifth attribute is *koinonia.* *Shalom* speaks of social fellowship and communal harmony among friends, parties, and nations.

Shalom is an essential part of God's cosmic plan, and is one of the threads running through Scripture linking cosmic, human, and individual histories into a single, coherent story. It began at Creation, when God saw all he had created and it was good. Only man by himself was not good (Gen 2:18), because he was not in community.

The fall shattered this harmony (*see* Fall of Humankind). In the biblical worldview, sin is at root the breaking of *shalom,* the severing of relationships. It began with the break in right relationships with God when humans put themselves as the center of their being and worshiped themselves. It led to broken human relationships between genders (Gen. 3:15), brothers (Gen. 4:8), and human communities (Gen 11:9). The result was jealousy, hatred, ethnocentrism, rivalries, injustice, violence, and war.

The establishment of *shalom* is at the heart of God's plan of Salvation. In Christ, God reached out to save fallen humans and to reconcile them to himself. Salvation begins with forgiveness with God through Christ Jesus, and finds expression in the restoration of human relationships to God, and to one another in the church, the body of Christ. *Shalom* is associated with a peace covenant, in which this restoration of relationships and righteousness takes place (Num. 25:12; Isa. 54:7–8; Ezek. 34:5).

The final and full manifestation of *shalom* will occur when Christ returns and the kingdom of God is established over all creation. Then *shalom* and righteousness will reign in Zion (Isa. 60:17; Ps. 85:8–9), and violence and destruction will occur no more. *Shalom* is both a present reality in the life of the believer and the church, but also a future culmination in which all creation will be restored in harmony under the reign of Christ.

Shalom is of the essence of the Kingdom of God. It symbolizes the presence of God, who works to restore the entire creation to fulfill the purposes for which he created it. In the signs of this kingdom, such as salvation, reconciliation, and healing, people see the presence of God in this world, bringing life out of death, love and peace in the midst of hate and violence, and meaning to meaninglessness. Nature itself is included in God's salvation, for it will be a part of the new heaven and new earth that are essential in God's work to restore *shalom* throughout all his creation.

Shalom is to characterize the *ekklesia,* the Church, the assembly or gathering of God's people. It is the test and hallmark of the church's divine nature as the outpost of the kingdom now on earth—the community that emerges when the covenant relationship between God and his people is restored, and that gives expression to the harmony intended by God. This church is not a social institution, although it finds expression in social forms. It is the community of the Spirit open to all who turn to God for reconciliation. At its heart is *koinonia,* the fellowship and harmony that give rise to a new saved and saving community based on the covenant of love that binds people together in mutual submission to one another. It is a new community that breaks down the walls of language, race, class, gender, and nationalism. It is also called to make peace, to seek social justice, provision for the needy, including widows, orphans, and the poor, and protection of the exploited and oppressed. Above all, it is apostolic, sent into the world with a divine commission to proclaim that the rule of God is at hand, that Jesus is Lord, and that people should change their ways and love in the light of the new reality and form new communities of followers.

Shalom is to characterize the life of the individual Christian, unlike the West, which sees autonomous, free individuals as the fundamental units of human reality, and differentiates between personal and social systems. Scripture sees individuals as fully human only as they are a part of communities of *shalom,* and healing as rooted in the community. Dan Fountain points out that "God's plan for the world is this: That all persons everywhere, in every nation, know God's saving health and be delivered from disobedience, disruption, despair, disease and all that would destroy our wholeness."

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Bibliography. B. Bradshaw, *Bridging the Gap: Evangelism, Development and Shalom;* D. E. *Fountain, Health, the Bible, and the Church;* S. Hauerwas and W. H. Williamon, *Resident Aliens: Life in the Christian Colony;* S. N. Kraus, *The Community of the Spirit;* C. Van Engen, *God's Missionary People.*

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.

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Social Sciences. Specialization and integration in the social sciences are relatively recent developments in the larger academic disciplines in comparison with studies of the humanities (e.g., philosophy, literature) and the natural sciences (e.g., physics, chemistry). That they are *social* evidences the people component; that they are *sciences* shows commitment to certain methodological presuppositions across each of the fields. While there are several ways of classifying and categorizing disciplines in the social sciences, for the purposes of this article and in their relationship to mission and missiology they include ANTHROPOLOGY, COMMUNICATION, ECONOMICS, EDUCATION, LINGUISTICS, MODERNIZATION theory, POLITICS, PSYCHOLOGY, RELIGION, RESEARCH, and SOCIOLOGY. Anthropology is the study of humankind in individual and multiple cultural contexts; communication, the process of information flow among people; economics, the realities of exchange and use of exchange instruments in the world; education, the process of imparting information from one generation to the next, usually in formal contexts such as schools; linguistics, the development and use of language; modernization, a conglomeration of trends with social impact (from TERRORISM to URBANIZATION); politics, the study of political power within cultures and countries; psychology, the study of the mental processes and mechanisms of people; religion, the study of the various ways people express their faiths; research, the issues of how to uncover information concerning human societies (e.g., through QUALITIATIVE RESEARCH) and sociology the study of the way people associate and relate to each other. Obviously there are significant areas of overlap among each of these disciplines (e.g., ANTHROPOLOGY OF RELIGION, HISTORY OF MISSION, SOCIOLINGUISTICS, urban anthropology, psycholinguistics, and so on).

Until recently, evangelical Christians in general were suspicious of the social sciences. This stemmed at least in part from an association of these fields of study with sociocultural evolutionists such as Charles Darwin and Herbert Spencer, anti-Christian psychologists such as Sigmund Freud, and economic and sociopolitical theorists like Karl Marx. Additionally, many in the social science fields treat religion as only one aspect of human life, often a peripheral aspect, rather than recognizing it as being at the core of who we are as people.

The presumed conflicts between the social sciences and mission are not unfounded, for most schools of the social sciences rely on nonbiblical assumptions of knowledge and truth, methodology and measures, universe and humanity. Fur-

ther, at least in the early developments of the disciplines, they often exhibited an unreserved optimism concerning human nature and future destiny.

Interaction of the Social Sciences within Mission. Following the pattern of formation and development of disciplines in the natural sciences, social scientists began by seeking to establish disciplinary distinctiveness for public recognition and after a period of formulation, flourishing, and full-blown growth, the current trend is interdisciplinary integration instead of isolationist specialization. Today social scientists learn from related disciplines, benefit from research done in other fields, borrow and exchange methodologies and techniques from one and another, and are beginning to collaborate in metadisciplinary projects.

For the past several decades, various disciplines and products of the social sciences have been accepted and utilized by Christians for mission. For example, many missions departments in Bible schools and seminaries have anthropologically trained faculty and offer courses in missionary anthropology. With increasing regularity, missionary candidates are screened by psychological testing prior to their acceptance by the organization and field appointments. Missionaries receiving language learning training are exposed to descriptive and applied linguistics. Many are trained in communication studies to enhance their ability to share Christ with non-Christians in culturally relevant ways.

The encouraging trend is that many godly Christian scholars with expertise in the social science disciplines are working toward integrating their academic excellence with Christian faith for mission purposes. As a result, and as mentioned above, an increasing number of Christian workers involved in mission receive basic training in mission-related subjects (e.g., anthropology, linguistics) as part of their ministry preparation. Though missiology has been a recognized academic discipline in Europe since the turn of this century, the first contemporary conservative evangelical institution in North America to have official degree programs in missiology was the School of World Mission at Fuller Theological Seminary, beginning in September of 1965. Increasingly higher level academic programs (Ph.D.s in particular) are utilizing intercultural studies as their guiding orientation, incorporating formal studies in the social sciences at the advanced level.

It is true that Christians are not of the world but are sent to the world to evangelize (John 17). Concerned Christians are utilizing knowledge and techniques of several related disciplines in the social sciences (ethnogeography, ethnohistory, statistics, communication science, etc.) to answer the following types of questions: What are the social structures and undergirding cultural values that drive people of a given culture? How do they see the world and communicate their thoughts and feelings about their perceptions to others? How do people associate with each other and what rules govern role and status in a given society? What social and cultural dynamics are involved in religious conversion? How are people motivated, and how do they make decisions? What are the means of social change in a culture? What is the impact of urbanization on traditional religion and WORLDVIEW? Many more such questions could be stated. All focus on the human realities with which every culture must grapple. The social sciences help missiologists understand the people of a culture and thus assist fostering SHALOM in a given community.

Theories and insights of the social sciences can enhance the Christian's knowledge of how to remove barriers and to build bridges in communicating the gospel to a given group of people. Factors of resistance to the gospel, which include religious background, cultural tradition, language limitations, social structure, and psychological orientations, are to be seriously considered as they impact the missionary task of sowing the gospel seed. Effective applications of the study of these and other important social issues should lead to programs and strategies in mission action. In the midst of seeing the importance of the social sciences, however, the missionary cannot lose sight of the fact that ultimately it is God who brings about the growth of his church. While through history he has chosen to honor careful and prayerful research, thought and planning in outreach ministry, it is still true that he alone draws people to himself and enables their response to Christ.

The interdisciplinary use of the social sciences in missiology has proven to be helpful and fruitful in the CHURCH GROWTH MOVEMENT, a driving force behind the use of the HOMOGENOUS UNIT PRINCIPLE, the understanding of ethnolinguistic peoples and MASS MOVEMENTS, the efforts to evangelize the UNREACHED PEOPLES, and the 10/40 WINDOW.

The current trend of interdisciplinary integration in the social sciences provides an excellent opportunity for Christians to benefit from their insights and implementation. The increasing number of professionally trained social scientists who are also productive workers for the gospel will contribute much to world evangelization, and missionaries will do well to be trained in the various disciplines of the social sciences in preparation for the task of calling those who do not yet know Christ to worship the King of kings.

ENOCH WAN

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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

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Strategies in Mission. Many people moving out in mission do not seem to think much about strategy. At least the mainstream of missions at any given point in history has been what others are already doing. The constant element may have been a desire to share the riches of the gospel, but the actual technique at any point has usually been assumed.

One of the first major movements was the phenomenon of the highly individual initiatives of the Irish peregrini. They set out with the idea of monastic centers as a main strategy—the nature of the movement from which they derived. And it worked. The Benedictine movement gradually took over the Irish centers of biblical study, devotional life, and evangelistic outreach, adding so many Roman elements of industry and science that these centers became the nucleus of most of the major cities of Europe. Whole kingdoms came into the fold when strategically located wives influenced their husbands to adopt the faith, often from a variety of motives. Some groups were forced into the faith although contemporary writings denounced that approach. Some approaches represented CONTEXTUALIZATION so radical that they would not readily be

conceived of today yet they went on with clear success. Can you imagine the orgy of a Spring goddess of fertility becoming an Easter sunrise service? But it worked. For that matter, can you imagine the entire Roman Empire deciding to become Christian? That event remarkably benefited the faith in many ways.

Much of the expansion of the faith in Europe—the overall phenomenon of the so-called conversion of barbarian Europe—was due to the prestige of the gospel representing the extension or renewal of the highly respected Roman civilization (minus its legions), much as modern missionaries have on their side whatever respect (or disrespect) people around the world have for the achievements of the West minus its colonial domination. That is, factors that are often unconscious, or not acknowledged, have given a gust of wind to strategies which might not otherwise have worked as well.

But behind what did or did not work lies the question about what it really is to do mission. Conscious strategy would have to build on basic concepts of what the goal is understood to be. What are we trying to do to people, their families, and societies? Is it merely a case of transmitting a message of hope and pardon? Do we demand that people repent and believe? Is it a case of bringing about "the obedience of faith" (Rom. 12:5; 16:26)? Is it something else to pray that his kingdom come (Matt. 6:10), and to "preach the kingdom" (Acts 28:31)? "As my father has sent me, so send I you." Are those marching orders? John records "the Son of God appeared for this purpose, that he might destroy the works of the devil." Have missionaries been doing this? They have fought ignorance, poverty, injustice, disease. Does that in itself clarify a strategy for mission? Somewhat. But missionaries have also carried disease with them. In North America in the early twenty-first century age stratification and family-dissolving individualism have progressed to the point that the American model for church planting consists to a great extent of the understandable concept of finding loose individuals and collecting them into fellowships which are like surrogate families. This does not work very well in a traditional society where natural families are already the basic structure. In that case the strategy sometimes becomes one of extracting people from real families in order to produce the expected fellowship.

Probably the strategy least likely to succeed is the one in which large, enthusiastic local congregations in the West send people out to reproduce the precise image of their Western fellowship, bypassing the mission agencies which over a period of many years have adjusted to some extent to the mixed realities of the field cultures and have accumulated wisdom rather than having to reinvent the wheel. Often an individual missionary family is less of a threat than a team, which often finds it more difficult to get close or much less inside a strange society.

God often has initiated a breakthrough by miracles and healings, and the very wording of Paul's summary in Acts 26:18–20 would seem to predict the early possibility of a POWER ENCOUNTER in which it is decided once and for all whether God or Satan has the upper hand within a given group. But can you plan this out? Turn it on? And, over the long haul is it proper to expect that the primary means of fighting rampant disease, for example, is to appeal to God for miracles? Do a thousand mission clinics and hospitals have a reason for existence? Are amazing new insights into microbial realities allowing and insistently requiring new strategies for destroying "the works of the devil"? Mercy ministries may be seen as bait; are they also essential to defining the very character of a loving God—and, by contrast, the character of our great enemy?

One of the most pursued strategies has been the planting of a string of "missions." Despite grumblings about "the mission station approach" the idea has prevailed of planting a complete community self-sufficient in food production, education, medicine, and even blacksmithing, masonry, and the importation of foreign building methods, materials, and patterns. Whether Roman Catholic, Moravian, or Protestant, this strategy has been, rightly or wrongly, one of the most enduring techniques, especially in frontier, pioneer, literally dangerous situations, where the "station" is in a certain real sense a fortress. The very opposite, say, that of a young, unarmed man going out and handing himself over to a tribal society for better or worse and becoming a functional part of that society has also worked. Somewhat similar, but not willingly, at first, would be the case of ULFILAS, who, as a captured slave in the fourth century was forced to become bilingual and was enabled eventually to contribute to the immensely influential Gothic Bible.

Much less frequently in the twenty-first century will we find conditions in which a lone individual might be the intended *method* as the *means* of significant mission. The world has changed beyond imagining, introducing obstacles and opportunities that can hardly be predicted from one day to the next. The very nature of the expanding kingdom of God is quite unclear in detail, but unquestionably it is a global phenomenon. And this certainly affects strategy.

For example, it is dramatically new that the Christian movement is leaping and abounding in the non-Western world without a parallel in the West. It is dramatically new that the former "mission fields" are now sprouting hundreds of mission societies of their own and thousands

upon thousands of their own missionaries. Some of these new missionaries are often strikingly more able to fit in, while others are often embarrassingly less willing to adapt, just as Western missionaries have been known to be. In sheer number of agencies, associations of agencies, regional gatherings, global gatherings, scholarly gatherings, and scholarly societies, the situation is unprecedented.

When it comes to strategy one of the largest and yet most puzzling challenges is the emergence of a major phenomenon of indigenous movements that are neither fish nor fowl. In Africa at the turn of the millennium, the so-called AFRICAN INITIATED CHURCH MOVEMENT involves over thirty million people. Many of the leaders of this phenomenon are illiterate but quite intelligent, their movements fed by a few who read for the benefit of the rest. Their theologies range from what Westerners might approve to what staggers the imagination—such as the concept of divine persons as members. Few missions have developed a strategy for assisting these new churches to move in the right direction.

In India the very possibility of Hindus who continue to be Hindus in many cultural dimensions but who devoutly read the Bible, worship, and seek to follow Christ has many wondering. While no one knows how large this phenomenon is, some scholars estimate that it is as large as the explicitly Christian movement, and to some extent more earnest than those who, by now, are brought up culturally as Christians. Strategies being developed to reach out to assist and fellowship with people like this are likely to have as little initial acceptance as Paul's idea of uncircumcised Gentiles.

But parallel, if not similar, reasons for not identifying with Western Christians exist in both China and the world of Islam, and in both cases millions are profoundly impressed by the person of Jesus Christ and the strange power of the Judeo-Christian Bible. Strategies at the beginning of the Third Millennium must take into account the possibility that far more of what we call Christianity is simply reflective of a particular cultural background of one portion of the globe. And, the way things are going, Western Christianity now incorporates many detestable, even demonic, elements such as radical age segregation, the temporary family structure, and the world's highest divorce rate, delinquency rate, and prison population. Meanwhile, many other non-Christian societies exhibit stable family life. It already appears to be true that the faith of the Bible is now out of the control of the West. Just as the Roman tradition eventually lost control of European Christianity, the non-Western world is growing without adopting all of the features Westerners might expect or desire. What strategy can we develop in this situation? Missionaries have traditionally been willing to put up with deviations that might startle people back home. But probably the greatest obstacle to the development of effective new ways of working on the field may be the very fact that we have not been willing to employ mission field perspectives in our own backyards. Outgoing missionaries have no missiology to follow. Who among us has been able to know what to do with the burgeoning Mormon movement or the New Age movement?

Undoubtedly new strategies will be developed both through the inherent creativities of isolation and the methodical comparison of notes. The world is both bigger, more fluid, and more complex than ever. It is also smaller and more amenable to nearly constant interchange between workers who were once far more isolated from each other all across the world.

Some of the most pregnant possibilities, undreamed of before, are arising out of strategic PARTNERSHIPS and dozens of other ways in which workers are able to encourage and enlighten one another. Conversation and interchange have become virtually instantaneous compared to the need for endless months for travel or even for mail to get around the globe. Working closely together has always been a marvelous phenomenon in the world of overseas missionaries, and new levels of collaboration are now well established, possibly leading to new innovations in mission strategy in the future.

RALPH D. WINTER

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.

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Teaching English to Speakers of Other Languages (TESOL). The worldwide demand for English language instruction has made the teaching of English as a foreign or second language a significant strategy in contemporary missions. This demand is due to a number of factors, including the influence of English-based media and technological information, the widespread use of English for conducting international trade, and the desire for higher education in English-speaking countries. Since, in one estimate, 80 percent of the world's scientific and technical information is published in English, the language has become important in many countries as a means to modernization and participation in the global community.

Mission organizations have responded to the demand for English instruction in a variety of ways. English language teaching has allowed Christian workers (often referred to as tentmaking missionaries) to gain access to areas of the world where it is difficult for missionaries to obtain visas. In countries with fewer restrictions, English language specialists often work in tandem with missionaries and national Christians to conduct evangelism and establish churches. In addition, the increase in non-Western missionaries has created a demand within the missions community for English language instructors to work in contexts such as theological institutions and missionary training centers.

In general, teaching English as a foreign language (TEFL) refers to instruction in countries where English is not the native language, while teaching English as a second language (TESL) refers to instruction in English-speaking countries. A common umbrella acronym is TESOL, "teaching English to speakers of other languages."

History. The association of TEFL with missions became prominent during the second half of the nineteenth century with the establishment of educational institutions in areas under British colonial influence. In countries such as India, Myanmar (Burma), Egypt, and China, these mission-based schools provided English instruction in several different forms. Some schools were English-medium, with English serving as the language of instruction, while in others English was taught primarily as a foreign language. In late-nineteenth-century Japan, where evangelism was prohibited but English was in great demand, English language instruction in mission-sponsored schools became an important means for missionary access.

A large-scale survey conducted prior to the 1910 World Missionary Conference in Edinburgh found that English language instruction was widespread in mission-sponsored educational institutions across the Far East, the Indian subcontinent, sub-Saharan Africa, and the Middle East. Nevertheless, the teaching of English was heatedly debated at Edinburgh and other early missionary conventions. The greatest concerns were that English language instruction would tend to associate Christianity with Anglo-Saxon culture, and that graduates of mission schools would become culturally separated from their own peoples.

During the second half of the twentieth century TEFL became associated with the tentmaking model of missions described by J. Christy Wilson Jr., who was himself initially an English instructor in Afghanistan in the early 1950s. A global survey in 1957 located 257 missionaries teaching English in 24 countries, with the largest number working in Japan. During the subsequent three decades, political change in China, Southeast Asia, the former Soviet Union, and central Europe created the opportunity for thousands of Christian EFL teachers to work in countries which were, to varying degrees, closed to traditional missionary work. In the 1980s several Christian agencies responded to this demand by specializing in training and sending short-term English teachers, while a number of established mission boards and agencies added TEFL to their global strategy. A 1996 survey of 250 mission organizations found that 65 had EFL-teaching openings or anticipated openings in the near future.

Concurrent with the rise in demand for TEFL in Europe, Asia, and Latin America was an increase in immigration to North America in the decades following the 1960s. Government funding of English instruction for immigrants led to the establishment of ESL classes in public schools, college, and adult education programs. This in turn stimulated the development of TEFL/TESL as a specialized field, with its own professional organization (TESOL, Inc., initiated in 1966), a growing body of research, scholarly and pedagogical journals, and professional preparation programs at the master's and doctoral levels.

Mission Strategy. As a strategy for evangelical mission, TEFL takes a variety of forms which are often related to the needs and limitations of a particular context. In countries which prohibit missionaries, such as communist and Islamic nations, English language teaching allows Christian workers to gain entry. These workers may include professional teachers who are unconnected with any Christian organization as well as missionaries who teach English primarily to maintain their visa status. In restricted locations, EFL teachers frequently work within secular schools and institutions. In some countries, most notably China in the 1980s and 1990s, the demand for English instruction is strong enough to make it possible to send large numbers of teachers for short term (ranging from one month to two years), with a limited amount of preservice training.

Less restricted contexts allow a broader range of options for the use of TEFL as a mission strategy. In nations such as Japan and Thailand, the ranks of English instructors include professional Christian teachers in secular institutions as well as career missionaries who use TEFL as a means of making evangelistic contacts. The latter approach often involves strategies such as short-term English camps, private tutoring, and informal classes using a Bible-based approach.

Another major use of TEFL occurs within evangelical contexts such as theological institutes, schools for missionary children, and missionary training centers. English has become the lingua franca of an increasingly diverse missionary population. In parts of the world which have a limited number of theological texts in the local languages, EFL instruction may be provided to allow seminary students and pastors to read the broad range of works published in English.

The rise of TEFL as a mission strategy has been paralleled by an increase in the availability of professional training programs and curricular materials. Some mission agencies have responded to the demand for English instruction by providing in-house training programs, while others send prospective teachers to one of the dozens of teacher education programs available at secular and Christian colleges and universities. Major publishing houses such as Cambridge University Press offer a variety of EFL textbooks ranging from basic "life skills" English for refugees and immigrants to English for professionals in the fields of medicine and engineering.

The association of English with Western culture continues to be a concern for missionaries and mission agencies. However, the character of English instruction and the nature of the English language itself have both changed since the 1910 Edinburgh conference. In the postcolonial era, English instruction is provided in response to demand rather than imposed by a foreign power. By providing this instruction, the missionary teacher often fills a role which is perceived by nationals as acceptable for a foreign worker. In addition, the rise of indigenous dialects of English—in India, Nigeria, and many other countries—has broadened the language beyond its Anglo-Saxon base. English is one of the few major languages with more second-language speakers than native speakers.

With the passage of time, increasingly varied forms of English will evolve—a process acceler-

ated, perhaps, through the use of computer technology. As it adapts to international demand by taking increasingly varied and specialized forms, TEFL is likely to remain a significant avenue for missionary outreach.

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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, knowing 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-directed, 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.

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Bibliography. I. Babour, *Ethics in an Age of Technology;* F. Ferré, *Hellfire and Lightning Rods;* A. S. Moreau and M. O'Rear, *EMQ* 33:4 (1997): 464–66; idem, *EMQ* 35:1 (1998): 84–87; idem, *EMQ* 35:2 (1998): 212–15; N. Postman, *Technopoly;* R. Rowland, *Missiology and the Social Sciences,* pp. 84–101.

10/40 Window. The term "10/40 Window" has been used to describe a rectangular-shaped win-

dow 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."

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Bibliography. C. P. Wagner, S. Peters, and M. Wilson; eds., *Praying through the 100 Gateway Cities of the 10/40 Window;* J. D. Douglas, ed., *Proclaim Christ Until He Comes: Lausanne II in Manila,* F. K. Jansen, ed., *Target Earth.*

Tent-Making Mission. The apostle Paul witnessed while he earned a living by making tents in the city of Corinth (Acts 18:3). This is how tent-making got its name. Tent-making mission has gained prominence in recent years, but tent-makers are not new. They are as old as Abraham, Isaac, and Jacob. While being semi-nomadic cattle-ranchers, they became witnesses to the living God, Yahweh, before the Canaanites. In the early church, persecution scattered believers from Jerusalem to Antioch and beyond. Those scattered went about bearing testimony as they worked their trades. The modern missionary movement sent out people as medical missionaries, social work missionaries, educational missionaries, and agricultural missionaries. They pursued their missionary calling while utilizing their professional skills.

Why has tent-making gathered considerable attention among the missionary strategists during the past decade? The reason is simple: missionaries as missionaries have not been permitted to go where the majority of non-Christian people are. During the past decades, missionaries have gradually been ousted from the countries of their service as communism, totalitarianism, and Islamic regimentation began to spread. Despite the collapse of Eastern European countries, the Berlin Wall, and the Soviet Union, the number of non-Christians in "closed" countries has been on the rise due to the resurgence of traditional religions and ideologies. The movement for reaching the unreached has added value to the acceptance of tent-making as a mission strategy.

Who, then, are these tent-makers? They may be defined as cross-cultural workers with a secular identity called to make disciples within

"closed" countries. This understanding is more exclusive than other definitions. They are "cross-cultural workers," not mono-cultural workers. Christian witnessing to people of the same cultural background is the duty of all believers, and not to be categorized as something extraordinary. "With secular identity" refers to one's witnessing through one's occupation. "Called to make disciples" refers to one's sense of calling as a tent-maker with the *intentionality* to make disciples. Finally, tent-makers as defined here serve "within closed countries" (*see* CREATIVE ACCESS COUNTRIES).

There are two main areas of dispute among those favoring the tent-making strategy. First, the matter of tent-makers serving "within closed countries." The preference here for exclusivity is one of strategic concern. It is imperative that tent-makers receive special training with a focus on a special people group. Reaching those behind closed doors stipulates special preparation. Learning the language and culture of the people requires time and discipline. The success of their ministry depends on it. Their service as tent-makers may be prolonged rather than short-lived. Obviously tent-making is applicable in "open" countries. Second is the issue of support methods. We should not make this an issue to divide those who are advocates of the tent-making strategy.

In Acts 18:1–5, we see Paul supporting himself by teaming up with Aquila and Priscilla as tent-makers. Later when Silas and Timothy arrived in Corinth from Macedonia, Paul devoted himself exclusively to preaching. Paul vehemently defended fully-funded spiritual ministry (1 Cor. 9:1–14). There are various ways of doing ministry. On his part, he opted not to receive church support, *not on principle but for a pragmatic reason.* For he has indeed successfully argued for the legitimacy of accepting church support for his ministry.

What are the qualifications of tent-makers? The tent-makers must be (1) physically, emotionally, and spiritually self-reliant; (2) adaptable; (3) biblically literate; (4) alert to the emerging mission context; (5) trained in meeting needs vital to the people group they seek to penetrate; (6) trained in long-term and low-profile evangelistic skills; (7) equipped with broad new strategic thinking; and (8) prepared with a special strategy for responding to opportunities presented by need.

How does one go about finding a tent-making job across cultures? One must be creative and persistent in job hunting like anyone else. One may consult sources such as InterCristo, the International Placement Network, and the International Employment Gazette. One may look for international employment on the Internet. One may inquire regarding job availability through one's professional association or examine the job listing in a professional journal. Possibilities abound in high-tech fields. Foreign embassies are worth checking. Potential tent-makers may latch on to government or intergovernmental assignments. They may go to work with humanitarian relief and development organizations. TEACHING ENGLISH TO SPEAKERS OF OTHER LANGUAGES (TESOL) is in high demand all over the world. One can serve as a teacher in most fields and at all levels, as a medical doctor, as a nurse, as an engineer, as a farmer, and as a "professional" student.

There are some problems associated with tent-making. For security reasons, the "success" stories are in short supply. Often we hear only of failures, tent-makers coming home due to their inability to adjust to the culture of the host country, family reasons, or inadequate preparation. It is difficult to do the required balancing act between job and ministry successfully. There is often not enough time for ministry because of the job pressures. Tent-makers are to witness through their occupations, but some employers prohibit such witnessing activities. Despite these difficulties, tent-making missions must continue to be explored. The future context of mission as a whole demands it. Tent-makers are the agents of strategic missions for tomorrow as well as today.

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Bibliography. D. Hamilton, *Tentmakers Speak: Practical Advice from Over 400 Missionary Tentmakers;* J. Lewis, ed., *Working Your Way to the Nations: A Guide to Effective Tentmaking;* J. C. Wilson, Jr., *Today's Tentmakers;* T. Yamamori, *Penetrating Missions' Final Frontier: A New Strategy For Unreached Peoples.*

Terrorism. In the two years following June 1991, in the southern Philippines there were four missionaries killed, two raped, and six kidnapped. In addition, thirty-five were injured in a terrorist bombing. This is but one example of the risks missionaries are confronting as they propagate the Christian message of peace in a world of violence. Other areas of ongoing instability include Colombia, Peru, Liberia, Sudan, and Afghanistan.

Two of the main sources of terroristic activity are fundamentalist Muslims and communist guerrillas. These fringe groups have no affinity with Christianity. Therefore, the foreign missionary becomes a high profile person through whom they may make a religious or political statement. Missionaries are also usually unarmed and thus totally vulnerable as a "soft target."

Evacuation of missionary personnel from areas of danger is an emotional topic in mission circles. One side holds to a "stay at all costs" po-

sition. They demand the right to make an individual decision on the field level without reference to home base directives or to local embassy advisories. The other extreme represents those who are ready to evacuate at the first sign of danger. Most missionaries would be positioned between these two extremes.

Nationals in Bangladesh, Liberia, and Ethiopia expressed serious reservation as to how the missionaries fled their countries in times of danger. The local people felt forsaken by their spiritual guides. It would seem imperative that major decisions regarding evacuation be taken in tandem with these national believers.

One of the few evangelical organizations that is working with mission boards in risk assessment as well as in assisting in the release of kidnapped missionaries is Contingency Preparation Consultants. This group has held seminars in a number of countries for mission leaders.

Biblically, one finds the apostle Paul enduring extreme hardships as well as purposefully walking into dangerous situations. However, on at least seven occasions he fled from those who threatened his life, almost always upon the advice of the local people. This subject remains one of the most difficult areas with which missionaries and missions boards have to deal.

PHIL PARSHALL

Bibliography. L. Accad, *EMQ* 28:1 (1992): 54–56; R. Klamser, *EMQ* 28:1 (1992): 48–52; P. Parshall, *EMQ* 30:2 (1994): 162–66.

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 non-food 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).

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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.

Totalitarianism. “Totalitarian” refers to “. . . a system of government which tolerates only one political party to which all other institutions are subordinate and generally demand total subservience of the individual to the state” (*Oxford English Dictionary,* 2nd ed). Possony quotes Gurian’s definition as “the deification of a power system—the power system directed by that group which came into being as its creator and claims to act as its realizer.” When applied to Christian missions, it points to the life of the church and its expanding/growing movement being realized under and in spite of oppressive political and religious systems. The related term, “authoritarian,” also supports complete submission to authority, perhaps without some of the strongly pejorative values of totalitarianism.

Throughout biblical and church history, God’s people have been forced to grapple with life under totalitarian regimes. The Old Testament provides a catalogue of diverse conditions: under the Egyptian oppression, the young nation of Israel under various shorter-lived oppressive regimes of closer neighbors, the destructive/transforming captivities to Assyria and Babylon, and the later servitude under the Roman Empire. Christ emerges to minister in the context of Roman imperial totalitarianism, the GREAT COMMISSION is given to the early church very familiar with political and religious oppression. Throughout church history, God’s global people have found peace and prosperity an uncommon commodity, with the reality being more a context of poverty, weakness, violence, and oppression.

A contemporary typology of totalitarian regimes offers two major categories with their own subsets and variants: (1) secular state totalitarianism (Marxist, tribal, extreme nationalistic); (2) theocratic state totalitarianism and other religious totalitarianisms (Islamic, Hindu, Buddhist, Roman Catholic, Orthodox, and even Protestant). The subtle Western spirit of “political correctness” is nurtured by a ideological/cultural totalitarian virus.

Contemporary mission and church history finds the church engaging a spectrum of oppositions as it struggles to exist and thrive in diverse political and religious contexts. Following the collapse of Russian and European Marxism, an unwarranted euphoria swept the world, and idealists heralded a new era of global peace, justice, and democracy. That did not happen, and today nearly 120 nations restrict, in part or totally, open church life or access to foreign missions. Totalitarianism is inherently structured into the heart of humanity individually and collectively as well as in all created political and religious systems. One of the prime reasons we still have so many unreached nations and people groups is simply because they are difficult to reach—and the difficulty is often directly related to the spec-

ter (and spectrum) of totalitarianism found in these regions.

WILLIAM DAVID TAYLOR

Bibliography. J. Ellul, *Violence: Reflections from a Christian Perspective;* E. L. Frizen Jr., and W. T. Coggins, eds., *Christ and Caesar in Christian Missions;* T. Lambert, *The Resurrection of the Chinese Church;* P. Marshall, with L. Gilbert, *Their Blood Cries Out: The Untold Story of Persecution Against Christians in the Modern World,* S. T. Possony, *NCE,* 14:210–11; N. Shea, *In the Lion's Den: A Shocking Account of Persecution and Martyrdom of Christians Today and How We Should Respond,* T. Yamamori, *Penetrating Missions' Final Frontier.*

Transformational Development. The term "transformational development" was coined to recognize the contribution of DEVELOPMENT work to Christian mission. As an expression of Christian mission, transformational development seeks to change the spiritual assumptions that form the basis of a survival strategy in a particular CULTURE. The change is from belief in the culture's existing spiritual milieu to faith in the Triune God as the Creator, Redeemer, and Sustainer of the world. A survival strategy is the combination of agricultural, medical, religious, educational, commercial, construction, and household activities that contribute to human welfare in a particular culture. A survival strategy reflects the WORLDVIEW assumptions of a community.

In most cultures, the activities that comprise a survival strategy have a spiritual foundation. For example, farmers and medical practitioners in traditional African cultures often make SACRIFICES to their ANCESTORS. They believe the sacrifices foster the blessings of spirits or deceased ancestors. In many Asian cultures, construction workers place the heads of sacrificed animals in the foundations of the buildings and bridges. They believe sacrificed animals appease the spiritual beings who control human destiny. The spiritual beings will prevent the bridges and buildings from collapsing if they accept the sacrifices.

Hindus have a variety of gods from whom they seek blessings of health, fertility, rain, land, money, and other necessities of life. In contrast, people in secularized Western cultures are prone to believe their survival does not have a spiritual basis. This, too, is a spiritual assumption. It assumes the spiritual realm does not exist, or that it does not interact with the physical realm.

The biblical basis for transformational development is Colossians 1:15–20. This passage has three key points. First, Christ is supreme in all of creation. Development that is transformational points toward the supremacy of Christ, and affirms that the development activities that improve human welfare bear witness to the character and activity of God through Christ.

Second, God reconciles the seen and unseen elements of creation to himself through Christ. This reconciliation is critically important to transformational development. The Greek term in the passage, *apokatallassō,* meaning *to reconcile,* is a unique expression of *katallassō,* the common word meaning to reconcile. The apostle Paul seems to have coined *apokatallassō* to communicate a comprehensive view of RECONCILIATION, particularly things that might not otherwise be reconciled. He used the term on two occasions. On one occasion, Paul used it to affirm that God fosters a relationship with the entire creation. God reconciles the seen and unseen elements of creation to himself through Christ (Col. 1:20), affecting every area of life.

Third, PEACE is the result of God's reconciling work through Christ. Peace, meaning a sense of harmony in creation, results when communities of people realize that they, through the empowerment of God, can meet their physical, social, emotional, and spiritual needs. By integrating and addressing these needs, transformational development affirms that God's reconciling work through Christ brings the fullness of peace to a fallen creation.

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Truth. In common use truth refers to that which is correct, actually exists, or has occurred. Philosophers investigate the nature of truth itself in the areas of knowledge, beauty, and morals. From the ENLIGHTENMENT (early eighteenth century) onward they have sought a truth which can be verified by science with accuracy. Immanuel Kant (1724– 1802) raised the question of whether truth in itself is knowable or only as the knower perceives it. He opened the way to extensive questioning of even the existence of truth. Relativists may deny its existence in any objective, absolute sense in favor of a "truth" which is dependent upon knower and circumstances. Existentialists and their successors argue that truth emerges from experience. Postmodernists hold to a PLURALISM of many different "truths," whatever is true for a particular person or group is correct for them, even if it contradicts the truths held by others.

Throughout the Bible one can detect different nuances concerning truth. The common connotations of correctness and accuracy are assumed. The Old Testament frequently stresses faithfulness, reliability, and morality whereas in the New the emphasis is more upon true statements

and teachings and attitudes and actions consistent with God's nature and will.

In both Testaments truth is a quality of God, at times almost becoming a personification of him. Speaking of God both the psalmist (119:160) and Jesus (John 17:17) affirm, "Your word is truth." The Holy Spirit is "the Spirit of truth" (John 14:17; 15:26; 16:13; cf. 1 John 5: 7). Hence, God's communication of truth is in complete harmony with his nature (he does not lie, Num. 23:19; 1 Sam. 15:29); God's revelation of his person, works, and will are accurate and trustworthy. Ultimately, Jesus Christ himself is truth. "I," he said, "am the way, the truth and the life, no one comes to the Father but by me" (John 14: 6). He himself is the embodiment of truth—truth that is both personal and absolute, eternal and relational, objective and experiential. What philosophers, kings, sages, scientists, common people, priests, prophets, shamans, and diviners seek is found in him. In Jesus all things find their form, function, relation, and meaning. As the truth itself, Jesus reveals the truth about God, the universe, and their relationship. He is also the only way to the reestablishment of a right, accepting relationship with God.

God's servants and representatives are to be people of truth. They are to reflect and point to the truth which is Jesus Christ. They are to report, to bear testimony to the Truth. The facts and implications they report must be accurate, even when they might be threatening or irritating, or bring hostility. In their own lives and activities they are to tell the truth and be characterized by faithfulness and dependability as they live the truth.

This is the background and presupposition for "truth and missions." Missions and missionaries must be committed to truth and be characterized by it. They must proclaim the pure truth of the gospel. God's truth, which is sure (Titus 1:9), absolute, changeless, and "committed once and for all to the saints" (Jude 3) may come in cultural dress and cannot be separated from the persons who proclaim it. Nevertheless, it transcends culture, time, and messenger. One must be careful neither to add to nor subtract from God's truth, nor to diminish his requirements or expectations. It is often difficult to distinguish between preference stemming from the missionary's culture and background and that which is a genuine part of God's saving message—its implications, and manners of life that comport with it. It usually requires conscious effort. It was in a cross-cultural situation that Paul employed the phrase "truth of the gospel" in a way which seems to equate the gospel and truth (Gal. 2:4, 14; 4:16; 5:7). For him to add, subtract, or act contrary to "the truth of the gospel" was to deny that the death of Christ and justification by faith produced their intended results (Gal. 2: 16–21).

Missions and missionaries struggle with truth in other ways. How information and attitudes are communicated differ from culture to culture. What seems to be correct, proper, or honest may be related or interpreted differently by different groups and raise questions about truthfulness. The missionary must never regard as inferior the persons or traditions of another group which do not impinge upon the content or the demands of God's message or of his will. Furthermore, God's cross-border, cross-cultural servants must neither glamorize nor exaggerate the successes, difficulties, or hardships of their tasks.

Truth is not only the believers' lives but our mission. It is our proclamation, life-style, operating principle, objective, and love. For God is truth, his word and revelation is truth, his standard is truth, his intent is truth, and he relates to and calls people to and in truth.

J. Julius Scott Jr.

Two-Thirds World. Synonym for terms such as "Third World," "Non-Western World," and "The South." It is intended to avoid any connotation of "third-rate" and instead to point to the poverty and size of the Third World. In practice its use is mainly associated with Western discussion of non-Western theologies, and the increase in evangelical missionaries from the continents of Africa, Asia, and Latin America.

"Two-Thirds World" has been in greater use since 1982, but it is not universally preferred. While the Ecumenical Association of Third-World Theologians (EATWOT) is a representative group that continues to own "Third World" as a self-designation, others are hesitant about either term. Both relate to common experiences of Colonialism, poverty, and Christianity as a minority religion, usually in a multireligious context. That history needs to be explored comparatively and from the inside. However, it is not surprising that in particular countries, nationality and local culture are stronger influences on Christian identity. Nobody sees themselves as primarily "Two-Thirds World." At most they see this as a designation they share with others over against the West.

The features that "Two-Thirds World" and "Third World" highlight are becoming less valid as points of commonality and differentiation. Increasingly poverty, riches, and world religions are global realities. Indigenous peoples and regional minorities have Third World/Two-Thirds World experiences with First World countries. Western theologies are now recognized as local enculturated theologies with the same processes of formation as theologies of the Two-Thirds World. Christian mission as a characteristically Western activity refers only to a limited period of history, and even then it was only partially true.

"Third World" and "Two-Thirds World" will remain useful while Western Christians adjust to changing global realities and Non-Western Christians discover what they can learn from one another. They are as necessary as the term "Western" to discuss important features of a recent era, but they are just as inadequate.

John Roxborogh

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Unevangelized. The large segment of the world's population that lives without a viable witness of the gospel or a valid opportunity to accept or reject Jesus Christ as Lord and Savior. They have never heard the gospel with sufficient cultural relevance to allow them an informed response to Christ. The unevangelized are those who do not know or hear about Christ; who do not have an indigenous church with the resources to reach them; who do not have meaningful contacts with Christians; who do not have the Bible available to them; who live isolated from the gospel because of cultural, geographical, political, or linguistic barriers; and who will not be evangelized unless someone is sent to cross those barriers with the gospel. Some distinguish between evangelized and unevangelized people groups by insisting that a people group is evangelized when it has an indigenous church with the resources to evangelize the group without outside (cross-cultural) assistance.

Other related terms include "the lost" (those outside of Christ, separated from God, and living in spiritual darkness), "heathen" (an older term for those outside Christ, especially in non-Christian countries), "hidden peoples" (those who live places where they are unseen and unreached by Christians). In recent years, one of the terms most commonly used in the context of the unevangelized is "unreached peoples"—ethnolinguistic groups with a significant group identity and affinity which do not have their own indigenous witness or church and in which the majority of the members are unevangelized. The Lausanne Committee for World Evangelization uses a scale of terms to identify unevangelized peoples. The scale includes "hidden people" (no known Christians within the group), "initially reached" (less than one percent of the group are Christians), "minimally reached" (one to 10 percent of the group are Christians), "possibly reached" (10 percent to 20 percent of the group are Christians), and "reached" (over 20 percent of the group are Christians).

Unreached people groups became a serious focus of mission strategy with Ralph Winter's address, "The Highest Priority—Cross-Cultural Evangelism," presented at the Lausanne Congress on World Evangelization (1974). Winter challenged the notion that the gospel had been preached to all the world and drew attention to hidden or unreached peoples who are not culturally near to any Christians.

Winter asserted that these peoples can be reached only by a specialized Cross-Cultural Evangelism. This innovation in thinking about the world in terms of unreached peoples and defining the unfinished task of missions as reaching the unreached profoundly impacted both the concept of missions and strategies of missions (*see also* Missionary Task, The). It infused the missionary enterprise with a renewed sense of purpose and a new spirit of urgency.

Research organizations such as the U.S. Center for World Missions and World Vision's Mission Advanced Research Center (MARC) with its Unreached People Database were formed for the express purpose of identifying and mapping unreached people groups and motivating a movement of Great Commission agencies, churches, and individuals to focus on reaching the unreached. Organizations such as the AD 2000 and Beyond Movement emerged with the vision of reaching all the people groups of the world as soon as possible. Major missions agencies added divisions or components to focus on the unreached and to develop creative approaches to penetrate them with the gospel. Greater cooperation has resulted between Great Commission missions agencies and organizations in the targeting of specific people groups (*see also* Peoples, People Groups).

The estimate of the number of unreached people groups varies with the criteria used to identify them. In his Lausanne message, Winter spoke of 16,750 such groups. This number has often been quoted. Patrick Johnstone, compiler of *Operation World,* projects the number as approximately 12,000. Regardless of the different estimates, seeing the world in terms of unreached people groups accentuates the magnitude of the unfinished task of world evangelization.

There are general implications of the unreached peoples approach to missions strategy. It helps clarify the demands of world evangelization. It moves the focus of missions away from the geographic borders of nation-states. A church may be planted in a nation but not be indigenous to all the peoples of that nation. People groups transcend the borders of nations, and multiple groups live within a nation. It is reasonable, therefore, to see the task of world evangelization not as reaching nations but as reaching those unevangelized people groups wherein individuals have their primary identity.

The unreached peoples approach helps target those specific groups that are still to be evange-

lized. The concept of the 10/40 WINDOW, for example, has helped focus personnel, planning, and praying on that area of the world where the majority of the unevangelized live.

The unreached peoples approach helps communicate that the goal of world evangelization is achievable. The number of people groups is not infinite. The challenge is not to win every individual. It is instead to plant INDIGENOUS CHURCHES within each people group which, in turn, are able to evangelize the group. Thus, this approach provides a standard to measure progress in the task.

The unreached peoples approach underscores the growing need for specialized cross-cultural missionaries. The unevangelized peoples will not hear the gospel or have a church unless such workers penetrate their group with the gospel. A majority of the unevangelized live in either closed or CREATIVE ACCESS COUNTRIES. Traditional missionaries cannot gain entry in most of these situations. To reach them requires a force of missionaries with specialized training and specialized skills that are both relevant and necessary to the people group and will provide the means for residency (*see also* TENT-MAKING MISSION).

The unreached people approach has stimulated strategic innovations in missions planning and methods for accomplishing world evangelization. Among these are creative access strategies, the NONRESIDENTIAL MISSIONARY, targeting of people clusters, missionary specialists who utilize a vocation to establish residence, the increased number of Third World missionaries comprising the global missionary force (*see* NON-WESTERN MISSION BOARDS AND SOCIETIES), culturally sensitive models of church planting, specialized missionary training, reaching students and other members of particular groups abroad and training them to return to evangelize their group (*see* STUDENT MISSION WORK), utilizing development projects as points of entry and bridges to evangelism, and coordination and cooperation among Great Commission organizations to maximize spiritual, human, financial, and technical resources.

DONALD R. DUNAVANT

Uniqueness of Christ. Many discussions about the significance of Jesus Christ within the context of world religions virtually cut Jesus off from his historical and scriptural roots and speak of him as the founder of a new religion, whereas certainly Jesus had no intention of launching another "religion" as such. The coming of Jesus was prepared for through God's dealings with Israel and their Scriptures. It was from the Hebrew Bible that Jesus drew his identity and his motivating mission. Two major unique aspects of Old Testament revelation combined in the uniqueness of Christ: the uniqueness of Israel and the uniqueness of Yahweh. Both lie at the heart of a biblical understanding of mission (*see also* OLD TESTAMENT THEOLOGY OF MISSION).

The Uniqueness of Israel. The Bible presents God's redemptive answer to the human problem (comprehensively portrayed in Gen. 1–11) through the call of Abraham and the creation of Israel as God's people. God's covenant with Abraham concludes with God's commitment to the mission of blessing all nations (Gen. 12:3). God chose to achieve that universal goal through a particular historical means—the nation of Israel. Israel's unique election thus stands in integral connection to its place in the mission of God for the nations. The New Testament, from Matthew's opening genealogy, affirms that Jesus completed what God had already begun to work out through Israel. The mission of Jesus has to be understood against the background of a historical, particular people (*see also* JESUS AND MISSION). His uniqueness is linked to theirs. The Hebrew Bible is clear that God's action in and through Israel was unique. This does *not* mean that God was in no way involved in the histories of other nations. On the contrary, Israel boldly claimed that Yahweh was sovereign over all nations (e.g., Amos 9:7; Deut. 2:20–23; Exod. 9:13–16; Isa. 10:5–19; Jer. 27:5–7; Isa. 44:28–45:13). It does mean that only in Israel did God work within the terms of a covenant of redemption, initiated and sustained by his grace (e.g., Amos 3:2; Deut. 4:32–34; Ps. 147:19f.; Isa. 43:8–13; Exod. 19:5–6; 20:26; Num. 23:9; Deut. 7:6). Israel only existed because of God's desire to redeem people from every nation. While God has every nation in view in his redemptive purpose, in no other nation did he act as he did in Israel, for the sake of the nations. No other nation experienced what Israel did of God's revelation and redemption.

The New Testament presents Jesus as the *Messiah,* Jesus the Christ. And the Messiah "was" Israel. That is, he represented and personified Israel. The Messiah was the completion of all that for which Israel had been placed in the world—God's self-revelation and his work of human redemption. For this reason, Jesus shares in the uniqueness of Israel; indeed he was the point and goal of it. What God had been doing through no other nation he now completed through no other person than the Messiah, Jesus of Nazareth. The paradox is that precisely through the narrowing down of his redemptive work to the unique particularity of the single man, Jesus, God opened the way to the universalizing of his redemptive grace to all nations, which was his purpose from the beginning. It was this connection between the "mystery" of Israel's existence for the nations in the Old Testament and the sig-

nificance of the gospel of Jesus' messiahship that formed the basis of Paul's mission theology in relation to the Gentiles (Gal. 3:14, 26–29; Eph. 2:11–13; 3:4–6). The fulfillment of Israel's *historical particularity* in Jesus was at the same time the fulfillment of Israel's *eschatological universality.* In this way the uniqueness of Christ is inseparable from the mission of God's people.

The Uniqueness of Yahweh. There can be no more powerful affirmation in the Old Testament than the claim that Yahweh alone is truly and uniquely God (e.g., Deut. 4:32–40). This monotheistic thrust was not simply the singularity of deity, but rather sought to define the one God in terms of the nature, character, and actions of Yahweh (e.g., Isa. 40:12–31; 43:10–12; 45:5, 22–24). Yahweh is unique in character, and deity.

An important ingredient in Old Testament Israel's eschatology was the conviction that Yahweh would come bringing both redemption and judgment. Several of these texts were applied by Jesus to himself, or to the circumstances surrounding his ministry (e.g., Isa. 35:4ff.; Matt. 11:4–6; Ezek. 34; John 10:11, 14; Matt. 22:41–46; Mal. 2:1; 4:5; Matt. 11:14). The implication was that, in the person of Jesus, Yahweh had indeed come, as the birth title "Emmanuel" also signified, to inaugurate the new age of his salvation and reign.

Similarly, soon after the death and resurrection of Jesus we find the early church referring to him and addressing him in terms which had previously been applied only to Yahweh in their Scriptures. They called him Lord, the Greek word *Kyrios* being the one regularly used in the Greek version of the Old Testament for the divine name Yahweh. They "called on his name" in worship and prayer (cf., Ps. 116:12f., 17). Stephen saw Jesus standing at the right hand of God sharing in his divine glory (Acts 7:55). Paul transferred the saving name of Yahweh to Jesus in his evangelism (Acts 16:31; cf. Joel 2:32; Rom. 10:13). In possibly his earliest letter, 1 Thessalonians, Paul speaks of Jesus in remarkable ways, given that it was written within about a decade of the crucifixion and that the Thessalonians obviously accepted the claims as basic elements in their new faith. He speaks of "the Lord Jesus Christ" in the same breath as "God the Father" (1:1, 3). He addresses prayer to both together (3:11–13). Jesus is "God's Son," who will come to bring in the final act of judgment and salvation (1:10). "The Day of the Lord (Yahweh)" (e.g., Joel 1:15; 2:11, 28–32; 3:14 etc.) has been transformed, in the light of the expected coming of Jesus, into "the Day of the Lord Jesus" (4:16–5:2).

The heartbeat of Old Testament monotheism can also be felt in the way Paul expanded the credal *shema* of Deuteronomy 6:4–5 into a declaration of the uniqueness of Jesus in relation to the world of Greco-Roman polytheism in 1 Corinthians 8, and in the way Peter converted the Deuteronomic affirmation that Yahweh is God "and there is no other" (Deut. 4:35–39), into the exclusive claim that salvation was to be found in the name of Jesus, and in "no other name" (Acts 4:12).

Possibly the most remarkable identification of Jesus with Yahweh comes in Philippians 2:5–11, probably part of an early Christian hymn which Paul incorporates here to make his point. Jesus has been given "the name above every name" (v. 9)—which in the light of the Hebrew Scriptures could only mean the name of Yahweh. Verse 10 then clinches this affirmation by applying to Jesus words taken from Isaiah 45:22f. which were originally spoken by Yahweh about himself, declaring his uniqueness as God and his unique ability to save. The uniqueness of Jesus is thus founded unmistakably on the uniqueness of Yahweh, and specifically to his action in salvation. It thus has a direct connection with the central dynamic of Christian mission.

In Jesus, then, the uniqueness of Israel and the uniqueness of Yahweh flow together, for he embodied the one and incarnated the other, climactically fulfilling the mission of both.

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Bibliography. L. Hurtado, *One Lord, One God: Early Christian Devotion and Ancient Jewish Monotheism;* C. J. H. Wright, *Knowing Jesus through the Old Testament;* idem, *Thinking Clearly about the Uniqueness of Jesus;* N. T. Wright, *Who was Jesus?*

Urbanization. Wandering Cain's move to a city (Gen. 4:17) and the call for volunteers to live in a rebuilt Jerusalem (Neh. 11:1–2) point to urbanization's most familiar side: the process of people migrating to cities and the growth of those centers of power. Often associated with that definition is still another dimension—the impact of the city on humanity.

Changes in Research. Past discussions in SOCIOLOGY and cultural ANTHROPOLOGY have placed emphasis on the target of urbanization, the city as a place of population density, size, and social heterogeneity. Propelling these studies was an anti-urban bias that argued urbanization led to stress, estrangement, dislocation, and anomie (Gullick, 1989, 5–20).

This static, deterministic path has not helped missions; it has reinforced stereotypes of the church's often negative view of the city. Urbanization as a common grace provision of God loses its remedial role in human and social change.

All this is changing. Current urban research still recognizes that population size and density are common to virtually all definitions of the city. But scholarship is also recognizing that

such criteria are minimal and threshold in nature, not all-or-nothing characteristics. Attention is turning from the city as place to the city (and to urbanization) as process. Other dimensions—religious, institutional, social, cultural, behavioral—must also be examined.

Alongside this shift is coming new attention to urban mission. In the wake of massive global urbanization since World War II the church is seeing the process as a "bridge of God" and the city as the stage for evangelization in the twenty-first century. Research and strategy planning are speaking of "gateway cities." New holistic partnerships of church planting, evangelism, and social transformation are being formed (Conn, 1997, 25–34, 193–202).

Missions and History's Urban Waves. The church's awareness of the city is not a recent development in world history. Missions has made use of each of the three great waves of urbanization that have preceded ours. In the first wave the city as the symbol of civilization shifted from its place as a religious shrine to a city-state to a military and socio-political center. And in the midst of the Greco-Roman world that was its climax the church was born. Along the roads that led to Rome, the church, following Paul and the early Christian community, carried the gospel to the far corners of the empire.

By the middle of the third century seven missionary bishops had been sent to cities in Gaul (including Paris). In southern Italy there were over a hundred bishoprics, all centered in cities. One hundred years after it became a licensed religion of the empire in A.D. 313, it numbered 1,200 bishops in the urban centers of North Africa. The church's urban orientation had transformed the Latin term *paganus*, originally meaning rural dweller, into the word used to describe the unbeliever.

With the decline of the empire, the impact of barbarian invasions, and an expanding Islam, once great western cities became isolated hamlets and autonomous villages. From the fifth to the eleventh centuries the urban world reverted to a rural mosaic. And the church in its administration and architecture became the preserver of Rome's urban political past in its borrowed patterns of parish and diocese (Mumford, 1961, 265–66).

God and gold introduced the second great urban wave as it did the third. Cities found new identities as permanent marketplaces; commerce became urbanization's new partner. THE CRUSADES (1096–1291) were more than holy wars; they expanded trade routes linking Europe and the Middle East. The bubonic plague of the fourteenth century struck a devastating blow to urbanization but Europe recovered. By 1500 the continent numbered 154 cities each with at least 10,000 inhabitants. By 1800 there were 364 such cities.

Increasingly shaping this new movement of urbanization was the Renaissance mentality of the fifteenth and sixteenth centuries. Medieval ideals of Christian knight and Christian prince were replaced. The institutional church was marginalized. Cities were seeing Christianity, represented by its clergy, more and more tied to another world, outsiders to the city.

Interrupting this time of urban transition came the REFORMATION. Under leaders like Martin Luther, Menno Simons, and John Calvin its urban impact was widespread. Fifty of the sixty-five imperial cities subject to the emperor officially recognized the Reformation either permanently or periodically. Of Germany's almost 200 cities with populations exceeding 1,000 most witnessed Protestant movements. Geneva under Calvin became the Jerusalem of Europe. Its impact stretched far and wide.

Ultimately the Reformation remained a parenthesis. It had hoped the city would be the urban exhibition of God's righteousness in Christ. But it could not stop the growing Renaissance emphasis on the SECULARIZATION of the city. The urban citizen transformed the Reformation call to the obedience of faith into freedom from religious superstition and nominalist uncertainty. A new ethic of urban service arose outside the institutional church.

The third great urban wave centered in the machine and the Industrial Revolution. The city turned for its symbol from the temple, the castle, and the marketplace to the factory.

Europe's colonial expansion and "new world discoveries" prefaced that revolution with previews of future urban patterns. Greed bypassed the indigenous cities of Africa, Asia, and Latin America to found colonial port cities as collection points for gathered wealth and natural resources. European racism harvested Africa's "black gold" of slaves from those same ports. Christian missions used those urban paths opened by COLONIALISM, promoting a growing pattern of "civilizing and Christianizing."

Industrialization in Europe, following the fatigue of the Napoleonic wars, gave a renewed lease on life to global expansionism and internal urbanization. England led the way. By 1790–1810 it was "the workshop of the world." London, followed by Liverpool and Manchester, grew from nearly 900,000 in 1800 to nearly 3 million in 1861.

The emerging United States turned quickly to industrialization. And urbanization followed (Conn, 1994, 49–58). In the one hundred years between 1790 and 1890 its total population grew sixteenfold and its urban population 139-fold. By contrast, the non-Anglo-Saxon world remained basically rural.

Soon colonialism shifted to a territorial form as it sought for political, social, and economic leverage. And Protestant missions, fed by the GREAT AWAKENINGS and the Anglo-Saxon power base of the "industrial age," turned the nineteenth-century global expansion of Western powers into the "Great Century" of church growth.

By 1900, the number of urban Christians totaled 159,600,000 (Barrett, 1997, 25). But they were located largely in the cities of Europe and North America. Missionary strategy had focused wisely on the rural world that still made up the vast bulk of global population. As it did, the West was becoming overwhelmed by urban poverty and immigrant needs; a strong anti-urban spirit began to emerge, fed by Anglo ethnocentrism (Lees, 1985).

Missions and the Fourth Urban Wave. Since World War II massive urban growth has shifted into high gear everywhere except North America and Europe. The number of city dwellers in 1985 was twice as great as the entire population of the world in 1800 (Abu-Lughod, 1991, 53). Africa's urbanization rate is the most rapid. Its urban population, 7 percent in 1920, more than quadrupled in 1980. Asia's urban population will likely hit 40 percent by 2000, a 665 percent growth over 1920. Seventy-four percent of Latin American and Caribbean populations lived in urban areas by 1997.

A unique feature of this urban wave is the trend toward ever-larger urban agglomerations. In 1900 there were 18 cities in the world with populations over one million; thirteen were in Europe and North America. At the turn of the twenty-first century, that figure will surpass 354. And 236 of the total will be found in developing countries (Barrett, 1986, 47). In 1991 there were 14 so-called mega-cities (exceeding 10 million inhabitants). Their number is expected to double by 2015, when most of them will be in developing countries. By contrast, the large cities of the West (London, New York, Paris) are not expecting much growth. The world's urban center of gravity is moving from the northern to the southern hemisphere.

Two realities of great significance for the future of the Christian mission are emerging out of this shift. First, the growth of the cities in non-Christian or anti-Christian countries, combined with the erosion of the church in the northern hemisphere, is multiplying the non-Christian urban population. In 1900 the world greeted 5,200 new non-Christian urban dwellers per day; by 1997, that figure had reached 127,000 (Barrett, 1997, 25). Out of the ten largest cities in the world in 1995, seven are located in countries with only minimal Christian impact. Increasingly, to speak of those outside of Christ is to speak of the urban dweller.

And, second, to speak increasingly of the urban lost is to speak of the poor. It is estimated that half the urban population in the southern hemisphere live in slums or shantytowns. In the year 2000, 33.6 percent of the world will be in cities in less developed regions. Forty percent of that number will be squatters (846 million). The last frontier of urban evangelism and ministry has become the "unmissionaried" urban poor (Conn 1997, 159).

HARVIE M. CONN

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Volunteer, Volunteerism in Mission. Voluntary association with or participation in the missionary activity of the church, Christians choosing on their own to become involved in intercultural missionary outreach.

Biblical Background. In the Old Testament, the renewal of the Mosaic covenant at Shechem under Joshua was an early demonstration of collective voluntarism (Josh. 24:1–4). Other examples include the prayer association of the Nazarites and the Jews organized by Nehemiah to rebuild the walls of Jerusalem.

In the New Testament, Jesus invited people to follow him, signifying a willing commitment. The basic ethic of Jesus' ministry was based on a willing, voluntary response and service. DISCIPLESHIP, in essence, was an act of one's own choosing. The cost of discipleship was a voluntary commitment (Luke 9:23; 12:32ff.). In his encouragement to prayer, Jesus again taught a voluntary principle: "Ask . . . seek . . . knock . . ." (Matt. 7:7).

The early church of the first century expanded through the voluntary acts of the disciples and apostles. The apostles followed a voluntary pattern, including the economic support of the community (Act 2:37–47). The concept of doing loving acts (charity) for others in the early church soon evolved into a more formal structure of good works in the imperial church.

The Emerging Theological Basis of Christian Voluntarism. During the period of medieval monasticism, Christians practiced voluntarism on a highly intense level. Thomas Aquinas (1226–74) provided a theological rationale for such effort by defining charity as "the mother of all virtues" because "it initiates the action of other virtues by

charging them with life." FRANCIS OF ASSISI (1181–1226) and his followers serve as one of the great examples of this newly found collective Christian activism that catalyzed change in society.

The Launching of a New Era. Two important roots link the eighteenth-century religious awakenings and the rise of religious voluntarism. First, the GREAT AWAKENINGS in North America unleashed spiritual forces among large numbers of common people in the colonies. The mass meetings of GEORGE WHITEFIELD (1714–70) attracted thousands to his sermons of evangelism and discipleship, and led to the establishment of orphanages, academies, and pro-revival churches. Similarly, JONATHAN EDWARDS (1703–58) is connected with the English Prayer Call movement and other renewal forces in the colonies, and unleashed spiritual energy that led naturally to tangible forms of Christian service, typically in the form of new voluntary associations.

The Wesleyan movement was the second impetus that led Methodism to create numerous avenues of Christian service for its followers. JOHN WESLEY pioneered outdoor preaching and itinerant evangelism, and modeled a burden for the working classes and underprivileged.

By the 1780s the basic voluntary paradigms were in place. The catalyst that ignited the general cultural outbreak of voluntarism was WILLIAM CAREY, who pioneered a strategy whereby large numbers of people with modest resources could be involved in the work of missions.

The Evangelical Century. The voluntary association was the primary vehicle for the growth of the evangelical movement during the nineteenth century. Four emphases marked evangelical voluntarism in the latter half of the century: the holiness movement, the conservative/liberal debate, evangelistic missions in the empire, and humanitarian concerns. The perfectionist theology of CHARLES G. FINNEY (1792–1875) had a direct influence on the holiness tradition in Britain as well, and found institutional expression in several kinds of voluntary associations such as the KESWICK CONVENTION (1875). Various voluntary associations also grew up in response to the challenge to biblical authority from liberal theologians. In universities and among the churches, missionary and study societies, such as the Intercollegiate Christian Union (1877) and the Bible League (1892), grew up in support of the new evangelical concerns. The expansion of the British Empire provided a further field of interest for Victorian evangelicals. In India, a dozen associations were formed between 1848 and 1876, with at least ten more formed in China.

North American Developments. The earliest forms of voluntarism in the United States were denominational, and this was followed by cooperation among the denominations. THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS was formed in 1813 and became the parent of all the cooperative voluntary mission associations at the national level.

The positive experience of churches with voluntary associations quickly lent itself to other forms of Christian endeavor. During and after the Civil War Christian voluntarism was especially concerned with the American South, fostering education societies, missionary bodies, and literacy bands. American cities also provided a fruitful arena for a variety of voluntary ministries dealing with housing shortages, poor sanitation, inadequate schools, crime, and unemployment. No other area of voluntary expansion better illustrates the pulse beat of American religious life in the late nineteenth century than women's work. Over two dozen associations of women for missions were formed to send women to mission work at home and abroad.

New Directions for a New Century. The twentieth century witnessed ecumenical voluntarism, particularly in the area of student missions. In 1886, the STUDENT VOLUNTEER MOVEMENT for foreign missions was formed and spread quickly to Britain and Europe. Out of this emerged InterVarsity in the United States in 1941. Similar to InterVarsity are the Navigators (1943), Youth for Christ (1930), Pioneer Clubs (1939), Young Life (1941), and Campus Crusade for Christ (1951).

In the later decades of the twentieth century new forms of religious voluntarism have arisen in the United States. One type is related to translating a religious perspective into political activism: the National Association of Religious Broadcasters and the Moral Majority. Another form is the organizational network centered on mass evangelism. Both radio and television evangelists have established vast networks of voluntary "prayer partners" and supporters.

The turn of the century calls the future of voluntarism into question. Does global change and increasing complexity threaten voluntarism as the primary means of doing Christian mission? Is voluntarism declining in the West as some suggest? What about the generation of aging Baby Boomers nearing retirement? Will they step into the gap as second-career mission volunteers? Will voluntarism spread from the West to the emerging churches in the majority world who venture to missions frontiers? Historians summarize the enduring values of Christian voluntarism as empowerment for groups of people, experimental spontaneity to respond to needs as they arise, the creation of new leadership, and its singularity of purpose—various types of Christian mission. To the extent that voluntarism continues as a values-driven movement it will survive.

STEVE HOKE

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Wars. War is one of the great social problems, along with poverty and racism, with which the missionary movement has had to struggle. It is difficult to formulate the Christian position on war because of the problem of harmonizing the Old Testament with the New Testament and the difficulty of applying the teachings of Jesus to society. In the Old Testament, many passages endorse armed conflict, such as Deuteronomy 7 and 20 and the war narratives of Joshua, Judges, and Samuel. Although these are used by some Christians to justify their participation in war, others point out that Israel was a theocratic state, and that in New Testament times there is no state where God is king, but he deals with humanity through an international body, the church. Another problem arises, however, over the directions that Jesus gave to his followers. He seems to indicate that they be nonviolent, in such statements as "But I tell you, do not resist an evil person. If someone strikes you on the right cheek, turn to him the other also" (Matt. 5:39) and "But I tell you, love your enemies and pray for those who persecute you" (Matt. 5:44). Because Christians are citizens of national states in addition to being members of the church, it has seemed to most of them that these words should be interpreted in a way that allows them to fight for their country. In an attempt to apply these Scriptures to world affairs, Christians have responded in a variety of ways, ranging from nonviolent pacifism to advocating a just war theory. The early church, certain Christian humanists, and the majority of Anabaptists have taken a nonresistant or pacifist stance (*see* PACIFIST THEOLOGY). The majority, however, have followed Augustine and claimed that certain wars are just. Denominations, including the Church of the Brethren, Quakers, and Mennonites, maintain a position of nonresistance, but the larger groups such as Lutherans, Presbyterians, Baptists, Roman Catholics, Methodists, and Reformed adhere to the just war interpretation. In certain rare instances Christians have even supported crusades. The medieval popes urged such action against the Turks, and in the twentieth century some Christians have maintained such an attitude toward Communists.

During the nineteenth century, from the defeat of Napoleon to the outbreak of World War I, there was a global expansion of Western Christian missionary efforts accompanying European imperialism and colonialism. These later movements depended on superior military power. Western Europe since medieval times had been the world leader in technology and now this skill was applied more completely to warfare. Challenged by the Napoleonic victories, a Prussian military instructor, Karl von Clausewitz, articulated the theory of "total war." He believed that it is necessary to push conflict to its "utmost bounds" in order to win. At the time he expressed these ideas the Industrial Revolution began increasing the power of armaments so that an enemy could be totally defeated in a manner never before possible.

Christians in the nineteenth century responded to the danger caused by new armaments by encouraging international cooperation and humanitarian endeavors. These attempts led to international gatherings, including the Hague Conferences of 1899 and 1907. But the forces that worked toward harmony and peace failed, and with World War I Clausewitz's view moved closer to reality. The two sides used mines, machine guns, poison gas, submarines, and aerial bombardment, thus taking the conflict to land, sea, and air. The churches supported the war. The rhetoric of leaders such as Woodrow Wilson made them feel that they were involved in a crusade to help humankind.

On the eve of World War I, thousands of missionaries were serving all over the world. During the nineteenth century numerous missionary societies had been founded in Europe and North America, many of which encouraged an interdenominational approach. Although the differences among the sending churches might be great, these did not seem so important on the mission field, because workers possessed the common purpose of preaching the gospel to people of other faiths. World War I had an enormous impact on this international Christian enterprise. Mission properties were seized and hundreds of workers were forced to leave the field and did not return. More serious than these physical losses was the spiritual damage done to the entire Protestant missionary movement. The conflict demonstrated that the ultimate loyalty of most of those who preached the gospel was not to Christ and his church but to the nation-state. The war also shattered the postmillennial hopes of the Anglo-American missionary enterprise. Although some of this optimism continued in the postwar years and led to the founding of the WORLD COUNCIL OF CHURCHES, the dynamic force in international outreach shifted to the conservative evangelical groups that followed a more individualistic approach to missions. These organizations, mostly premillennial, had little interest in promoting Christian unity or extending Christian culture to other parts of the world.

The damage done to the missionary cause by World War I included a change in the attitude of non-Western populations toward the Christian cause. In many instances missionaries had

brought to such people modern medicine, peace among warring tribes, the abolition of the slave trade, and justice for those who were too weak to secure it for themselves. But now the European claims to a monopoly of religious truth and civilization were shattered as they waged what amounted to a civil war that left them bankrupt economically and spiritually. In World War I for the first time many Indian, African, and Japanese troops fought very effectively against the white men. The natural consequence of this was the awakening of nationalism among the peoples of Asia and Africa. This reaction was furthered by World War II. Although nationalism can be a positive force, it often becomes a narrow, arrogant intolerance toward members of other groups. This hurt the missionary movement in the many instances where it could not adjust to an indigenous church organization and ministry.

World War II, however, had many positive effects on the North American church and this encouraged missionary outreach. Many of those involved in the armed services experienced "foxhole religion" and returned with the gospel to the places where they had fought. They also stirred the churches to give to missions, used new methods such as aeronautical technology, and founded interdenominational mission groups such as the Inter-Varsity Christian Fellowship that recruited and sent out missionaries. With the end of the Cold War and the resulting reduction of global tension, perhaps armed conflict will become a more isolated phenomenon as it was during the nineteenth-century period of missionary expansion.

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Wealth and Poverty. One of the great social problems that faces those who would bear witness to the Christian faith in a global manner is that of distributive justice. There is an extreme divergence between the rich and poor of today's world, a contrast often described in terms of the North–South divide. Experts in demographics estimate that early in the third millennium, the world's population will be 6.3 billion, and by 2025 it may reach 8.5 billion. Moreover, 95 percent of the global population growth over this period will be in the developing countries of Latin America, Africa, and Asia. By 2025, Mexico will have replaced Japan as one of the ten most populous countries on the earth, and Nigeria's population will exceed that of the United States.

Despite progress made in economic growth, public health, and literacy in the third world, at least 800 million live in "absolute poverty." This is defined as a condition of life where malnutrition, illiteracy, disease, squalid housing, high infant mortality, and low life expectancy are beyond any reasonable definition of human decency. The stark reality is that the North (including Eastern Europe) has a quarter of the world's population and 80 percent of its income, while in the South (including China) three-quarters of the world's people live on one-fifth of its income. Also, approximately 90 percent of the global manufacturing industry is in the North. While the quality of life in the North rises steadily, in the South every two seconds a child dies of hunger and disease.

Still the contrast between wealth and poverty does not correspond exactly with the North–South division. Many OPEC countries are rich, while poverty is found in North America and Europe. In the United States 14 percent of people and 30 percent of children are beneath the poverty line. In Britain over 10 percent live below the legal definition of poverty, and another 10 percent to 15 percent are close to this point. A great disparity between wealth and poverty is found not only between nations but also within them.

On the other hand, one-fifth of the world's population lives in relative affluence and consumes approximately four-fifths of the world's income. Moreover, according to a recent World Bank report, the "total disbursements" from the wealthy nations to the THIRD WORLD amounted to $92 billion, a figure less than 10% of the worldwide expenditures on armaments; but this was more than offset by the "total debt service" of $142 billion. The result was a negative transfer of some $50 billion from the third world to the developed countries. This disparity between wealth and poverty is a social injustice so grievous that Christians dare not ignore it.

God has provided enough resources in the earth to meet the needs of all. Usually it is not the fault of the poor themselves, since for the most part they were born into poverty. Christians use the complexities of economics as an excuse to do nothing. However, God's people need to dedicate themselves not only to verbal evangelism but also to relieving human need as part of sharing the good news (Luke 4:18–21), both at home and to the ends of the earth.

This explains why Christians in the two-thirds world place issues of poverty and economic development at the top of their theological agendas. Some Christians in the North have difficulty understanding why "liberation" is so central to the thinking of their counterparts in Latin America, Africa, and Asia, but they have never faced

the stark, dehumanizing reality of grinding poverty (*see also* LIBERATION THEOLOGIES).

The Western missionary movement reflects an affluence that has developed as a result of the threefold revolution that has given Europe and North America a standard of living that is the envy of the world (*see also* MISSIONARY AFFLUENCE). Since the sixteenth-century the scientific, industrial, and political revolution has unleashed an avalanche of material goods that has raised the West from poverty. Most of the world has not shared in this achievement. When missionaries from the West went to preach and minister in other lands during the nineteenth century, they often believed that God favored them materially and scientifically so that they could overawe the heathen. As recently as the 1970s a missionary could observe that "Economic power is still the most crucial power factor in the western missionary movement. It is still the most important way that the Western missionary expresses his concept of what it means to preach the gospel" (Bernard Quick). The fact that most Protestant missionaries serve in some part of Africa, Latin America, or Oceania, those parts of the world where most of the poor reside, indicates that missionaries are economically superior in the social contexts of their ministry.

There have always been a few individuals who have pointed out that Western missionaries can take for granted a level of material security, lifestyle, and future options that are beyond the wildest dreams of the people among whom they work. As the twentieth century progressed others joined in calling attention to the unforeseen and unwelcome effects of this economic disparity. At the TAMBARAM CONFERENCE (1938) a report was presented that clearly showed the dilemma between the comparatively "wealthy" missionaries and the "poor" people to whom they ministered. By the very nature of the situation missionaries were looked upon as the representatives of a wealthy and powerful civilization who introduced a new standard of economic values. The people that they served looked upon them not as proclaimers of a new faith, but as sources of potential economic gain. The problem of the personal affluence of Western missionaries when compared to the indigenous peoples was spelled out more explicitly in books such as *Ventures in Simple Living* (1933) and *Living as Comrades* (1950) written by Daniel Johnson Fleming, professor of missions at Union Theological Seminary (N.Y.). Writers like Fleming pointed out that the wealth of the West obscured the message of Christ, and led to feelings of helplessness and inferiority on the part of those to whom the missionaries ministered.

However, the problem of global economic disparity was once again obscured in the post–World War II period, when the North American missionary rank increased from less than 19,000 in 1953 to over 39,000 in 1985. These new missionaries were mostly from evangelical missionary groups who tended to neglect the work of the denominational agencies and focused on personal conversion, often ignoring economic and material problems.

Yet the work of authors such as Viv Grigg and Jonathan Bonk as well as a number of contributors to the *Evangelical Missions Quarterly* and *Missiology* focused attention on the obstacle to Christian witness inherent in the issues of wealth and poverty. Many of these writers counsel Christians in the more developed lands to share their material means with others. This can be done by supporting public and private efforts to aid the poor, by scaling down their standard of living, and by working for the empowerment of those who do not have the ability to represent themselves.

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Worship. Today as throughout history, worship and mission are linked inextricably together, for God propels his mission through the drawing of worshipers to himself. God's call to worship him empowers us to respond with his passion to do mission. Thus, worship ignites mission; it is God's divine call-and-response strategy.

Indeed, the Scriptures resound with his global call to worship via mission. The prophet Isaiah, for example, responding in the midst of worship, takes up the call to go (Isa. 6:1–8). Likewise, the Samaritan woman encounters Jesus Christ, the incarnate God. He discloses that the Father is seeking authentic worshipers, people in relationship with him. The woman responds by immediately calling others to come see the man who told her everything she had done (John 4:26). Finally, the greatest call-and-response pattern surfaces when the disciples meet with the resurrected Jesus just before his ascension (Matt. 28:16ff.). Finally recognizing Jesus' true identity, they fall down and worship him. In the context of worship, Jesus gives his crowning imperative, the GREAT COMMISSION (Matt. 28:17–20). The missionary mandate flows out of an intimate relationship with God generated in worship. God's propelling call to go into all the world becomes our response of commitment and allegiance to him. We join him in his passion to call worshipers to himself.

Wherever we have seen meaningful, authentic worship, the church has experienced a new missions thrust. Yet, a radical separation of worship from mission has dominated mission methodologies. DONALD MACGAVRAN once claimed, "Worship . . . is good; but worship is worship. It is not evangelism" (1965, 455). The typical practice has been to call people to a saving faith in Jesus Christ with worship being a resultant by-product. While ignoring God's primary call to worship, missiologists have, however, recognized the need for relevant Christian worship to nurture a Christian movement. Thus, the model of "evangelism-before-worship" has dominated evangelical mission strategies.

Yet God's call to worship him is currently sweeping around the world in great, new revolutionary ways. Along with new openness to new forms and patterns of worship, there is greater recognition of the intimate relationship between worship and mission. Such winds of worship empowering mission have been building over the past few decades in relation to renewal movements. In 1939, for example, the Methodist Episcopal Church published a small manual, *A Book of Worship for Village Churches,* for the "great army of Christian pastors, teachers, and laymen who are leading the toiling villagers of India through worship to the feet of Christ" (Ziegler, 1939, 7). The manual resulted from a desire to see the church in India take root in its own soil in tandem with the vast treasures of two thousand years of Christian heritage. Research revealed that where dynamic worship was practiced, changed lives and growing churches resulted. On the other hand, weak, stagnant and ineffective churches existed where worship of God in Christ was neglected (ibid., 5).

More recently, as renewal movements grow in their experience with God, God calls them into mission. The common strategic link of each of these groups is their focus on worship with evangelism as the inclusive by-product: the "worship-propels-mission" model. French Benedictine monks, for example, have entered Senegal with the goal of creating a model of contextualized worship drawn from cultural musical traditions. They have adapted African drums and the twenty-one-string Kora harp to attract Muslims to Christ. Likewise, the Taizé Movement from France is growing through the development of contemplative, worship forms. Facilitated by the burgeoning impact of electronic media and new musical forms worldwide, the growth of a Worship and Praise Movement, originating from such streams as the Jesus People Movement through Marantha! Music and the Vineyard Movement, is forging an openness to new, global worship forms.

Among the most exciting developments are the new mission forces from Asia, Africa, and Latin America. Their distinctive approaches commonly revolve around worship. In Kenya, one of the most dynamic examples of church growth is found at the Nairobi Chapel. The Chapel bases much of its strategy on the development of meaningful worship (especially music) for effectively communicating the gospel to a predominantly university-student based church (Long). The vision does not stop with Kenya; they are reaching out to neighboring Tanzania. In West Africa, Senufo Christians of Cote d'Ivoire are reaching out to their neighbors through their distinctive worship form—song, dance, and drama (King). Christian Inca Indians from Peru are reaching out to Native Americans of North America. Through their deeper understanding of more culturally relevant worship forms, Inca Christians are preaching through the use of Indian storytelling styles. Asians are going to other Asians; Koreans to the Philippines and American Filipinos to Japan. In one case, Taiwans' Hosanna Ministries partnered with the Korean Tyrannus Team in initiating a series of Worship and Praise activities in 1989. This partnership brought forth a movement of renewal in Taiwan where unbelievers came to Christ and believers dedicated themselves to missions (Wong). They discovered "an intimate relationship between worship and mission" (1993, 3). Worship propelled both evangelism and commitment to do more mission.

With the growing surge of worship empowering mission, we must keep five factors in mind in order to achieve a lasting impact for the kingdom. First, worship must remain worship: we must, above all, seek encounter with God. Worship services should not serve as functional substitutes for evangelism. Rather, we must seek authenticity of interaction with God and developing relationship with him. Genuine worship of the Creator will attract and confront those who long to enter into the kingdom. Likewise, evangelistic programs must pursue evangelism. The two, worship and mission, must remain distinct, yet work hand-in-hand.

Second, we must allow God to transform and make anew his original creation. Contextualization of the gospel is not an option, but an imperative. Throughout the Scriptures and history, we see people worshiping God in ways that were formerly heathen but then transformed with radically new meaning. Service order, length, language, symbolism, prayer forms, songs, dance, bowing, speeches, Scripture reading, and artifacts must be captured to nurture believers and bring the peoples of the world into relationship with the living God.

Third, we are to pursue diversity within the unity of the body of Christ (Eph. 2; 1 Cor. 12): "Diversity (of worship forms) seems to coincide with the periods of effective mission efforts"

(Muench, 1981, 104). Foundational mission goals must seek to make Christ understood and known within their own context. The Celtic church, for example, known as a strong mission church, encouraged each tribal group to develop its own worship service pattern. Likewise, worship patterns and forms must vary according to the cultural contexts—including multicultural settings. In order to know God intimately, peoples from differing contexts require the freedom to interact with him through relevant worship forms.

Fourth, there is a great need for research toward developing appropriate worship. We must allow dynamic worship to grow and change as relationship with God deepens. Worship forms are shaped by and reflect our relationship with God via appropriate, expressive cultural forms. There is great need for openness in pursuing, experimenting, exchanging, and documenting experiences in worship. Needed topics of research should include biblical models of worship that seek precedents for adapting cultural forms, comparative philosophical thought forms, historical models of worship from the Christian movement, uses and meaning of ritual (anthropology), verbal and non-verbal symbols (communication), and comparative cultural worship patterns.

Finally, we must train for worship and worship leading. In keeping with "spirit and truth" worship (John 4:23), missionaries must first of all be worshipers of the living God. Then they are empowered to take up God's passionate call to bring all peoples to worship him. Besides studying the nature of worship and the numerous patterns and forms that worship can embody, we must train people to lead worship and stimulate meaningful worship cross-culturally. Training for worship must become a major component in the formation of missionaries.

Authentic Christian worship brings people to encounter Jesus Christ. As one looks to God, God reveals his vision to us. We respond to his call. Thus, worship propels and empowers mission. Ultimately, God calls us to participate in achieving God's vision as entoned by the Psalmist: "All the nations you have made will come and worship before you, O Lord; they will bring glory to your name" (Ps. 86:9).

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