

Adjustment to the Field. Rapid, authentic adjustment to the field is an important key to effective cross-cultural communication of the Christian faith. During preparation, and especially on arrival, the missionary family must be aware of this challenge. The problems of adjustment must be anticipated and then positively experienced. The number one problem is CULTURE SHOCK. Basically, culture shock is an emotional and mental stalemate brought about by experiences in a culture that contrast too much with the culture a person is accustomed to. No missionary is exempt from culture shock; everyone will suffer from it to a certain extent. Like most ailments, it has its own symptoms, causes, and cures. Some never recover from it; others live in a constant state of such shock; many recover beautifully. Positive handling of culture shock is the first step toward genuine adjustment to the new field and its people.

Culture shock is precipitated by the anxiety that results from losing familiar signs and symbols of social intercourse. When the missionary enters a strange culture, all or most of these familiar cues are removed; feelings of lostness and frustration are not uncommon. Rejection and regression result and strange reactions are common. Some symptoms are excessive washing of hands; excessive concern over drinking water, food, and bedding; fits of anger over delays; refusal to learn the language; and excessive fear of being cheated, robbed, or injured. A sequence of four stages is common: curious fascination; a hostile and aggressive attitude; a superior attitude to the people; and gradual acceptance that brings enjoyment and understanding. The stage of culture shock in which the missionary family lives will have great bearing on its cross-cultural witness.

What can be done to reduce culture shock's downward spiral? Usually missiologists recommend three things: empathy, observation, and experimentation. Empathy helps missionaries get to know the people of their host culture, to feel as others feel. How missionaries relate to others is the basis of cross-cultural effectiveness. Can they trust others? Can they accept help from others? Empathy leads to a mutually dependent relationship that results in a nonjudgmental attitude. Intentional observation makes missionaries break out of their cultural cocoon and become alert to what is going on around them. Experimentation, or, in other words, "trying out something and seeing what happens!" is the way a child learns a culture, by inquiry and discovery learning. Like the child, the missionary finds out through trial and error.

Adjustment comes as the missionary family learns to cope with culture shock. Coping comes through building a knowledge background of the culture, which includes the language;

through copying a reliable model in the new culture; and through creatively acting on one's best insights and making appropriate adjustments. Like any healthy learning experience, mastering culture shock is an enriching experience. It produces a deeper sense of human values; it conquers harmful ethnocentrism; it earns a freedom to constructively criticize; and it builds immunity to further serious cases. Those missionaries who have successfully passed through culture shock and have successfully adjusted to their fields of service emerge different people, in many ways healthier and better adjusted than before.

JUSTICE C. ANDERSON

Bibliography. J. S. Hofman, *Mission Work in Today's World: Insights and Outlooks*; M. W. Hubbell, *Who Me? Go Where? Do What?: The Missionary and the Mission*; C. P. Wagner, *Frontiers in Missionary Strategy*; T. Ward, *Living Overseas*.

Anthropology, Missiological Anthropology.

The relationship between anthropology and world missions has been a long and profitable one with the benefits flowing both ways. Though for philosophical reasons recent generations of anthropologists have tended to be very critical of missionaries, much of the data used by professional anthropologists from earliest days has come from missionaries. Anthropological pioneers such as E. B. Tylor (1832–1917) and J. G. Frazer (1854–1954) in England, L. H. Morgan (1818–82) in the United States, and Wilhelm Schmidt (1868–1954) in Austria were greatly indebted to missionaries for the data from which they constructed their theories. Such early anthropological pioneers as R. H. Codrington (1830–1922), Lorimer Fison (1832–1907), Diedrich Westermann (1875–1956), H. A. Junod (1863–1934), and Edwin Smith (1876–1957) were missionaries for part or all of their careers.

The first of the numerous Protestant missionary conferences in the English-speaking world to include formal discussion of anthropological matters was the WORLD MISSIONARY CONFERENCE in Edinburgh (1910). Roman Catholics led the way on the Continent, sponsoring several workshops on missions and ethnology. A notable center for ethnological research was established in Vienna by Schmidt, who devoted his professional life to researching, teaching, and writing on languages and cultures in order to help missionaries. For this purpose he founded the journal *Anthropos* in 1906 and the Anthropos Institute in 1932.

Though the influence of professional anthropology on missionaries was small during this era, some impressive anthropological writing by missionaries emerged. Fison with A. W.

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Howitt published *The Kamileroi and the Kurnai*, still considered a basic work on Australian aboriginals. Codrington's *Melanesians* contributed to anthropology its understanding of *mana*. Junod's two-volume *Life of a South African Tribe* was years later still regarded as one of the finest anthropological monographs. And Schmidt's twelve-volume study of the origin of religion did much to dissuade the academic community from their commitment to an evolutionary explanation.

The most notable early British advocate for missiological anthropology was EDWIN SMITH. Born in Africa of missionary parents, Smith for three decades wrote and taught widely on African cultures. His most famous book is *The Golden Stool*. Two other British missionary anthropologists to note are W. C. Willoughby, who published *The Soul of the Bantu*, and Denys Shropshire, who wrote *The Church and Primitive Peoples*.

In America, with the exception of Hartford Seminary Foundation's Kennedy School of Missions, where Willoughby taught from 1919 and Smith lectured from 1939 to 1943, little was done to provide anthropological instruction for missionaries before World War II. Wheaton College (Illinois) had begun an anthropology department, and the WYCLIFFE BIBLE TRANSLATORS' Summer Institute of Linguistics, though primarily focused on LINGUISTICS, was serving to alert many to the need to take culture seriously.

Though Gordon Hedderly Smith had published *The Missionary and Anthropology* in 1945, it was EUGENE NIDA who sparked the movement to make anthropology a major component in missionary thinking. He used his position as secretary for translations of the American Bible Society to demonstrate to missionaries and their leaders the value of anthropological insight. His lectures on anthropological topics in the 1940s and early 1950s, published as *Customs and Cultures* in 1954, contributed greatly to an awakening within the missionary community to the need for and benefits of anthropological insight. By the mid-1950s Nida had surrounded himself at the Bible society with four very perceptive, anthropologically oriented translation consultants, W. A. SMALLEY, W. D. Reyburn, W. L. Wonderly, and J. A. LOEWEN. As these men worked with translators around the world, they demonstrated the value of anthropology. In 1955, Smalley took over the editorship of the bimonthly journal *Practical Anthropology (PA)*, which Robert Taylor had started in 1953 at Wheaton with the aim of applying anthropology to missions. The writings of Nida, Smalley, Reyburn, Wonderly, and Loewen in *PA* were formative for a generation of anthropologically oriented missionaries working in the 1950s and 1960s.

From 1965 on, another stream of missiological anthropology was developing under DONALD MCGAVRAN at Fuller Seminary's School of World Mission. McGavran's first faculty appointee was ALAN TIPPETT, an Australian anthropologist who had worked for two decades in Fiji. The Nida stream merged with this stream under McGavran's next two appointees, RALPH WINTER and Charles Kraft, both anthropologists strongly influenced by Nida and the other *PA* contributors. These events of the 1950s and 1960s laid the foundations for validating missiological anthropology within the professional subdiscipline of applied anthropology. Important publications of the 1960s included Nida's *Message and Mission* and LOUIS LUZBETAK'S *Church and Cultures*, which focused helpfully on the dynamics of cultural change. Tippet's *Solomon Islands Christianity* showed how competent anthropology could be used to analyze Christian witness and practice. KENNETH PIKE'S *Language in Relation to a Unified Theory of the Structure of Human Behavior*, though long and technical, contributed important insights concerning the relationships of language and culture. Many of the *PA* articles were collected by Smalley in *Readings in Missionary Anthropology*, which was followed by *Culture and Human Values*, a collection of perceptive articles by Loewen.

In 1973, *PA*, then edited by Charles Taber, an anthropologist teaching at Emmanuel School of Religion, was merged into *Missiology*, the fledgling journal of the newly formed AMERICAN SOCIETY OF MISSIOLOGY. Tippet became the first editor. This journal has maintained a strong focus on anthropology.

Currently, anthropology plays an important part in the majority of missionary training programs in evangelical institutions. The primary attention of missiological anthropology is directed toward understanding the nature of CULTURE and the pervasiveness of its influence on those we approach with the gospel. A second concern is to understand the influence of culture on the missionaries themselves. To this has been added the recognition that since the Bible is a cross-cultural book, those who would understand and interpret it correctly need cultural insight. The articles in *PA* provided understanding of these and many other important areas.

Over the years, missiological anthropology has sometimes followed the vogues of secular anthropology, sometimes resisted them. Missionary anthropologists have found congenial such secular anthropological insights as the focus on specific cultures, the strengths of research based on participant observation, certain aspects of the functionalist emphasis on the internal workings of culture, the dynamics of cultural change, and the necessity to understand WORLDVIEW. On the other hand, certain secular emphases have

stirred up the opposition of Christian anthropologists. Among them are the overextension of evolutionary and relativistic thinking. Early on, one of Schmidt's motivations was to combat the simplistic evolutionary theory concerning the origin and development of religion. His *Origin of the Idea of God* was so successful that most secular anthropologists dropped the theory. Christians have not been so successful in convincing the anthropological establishment that though certain aspects of evolutionary and relativistic thinking make sense, they need to be balanced by the recognition that someone started things and established certain absolutes.

There are four general areas in which the insights of anthropology are enabling greater effectiveness in Christian ministry. First, the two-way flow of influence between missiological anthropology and BIBLE TRANSLATION continues to be significant, especially in the United States. Nida has had a lot to do with this. A second significant application of anthropology relates to the influences of culture on the communication process. Nida's pioneering *Message and Mission* brought this topic forcefully to our attention. MARVIN MAYERS, a Wycliffe translator who taught at Wheaton and later at Biola, both highlighted and broadened this theme in his important book *Christianity Confronts Culture*. A third important area of application is the contextualization or inculturation of Christianity. Kraft in *Christianity in Culture* creatively used linguistic and Bible translation theory as well as basic anthropology and COMMUNICATION theory to produce a cross-cultural perspective on theology. This book did much to show both that an anthropological approach can positively influence theologizing and that CONTEXTUALIZATION should be an evangelical issue, not merely an ecumenical theory. A fourth important area presently in focus is that of WORLDVIEW.

In addition, we should mention Homer Barnett's psychological anthropology and especially his ideas on cultural change, which have had a strong influence on Tippett and Luzbetak. More recently, the symbolic anthropology of Clifford Geertz and Mary Douglas has influenced the perspectives of Paul Hiebert and Sherwood Lingenfelter. Important recent books by missiological anthropologists include Tippett's *Introduction to Missiology*, Darrell Whiteman's *Melanesians and Missionaries*, Hiebert's *Anthropological Insights for Missionaries* and *Anthropological Reflections on Missiological Issues*, Daniel Shaw's *Transculturation* (1988), Lingenfelter's *Transforming Culture* (1992) and *Agents of Transformation* (1996), Hiebert and Eloise Meneses' *Incarnational Ministry* (1995) and Kraft's *Anthropology for Christian Witness* (1996). A lifetime of dealing with the Bible in cross-cultural perspective is summa-

rized in Jacob Loewen's masterful *The Bible in Cross-Cultural Perspective* (1997).

CHARLES H. KRAFT

Bibliography. E. E. Evans-Pritchard, *Social Anthropology and Other Essays*; S. A. Grunlan and M. K. Mayers, *Cultural Anthropology: A Christian Perspective*; P. G. Hiebert, *Cultural Anthropology*; D. L. Whiteman, ed., *Missionaries, Anthropologists, and Cultural Change*.

Aviation Mission Work. Every four minutes a small airplane takes off somewhere in the service of evangelical churches and missions. Two-thirds of these planes are operated by Mission Aviation Fellowship (MAF) and most of the rest by Wycliffe, AIM, or New Tribes. From a peak of nearly three hundred aircraft in 1985, the number of mission aircraft has slowly declined.

Two or three missionaries used airplanes briefly before World War II. After the war, Christian military pilots came together with a vision to use their skills in world evangelization. In 1945 former test pilot BETTY GREENE became the first MAF field pilot, serving Wycliffe in Mexico. By the early 1950s airplanes were serving several missions in Sudan, Central America, Amazonia, and New Guinea. A few individual missionaries flew their own planes.

Airplanes saved travel time. A one-hour flight replaced two or three weeks of land travel. Airplanes helped locate unreached jungle peoples and supported missionaries in places where they could not otherwise survive. Medical emergencies and war and famine relief have also played major roles. MAF cut costs by combining service to all the missions in a region, eventually providing regular service to over 160 different mission boards. At first airplanes primarily served Western missionaries but as the Third World church grew, service increasingly shifted to indigenous leaders.

Over half of all mission pilots and mechanics have trained at Moody Aviation, a department of Moody Bible Institute. Wild terrain, primitive airstrips, and lack of navigational aids make the work treacherous and over two dozen mission pilots have died in crashes.

Most mission aircraft are simple four- or six-passenger machines, but a few helicopters and larger planes are also being used. AirServ International, an MAF spinoff, has used huge Russian assault transports to fly thousands of tons of food to war and famine victims in Africa.

CHARLES BENNETT

Bibliography. G. Buss and A. F. Glasser, *Giving Wings to the Gospel*; T. Hitt, *Jungle Pilot: The Life and Witness of Nate Saint*; F. Robinson and J. Vincent, *A Vision With Wings: The Story of Missionary Aviation*; L. Roddy, *On Wings of Love*.

Bachelor's Degrees in Mission

Bachelor's Degrees in Mission. Bachelor-level educational programs served as one of the primary training grounds for missionaries in the twentieth century. Bible colleges and to a smaller extent church-related Christian colleges and universities have contributed to the stream of missiological training. North Americans and Northern Europeans dominated this training for the first three-quarters of the century. However, in the last quarter of the century the picture changed.

Raymond Windsor in the *World Directory of Missionary Training Programs* states that prior to 1975 only thirty non-Western training programs existed. However, since 1975 more than 125 new programs have emerged in the non-Western world. In 1995 at least 117 bachelor's programs in thirty-six countries were catalogued. This listing, however, while a substantial and representative sample, should not be seen as comprehensive.

Three institutions stand out among the North American options during the first half of the century. Their alumni/ae accounted for about 40 percent of the North American missionary force during that era. These three institutions include: Moody Bible Institute, Prairie Bible Institute, and Columbia Bible College (now Columbia International University).

The emergence of the importance of the Bible College movement as a significant training arena for missions coincided with the STUDENT VOLUNTEER MOVEMENT and the FAITH MISSION movement. The Student Volunteer movement served as the motivating force while the Faith Mission movement served as the receiving context for the ministries of the graduates. The Bible College movement followed the rise of the Bible Institutes of the late nineteenth century and early twentieth century, providing four essential components of their training. Kenneth Mulholland suggests that the biblical, practical, contextual, and spiritual development of these colleges served to well equip the surge of North American missionaries. Similar emphases were present in institutions in the United Kingdom as well in such institutions as All Nations Bible College, London Bible College, and Glasgow Bible College.

The multiplication of missionary training programs in the non-Western world parallels the growth of evangelical and Pentecostal churches in the same regions. Now more missionaries are being sent from non-Western missions than from Western missions. They are being sent from a correspondingly larger non-Western Christian community than is found in the West.

This brief survey has not considered the scores of postsecondary-level programs that do not necessarily eventuate in a bachelor's degree. This survey similarly has not considered the many programs offered in many universities both

Christian and secular. Some secular universities have evangelical faculty who take initiatives to assist in the training of missionaries at a bachelor's level. And some colleges still offer degrees through national universities because of local governmental policies.

While other higher level educational programs including master's and doctoral programs also proliferated during the twentieth century, bachelor's degrees served as the backbone of Western missionary training through the period. It appears that given the present proliferation of non-Western bachelor's degrees in mission the trend will continue in the non-Western world in the early part of the twenty-first century.

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Bibliography. K. Mulholland, *Missiological Education for the 21st Century*, pp. 43–50; R. Windsor, ed., *World Directory of Missionary Training Programs*.

Biculturalism. Ability to live comfortably in two differing cultural perspectives, crossing freely from one to the other as occasion merits. However, this ability may be conceived as ranging across a scale measuring the depth of identification. On one end, it simply indicates the ability of a person to understand both cultures, which might be termed *cognitive biculturalism*. At a second level, it refers to the ability to operate comfortably and without conscious consideration in each cultural setting. This may be called *functional biculturalism*. At the deepest level is the ability of the person to truly and naturally identify at the root level of both cultures emotionally and cognitively, which may be called *root biculturalism*.

While there is little doubt that short-term cross-cultural workers experience culture stress and some may experience changes in the way they view the world, only rarely if at all will they progress beyond cognitive biculturalism. Even though they may have many of the basic facts of the new culture, they simply do not have the time and exposure to internalize those facts as "natural" to themselves. Their biculturalism is generally limited to cognitive awareness and emotional attachment to their idealizations of the new culture, but only time and continuous exposure enable progress beyond that.

Those who grow up in a single cultural environment but who sojourn in another culture for an extended period often reach the stage of functional biculturalism. However, they can be said to be bicultural only to the extent that the new culture becomes a second "home" to them and they are able to identify with both cultures as "natural." For those who do not leave their culture until adulthood, moving beyond the functional to the deepest level of root biculturalism is unattainable simply because, as recent brain re-

search indicates, the windows of opportunity to identify at the deepest levels linguistically, psychologically, socially, and emotionally with the new culture have passed. Their level of adaptation, which may be truly remarkable and take decades to accomplish, simply cannot match those of indigenes in the second culture.

Simply growing up in a bicultural environment, however, does not guarantee the development of root biculturalism. Children who do not grow up bilingual, for example, will miss an essential element of the culture whose language they do not speak, and will not be bicultural at the deepest level. The children of missionaries are often bicultural at the functional level, but less often at the root level. The same can be said of immigrant families, whose children likewise grow up in a family of one culture but in an environment of another. At times in searching for their own identity they struggle to amalgamate elements of both cultures into a new “third” cultural framework unique to them as individuals, giving rise to the term THIRD CULTURE KIDS (TCKs).

A. SCOTT MOREAU

Candidacy. That time in the missions realm that parallels the engagement period in the realm of marriage. Before someone becomes part of a mission agency, both the agency and the individual must determine that compatibility exists. The period in which that is being evaluated is known as candidacy. Both the individual and the agency have expressed real interest, but neither has made a formal or final commitment.

As in an engagement period before the wedding takes place, there is a lot that happens during a time of candidacy. If this does not include a growing sense of confidence, intimacy, and affection, the “engagement” is usually broken off. The context in which the candidacy takes place includes a whole regimen of activities for the purpose of contact, communication, and examination. Some of these are handled by correspondence, some by personal interviews, but the most significant ones by spending time together during an orientation or candidate school. Issues of character and ministry skills are much less often assumed than they once were, and are given careful scrutiny along with a candidate’s education and knowledge base.

Besides better acquainting the mission with the character and qualifications of the candidate, these schools also expand the candidate’s understanding of the policies, practices, and ethos of the mission. Because more and more candidates come from broken homes or have suffered from other emotional traumas, over the last couple of decades personality and psychological testing

has become an important addition to the standard procedures.

Strong candidacy programs include interaction with the home church of each candidate, reflecting the fact that it really is the church that sends the missionary. Many missions will not even consider a candidate who does not have an enthusiastic endorsement from their sending church base.

GARY R. CORWIN

Bibliography. R. W. Ferris, ed., *Establishing Ministry Training: A Manual for Programme Developers*; D. Harley, *Preparing to Serve: Training for Cross-Cultural Mission*; L. E. Reed, *Preparing Missionaries for Intercultural Communication: A Bicultural Approach*; W. D. Taylor, ed., *Internationalizing Missionary Training: A Global Perspective*.

Candidate Selection. Statisticians estimate that there are over 144,000 missionaries worldwide and that this number of cross-cultural Christian workers will continue to grow. They note that this burgeoning missionary force will come increasingly from non-Western countries.

Principles of candidate selection for ministry can be found in both the Old and New Testaments. Jethro advised Moses to select capable men who met certain qualifications to serve as judges (Exod. 18:21). Those selected to work on the tabernacle had to possess certain skills and abilities (Exod. 35:10, 30–35). The same was true for replacement of an apostle (Acts 1:21–22) or the institution of a new leadership role for deacons (Acts 6:3).

Candidate selection is most healthy when viewed from a systems perspective. Effective selection procedures must work in tandem with the follow-up support scaffolding of continuous training and mentoring, or approved candidates will be shortchanged in their total ministry effectiveness. Selection procedures should be considered one step in a system designed not only to recruit and qualify capable candidates, but also to provide ministry-long maintenance.

Selection benchmarks should be specific to the task anticipated. What qualifies a person for missionary CHURCH PLANTING does not automatically qualify the candidate for BIBLE TRANSLATION, dorm parenting, tentmaking, or camp ministries. To assure sound selection benchmarks are in place, wise selectors will attempt to determine the minimal skills required for effectiveness for a particular position. Additionally, they must ask what commitment, competency, cultural, and character benchmarks will be required to accomplish these tasks effectively. Commitment benchmarks would include a sense of God’s call to ministry and staying power, a firm grasp of Scripture, and appropriate ministry skills. Other minimal qualifications may include flexibility

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and empathetic contextual skills, servant-leadership and followership, and moral purity.

The use of multiple assessment tools can provide the selectors and the candidate with a comprehensive evaluation. Many agencies use personal interviews, doctrinal statements, letters of reference, and psychological testing. Some require additional participation in simulation exercises or supervised ministry experience. Multiple assessment tools, when tied to specific future ministry tasks, can provide all parties with a comprehensive evaluation.

ATTRITION (premature departures) carries a heavy price tag: lost ministry opportunities, lost finances, family stress, and friction between institutions. While justifiable reasons for attrition exist (such as marriage, failing health, retirement, and care of parents), unjustifiable reasons also exist (such as peer conflict, moral problems, and adjustment and training issues). It therefore becomes incumbent on each agency leader in every country to track and investigate the accuracy of the reasons given for attrition. Such research, when not inhibited by pride on the part of agency leadership or the involved Christian worker, will assist selectors in the necessary adjustments of the selection and follow-up procedures.

Those involved as candidate selectors should represent the institutions who will provide the candidate future support in some manner. These institutions may include the sending churches, agencies, national churches, and training institutions. Institutional partnership in the selection process will ensure ownership and accountability. Such partnership in selection also demonstrates to the candidate the concern and credibility of each part.

TOM A. STEFFAN

Bibliography. T. Graham, *EMQ* 23:1 (1987): 70–79; C. Ridley, *How to Select Church Planters: A Self-Study Manual for Recruiting, Screening, Interviewing and Evaluating Qualified Church Planters*; B. Sawatsky, *EMQ* 27:4 (1991): 342–47.

Christian Walk and Work in Mission. The tension between what they are and what they have been called to do has frustrated missionaries of all times and countries. This article addresses two things: (1) the connection between character and work; and (2) some character-based problems that hinder missionary work with suggested solutions.

Character-Ministry Relationship. A definitive statement about true religion was made when God told Samuel, “The LORD does not look at the things man looks at. Man looks at the outward appearance, but the LORD looks at the heart” (1 Sam. 16:7). The religion of the Bible stresses the danger of outward worship

and service apart from a devout heart (Prov. 15:8; John 4:24). Solomon taught that character affects life when he wrote, “Above all else, guard your heart, for it is the wellspring of life” (Prov. 4:23). If this is true of Christianity in general it is especially true of those who seek to spread the faith around the world. Missionaries should never allow themselves to minister as mere professionals. Their character impacts their ministry. What they *are* determines the level of their effectiveness (2 Chron. 16:9).

It is of vital importance that missionaries remember this. Ignored or unconfessed sin hinders their ministries and, therefore, impacts everyone with whom they come in contact. Paul warned, “Watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers” (1 Tim. 4:10). Truly, all the success that missionaries enjoy depends on the assisting work of the *Holy Spirit* (Acts 1:8). Yet sin can “grieve” and “put out the Spirit’s fire” in their lives (Eph. 4:30; 1 Thess. 5:19). Missionaries cannot afford to have their work abandoned by the blessing and power of the Holy Spirit. Carefully guarding and developing character is of utmost importance.

Character-Based Missionary Problems and Proposed Solutions. Numerous surveys have shown that “the greatest problem among missionaries is relational breakdowns among themselves” (Elmer, 1993, 33). Two great needs, then, are for missionaries to cultivate love for others and effective interpersonal skills. Without these characteristics missionaries forget the real enemy and turn on each other. SPIRITUAL WARFARE is supplanted by petty infighting. Everyone is affected and the whole work weakened. Jesus linked Christian love and unity with effective evangelism (John 17:20–21). Especially when working in other cultures the spirit of teamwork is essential for missionary work (see TEAMS IN MISSION). Missionary agencies and churches would do well to demand that all missionaries study conflict resolution before leaving their homelands (see CONFLICT). Missionaries must also be reminded of the indispensable quality of love for their lives and work. Without love all service and sacrifice are “nothing” (1 Cor. 13:1–3).

Many missionaries’ careers have been ruined by their inability to adapt to other cultures and other people (see ADJUSTMENT TO THE FIELD). “The two most valuable assets a missionary can possess are versatility and adaptability” (Kane, 1980, 93). These characteristics are developed by the Spirit in the soil of humility and servant-mindedness. Missionaries need to ask God for the grace to “become all things to all people so that by all possible means [they] might save some” (1 Cor. 9:22).

They should also realize that studying cultural ANTHROPOLOGY from a Christian perspective is an

effective way to learn of their own subtle ETHNOCENTRISM and better prepare them for the life of constant adaptation that constitutes missionary living. Such study also leads to an understanding of WORLDVIEWS. Too few Christians have a well-developed biblical worldview with the lordship of Christ at its center. Not having thoroughly analyzed their own culture by Scripture, they are poorly equipped to counsel people of other cultures to follow Christ within that culture. Devotion to Christ as Lord and courage to follow him whatever the cost within their own cultures are important characteristics for missionaries.

Another problem that missionaries face is selfishness. This is especially true of many Westerners who have not forsaken the idol of materialism as a part of their conversion to Christ. Missionaries do not always leave their love of things behind when they go to serve abroad. No one has done a better job analyzing this than missiologist Jon Bonk in his book *Missions and Money* (see also MISSIONARY AFFLUENCE). A propensity for selfishness affects many missionaries' approach to evangelism and discipleship. These have become things to be done rather than an integral part of their lives. A credibility gap often occurs when missionaries share the gospel but do not share themselves with their hearers. Then the flaw of selfishness appears.

Many missionaries have hurt their families and testimonies by their lack of parenting skills and their blind devotion to ministry (see FAMILY LIFE OF THE MISSIONARY). Strong character is developed through the daily responsibilities and trials of raising a Christian family (see Gross, 1995). A missionary's credibility in public ministry is often lost by failure in the private ministry of his own family (1 Tim. 3:4-5; Titus 1:6). Much can be learned by reading the heartbreaking lament of a missionary child who was raised at the expense of the family (Van Reken, 1988; see MISSIONARY CHILDREN).

The Missionary Research Library in New York has discovered another missionary problem. They report that "ill health is the greatest single cause of missionary dropouts. Physical health problems account for 20.3% and mental health problems for 5.6%, making a total of 24.9%" (Kane, 1980, 105). Missionaries need the determination to cultivate the mind and the body as well as the soul. Maintaining a hobby, reading interesting books and magazines, exercising, eating well, developing recreational interests all help in preserving personal well-being (see MEMBER CARE).

As important as these areas are, Paul said, "physical training is of some value, but godliness has value for all things" (1 Tim. 4:8). Godliness is indispensable for the Christian. To be godly is to be like God, to follow God. Missionaries must re-

member that in making disciples they must not cease being disciplined followers of Christ every day. Praying, Bible reading, praising God, and sharing his Word should be as natural as eating and breathing. And of all the inner character to be developed, two traits should be constantly cultivated: *faith* that works through *love* (Gal. 5:6; 1 Thess. 1:2-3).

A personal walk with God determines the effectiveness of work for God. Christlike character is greatly needed. But the character needed comes only by grace. It is the FRUIT OF THE SPIRIT, not the effect of human determination. It is best sought by humble prayer to a heavenly Father who desires to give the best of his gifts to his children.

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Church Planting. Church planting has become the most frequently used term for starting new churches. By definition church planting can be described as the effort to bring men and women to faith in Christ and incorporate them into growing, reproducing Christian fellowships. Far from denominational aggrandizement, church planting seeks to extend God's kingdom through starting multitudes of local congregations.

The Importance of Church Planting. Christian missions has no more productive method than starting new churches. PETER WAGNER calls church planting the world's single most effective evangelistic method. DONALD A. MCGAVRAN contends that the only way Christian missions can meet the expanding needs of the fantastically mounting populations of the world is by providing fantastically multiplying churches. Church planting's importance rests on several foundations. It reflects biblical patterns. Luke recorded the amazing expansion of the New Testament churches, moving from recounting the increase in numbers of members to the fact that the number of congregations "multiplied" (Acts 9:31). The Bible, in both direct teaching and overall principles, includes teaching on both the why and the hows of church planting.

Church planting also augments evangelism and church growth. Studies show that new con-

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gregations evangelize more effectively than older congregations, as new congregations put more energy into growth and less into maintenance.

Additionally, church planting promotes geographical and PEOPLE GROUP expansion. New churches are demanded to reach both geographical regions and people groups. New housing areas and underchurched regions demand new churches. It becomes increasingly clear that the churches of the fathers do not always reach the sons and daughters. The present diversity of people (and peoples) demands a diversity of churches; this diversity can only be provided by the unlimited multiplication of churches.

Church planting also satisfies critical needs. Some declare that we already have enough churches and rather than starting new congregations we should build up the existing groups. The truth is that seldom are there enough churches to meet community needs. Most often, differing groups of people cannot be adequately served by existing churches.

Finally, church planting strengthens Christian witness. Starting new churches not only helps Christianity progress; the ministry contributes to the spiritual progress of existing Christians. Opportunities for spiritual ministry expand with the starting of new congregations.

Obviously, church planting is an imperative action for effective church or denominational growth.

The Methods of Church Planting. Study of church planting demands attention both to why and to how—considering the types of and the direct steps to new churches.

Church planting models can follow either the modality type or the sodality type. Modality models involve a local church giving birth to a new congregation. The church plant might be accomplished by sending out a group of members to become the nucleus of the new group. This model, sometimes called colonization, usually achieves extension growth. Extension growth usually reaches the same type of people served by the parent church.

Sodality models involve church starts by an agency other than a local church. The planting agency might be a parachurch organization, a church-planting team, or an individual church planter. Sodality models may produce a congregation much like the founding entity, but might result in bridging growth, which produces a congregation for a different kind of people, such as a congregation for persons of different ethnic groups or socioeconomic strata.

Church planting generally follows a pattern of *persuading*, *preparing*, and *producing*. The first step of church planting, *persuading*, consists of convincing churches and persons that planting is called for. Persuading begins with spiritual dynamics of prayer, God's will and call. Church

planting, a spiritual undertaking, requires the power of the Holy Spirit.

A second phase in persuading for church planting relates to creating a climate for church planting. Not every Christian or every church member is convinced of the need for or advisability of new churches. Every church, denomination, or other church-planting entity should have some group that will lead the entity in extension efforts. This group, which may be a missions committee, a church-planting task force, or a planning committee, guides the church-planting entity in committing resources to starting new churches.

The second step of the church planting process, *preparing*, begins the actual process of starting the church. A first phase of the preparing step relates to establishing goals. Goals relate not just to the determination to start churches, but include plans for specific kinds of churches. Goals also consider the areas for new churches. These plans should be based, when available, on the soundest data from demographic research materials.

The study of the areas for the new church seeks to ascertain the need for and possibilities of a new church. The area must be cultivated, that is, contacts made with the people in the community to ascertain needs and make known the nature of the new congregation. Meeting places should be sought.

The third step in church planting, *producing*, relates to actually beginning the church. Bible study groups and evangelistic efforts instigate the actual meetings of the church.

The producing step must lead to establishing the church both in the eyes of the members themselves and of the community. Eventually, the church will have to secure facilities. Care must be taken, however, so that provision of facilities does not consume the time and energy of the new congregation that should be expended in continuing growth. The church-planting effort includes care for achieving continuing growth. New churches should continue to grow in number of members, quality of life, and eventual reproduction.

Conclusion. Church planting remains a central interest and activity in missions. Almost every community in the world needs more churches. To remain faithful to the Lord of the Harvest, churches must emphasize vast efforts toward forming new congregations. The GREAT COMMISSION demands the constant provision of churches into which disciples can be incorporated and developed.

EBBIE C. SMITH

Bibliography. C. Brock, *Indigenous Church Planting*; C. L. Chaney, *Church Planting at the End of the Twentieth Century*; D. J. Hesselgrave, *Planting Churches Cross-Culturally: A Guide for Home and Foreign Mis-*

sions; P. B. Jones, *Understanding Church Growth and Decline*; J. Redford, *Planting New Churches*; D. W. Shenk, *Creating Communities of the Kingdom: New Testament Models of Church Planting*; C. P. Wagner, *Church Planting for a Greater Harvest*.

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

Communication. Communication is the missionary problem par excellence. The word comes from the Latin word *communis* (common). In order to fulfill the GREAT COMMISSION a “commonality” must be established with the various peoples of the world—a commonality that makes it possible for them to understand and embrace the gospel of Christ. Accordingly, when HENDRICK

KRAEMER sought to place questions having to do with the missionary task in a “wider and deeper setting” than that afforded by alternative words, he chose the word “communication.”

From very early days the progress of the gospel has been aided by the communication skills of its proponents. One thinks immediately of John the Baptist’s preaching in Judea, Peter’s sermon on Pentecost, and Paul’s ministry to the Gentiles. Jesus was a master communicator. However, a tension is introduced at this point because the New Testament makes it clear that human wisdom and communication skills are not sufficient to draw people to Christ and advance his kingdom (cf. 2 Cor. 2:1–6). Though the Lord Jesus commissioned the apostles to disciple the nations by preaching and teaching, he commanded them to stay in Jerusalem until empowered by the Holy Spirit (Acts 1:8). ELENCTICS, the “science of the conviction of sin” (Herman Bavinck), deals with this tension between human and divine components in Christian communication and is a pivotal, though often neglected, concern in missiology.

AUGUSTINE was perhaps the first to introduce secular communication theory to the church in a systematic way. Called as a young man to be the *rhetor* (legal orator) of Milan, Italy, he was profoundly impressed by the eloquence of the renowned preacher of Milan, Ambrose. Converted and baptized in 387, he returned to Hippo in North Africa where he became bishop in 396. Augustine questioned the Christian use of the rhetorical knowledge and skills he and various other church leaders of the time had mastered at the university. Taking his cue from the experience of the Israelites who were commanded to take clothing, vases, and ornaments of silver and gold with them upon their exodus from Egypt, he concluded that “gold from Egypt is still gold.” Profane knowledge and communication skills can be used in kingdom service. Augustine then proceeded to write *On Christian Doctrine*, Book IV, which has been called the first manual of Christian preaching.

Augustine’s work constituted an auspicious beginning, but only a beginning. Down through the centuries and especially for post-Reformation British and then American clergy, classical rhetorical theory informed homiletical theory and preaching methodology. Influential pulpits have been occupied by great orators familiar with the likes of Plato, Aristotle, Quintilian, Cicero, and Fenelon. Only recently has the *summum bonum* of ancient classical education, rhetoric, been downplayed to the point that the very word has lost its original meaning and connotes flowery (and empty?) speech. Historically, both church and mission have profited greatly from a knowledge of classical rhetoric.

Cross-Cultural Evangelism

It must be admitted, however, that “Egyptian gold” came with a price. Ethnocentric rhetoricians of ancient times believed that if foreign audiences did not think and respond as Athenians and Romans did, they at least should be taught to do so. Until comparatively recently, Western clergy and missionaries alike have tended toward the same provincialism. With global exploration and then the dawn of the electric age, however, change became inevitable. In modern times monoculturalism has been replaced by multiculturalism; “new rhetoricians” speak of “multiple rhetorics”; speech theory has been eclipsed by communication theory; and communication theory takes into account not only face-to-face or INTERPERSONAL COMMUNICATION, but MASS COMMUNICATION and cross-cultural, INTERCULTURAL COMMUNICATION as well.

As concerns the Christian mission, post-World War II years especially have witnessed great strides forward in this regard. First came the unparalleled number of cross-cultural contacts occasioned by the war itself. This was attended by numerous writings on culture, language, and communication. Among secular writings, *The Silent Language* and other works by Edward T. Hall had the greatest impact. But earlier contributions of Christian scholars such as HENDRICK KRAEMER and the postwar writings of Jacob Loewen, William D. Reyburn, William Samarin, EUGENE A. NIDA, and others also bore fruit. Nida’s *Message and Mission: The Communication of the Christian Faith*, first published in 1960 and then revised, augmented, and republished in 1990, has perhaps been most influential in shaping missionary theory and practice. Authors of widely used texts such as Charles Kraft and David Hesselgrave readily acknowledge their debt to Nida. Written from his perspective as a marketing specialist, James F. Engel has contributed a comprehensive text highlighting audience analysis and media communication. At a popular level, Don Richardson’s account of how the gospel was communicated to the West Irian Sawi tribespeople has had a significant impact.

Most widely used to illustrate and examine the communication process are cybernetic models based on electronic media. Thus classical categories (speaker, speech, audience) have largely given way to new categories and nomenclature such as source, message, respondent, channel, encode, decode, noise, feedback, and the like. One or another version of Nida’s three-culture model of intercultural missionary communication is widely used to introduce important cultural components and highlight the relationship among cultures of Bible times, the missionary source, and target culture respondents.

For many years theorists and practitioners alike have discussed issues such as the best starting point for gospel communication (the

nature and attributes of God or the person and work of Christ) and the establishment of common ground with the hearers. Current issues also have to do with the interanimation among language, cognition, and WORLDVIEW; the relationship among form, meaning, and function; the role of culture in special revelation and BIBLE TRANSLATION, interpretation, and application; and the relative importance of respondent understandings and preferences in CONTEXTUALIZING the Christian message. The significance accorded to the findings of the various sciences in these discussions, as well as in missionary communication theory and practice in general, serves to indicate that Augustine’s “profane knowledge” problem is a perennial one. That being the case, contemporary theorists stand to benefit not just from his insight that Egyptian gold is still gold, but also from his reminders that biblical knowledge is to be considered superior both qualitatively and quantitatively, and that secular approaches are to be used with moderation.

DAVID J. HESSELGRAVE

Bibliography. J. F. Engel, *Contemporary Christian Communications*; E. T. Hall, *The Silent Language*; D. J. Hesselgrave, *Communicating Christ Cross-Culturally*; H. Kraft, *Communication Theory for Christian Witness*; E. A. Nida, *Message and Mission*; D. Richardson, *Peace Child*.

Cross-Cultural Evangelism. In one sense any EVANGELISM involves crossing a cultural divide, since the evangelist must communicate spiritual truth to spiritually dead people who in their natural state are unable to comprehend it. Cross-cultural evangelism, however, has the added challenge of communication between people of different WORLDVIEWS and BELIEF SYSTEMS. As such, it is more often considered true missionary witness (whether geographical distance is involved or not) than is evangelism between members of the same culture.

CULTURE, of course, is generally seen as a society’s folkways, mores, language, art and architecture, and political and economic structures; it is the expression of the society’s worldview. Worldview has been described as the way a people looks outwardly upon itself and the universe, or the way it sees itself in relationship to all else.

For the cross-cultural evangelist, WITNESS involves a thorough understanding of one’s own culture, the biblical context in which God’s Word was given, and the culture of those among whom evangelism is being done. The message must be tailored or contextualized in such a way as to remain faithful to the biblical text while understandable and relevant to the receptor’s context.

The late twentieth century has seen, along with widespread acceptance of anthropological insights, a flowering of respect for culture in

missions and evangelism. James Engel devised a scale to measure people's understanding of the gospel and their movement toward Christ. It can be used to gauge the spiritual knowledge and involvement of both individuals and groups. At one end of the ENGEL SCALE are those with no awareness of Christianity (-7), followed by those aware of the existence of Christianity (-6), followed by those with some knowledge of the gospel (-5). Conversion is numerically neutral on the Engel Scale. At its far end are incorporation of the believer into a Christian fellowship (+2) and active gospel propagation by the believer (+3). Bridging the knowledge gap often, but not always, involves cross-cultural evangelism.

At the LAUSANNE CONGRESS ON WORLD EVANGELISM (1974), RALPH WINTER argued that 2.7 billion people cannot be won to Christ by "near-neighbor evangelism" since they have no Christian neighbors. Winter said evangelists must cross cultural, language, and geographical barriers, learn the languages and cultures of these unreached peoples, present the gospel to them, and plant culturally relevant churches among them. Winter delineated three kinds of evangelism: same culture (E-1), culture closely related to one's own (E-2), and culture different than one's own (E-3). Winter's emphasis on crossing cultural boundaries to reach other cultural groups laid the foundation for the unreached peoples movement and the AD 2000 and Beyond Movement. Winter clearly distinguishes between evangelism (presenting the gospel to one's own people) and missions (crossing cultural boundaries).

At the 1978 Lausanne Committee consultation on "Gospel and Culture," thirty-three missions leaders and theologians drafted The Willowbank Report, which set down a detailed acknowledgment of the critical role of culture in missionary communication. Included in the document were evangelical understandings of culture, Scripture, the content and communication of the gospel, witness among Muslims, a call for humility, and a look at conversion and culture. The authors asserted that conversion should not "de-culturize" a convert (see also CULTURAL CONVERSION). They also acknowledged the validity of group, as well as individual, conversions (see also PEOPLE MOVEMENTS). Participants noted the difference between regeneration and conversion, the dangers of SYNCRETISM, and the church's influence on culture (see also GOSPEL AND CULTURE).

As evangelical understanding of culture has progressed, a number of innovative evangelism methods have been advanced. Noting that the theology of the Bible is often encased in stories, Tom Steffen of Biola University and others argue that STORYTELLING can be more effective in oral cultures than the Western-style cognitive teaching approach. Baptists working among the Mus-

lim Kotokoli people of Togo have found that storytelling can lower cultural barriers to the gospel.

Use of Western forms of communication may stigmatize the gospel as alien in some cultures. A cross-cultural approach advocated for SHAME cultures—some Islamic societies, for example—is to emphasize the gospel as the answer for defilement and uncleanness rather than sin and guilt. J. Nathan Corbitt distinguishes between hard media (media more concrete in format and presentation, such as books and films) and soft media (media allowing flexibility during its creation and use, such as storytelling, drama, music, and conversation). Corbitt says that to communicate across cultures, evangelists must "soften" their media—using local people and focusing on the process of Christianity rather than its specific products—to spark the greatest amount of understanding and communication within a community.

Some critics have questioned the effectiveness of popular evangelism tools such as the JESUS FILM and Evangelism Explosion when used apart from an adequate understanding of the culture. Steffen argues that before the Jesus film is shown, the audience's worldview must be known, the presenters must earn the right to be heard, the film must be seen first by the community's information gatekeepers, the presenters must grasp how the community makes decisions and must know how to incorporate converts into healthy churches, and the audience must have a significant foundation for the gospel. Not to have these cultural prerequisites in place, he and others argue, is to invite nominalism or syncretism with our evangelism.

STANLEY M. GUTHRIE

Bibliography. J. N. Corbitt, *EMQ* 27:2 (April 1991): 160–65; D. J. Hesselgrave, *Communicating Christ Cross-Culturally*; T. Steffen, *EMQ* 32:2 (April 1996): 178–85; idem, *EMQ* 29:3 (July 1993): 272–76; B. Thomas, *EMQ* 30:3 (July 1994): 284–90; R. D. Winter, and S. C. Hawthorne, eds., *Perspectives on the World Christian Movement*.

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

Cross-Cultural Research

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.

PATRICK SOOKHDEO

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*.

Cross-Cultural Research. Cross-cultural research forms an essential base in missiological research. Whether one is researching a church context or a non-Christian context across cultural boundaries, several concerns apply: an appropriate research design, valid and reliable methods of data collection and analysis, and appropriate application.

The research design may depend on a single disciplinary perspective such as anthropology or cross-cultural communication. More often it will depend on the integration of several different disciplines, such as theology, ANTHROPOLOGY, COMMUNICATION, SOCIOLOGY, political science, and LEADERSHIP THEORY. For the design to provide trustworthy results the cultural perspectives of both the researchers and the community being studied must be brought in focus. Furthermore, one should review the WORLDVIEW assumptions of the theory being used to structure the design because every theory and its development come

out of a cultural context. No theory is “culture-free.” The theory undergirding the design must allow the explanations of the data to address categories of thinking in the situation being studied. For example, if one’s research assumptions preclude the possibility of the miraculous, a study of the religious experience of new churches in Argentina would not produce trustworthy results from the perspective of Argentine Christians.

Data collection and analysis methods often require multiple perspectives to see clearly across cultural boundaries. Like looking into a house, it is helpful to look through several windows in order to gain an understanding of what is inside. The view from a single window may help with one room, but will not provide access to other parts of a house. Similarly, when seeking to do cross-cultural research, the use of more than one perspective may not just be helpful; it may be essential. Even when researchers have used multiple perspectives, their own cultural biases will tend to condition the processes of data collection, analysis, and application.

When crossing cultural boundaries the definition of what is regarded as true and ethical may differ. In more oral-based traditions or strongly patriarchal settings what the older and respected “authorities” have said will take on a larger significance. Whereas in one culture, what is in print may be seen as “public domain,” in another culture use of the same data may lead to charges of plagiarism. What is accepted as a method of data collection in one setting may either be unknown or mistrusted in another. Trustworthy methods often require a pilot test to identify what will produce valid and reliable results. The outsider will look from a different perspective (etic) from the insider (emic) to both describe and explain what is observed in terms of either experience or documents. An outsider may observe phenomena that appear to be significant, but are not significant to the insider. For example, while using phonetics one may distinguish different sounds in the ways that different people say the same words. The sounds may be consistently different, but insignificant and meaningless to the insider. Or, the outsider may simply miss what is considered significant by the insider. For example, in doing research into public health matters in northwest Kenya, a Western researcher may simply miss the issues of cursing. What the people believe and practice about cursing deeply influences public health from the perspective of the Turkana. The Western researcher, even if informed of its local significance, may dismiss the issue as irrelevant superstition and fail to address issues considered to be very significant among the Turkana. Traditional Turkana people often ask “who” caused an illness rather than “what” caused it.

To apply research findings collected across cultural boundaries requires great care. World-view differences expressed in values, categories, perceptual styles, assumptions, and local expressions in both action and language all present serious stumbling blocks to the normal constraints of generalizability. Any well-designed research project will have a defined scope and further constraints imposed by the parameters of the specific methods of data collection and analysis. However, to apply the research across cultural barriers presents another set of applicational constraints. One cannot assume that what is perceived as true or believable in one culture, will necessarily be perceived that way in another culture. Nor can one assume that what would be an appropriate application in one setting will necessarily be appropriate in another.

Cross-cultural research, then, should always take into account the cultures of the researcher, the research subjects, and the theory that may be used in the research design.

EDGAR J. ELLISTON

Bibliography. H. R. Bernard, *Research Methods in Cultural Anthropology*; J. Kirk and M. L. Miller, *Reliability and Validity in Qualitative Research*.

Culture 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 em-

Culture Learning

ploy 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 understand 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.

SHERWOOD LINGENFELTER

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Culture Shock. The concept of culture shock was brought into prominence in missionary circles by the reprinting in the journal *Practical Anthropology* of Kalervo Oberg's pioneering articles entitled, "Cultural Shock: Adjustment to New Cultural Environments." In this article the condition is described as the result of "losing all our familiar signs and symbols of social intercourse" as we interact in a foreign cultural environment. Culture shock is the condition, experienced by nearly everyone at the start of life in a different culture, in which one feels off balance, unable to predict what people's reactions will be when one

does or says something. It is a real psychological response to very real perceptions and must be taken seriously.

Though the condition can be serious to the extent of debilitation, it is an overstatement to label it "shock" (in the medical sense), as if every case were crippling. Many prefer the term "culture stress" with the recognition that serious cases can approach a condition similar to that labeled shock by the medical profession. The good news is that most people can survive long enough in another society to overcome at least the worst features of culture stress if they are determined enough and work hard at adapting to the new cultural world they have entered.

Four major stages have been identified as reactions to culture stress in the adjustment process. The first of these may be labeled the honeymoon or "I love everything about these people" stage. This period may last from a few weeks to several months if the person stays in the foreign environment. This is a good time to commit oneself to a rigorous program of language and culture learning, before the realities of the new situation thrust one into the next stage. Unfortunately, many return home before this period is over and write and speak very positively about an experience that was quite superficial.

If they stay, they are likely to enter the second stage which can last from months to years. This is the period in which the differences and the insecurities of living in an unpredictable environment get on their nerves, sometimes in a big way. For some this is an "I hate everything" stage. People in this second stage of culture stress are often overly concerned about cleanliness, food, and contact with those around them. They often have feelings of helplessness and loss of control, may become absent-minded, and frequently develop fears of being cheated, robbed, or injured. Not infrequently physical and spiritual problems can accompany these psychological difficulties and the cross-cultural worker's life becomes very difficult.

As Oberg points out, "this second stage of culture shock is in a sense a crisis in the disease. If you overcome it, you stay; if not, you leave before you reach the stage of a nervous breakdown." Or, as many have done, you stay but spend all your time with your kind of people, effectively insulating yourself against the people that surround you and their culture. Unfortunately, many mission compounds and institutions have provided just such a refuge for missionaries who never got beyond this stage of culture stress. To survive this stage you need to feed your determination, force yourself to be outgoing, in spite of many embarrassing situations, and plug away at your language and culture learning even though nothing seems to be coming together.

Debt

Those who survive the second stage begin to “level off,” accepting that things are going to be different and difficult to predict while they are beginning to be able to function in the language and culture. They develop an ability to laugh at themselves and to endure the frequent embarrassing situations in which they don’t understand what is going on. They begin to recognize that the people they are living among and their way of life are neither totally good nor totally bad but, like their own people and their way of life, some of each. By this time a person has attained enough facility in the language to function reasonable well in several situations so that sometimes, at least, things look hopeful.

Even with this improvement in attitude, however, discouragement may take over and lead to a kind of truce with the cross-cultural situation that issues in a “plateauing” or holding pattern rather than continuing growth and adaptation. Many stop at this point, having learned to function reasonably in most social situations, especially those they can control, and having learned to assert and maintain control regularly.

With developing facility in the language and culture, however, and an increasing sense of belonging, one may move to the fourth or “adjusted” stage. Though many of the problems of the third stage may remain, the determination to succeed and to master the language and culture coupled with encouraging success enable one to keep growing without giving in to discouragement. The key is to continue learning and growing, accepting the fact that you are attempting to learn in a few years a whole way of life that has taken the insiders many years to learn. Curiosity, a learning attitude, enjoyment of the process, and just plain determination are your best allies as you give yourself to the task.

Some (e.g., Dodd, 1995, 213–16) have seen the whole spread of reactions observed among humans under stress in the way different people go about the process of adapting to a new culture. Especially in stage two, they note that some dissolve in fright and never get over it. Others react by flight and return home. Still others develop one or another filter approach by moving into the escapism posture in which they resort to unhealthy attitudes such as denying differences, living in exaggerated memories of their home culture or going native. Others are determined to fight and may do this constructively, conquering the obstacles, or destructively by developing a negative, belligerent attitude toward the new culture. Those with constructive, fighting determination, however, learn to flex by accepting, learning and growing into effective functionaries in the new cultural world. These are the ones who succeed.

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Bibliography. C. H. Dodd, *Dynamics of Intercultural Communication*; A. Furnham and W. J. Lonner, *Culture Shock*; K. Oberg, *PA 7* (1960): 177–82.

Debt. Personal debt, incurred through the rising cost of education, consumer spending, or other means (see CONSUMERISM), has become a serious obstacle to missionary recruitment and deployment in North America in recent years. While Scripture, contrary to the claims of some, does not forbid entering into debt altogether, it does warn against the bondage that may result from debt (Prov. 22:7). Indeed, excessive debt presents a major barrier, impeding people’s ability to serve God and to do his work, including mission.

Christians have already been forgiven the ultimate debt they owe—sin against God (cf. esp. Matt. 6:12 par. Luke 11:4; also Luke 7:41–43; 16:1–13). Believers are called to wise stewardship of their financial and other resources. Their faithfulness or negligence will result in heavenly reward or loss (Matt. 16:27; Eph. 6:8). Moreover, Christians’ “debts” include obligations in marriage (1 Cor. 7:3; Eph. 5:28), as citizens (Rom. 13:7), in the preaching of the gospel (Rom. 1:14), and in love and service of other believers (John 13:14; Rom. 13:8; 1 John 3:16; 4:11).

The rising level of monetary debt on the part of missionary candidates mirrors a general trend in the U.S. economy, which is characterized by escalating federal budget deficits, record credit card debts, and consumer spending increases without corresponding raises in salaries. Some mission agencies currently allow a portion of missionaries’ support to be devoted to the remission of debt. Other groups permit their staff to remain on support while upgrading their education. Generally, the church should act redemptively where significant debt has been incurred and preemptively wherever possible to prevent prospective Christian workers from entering into excessive financial debt.

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Degrees in Mission and Missiology. Many missionaries never undertook formal studies in mission or missiology and yet were effective. Many, however, also proved ineffective and even destructive to the life of the church. While formal preparation for cross-cultural ministry does not guarantee future effectiveness, it does provide an opportunity for growth in knowledge and experience, hopefully to avoid the mistakes of the past and to prepare for the ever-changing future. The sending church wants well-qualified and effective representatives. The receiving church expects expatriates to contribute positively to its life. Frontier missionary activity demands the

highest of qualifications. The Christian who wants to invest his or her life in world evangelism should seek adequate preparation, in many cases formal studies in an undergraduate or graduate program in mission(s)/missiology.

Theological Frameworks within which Modern Missiological Training Takes Place. Missiologists bring their own particular understandings of mission and missiology to the purpose and content of their programs. Programs in “mission(s)” or “missiology” reflect the theological commitments of those that teach and of their institutions, their understanding of the very nature of mission, and geographical and cultural approaches to education in general, and theological education in particular.

Broadly speaking, missiological training takes place within the frameworks of Roman Catholic, Conciliar Protestant, Non-Conciliar Evangelical, Orthodox, or Third World theologies. James Scherer suggests,

It seems clear that conciliar missiologists tend to place the emphasis in mission teaching at the seminary level mainly on *MISSIO DEI* [the mission of God, God’s abiding outreach to all] concerns and tasks of the ecumenical Christian community. Preparation for specific cross-cultural ministries, by contrast, seems to remain the preferred option among evangelical missiologists. Roman Catholic missiologists, based on ecclesiological positions taken at Vatican II, appear to lean toward the ecumenical position while still making room for cross-cultural preparation (1985, 451–52).

Among the Orthodox, salvation is a communal process of being in a right relationship with God, neighbor, and the created order. Missionary preparation includes study of the Scriptures, church history, patristics, and the language and culture of target groups, with the goal that the gospel be incarnated in each locality. Some Third World programs for missionary preparation put considerable emphasis on contextualization of the Christian message in light of non-Christian religious thinking, as well as on liberation.

Geographical Dispersion of Missiological Training and Levels of Degrees Available. Missiological training takes place around the world and across the educational spectrum, from non-formal missionary training centers offering certificates to universities and seminaries offering doctoral programs in mission(s)/missiology.

In the United States and Canada, in addition to nondegree training programs, Bible colleges, Christian liberal arts colleges, and denominational or nondenominational universities offer undergraduate majors related to missions, under various designations. Some of the bachelor’s degree programs are entitled “Missions,” “World Mission(s),” “Evangelism and Mission(s),” “Religion,

Culture and Mission,” “Intercultural Studies,” “Cross-Cultural Studies/Ministry,” “Global Studies/Ministry,” and “Urban Studies/Ministries.” Seminaries and university graduate schools offer various masters degree programs (Master of Arts—MA, Master of Arts in Religion—MAR, Master of Theological Studies—MTS, Master of Arts in Evangelism—MAEv, Master of Divinity—MDIV, Master of Theology—ThM) or doctoral degree programs (Doctor of Ministry—DMin, Doctor of Missiology—DMiss, Doctor of Theology—ThD, Doctor of Philosophy—PhD) with concentrations or specializations related to missions. Again, these programs are identified in various ways, such as “Missions/Missiology,” “Intercultural Studies,” “Cross-Cultural Mission/Studies,” “Mission(s) and Evangelism,” “World Mission and Evangelism,” “Evangelism, Church Growth, and Mission,” “Religion and Culture,” “Urban Ministry,” “Christianity and Culture,” “Mission, Ecumenics, and World Religions,” and “Religions of the World/Comparative Religion.” A few graduate programs offer specializations for ministry with particular ethnic or geographical groups, such as “Chinese Ministry and Mission” or “Muslim/Islamic Studies” or in a particular professional preparation, such as TESOL/TEFL/TESL.

In Europe much of the preparation for missionary service is through nonformal or formal missionary training institutes, evangelical Bible institutes/colleges, and state- or church-sponsored universities. Academic degrees comparable to those offered in the United States and Canada are available through some programs. Myklebust indicated that “in respect of efforts, at university level, to promote missiological teaching and research, West Germany and Netherlands are leading the continent” (1989, 92), though most other countries also have state- or church-related universities with a chair of missiology.

Asia, Central America, and South America are growing centers for missionary training and sending. Asia is comparable to the United States in the emphasis on missions in the theological institutions, especially in India and South Korea, according to Myklebust. In Latin America “as a result of the explosive growth of Protestant/Evangelical Christianity theological schools have increasingly interested themselves in mission, but this interest has chiefly manifested itself at undergraduate level” (1989, 91). He concluded that there exist five Bible schools for every regular theological school. Among the forty-one theological schools he surveyed, thirty-six recognized missiology as a separate subject, with an assigned professor of missiology.

In general in Africa Bible institutes and colleges provide formal missionary training. Undergraduate and graduate programs in missions are most abundant in South Africa with some in Kenya, Nigeria, and the Central African Republic.

Disciple, Discipleship

Areas to Look for in Programs. All programs are not created equal, either theologically or in the depth and breadth of the preparation they provide. The learning environment is a “hidden curriculum” that can prepare the missionary for effective ministry. Courses should be part of a well-integrated curriculum. Practical ministry is essential. The wise student will look for as many of the following features as possible in the program of choice.

The Learning Environment. The global church is valued and modeled through learning with and from those of other cultures. In addition, the training center or school demonstrates partnership with the church within and outside of the United States, to provide educational opportunities that minimize taking people out of their countries and fields of service. The leadership, teachers, and staff model a passion for God and for the lost. The teachers demonstrate a desire to learn from their colleagues and from the students. The teachers attempt to integrate the study of theology, missions, and the social sciences. Leadership development and spiritual formation are integrated within the community life, classroom, and field experiences. The community models and fosters positive approaches to conflict resolution. The learner learns how to be a self-directed learner and how to learn in collaboration with others. A counterculture response to the prevailing society is present, to challenge the learner to live the simple lifestyle, for the sake of social action and world evangelism.

Areas of Study. Adequate biblical and theological foundations are critical. A survey of missions would include a broad and accurate awareness of the present state of the church’s ministry around the world. Theology and history of missions seek to understand the present situation in light of biblical norms and past history. Cross-cultural studies will include cultural anthropology and cross-cultural communication. Comparative religion/folk religion/non-Christian religions will be studied to enable the missionary to understand the worldview of the people with whom the gospel is shared. Missions strategies would include conceptual and practical learning of evangelism, church planting, urban ministry, and church growth principles. Missions leadership would enable knowing how to transmit the Christian faith to another generation through discipleship and leadership development of others.

Ministry Experience. The student must demonstrate minimal ministry experience prior to acceptance. Field-based experience as a “learner” in another’s culture is required, to permit practice and reflection, under the guidance of more experienced leaders. The local church is involved in the process of preparing the future mission-

ary, in partnership with the training center or school.

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Bibliography. W. R. Hogg, *Missiology* 15 (1987): 487–506; H. Kasdorf, *Reflection and Projection: Missiology at the Threshold of 2001*, pp. 219–38; L. J. Luzbetak, *The Church and Cultures: New Perspectives in Missiological Anthropology*; O. G. Myklebust, *Mission Studies* 6 (1989): 87–107; J. Scherer, *Missiology* 13 (1985): 445–80; idem, *Missiology* 15 (1987): 507–22; W. R. Skenk, *Missiology* 24 (1996): 31–45; T. Steffen, *EMQ* 29 (1993): 178–83; N. E. Thomas, *Missiology* 18 (1990): 13–23.

Disciple, Discipleship. During Jesus’ earthly ministry, and during the days of the early church, the term most frequently used to designate one of Jesus’ followers was “disciple.” A central theme of Jesus’ earthly ministry, discipleship likewise is a central theme that is to occupy the mission of the church throughout the ages as they make disciples of all the nations (Matt. 28:18–20) and then help new disciples advance in their discipleship in following Jesus.

Disciple. In the ancient world the term “disciple” was used generally to designate a *follower* who was committed to a recognized leader or teacher. In Jesus’ day several other types of individuals were called “disciples.” These disciples were similar to, yet quite different from, Jesus’ disciples.

The “Jews” who questioned the parents of the man born blind (John 9:18ff.) attempted to scorn the blind man by saying that, although he was a disciple of Jesus, they were “disciples of Moses” (John 9:28). They focused on their privilege to have been born Jews who had a special relation to God through Moses (cf. John 9:29). The “disciples of the Pharisees” (Mark 2:18; Matt. 22:15–16) were adherents of the Pharisaic party, possibly belonging to one of the academic institutions. The Pharisees centered their activities on study and strict application of the Old Testament, developing a complex system of oral interpretations of the Law. The “disciples of John the Baptist” (John 1:35; Mark 2:18) were courageous men and women who had left the status-quo of institutional Judaism to follow the prophet.

What then is different about Jesus’ disciples? Jesus’ disciples were those who heard his invitation to begin a new kind of life, accepted his call to the new life, and became obedient to it. The center of this new life was Jesus himself, because his disciples gained new life through him (John 10:7–10), they followed him (Mark 1:16–20), they were to hear and obey his teachings (Matt. 5:1–2), and they were to share in Jesus’ mission by going into all of the world, preaching the gospel of the kingdom and calling all people to become Jesus’ disciples (Luke 24:47; Matt. 28:19–20). In the Gospels the disciples are with Jesus, the religious leaders are those who are against Jesus,

and the crowds or multitudes are those who are curious, but have not yet made a commitment to Jesus. The word “disciple” when referring to Jesus’ followers is equivalent to “believer” (cf. Acts 4:32; 6:2) and “Christian” (Acts 11:26).

We should distinguish between the disciples in a narrow and broad sense. In the narrow sense we recognize especially those twelve who literally followed Jesus around and later became the apostles. We also recognize a broader group of Jesus’ disciples which was composed, among others, of the large group of people who had become Jesus’ followers (Luke 6:13), a variety of individual men and women (Luke 8:2–3; 23:49, 55; 24:13, 18, 33), tax-collectors (Luke 19:1–10), scribes (Matt. 8:18–21), and religious leaders (John 19:38–42; Matt. 27:57). The term “disciple” designates one as a believer in Jesus; all true believers are disciples (cf. Acts 4:32 with 6:2). The Twelve were distinguished from the larger group by a calling to become “apostles” (Luke 6:13). The Twelve were both disciples (i.e., believers) and apostles (i.e., commissioned leaders) (Matt. 10:1–2).

Discipleship. The initiative of discipleship with Jesus lies with his call (Mark 1:17; 2:14; Matt. 4:19; 9:9; cf. Luke 5:10–11, 27–28) and his choice (John 15:16) of those who would be his disciples. The response to the call involves recognition and belief in Jesus’ identity (John 2:11; 6:68–69), obedience to his summons (Mark 1:18, 20), counting the cost of full allegiance to him (Luke 14:25–28; Matt. 19:23–30), and participating in his mission of being a “light to the Gentiles” (Acts 13). His call is the beginning of something new; it means leaving behind one’s old life (Matt. 8:34–37; Luke 9:23–25), finding new life in the family of God through obeying the will of the Father (Matt. 12:46–50), and being sent by him to the world as the Father had sent Jesus (John 20:21).

When Jesus called men and women to follow him, he offered a personal relationship with himself, not simply an alternative lifestyle or different religious practices or a new social organization. While some of the sectarians within Judaism created separations between the “righteous” and the “unrighteous” by their regulations and traditions, Jesus broke through those barriers by calling to himself those who, in the eyes of sectarians, did not seem to enjoy the necessary qualifications for fellowship with him (Matt. 9:9–13; Mark 2:13–17). Discipleship means the beginning of a new life in intimate fellowship with a living Master and Savior. Thus discipleship also involves a commitment to call others to such a relationship with Jesus Christ.

Jesus’ gracious call to discipleship was accompanied by an intense demand to count the cost of discipleship (cf. Luke 9:57–62; 14:25–33). The demand to count the cost of discipleship meant ex-

changing the securities of this world for salvation and security in him. For some this meant sacrificing riches (Matt. 19:16–26), for others it meant sacrificing attachment to family (Matt. 8:18–22; Luke 14:25–27), for still others it meant abandoning nationalistic feelings of superiority (Luke 10:25–37). For all disciples it means giving of one’s life for gospel proclamation in the world.

Jesus declared that to be a disciple is to become like the master (Matt. 10:24–25; Luke 6:40). Becoming like Jesus includes going out with the same message, ministry, and compassion (Matt. 10:5ff.), practicing the same religious and social traditions (Mark 2:18–22; Matt. 12:1–8), belonging to the same family of obedience (Matt. 12:46–49), exercising the same servanthood (Mark 10:42–45; Matt. 20:26–28; John 13:12–17), experiencing the same suffering (Matt. 10:16–25; Mark 10:38–39), and being sent in the same way to the same world (John 20:21). The true disciple was to know Jesus so well, was to have followed him so closely, that he or she would become like him. The ultimate goal was to be conformed to Jesus’ image (cf. Luke 6:40; Rom. 8:28–29; 2 Cor. 3:18; Gal. 4:19) and then live out a life of witness in word and deed to the world that Jesus is Lord.

John’s Gospel carries three challenges of Jesus to his disciples. These challenges offer the means by which a disciple grows in discipleship to become like Jesus. First, true discipleship means abiding in Jesus’ words as the truth for every area of life (cf. John 8:31–32). Abiding in Jesus’ words means to know and to live in what Jesus says about life. Instead of listening to the world’s values, disciples must listen to what Jesus says. This begins with salvation (cf. Peter’s example in John 6:66–69), but involves every other area of life as well (Matt. 28:19–20). Second, true discipleship also means loving one another as Jesus loved his disciples (John 13:34–35). Love is a distinguishing mark of all disciples of Jesus, made possible because of regeneration—where a change has been made in the heart of the believer by God’s love—and because of an endless supply of love from God, who is love (cf. 1 John 4:12–21). Third, Jesus also said that the true disciple will bear fruit: the fruit of the Spirit (Gal. 5:22–26), new converts (John 4:3–38; 15:16), righteousness and good works (Phil. 1:11; Col. 1:10), and proclamation witness to the world (John 20:21).

No matter how advanced Jesus’ disciples would become, they would always be disciples of Jesus. In other master-disciple relationships in Judaism the goal of discipleship was one day to become the master. But disciples of Jesus are not simply involved in an education or vocational form of discipleship. Disciples of Jesus have entered into a relationship with the Son of God, which means that Jesus is always Master and

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Lord (Matt. 23:8–12). Therefore, this relationship with Jesus is a wholistic process—involving every area of life as the disciple grows to become like Jesus—and it lasts throughout the disciple's life.

The church therefore is a community of disciples, the family of God (cf. Matt. 12:46–50), composed of all those who have believed on Jesus for salvation. In our day we have lost that perspective. Often people of the church feel as though discipleship is optional, that perhaps it is only for those who are extremely committed, or else it is for those who have been called to leadership or ministry. We must regain the biblical perspective: to believe on Jesus draws a person into community, a community which defines its expectations, responsibilities, and privileges in terms of discipleship.

Mission and Discipleship. We have seen above that a primary goal of discipleship is becoming like Jesus (Luke 6:40). This is also understood by Paul to be the final goal of eternal election (Rom. 8:29). The process of becoming like Jesus brings the disciple into intimate relationship with the Lord Jesus Christ, and, as such, is the goal of individual discipleship. But discipleship is not simply self-centered. In a classic interaction with two of his disciples who were seeking positions of prominence, Jesus declares that servanthood is to be the goal of disciples in relationship to one another (Mark 10:35–45). The reason that this kind of servanthood is possible is because of Jesus' work of servanthood in ransoming disciples. He paid the price of release from the penalty for sin (cf. Rom. 6:23), and from the power of sin over pride and self-centered motivation. The motivation of self-serving greatness is broken through redemption, and disciples are thus enabled to focus upon others in servanthood both in the church and, with other Christians, servanthood in the world. This is very similar to Paul's emphasis when he points to Jesus' emptying himself to become a servant: Jesus provides the example of the way the Philippian believers are to act toward one another (Phil. 2:1–8).

Through his final GREAT COMMISSION Jesus focuses his followers on the ongoing importance of discipleship through the ages, and declares the responsibility of disciples toward the world: they are to make disciples of all peoples (Matt. 28:16–20). To “make disciples” is to proclaim the gospel message among those who have not yet heard the gospel of forgiveness of sins (cf. Luke 24:46–47; John 20:21). The command finds verbal fulfillment in the activities of the early church (e.g. Acts 14:21), where they went from Jerusalem to Judea, to Samaria, to the ends of the earth proclaiming the gospel of the kingdom and calling the peoples of the world to become disciples of Jesus Christ. In the early church, to believe in

the gospel message was to become a disciple (cf. Acts 4:32 with 6:2). To “make disciples of all the nations” is to make more of what Jesus made of them.

A person becomes a disciple of Jesus when he or she confesses Jesus as Savior and God and is regenerated by the Holy Spirit (cf. John 3:3–8; Titus 3:5). The participles “baptizing” and “teaching” in Matthew 28:18 describe activities through which the new disciple grows in discipleship. Growth includes both identification with Jesus' death and resurrection (baptism) and obedience to all that Jesus had commanded the disciples in his earthly ministry (teaching). Baptism immerses and surrounds the new believers with the reality and presence of the Triune God as they dwell within the church. Obedience to Jesus' teaching brings about full Christian formation for disciples.

Jesus concludes the Commission with the crucial element of discipleship: the presence of the Master—“I am with you always, to the very end of the age” (Matt. 28:20). Both those obeying the command and those responding are comforted by the awareness that the risen Jesus will continue to form all his disciples. The Master is always present for his disciples to follow in their mission to the world throughout the ages.

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Bibliography. D. Bonhoeffer, *The Cost of Discipleship*; A. B. Bruce, *The Training of the Twelve*; J. D. G. Dunn, *Jesus' Call to Discipleship*; M. Hengel, *The Charismatic Leader and His Followers*; R. N. Longenecker, ed., *Patterns of Discipleship in the New Testament*; D. Müller, *NIDNTT*, 1:483–90; K. H. Rengstorff, *TDNT*, 4:415–61; F. F. Segovia, ed., *Discipleship in the New Testament*; G. Theissen, *Sociology of Early Palestinian Christianity*; M. J. Wilkins, *The Concept of Disciple in Matthew's Gospel: As Reflected in the Use of the Term Mathetes*; idem, *Following the Master: A Biblical Theology of Discipleship*; idem, *Reflecting Jesus*.

Doctoral Degrees in Missiology. Seminaries and universities are granting a wide range of doctoral degrees related to missiology. Such areas as the history of mission, contextualization, theology of mission, mission strategies, Bible translation, Christian leadership development for mission, ethnographic studies that serve as bases for missiological strategy planning, and studies of Christian relief and development illustrate the breadth of the range of missiological studies. The lines that delimit missiological studies from church history, ethics, theology, evangelism and other topics of the theological curriculum focus on the issue of crossing boundaries. However, they remain fuzzy.

Missiological studies are being conducted at doctoral levels from a variety of academic disciplinary perspectives, including missiology, theol-

ogy, ethics, church history, anthropology, sociology, leadership, political science, economics, education, communications, community development, comparative religion, linguistics, and music. Very often missiological studies are multi-disciplinary, drawing on two or more academic disciplines. Multidisciplinary approaches in missiology allow researchers to gain multiple perspectives on complex issues.

The range of doctoral degrees in missiology is also wide and complex. In a search of titles and abstracts listed with University Microfilms, Inc. from 1988 to 1996, sixteen doctoral degree names can be found. The most common related to missiology include the Ph.D., D.Min., D.Miss., Th.D., and Ed.D. Each of these degrees has a related set of names depending on the degree-granting university or seminary. All four types of degrees are commonly granted by seminaries and university divinity schools. However, the Ph.D. and Ed.D. are the most common.

Doctoral degrees related to missiology differ in purpose and content. The Doctor of Ministry degree assumes a prerequisite M.Div. plus three years of post-M.Div. ministry experience. The degree is a ministry-focused degree with the person studying while in service. The 1996 Association of Theological Schools in the USA (ATS) standards describes the purpose of the D.Min. as "to enhance the practice of ministry for persons who hold the M.Div. degree and have engaged in ministerial leadership." The D.Min. degree requires one year of academic work beyond the M.Div. including significant peer learning, integrative and interdisciplinary activities, personal and spiritual growth, and a doctoral level project or dissertation. It is designed to take between three and six years to complete.

The 1996 ATS *Bulletin of Procedures, Standards, and Criteria for Membership* states that the Doctor of Missiology is "a professional degree which is designed to prepare persons for denominational/interdenominational leadership roles in specialized cross-cultural ministries both in North America and around the world, as well as for teaching. While the primary thrust of the program is professional, it should include theological and theoretical foundations as well as training in research skills." The D.Miss. has an M.Div. as a prerequisite and two years of ministry experience. Language requirements normally include a field language other than English and such other languages as would be needed to complete the research. The requirements of the degree normally include at least two years of full-time study in missiology beyond the M.Div. plus a dissertation. The D.Miss. is normally an interdisciplinary degree with significant studies in the social sciences to supplement the theological component.

Neither a Ph.D. nor Ed.D. requires a prerequisite theology degree and so both are granted not only by seminaries, but universities as well. The requirements for a Ph.D. or Ed.D. with a focus in a missiological topic vary widely. Normally, one would expect at least three years of post-bachelor's study plus a research-based dissertation. However, in some seminaries, the Ph.D. follows an M.Div. equivalence with three years of study and research. A Ph.D. is seen as a degree based on research and aimed at equipping a person for teaching in a specialized area. An Ed.D. will normally require a significant focus in education.

The difference between the D.Miss. and the Ph.D. may be seen by an analogy from medicine. The D.Miss. is to missiology what the M.D. is to medicine or an Ed.D. is to education. It is designed for the professional practitioner who can apply the theory to a concrete situation. Similarly, the Ph.D. is to missiology what the Ph.D. is to medicine. Both are related to theory development and application. A person with a Ph.D. in biochemistry will instruct the person seeking the M.D. A person with a Ph.D. related to missiology may be a practitioner, but will be expected to develop the theory for the person with the D.Miss. to use in field practice.

Other related doctoral degrees such as the Th.D. focus on their primary theological purpose while incorporating missiological studies. The Ph.D. in missiology, for example, requires an M.Div. plus at least one additional year of theological study as part of the doctoral program. The D.Min. may relate to missiology, but has no specific accreditation related requirements in missiology.

Universities granting missiologically related degrees include private Christian universities, state universities, private "secular" universities, and royal chartered universities. The faculties within these universities who grant missiologically related degrees range across a broad spectrum of disciplines as mentioned above. The search of UMI documentation identified 130 institutions which have granted more than 550 doctoral degrees related to mission over the past six years. Ten institutions accounted for approximately two-thirds of the doctoral degrees.

EDGAR J. ELLISTON

Educational Mission Work. Mission work is inherently educational. The GREAT COMMISSION, the mandate and charter of Christian missions, is a command to "make disciples" and to "teach"—both explicitly educational activities. Despite the misguided efforts of some in church history, Christian ETHICS (and the biblical view of persons that underlies it) preclude any attempt to make converts by force or deception. Informing others of gospel truth, clarifying their understanding of the truth and its implications, and calling for de-

Educational Mission Work

cision is the task of missions (*see* MISSIONARY TASK).

Modern missionaries pursue that task through a wide variety of educational means. Preaching may have a persuasive intent, but its method is educational. Home Bible studies and “one-on-one” encounters are the stock in trade of missionary evangelists and church planters the world over; in each case the method is to witness to and nurture understanding of biblical truth. Bible correspondence courses (*see* BIBLE EDUCATION BY EXTENSION), explicitly educational in their design, have been effectively used as evangelistic tools in many cultures, especially in Muslim lands.

Among resistant people groups and in CREATIVE-ACCESS COUNTRIES, educational services can afford an entree that does not otherwise exist. The twentieth-century emergence of English as the language of international commerce has created an enormous demand for teachers of English as a second language, many of whom are Christians who serve with explicitly missionary intent (*see* TEACHING ENGLISH TO SPEAKERS OF OTHER LANGUAGES). DEVELOPMENT workers and AGRICULTURAL MISSIONS also offer educational services as a means of incarnating Christian compassion and winning a hearing for the gospel. Radio, television, and literature ministries are likewise intentionally educational (*see* MASS MEDIA). It is COMMUNICATION of (i.e., instruction in) Christian truth that renders any ministry “missionary.”

Educational ministries are also prevalent in the church. Discipleship programs are designed to cultivate Christian understanding and habits among the recently converted, and catechism or baptismal classes are common in most traditions. In addition to teaching that occurs in regular preaching services, church education programs, such as Sunday school and neighborhood or SMALL GROUP Bible studies provide important stimulus for growth in grace. Nonformal evening, weekend, or seasonal training programs provide additional instruction for believers, including formal and informal church leaders.

Theological education entails training for Christian ministry. Bible schools, seminaries, and THEOLOGICAL EDUCATION BY EXTENSION (TEE) receive high priority in the work of missions. In several regions of the world, “pastors’ conferences” offer a unique opportunity for both trained and untrained church leaders to receive stimulus and instruction aimed at developing their ministries.

Educational mission work also includes training missionaries and their children. Schools for MISSIONARY CHILDREN exist in every region of the world, enabling parents to provide quality education for their families in proximity to their area of service. Although missionary training schools in the West may not be considered part of the global missionary endeavor, training missionaries called

and sent from churches in the non-Western world is an urgent and strategic aspect of educational mission work. Likewise, on-field professional development of the missionary force is a responsibility of mission leadership critical to each missionary’s continuing vitality and effectiveness.

Schools have held a central role in the modern Protestant missionary enterprise from its very inception. The case of missions in India is instructive. After arriving in India in 1793, WILLIAM CAREY set immediately to learning and to translating the Bible into several Indian languages, but he also established schools for instruction in these languages. In 1819, Carey founded Serampore College. Just eleven years later, in 1830, ALEXANDER DUFF arrived in Calcutta with a vision of reaching India’s upper castes through European secondary schools and universities using the English language. Briefly, the debate between “vernacularists” and “Anglicists” raged, but Duff’s vision won the day and mission-founded English-language schools spread across the subcontinent. In 1859, when the English colonial government addressed the education of its Indian subjects, the decision was taken to provide grants-in-aid to agencies operating schools and colleges that would agree to adhere to government standards, to include specified courses in their curriculum, and to submit to government inspection. This came as an enormous boon to the founding missions. With the increasing influx of missionary personnel, the government’s policy led to a rapid multiplication of mission schools, which remained strong until a national education program was established following independence in 1947.

Mission schools were similarly significant in China during the nineteenth and early twentieth centuries. In Japan, education was the only type of mission work permitted prior to 1873. In the Middle East, mission-founded universities won high regard. In sub-Saharan Africa, “bush schools” (led by indigenous pastors or catechists) and mission schools (nearly all at the primary level) were the principal sources of education well into the 1960s.

Three factors account for the commitment of mission personnel and financial resources to schooling. As a religion of the Book, LITERACY is vitally important to the Christian mission. A somewhat fuller understanding of Christian truth, furthermore, is important to the development and exercise of LEADERSHIP within the Christian community. Finally, at least since Alexander Duff, Christian missionaries have sought through schooling to engender a social transformation which, even among non-Christians, is congenial to Christianity and its values. Constitutional government, legal assurance of egalitarian human rights, capitalistic economies, and modern technologies were viewed as fruits of

Christianity in the West, which were to be shared through mission schools.

In light of the immense investment of mission resources in schooling—perhaps more than any other kind of mission work—it is appropriate to review the benefits realized. Most observers acknowledge that the evangelistic effect of mission schools is minimal. Sometimes (as in Japan and the Middle East) educational work has provided access to populations otherwise inaccessible, but the close linkage between mission schools and colonial powers also proved problematic as nationalism grew in Africa and Asia (see NATION, NATION-BUILDING, NATIONALISM, and COLONIALISM). Nationalism of mission schools has greatly diminished their missionary role and significance today. With respect to social transformation, few (if any) societies are congenial to the church or to Christian values. Nevertheless, it can be argued that mission schools and colleges have helped shape the world on which the twenty-first century dawns. How the benefits of mission schooling square with the task and goal of Christian missions is an issue on which all Christians should prayerfully reflect.

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Bibliography. R. Allen, *Education in the Native Church*; W. H. T. Gairdner, *Edinburgh 1910*; IMC, *The Life of The Church*; J. H. Kane, *Life and Work on the Mission Field*; S. C. Neill, *Colonialism and Christian Missions*; World Missionary Conference, *Report of Commission III: Education in Relation to the Christianization of National Life*.

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

Historically rooted in anthropological research techniques where the researcher studied his or her “subjects” in their own context, identification was recognized as a means of increasing insights, sympathy, and influence among the people under study. The sensitive missionary, however, goes further and benefits more deeply by becoming subjectively involved with the people among whom he or she ministers. Recognizing that the final decision for Christ lies with the hearer, not the advocate, early concepts for mis-

sionary identification called for the missionary to work in light of human social institutions and the associated means to make decisions in the local setting when presenting the gospel.

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

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

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

The practice of incarnational missionary identification functions on three levels: (1) lifestyle—external identification in terms of language, dress, food, patterns of courtesy, use of local transportation, and housing; (2) willingness to serve alongside and eventually under a local leader; (3) inner identification, the deepest of all levels. Attitudes of dignity, respect, and trust speak of our genuine love for the people with whom we minister. Genuinely deep love forms

Family Life of the Missionary

both the foundation and capstone for all levels of identification.

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

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

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

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

Family Life of the Missionary. With the generational shift in evangelical missions, the family life of missionaries has become a crucial topic. Earlier volumes on Christian mission generally did not address the issue. In the age of rugged individualism it simply would not have occurred to people. That is not to say that missionaries in the past did not marry and have families, but it does recognize that the reduced life expectancy of missionaries in the nineteenth century made the subject somewhat moot, particularly since the children of missionaries most often remained in the home country for their education and safety. As the twentieth century progressed, children did go overseas with their parents, but usually spent most of their time in the protected and often insulated enclave of the missionary school.

In the mid-twentieth century, family issues began to receive expanded attention in missionary circles. This has had both positive and negative effects. On the positive side, it opened up a discussion of very real issues that impact both the effectiveness and longevity of missionaries. On the negative side, an almost idolatrous fixation on family needs has at times undercut the purposes for which missionaries go forth in the first place.

This is in many respects a time of transition in the way agencies and churches respond to issues of family life among missionaries. Most agencies today are highly aware that family issues are among the most important factors impacting both missionary recruitment and attrition. Woe to the agency that has not developed policies and made suitable provision. Perhaps chief among the issues is the education of children. Gone are the days when missionaries happily sent their children off to boarding school; most want multiple options.

A related issue of great importance is the status of the missionary wife. Here, too, maximum flexibility is desired and often demanded. For some the issue is finding a satisfying ministry niche, which may or may not parallel that of the husband. For others the primary issue is the freedom not to have significant responsibilities outside the home, particularly if there are children whom the couple desire to homeschool. Whatever the particular issue, maximum flexibility with understanding and encouragement is necessary. This can provide no small challenge to agencies and churches seeking to maintain cost-effective, accountable, and equitable policies. The good news is that significant research and many broadly based efforts and organizations have emerged to address such family issues as care for MISSIONARY CHILDREN, reentry into the home culture (see REENTRY SHOCK), and retirement planning.

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Bibliography. P. Echerd and A. Arathoon, eds., *Understanding and Nurturing the Missionary Family*; B. J. Kenney, *The Missionary Family*; R. J. Rowen and S. F. Rowen, *Sojourners: The Family on the Move*.

Fruit of the Spirit. The fruit of the Spirit as found in Galatians 5:22–23 is often contrasted with the gifts of the Spirit and made to say something quite different than originally intended. As Paul argues for a new kind of spirituality, so those who study this text today may find themselves arguing for a spirituality that differs sharply from that found in the church today.

The Context: Particularism or Universalism. The Book of Galatians can be seen as a sustained argument by one missionary for a universalist perspective against other missionaries arguing for a particularist viewpoint. Gentile Christians are being urged to embrace circumcision and the Law as a means of sanctification. Paul argues from his own experience (Gal. 1:1–2:14) and from the Scriptures (2:15–5:12) that God wills salvation for Gentiles and Jews through free grace, apart from the Law. This freedom can only be maintained by the Holy Spirit (5:13–6:10).

Flesh or Spirit. The most pervasive of several antithetical arguments in Galatians is that of flesh/law, related to Spirit. Paul asks: “Did you receive the Spirit by doing the works of the law or by believing what you heard? Are you so foolish? Having started with the Spirit, are you now ending with the flesh?” (3:2–3, NRSV).

Individual Spirituality or Community Spirituality. Paul accents community spirituality in Galatians. This becomes clear in his “one another” exhortations (5:13, 15, 26; 6:2); “let us” challenges (5:25, 26; 6:9, 10); and warnings about “biting and devouring” and “competing against one another” (5:15, 26). Individually each Christian “lives by the Spirit,” having “crucified the flesh,” (5:16, 24). Paul views Christians living out this new way of life in community (5:13–15, 26; 6:1, 2, 10). The Spirit empowers relationships in community.

The Meaning of Flesh and Spirit. One’s understanding of flesh and Spirit is crucial in interpreting the fruit of the Spirit in Galatians. Interpretations of flesh (*sarx*) vary widely. The NIV translates *sarx* as “human nature” in most places in Galatians while the NRSV retains the word “flesh.” The NIV translation conforms to the common evangelical view of the Christian life as a struggle between two entities in the person with the Christian caught in the middle, as in Galatians 5:17. This interpretation must be rejected.

Paul’s usage of flesh and Spirit in Galatians is rooted in his eschatological view of salvation history. For Paul salvation history divides between two aeons, with the death of Christ and the coming of the Holy Spirit marking this division. He

reminds the Galatians that “*the Lord Jesus Christ . . . gave himself for our sins to rescue us from the present evil age*” (1:3) and recounts their salvation experience with the Holy Spirit (3:2). The flesh and Law dominates one aeon and the Spirit the other. To walk by the Spirit is to experience the empowering age to come (5:16, 18, 25).

Christ and Holy Spirit (two kingdom promises) introduce a new way of salvation. The crucified Christ and the empowering Spirit determine the nature of the universal gospel and the Spirit-empowered nature of the people of God. Particularism (flesh and Law) characterizes the old aeon. Seeking holiness without the enabling Spirit fulfills the desires of the flesh and puts one under the Law (5:16, 18, 19–21). The Spirit of Christ empowers Christians to experience the “already” of God’s kingdom.

Fruit versus Works. The agricultural metaphor of fruit can be found throughout Scripture. Jesus uses this metaphor to show the results of one’s relationship to God (John 15). Paul uses the metaphor to describe the life of the Christian (Rom. 6:22; Eph. 5:9; Phil. 1:11; 4:17). Paul contrasts the fruit of the Spirit (5:22–23) with the works of the flesh (5:19–21). Producing fruit through the empowering Spirit is not a passive experience, but a dynamic interaction between being led by the Spirit (the indicative) and walking by the Spirit (the imperative). Fruitbearing calls for disciplined obedience to the Holy Spirit, recognizing his presence in the community.

The word “fruit” may be considered plural or singular. Lists of vice and virtues are common in both biblical and extrabiblical literature. None of these lists are meant to be exhaustive. For example, this list leaves out such virtues as forgiveness and compassion. This list is guided by the personal needs of the church. That the vice list includes enmities, strife, jealousy, anger, quarrels, dissensions, factions, and envy points toward community needs (5:15, 26). The virtues listed almost uniformly apply to community life.

The Fruit. Love—Christ, Paul, and John stress love as the foundational virtue. God is love. Christ’s love for marginals in society distinguished him. Love calls us to place priority on people. Love fulfills the Law (5:14).

Joy—Joy is the keynote of Christianity. The Spirit’s manifest presence in the church will be evidenced by joy.

Peace—Modern life brings deep personal anxieties, robbing people of peace. Personal peace flows from and into community. The Holy Spirit can enable diverse people to experience and maintain peace.

Patience—Also translated longsuffering. Living in community calls for an ability to put up with the foibles and idiosyncrasies of others. Without Spirit-produced longsuffering there will be anger and quarrels (5:20).

Gifts of the Spirit

Kindness—Kindness manifests itself in the words we speak and the acts we engage in when in community. Kindness manifested strengthens those benefited.

Goodness—Not found in extrabiblical literature. Being generous or good is a quality of moral excellence. This word is used for God (Luke 18:18–19). It is the opposite of envy.

Faithfulness—This word *pistis* occurs twenty-two times in Galatians, normally translated faith. Faithfulness is perhaps correct here. The spiritual quality of loyalty, commitment, and steadfastness in our relationships in the body of Christ is the idea.

Gentleness—Perhaps the most difficult of the virtues to translate into English. At one time the English word “meekness” was a good translation. Because many people are opinionated, gentleness will curb inclinations to run roughshod over others.

Self-control—This could be one of the virtues whose primary application is individual, although certainly needed in relationships. Our passions must be brought under the control of the Spirit. Self-control is needed to avoid such sins as fornication, impurity, and drunkenness (5:19–21).

Application. Spirituality is determined by the empowering presence of the eschatological gift of the Spirit. Never before in the history of Christianity has this message been more needed than today. Missionaries establishing churches by preaching a gospel of grace may be tempted to introduce “law” for daily Christian living. For instance, missionaries in Africa confronted by polygamous marriages are tempted to lay down the law of monogamy. Dependence on anything except the Spirit leads to walking in the flesh. “Those who belong to Christ Jesus have crucified the flesh with its passions and desires” (5:24). Christianity as a way of life calls for the enabling power of the Holy Spirit.

For Western Christians this message is especially applicable. Modern evangelicalism, influenced by a highly technological society, is advocating a “technique” spirituality. Self-help and “how to” advice dominates. This new legalism characterizes Western spirituality. Paul calls for an abandonment of the flesh in all of its forms. Walk by the Spirit. Love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control characterize the community of faith when the crucified Christ and the empowering Spirit are present.

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sen, *Galatians*; W. Russell, *WmTJ* 57 (1995): 333–57; S. F. Winward, *Fruit of the Spirit*.

Gifts of the Spirit. The twentieth century witnessed an explosion of interest in the person and work of the Holy Spirit. The impact of this upon the growth and expansion of the church, especially in the non-Western world, has been almost universally acknowledged. The phenomenal growth of churches which have emphasized the Spirit's work in their worship and witness has drawn attention to the many ways the Holy Spirit influences the quality of life and the growth of the church. Although a considerable output of literature dealing with the gifts of the Spirit in recent years has emphasized its importance, confusion continues regarding this subject.

Of the several terms used to indicate the gifts of the Spirit in the New Testament, the two words of most significance are *pneumatika* and *charismata*, both distinctively Pauline terms. As used by Paul (Rom. 15:27; 1 Cor. 2:13; 9:11; 12:1; 14:1), the term *pneumatika* denotes that which belongs to, or pertains to, spirit. Since the word *pneuma* in Paul primarily refers to the Holy Spirit, *pneumatika* refers literally to the things of the Spirit, which in certain contexts is appropriately rendered spiritual gifts (1 Cor. 12:1; 14:1). The word *charismata* is also frequently translated spiritual gifts, although the term itself lacks any direct reference as such to the Spirit. Derived from *charis* (grace), *charismata* broadly signifies the various expressions of God's grace concretely manifested in the form of gracious bestowals. It is only by its application in specific contexts (Rom. 1:11; 1 Cor. 1:4–7; 12:4, 9, 28–31) that the term *charismata* acquires the meaning “gifts of the Spirit”—gracious manifestations of the Spirit in the life of the Christian community.

The key texts concerning spiritual gifts are 1 Corinthians 12–14, Romans 12:6–8, Ephesians 4:11, and 1 Peter 4:10–11. A major difficulty in any effort to define or categorize the gifts of the Spirit is that nowhere in the New Testament do we find systematic instruction on the gifts. This difficulty is further compounded by the realization that no New Testament lists are identical, with no exhaustive listing of the gifts. While some scholars have distinguished a cumulative total of twenty gifts in these passages (apostles, prophets/prophecy, evangelists, pastors, teachers/teaching, service, exhortation, giving, leadership, mercy, wisdom, knowledge, faith, healing, miracles, distinguishing of spirits, tongues, interpretation of tongues, helpers, and administrators), others have added to this list from references or allusions in other New Testament texts (celibacy, voluntary poverty, martyrdom, hospitality, missionary, intercession, and exorcism), arriving at a total of twenty-seven spiritual gifts.

Among the various attempts to classify the gifts, the most plausible analysis distinguishes three categories: service gifts, miraculous gifts, and utterance gifts. *Service gifts* include a broad range of Spirit-inspired activity, such as giving, showing mercy, serving, helping, leading, and administering, designed to strengthen and deepen interpersonal relationships within the church community. *Miraculous gifts*, such as faith, healings, and miracles, are associated with manifestations of the Spirit's power. *Utterance gifts*, which include the message of wisdom, the message of knowledge, prophecy, teaching, tongues, interpretation of tongues, and exhortation, are forms of oral expression inspired by the Holy Spirit. While the significance and value of the gifts specifically mentioned in Scripture must not be undermined, the lack of any exhaustive listing indicates the possibility that the Spirit may supply other gifts in response to specific needs at any given time and place.

While research has proved that charismatic gifts have never been altogether absent through the history of the church, there has perhaps never been a time in the postapostolic period when the exercise of spiritual gifts has been as widespread and as integral a part of the church's experience as today, although not without controversy. One question concerns the relationship of the gifts to an important Pentecostal distinctive: Are the gifts of the Spirit contingent on and a consequence of the baptism in the Holy Spirit, a special endowment of the Spirit subsequent to conversion? A significant segment of charismatic Christians remain convinced that the gifts can be appropriated apart from the Pentecostal belief in a subsequent experience. This view has gained increasing acceptance and popularity among evangelicals, largely as a result of the influence of a relatively small but influential movement of so-called THIRD WAVE evangelicals.

Another issue stems from a cessationist view of the *charismata* that limits supernatural manifestations of the Spirit to the apostolic age. Although the cessationist view is no longer widely held, it is nonetheless influential, due to its impressive theological pedigree and sophistication. In continuity with the position adopted by the Protestant Reformers, and essentially rehearsing the theological position of the great Princeton theologian, B. B. Warfield, a significant group of dispensationalist and Reformed evangelicals maintain that the spiritual gifts had only temporary significance and purpose: to authenticate the apostles as trustworthy authors of Scripture. Now that we have a complete and closed canon of Scripture, the gifts have fulfilled their function, and are no longer necessary nor to be found in the postapostolic age. In recent years, however, some persuasive scholarly responses have challenged the cessationist position. The debate continues.

A third question has to do with whether the gifts of the Spirit are to be understood in essentially natural or supernatural terms. Thus while some view the gifts primarily as natural abilities or talents dedicated to the Lord, others have emphasized the supernatural element to an extreme, denying the role of human faculties in the exercise of gifts. The biblical teaching seems to point toward a balanced incarnational understanding of the gifts, with an interpenetration of the divine and the human, the supernatural and the natural. The gifts of the Spirit are not just the wise stewardship of natural gifts and abilities, but the result of the immediate working of the Spirit in the life of the believer. A natural talent only becomes a gift of the Spirit when it is yielded to the Holy Spirit and used by the Spirit.

The New Testament clearly witnesses to the close relationship between Pentecost and the missionary witness of the church, a fact made particularly explicit in the Book of Acts (John 15:26–27; 20:19–23; Acts 1:8; 2:4ff; 11:28; 13:2, 4; 19:6; 21:4, 11). For the first-century church, the Spirit was the fulfilled eschatological promise of God, experienced personally and corporately in powerful and visible ways, especially through the Spirit's gifts. In contrast to the experience of the church through most of its history, the New Testament seems to treat the manifestation of spiritual gifts as part of the normal life of the Christian community. The life and growth of the early church can be properly understood only when viewed in terms of a community of Spirit-filled Christians exercising their spiritual gifts.

The gifts of the Spirit impact the mission of the church in at least two significant ways. The first and less obvious way in which the gifts of the Spirit facilitate the church's mission is by equipping the believer for ministry within and to the church, strengthening the church, deepening its fellowship, and enriching the quality of its life. Effective Christian witness is only possible when there is a healthy church base experiencing genuine *koinonia* and manifesting authentic signs of kingdom life. The gifts of the Spirit constitute the basic divine equipment for mission and service. The New Testament promises of spiritual power and spiritual gifts are frequently linked to the worldwide mission mandate of the church (Mark 16:15–17; Luke 24:47–49; Acts 1:8).

Apart from specific gifts such as that of the evangelist or missionary, several other power gifts have been used in various evangelism and church planting efforts in recent years, especially in Two-Thirds World contexts such as Africa, Latin America, and Asia. Called POWER ENCOUNTER by many, this process signifies the use of different miraculous gifts, such as exorcism, healing and prophetic revelation to visibly demonstrate the power of Jesus Christ over spir-

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its, powers, or false gods which hold the allegiance of an individual or people group. Exercise of the gifts of the Spirit thus announces the reality of the kingdom's arrival in Christ, and confirms the truth of the gospel message proclaimed.

The gifts of the Spirit are not to be viewed as optional appendages to the life of the church. They are neither temporally nor culturally bound, and their cross-cultural validity makes their presence a vital and necessary component of the church's cross-cultural witness.

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Health Care and Missions. In the 1970s it became clear that the traditional pattern of health care delivery in medical missions, that of medical institutions staffed by trained medical professionals, was inadequate. Institutions were unable to cure the number of sick who came and had done little to improve the health of the majority of people in the communities they served. A variety of global health agencies and Christian groups addressed this issue, with significant leadership for the Christian community coming from the Christian Medical Commission in Geneva. Historic mission involvement in schools, agriculture, evangelism, and church planting—as well as hospitals and clinics—reflected a genuine, though often unarticulated, concern for social and economic transformation as well as for spiritual development. The legacy of the 1970s was to focus attention on community participation in health care, the responsibility of governments in health care, the relationship between health and DEVELOPMENT, training personnel for primary care, using appropriate technology in health care, and providing essential affordable drugs.

The World Health Organization definition of health includes physical, mental, and social well-being, but the biblical concept of SHALOM moves beyond that, encompassing the welfare, health, and prosperity of both the person and persons-in-community. Around the globe there have emerged many models of integrated holistic ministry that promote health. They are diversely sponsored by mission agencies, churches, development agencies, grassroots organizations, and combinations of those groups.

Model Programs. parachurch organizations, such as the Luke Society and Campus Crusade for Christ, have made significant contributions in the area of Christian health ministries. The Luke Society, working in the Ashanti province of Ghana since 1989, founded twenty-two community health centers with trained workers as part of a larger program that also included evangelism, church planting, and income-generation projects. Community Health Evangelism, originally a program of Life Ministry Africa (Campus Crusade for Christ), was conceived to help the church meet both the physical and spiritual needs of the people. Community health evangelists teach health workers, who in turn train others in disease prevention, health promotion, and how to have an abundant Christian life through a personal relationship with Christ.

Traditional mission agencies working in partnership with local churches have developed strong programs as well. In the Republic of Congo, the Vanga Evangelical Hospital under the leadership of Dan Fountain developed in three decades from a rural hospital with two dispensaries to a 300-bed referral hospital with five physicians and a network of 50 primary health care centers, working in partnership with the Baptist Church of Western Zaire. There has been a significant impact on morbidity and mortality in its catchment area of 200,000 people.

The flexible, community-oriented initiatives, which began in the 1970s, have proliferated in subsequent years. Documentation of these initiatives has been undertaken by MARC, a division of World Vision International, in a series of publications by Ted Yamamori and colleagues entitled *Serving with the Poor in Africa*, *Serving with the Poor in Asia*, and *Serving with the Poor in Latin America*, making engaging reading on Christian social transformation, integrated development, and health care that ministers to both physical and spiritual needs.

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Holiness. In Scripture, the term “holiness” most commonly derives from the Hebrew word *qadash* or the Greek word *hagios*. The issue of holiness, however, must begin with understanding the holy God who determines the standard for holiness. The concept of holiness is to be developed via the self-revelation of God's character and nature (see DIVINE ATTRIBUTES OF GOD). In

conveying the idea of holiness in missions, it must be supposed that some cultures may not think of moral and ethical issues by the norms assumed by the missionary (*see* ETHICS) and therefore the concept of holiness must be introduced by understanding and imitating the holiness of God. It is for this reason Peter reminds the church of the same responsibility which Israel had, that is, all of God's people are to be like God in holiness: "You shall be holy for I am holy" (1 Peter 1:16; Lev. 11:44).

In the New Testament, the Greek *hagios* occurs more than 200 times and has as its basic meaning "separation." A cognate word, *hagiazō*, used 25 times in the New Testament, often means to purify or to cleanse. This can be seen in the Old Testament *qadash* as well. Israel is told to be holy because God is holy, and they were therefore to be separate from the practices and attitudes of the Canaanite people around them. Thus it must be assumed that the basic concept behind holiness is separation from those things which God has determined to be impure or those things which God has separated out for his own use. In Scripture, a great variety of items can be holy: cities (Matt. 4:5); ground (Acts 7:33); buildings (1 Kings 8:6–11); created beings (Mark 8:38); humans (2 Peter 1:32); the law (Rom. 7:12); and bodies of believers (Rom. 12:1). It would appear that any object, place, person, or act can be holy when used in the purpose of God.

Holiness is also a quality of character. It implies a disposition and attitude toward those things consistent with the nature of God. Believers are commanded to be holy like God himself (1 Peter 1:15) and therefore holiness is the norm for standard of conduct. Holiness, however, must never be confused with religiousness or self-righteousness.

In mission, the focus on holiness has two equally significant dimensions. On the one hand, missionaries must protect themselves from impurities which will affect the way they are seen by the people who are being reached. Since the missionaries represent God to the people to whom they are ministering, lifestyle and attitude are to be compatible with God. This may require special sensitivity toward particularly offensive practices in each culture.

A significant danger for missionaries is that one must be careful that the holiness presented is according to God's definition and character and not according to one's own culturally conditioned assumptions (*see* GUILT). Jesus shocked his generation by being a "friend of sinners" (Matt. 11:19). This judgment against him was based upon culturally defined religious values and not by God's heart and will for lost people. Jesus kept himself pure from immorality and did not sin in any fashion, but he also kept himself pure from the religious hypocrisy of his day.

The second dimension of missiological holiness is separation from cultural influences in the field of service. There are always dangers related to striving for acceptance by the people to whom one is ministering, especially in a foreign culture (*see* EXTENT OF MISSIONARY IDENTIFICATION). Missionaries are trained and conditioned to be culturally relevant. This could possibly lead to unknowingly compromising the holy standards of God in order to be admitted into the new community. God's standards and character must always be in focus and the missionary must be able to evaluate each situation to guard God's holiness. The highest goal is not to be accepted by the new culture, but to correctly demonstrate God's holy character to those who must understand God's message of sin and salvation.

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Honesty. The issue of honesty and mission calls for a critical look at two sets of relationships. First of all, it needs to be understood in the relationships involving the missionary, the mission, and the donor. Second, it needs to be understood in the relationship between the missionary and the host culture.

In today's missions, when the amount of financial support available for a particular ministry or project is often tied proportionately to the level of productivity, what is communicated to donors or potential donors about the ministry's level of success or failure may prove to be the deciding factor in whether the support, and possibly the ministry, is continued or not. Under such circumstances, honesty in communication becomes a very important factor between the missionary and his or her mission and donors and also between the mission and its donors. Honesty becomes an issue of Christian conscience in being straightforward in these relationships, and it becomes an issue of faith in our sovereign Lord who is in complete control and who is building his church. Missionaries must always remember that they cannot serve God and mammon, regardless of the noble reasons for trying.

As in many such issues, the understanding of honesty will vary from culture to culture. Therefore it is very important that the missionary be sensitive to the cultural definitions and to the standards of honesty in culture. In order to do this, the missionary must have a clear understanding of this issue within the three cultural horizons of missions: the biblical culture, his or her own culture, and the host culture. In the study of Scripture, the missionary will gain a

Hope

Christian ethic with a biblical understanding of honesty. This may not be as easy as it seems when one considers God's blessing of the Hebrew midwives for lying to Pharaoh about the Hebrew women giving birth in Exodus 1:15–21; or of God caring for Rahab because she lied to protect the two spies as seen in Joshua 6:25. With this biblical understanding of honesty, the missionary must judge his or her own culture. The missionary may find that he or she is laboring under misconceptions of true honesty.

Having done this, cross-cultural missionaries are able to look more fairly at the host culture. The missionary must be able to answer cultural questions related to honesty such as ownership of property or work ethic or what is considered polite. They must gain an understanding of community and of what is considered proper within the host culture. Every culture has an understanding of what is honest and what is dishonest. The missionary must always let Scripture be the judge of whether that understanding is correct or incorrect. As the Holy Spirit sharpens the CONSCIENCE of the people and as the Scriptures inform them of their cultural inconsistencies, they will develop a more biblical understanding of honesty (as well as other moral issues) and their application of it. In this way the culture will move toward a Christian culture in context, rather than a missionary culture.

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Hope. The expectation engendered by faith in God's promises of salvation provides part of the theological foundation of mission, and helps define its nature, message, means, goal, and motivation.

In the Old Testament, the hope is in God as Creator, who in the face of human disobedience retains his purpose for creation (Gen. 8:22), makes his promise for all the nations (Gen. 12:3), and chooses Israel to be blessed and to be a blessing, as reflected in the Davidic covenant (2 Sam. 7:19) and Solomon's prayer (1 Kings 8:43, 60). The prophetic outlook (e.g., Isa. 11:10; Zech. 8:22–23) is of a future great ingathering of the Gentiles to join *with* Israel in her promised inheritance.

The New Testament takes up such promises (e.g., Matt. 8:11–12; Luke 2:30–32), which become the foundation of the command to disciple "all the nations" (i.e., Gentiles as well as the Jews, Matt. 28:19–20). This is connected with the rule of God, the complete restoration of all creation.

The coming of the Spirit (Acts 2) is a sign of the last days and of the new messianic people, which includes believing Samaritans (Acts 8:17)

and Gentiles (Acts 10:44–46; Gal. 3:2; 4:6), without their having to become Jewish (cf. Acts 15). The hope of Jew and Gentile alike, as forgiven sinners who rejoice in suffering in this age (Rom. 5:1–5), is Christ's coming in glory at the resurrection (Phil. 2:11; 1 Thess. 1:10; etc.). Paul sees himself as called to the realization of this hope for the Gentiles (Rom. 1:5; 15:12; Gal. 2:7); Peter, for the Jews. Peter places the same stress on the hope (Acts 2:34–35; 1 Peter 1:3–5).

The *nature* of mission must therefore include the communication of the *message*, which includes and holds out this hope to all who will turn in faith to the Lord, for his coming will bring in the kingdom of God (1 Cor. 15:22–24). The immediate *goal* of mission is beseeching all to receive the reconciliation achieved in Christ. By this they become already the "new creation" (2 Cor. 5:17), which is also the future hope. The goal also includes their being gathered as the church. Further, the goal is that the glory of God will be revealed in the fulfillment of his promises to all the nations. The *motivation* therefore includes this hope of the glory of God. The *means* of mission will include not only the ministry of the Word, but also the fruit of the Spirit, evident in deeds of compassion and in the life of the church. This, with all that it entails by way of social concern and involvement, is sign and evidence of the full realization to come, if it is clearly associated with the message and the church.

The postmillennial and amillennial hopes have been associated with a comprehensive missionary approach in modern times, for which conversion to Christ has always been the indispensable aim, as also for the premillennial hope. The latter tended to avoid the method of planting Christian institutions in foreign mission fields, without, however, rejecting social concern, until this century. When the hope stresses the betterment of conditions in this present world only, as in realized or in existentialist eschatology, then the emphasis is on sociopolitical action.

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In-Service Education. Efforts by mission agencies, training schools, and churches to provide in-service education for their missionaries are poorly documented. Even so, the scattered information which is available reveals some encouraging trends.

Cooperative models are beginning to emerge. AVANTE mission in Brazil is combining its resources with those of missions schools and churches into an extended training program

which begins with initial orientation and field experience, continues through advanced missiological studies, and culminates in a supervised term of service in a team situation in another country (Neuza Itioka in Taylor, ed., 111–20). North American agencies and schools are beginning to work together in helping missionaries to pursue a substantial portion of a master's degree on the field.

Some in-service efforts are consciously adopting adult education methods (Brewer). A PRAXIS model which integrates new learnings with life experience is being employed. Times and places are flexible. Formal, nonformal, and informal delivery modes are all used. Missionaries are encouraged to pursue their individual goals within cooperative learning communities.

Agencies, churches, and schools are increasingly realizing that in-service education continues beyond the first term and home assignment. Ministries change and expand. Transfers to new geographical locations occur. Children no longer require full-time care (Taylor, 9, 10). Even retirement does not lessen the missionary's educational needs.

A growing concern for the care and SPIRITUAL FORMATION of missionaries can also be discerned. At least one agency offers a "mental health check-up" to returning missionaries. Mental health professional and mission leaders in the United States and Canada are convening conferences to explore issues related to missionary care (see MEMBER CARE).

Many church pastors are visiting fields to provide counseling and spiritual encouragement for their missionaries. Churches are also helping with funds for study programs, books, and journals. Others are initiating missiological dialogues with missionaries on e-mail. A few larger churches are offering their own courses and seminars for missionaries.

The explosion of resources for in-service education has also been encouraging. On HOME ASSIGNMENT, and often on the field as well, missionaries are being helped to network with formal study options in seminaries, graduate schools, and universities; with nonformal opportunities at seminars, conferences, and institutes; and with informal possibilities through the resources of libraries, book stores, newspapers, radio, and television. In addition, computer technology is increasingly making bibliographic databases, independent study courses, missiological forums, and other resources available through CD-ROMs, the internet, and the World Wide Web.

In the midst of these encouraging trends, there are causes for concern: the gap between prefield orientation programs and the missionary's initial field experience is sometimes wide and deep; continuing education can be haphazard, rather

than planned and purposeful; the resources of national churches are seldom used effectively.

Missionaries are far more than human resources to be developed for missions. They are persons created in God's image, growing in Christ-likeness, and infinitely more valuable than any task they may perform. When all is said and done, in-service education is ongoing disciplinmaking, encouraging Christ's intercultural servants to keep learning from him.

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Intercultural Communication. Interaction among people of diverse cultures. Since cultures have different symbols, different contexts, different social rules, and different expectations, development of shared understanding is often exceedingly difficult. Thorough study of COMMUNICATION patterns to identify these differences and adapt to them is the foundation of effective CROSS-CULTURAL MINISTRY.

Intercultural communication is distinct from cross-cultural communication, which compares a particular behavior or behaviors in differing cultures. International communication deals with comparative mass media communication in different nations and to communication between nations. Global communication is a term usually limited to the technology and transfer of information without regard to national borders.

Two general categories of communication models, mechanistic and humanistic, are useful to more fully understand the dominant, but differing, approaches to intercultural communication,

Mechanistic Models. Mechanistic models are most clearly seen in the development of "information theory" used in telephones, computers, and related devices. The behavioristic perspective (from behavioristic psychology) stresses stimulus and response. The transmissional perspective (Berlo and DeVito) suggests ten components of communication: source, encoding, message, channel, noise, receiver, decoding, receiver response, feedback, and context.

Use of a mechanistic model has led to emphasis on sending out a message without great attention to who is actually receiving and comprehending the message. It has also stimulated development of electronic translation units that are said to make intercultural communication possible. Equivalent words from one language are given in a second language. Applied to intercultural communication, a mechanistic model frequently overlooks significant areas, such as

Intercultural Communication

cultural assumptions, context, and experience. Though frequently followed in intercultural ministry, mechanistic approaches to communication have little, if any, biblical support as a pattern for either evangelism or discipling.

Humanistic Models. Humanistic models emphasize the human element in communication. The transactional view of communication recognizes that knowledge of the receiver or listener is part of shaping the message form. Communication is seen as sharing. Symbols are used to stimulate the formation of meaning in another person, and consequently the sharing of meaning through a context-sensitive process. The interactional approach recognizes the reciprocal nature of communication, in which a circle that includes feedback and alteration represents the communication process. Both the transactional and interactional views of communication are consistent with biblically based INCARNATIONAL MISSION. A Christian view of communication must also recognize the presence and work of the Holy Spirit in the communicative process.

Most humanistic models developed in the Western world assume that sharing of information is the primary aim of communication. However, East Asian societies that are deeply influenced by Confucianism (China, Korea, Japan especially) view communication as primarily to establish and maintain harmony. Balance and harmony in human relationships are the basis of society. Interpersonal communication is guided by social rules specific for each situation, depending on age, status, and intimacy. Thus, communication is an “infinite interpretive process” (Jandt, 1995, 29) where everyone concerned seeks to develop and maintain a social relationship. Communication is a way to seek consensus, not essentially to transmit information. Difficulties in intercultural communication will arise from the fundamentally different purposes in communicating between East and West, as well as from the more obvious differences in style, context, and vocabulary.

Communication and Culture. Is communication synonymous with culture, or an aspect of culture? CULTURE is a code we learn and share, and learning and sharing require communication. Every act and every cultural pattern involve communication. It is not possible to know a culture without knowing its communication, and communication can only be understood by knowing the culture involved. If culture existed without communication, culture would be unknowable. Communication, on the other hand, functions only as an expression of culture. Culture and communication are inseparable. This fundamental level is implicit to communication. It is a part of being alive, of being in any kind of community.

Communication arts focuses on specific communication modes such as graphic and fine arts, drama, music, journalism, and literature. Specific ways a particular mode (communication art) is developed depends on the purpose and cultural context. This is explicit or utilitarian communication, a skill to be acquired and used for particular purposes.

Problems in intercultural communication occur at both implicit and explicit levels of communication. It is difficult implicitly because of differing assumptions about God, humanity, the world, and the nature of reality as well as different values and different experiences. When these differences are ignored, assuming similarity instead of difference, communication across cultural boundaries will be ineffective or even negative in its effects.

Eastern Perspectives. The Eastern perspective on communication is historically based on the goal of achieving harmony between humanity and nature. Through communication the individual seeks to rise above personal interests to become one with the “universal essence” by use of ritual, meditation, and myth. Today’s patterns of communication used in Eastern nations as different as communist China, Japan, and Korea derive from this common background. Kincaid and Cushman point out three characteristics shared by Eastern social and political systems: (1) subordination of the individual to a strong hierarchical authority, (2) a subjugation maintained by a symbolic perception of harmony, and (3) a belief that events have meaning as evidences of universal principles. An Eastern view of communication emphasizes the implicit aspect.

Western Perspectives. By contrast, the Western perspective on communication emphasized its role in establishing and maintaining individual political, social, and economic freedom. Communication is used to manipulate circumstances and people so that personal goals can be achieved. Communication is utilized to reach personal or group goals, the explicit or utilitarian approach.

Intercultural communication is difficult at the explicit or utilitarian level because of language difference, nonverbal misinterpretations, and personal attitudes. These problems can be identified and overcome, but mature understanding may still not be achieved. Effective intercultural communication demands recognizing and overcoming difficulties at both the explicit and implicit levels.

Signal or Symbol System. Twelve systems of signals are used by every culture. In fact, almost all of human communication occurs by use of one or more of the twelve systems: verbal (or spoken language), written, numeric, pictorial, artifactual (three-dimensional representations and objects), audio (including silence), kinesic (what has been

called “body language”), optical (light and color), tactile (touch), spatial (the use of space), temporal (time), and olfactory (taste and smell).

Even though the same signal systems are used in every culture, the many significant differences in their usage make clarity of understanding between members of different cultures difficult to achieve. One culture may emphasize the importance of the verbal (the spoken word), while another emphasizes the unspoken use of body language, the kinesic system. Another culture may have highly developed pictorial communication, while still another has an intricate system of communication involving numbers. The individual signals may have totally different significance in different cultures, for example, a gesture may mean approval in one culture and be considered obscene in another or a word may indicate appreciation in one setting but rejection in a different culture. Effective intercultural communication at the explicit-utilitarian level demands learning both the relative importance of the various signal systems in different cultures as well as learning the meaning intended by various signals.

In summary, intercultural communication is a process depending on increasing involvement of the parties seeking to communicate. Only through involvement can both implicit and explicit communication contribute to shared understanding. Such involvement is demonstrated in the life of Christ, who became flesh and lived among us (John 1:14). It is also the pattern for missionary service (John 17:18). Paul clearly modeled this kind of intercultural communication as he explains in 1 Corinthians 9:19–23.

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Journals of Mission and Missiology. A wide range of periodical literature reports on and informs of the missionary activity of the Christian Church. Virtually all mission boards and agencies publish newsletters to keep their missionaries and supporters informed of their activities. These newsletters can be found in library collections of related schools or mission libraries (see MISSION LIBRARIES.) They are listed in publications such as the *Mission Handbook*.

Several bulletins inform the Christian community of newsworthy events and trends related to mission. *Mission Frontiers*, published by the U.S. Center for World Mission, emphasizes the cut-

ting edge of missionary activity. *Pulse*, published by the Evangelism and Missions Information Service of the Billy Graham Center, provides articles and news items on topics that impact missionary work. The Lausanne Committee for World Evangelization communicates with the members of its network through *LCWE Newsletter*. The *AD 2025 Global Monitor*, produced by Global Evangelization Movement Research in the United States, attempts to measure the progress of world evangelization. The Christian Research Association in the United Kingdom provides a similar service through *Quadrant*.

The WORLD COUNCIL OF CHURCHES maintains the oldest English language missiological journal, *International Review of Missions*. Other major English language journals published by institutions include the *International Bulletin of Missionary Research* by the Overseas Ministries Study Center (OMSC), *Evangelical Missions Quarterly* by the Evangelism and Missions Information Service of the Billy Graham Center (EMIS), *Exchange* by the Interuniversity Institute for Missiological and Ecumenical Research (IIMO), *Mission Focus* by the Mission Training Center, Associated Mennonite Biblical Seminary, and the *Bulletin of the Scottish Institute of Missionary Studies* by the Institute. A title which attempts to investigate new trends in world evangelization is the *International Journal of Frontier Missions*.

Several journals are produced by scholarly societies and reflect the specific perspective of each society. The American Society of Missiology (ASM) produces *Missiology*. The International Association of Mission Studies (IAMS) publishes *Mission Studies*. *Missionalia* is the product of the Southern African Missiological Society (SAMS). *Missio Apostolica* is the journal of the Lutheran Society of Missiology.

A number of non-English journals are important for mission studies. *Norsk Tidsskrift for Misjon* is produced by the Egede Institute. *Perspectives Missionnaires*, the work of several organizations, is published in Switzerland. *Svensk Missionstidsskrift* is the publication of the Svenska Institutet für Missionsforskning. *Zeitschrift für Mission* is published by the Deutschen Gesellschaft für Missionswissenschaft and the Basler Mission.

Some publications are dedicated to informing their own tradition. *Mission Bulletin*, produced by The Reformed Ecumenical Council, contains information about Reformed missions. *Anvil: An Anglican Evangelical Journal for Theology and Mission* focuses on Anglican missions.

Some denominations report missionary activities in their general publications. This is especially common for younger churches. *Advent Christian Witness* is the official publication of the Advent Christian General Conference of America. *Alliance Life* is published by The Christian &

Missionary Alliance. The *Covenant Companion* is produced by the Evangelical Covenant Church. *The Evangelical Beacon* is published by the Evangelical Free Church of America. *Foursquare World Advance* is published by the International Church of the Foursquare Gospel. *Light & Life* is the official publication of the Free Methodist Church of North America. *The Messenger* is produced by the Evangelical Mennonite Conference.

Several Roman Catholic journals are produced in various parts of the world. *Indian Missiological Review* is published by the Sacred Heart Theological College in Indore. The *Japan Mission Journal* is produced at the Oriens Institute for Religious Research in Tokyo. The Instituto Español de Misiones Extranjeras (IEME) publishes *Misiones Extranjeras* in Madrid. *Neue Zeitschrift für Missionswissenschaft = Nouvelle Revue de Science Missionnaire* is published at the Missionshaus Bethlehem, Immensee, Switzerland. *Spiritus*, the responsibility of several organizations, is published in Paris. And finally, *Zeitschrift für Missionswissenschaft und Religionswissenschaft* is the publication of the Internationalen Instituts für missionswissenschaftliche Forschungen (IIMF).

Major historical journals regularly carry articles on the history of mission. The *American Baptist Quarterly*, *Anglican and Episcopal History*, *The Journal of Imperial and Commonwealth History*, *The Journal of Presbyterian History*, *The Mennonite Quarterly Review*, *Methodist History*, and *Restoration Quarterly* are some examples.

Two major publications focus on ecumenical studies: *The Ecumenical Review*, published by the World Council of Churches, and *The Journal of Ecumenical Studies*, published by Temple University and sponsored by a number of ecumenical societies.

There are several related areas of study that are important to missiology. The social sciences, especially ANTHROPOLOGY, provide the background to understand specific cultures. The field of COMMUNICATION is essential to understand the impact of both written and oral transmission of the gospel message. General education and Christian education in particular have always been vital parts of Christian outreach. Theology began in the context of evangelism and missions, and continues to have an important role as Christianity develops within the diverse cultures of the world. World events and POLITICS are especially important to understand how local events have impacted missionary activity. WORLD RELIGIONS and NEW RELIGIOUS MOVEMENTS provide the religious context for the mission activity of the church. A large number of popular and scholarly periodicals related to these areas of study are available.

Keeping up with the literature of mission studies is a challenge for all missiologists. There are three major ways that journal publications assist

the specialist in this task. First, most journals include book review sections complete with a list of books received but not reviewed. *Missiology*, *International Review of Mission*, *International Bulletin of Missionary Research*, *Evangelical Missions Quarterly*, and *Missionalia* carry the largest number of reviews. They rely on the community of mission scholars and practitioners to review all of the major works in the field.

A second type of assistance is comprehensive bibliography. Several major journals intentionally provide this service. *Missiology* and *International Review of Mission* contain classified annotated bibliographies of new publications in each issue. While *Missiology* covers only books, other journals include articles in their coverage. Some bibliographies are published as separate titles. *Bibliographia Missionaria* is an annual published by the Pontifical Missionary Library of the Congregation for the Evangelization of Peoples, and *Literaturschau zu Fragen der Weltmission* is an annual supplement of the *Zeitschrift für Mission*.

The third type of guide to the literature indexes current periodicals. *Missionalia* has long been an important guide to periodical literature. *Theology in Context*, published in both German and English editions, attempts to provide access to the literature of the Third World. As with all areas of religious studies, the *Religion Indexes* published by the American Theological Library Association provide the most comprehensive subject index to the literature of mission studies.

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Bibliography. G. H. Anderson, *CDCWM*, pp. 312–13; *Mission Handbook*.

Joy. A state of mind that accompanies any pleasurable experience. Scripture acknowledges this natural joy as well as a supernatural joy. The latter can be defined as a delight in life that runs deeper than pain or pleasure. This kind of joy is not limited by or tied solely to external circumstances. It is not a fleeting emotion but a quality of life that can be experienced in the midst of a variety of emotions.

Joy is described as a gift of God (Neh. 12:43; Eccles. 5:20; 8:15; Gal. 5:22; 1 Thess. 1:6). It is a natural outcome of fellowship with God (Ps. 16:8–9). It can be experienced in sorrow and trials (Hab. 3:17–19; Rom. 5:3; 2 Cor. 6:10; 1 Peter 1:6).

The joy that God gives is described as great (Jude 24), unspeakable (1 Peter 1:8), continual (1 Thess. 5:16), full (John 16:24), increasing (Isa. 9:3), and eternal (Isa. 51:11; 61:7; John 16:22). It is to be a part of true worship (Ps. 100:2), service (Deut. 28:47), giving (2 Cor. 9:7), prayer (Phil. 1:4), obedience (Isa. 64:5; Luke 19:6; Heb. 13:17), witnessing (Acts 24:10), sacrifice of ourselves for others (Phil. 2:17–18), and our routine activities such as eating and drinking (Eccl. 9:7).

The mission of the church is to lead the nations to the Source of true joy. God is the joy of the whole earth (Ps. 48:2). He is the proper object of all appropriate rejoicing (1 Sam. 2:1) because he is the ultimate source of every good and perfect gift (James 1:17). Just as believers love in response to God's love for them (1 John 4:19), so they rejoice in God because God rejoices first in doing good to them (cf. Jer. 31:4; Isa. 62:5; Zeph. 3:17).

The church is to present to the world a God of joy. The tendency of sin leads people to rejoice in the work of their hands (Acts 7:41). True and lasting joy is found by rejoicing in the work of God's hands. Ultimately only what he does will last for all eternity (Ps. 127:1-2; John 15:5). The truth that joy can be found in God's person, work, provisions, rule, and presence is to be shared with the world.

A life of joy is a preoccupation with God who alone gives meaning and purpose to all of life and every task and relationship (2 Cor. 3:18). One cannot experience fullness of joy if he or she is preoccupied with security, pleasure, or any other self-interest. All blessings are to lead us back to the ultimate source (James 1:17; cf. Phil. 4:10).

How is the church to carry out its mission so as to reflect joy? Practicing God's presence (Ps. 16:8-9) and abiding in Christ (John 15:11) are the divine means. This involves the experience of answered prayer (John 16:24) and telling others how to fellowship with God (1 John 1:4). It involves the continual seeking of God's rule (Matt. 6:33) and Person (Ps. 40:16; 70:4; 105:3) as well as responding to his discipline (Ps. 90:15). It also involves an outlook of faith during trials (Matt. 5:12; 2 Cor. 12:9; Heb. 10:34) as well as a perspective of hope (Rom. 12:12). As one imitates Jesus in loving righteousness and hating lawlessness (Heb. 1:9) joy is a by-product. Fellowship with other believers is an aid to joy (Rom. 12:15; 1 Cor. 12:26) as well as true ministry to others (Prov. 12:20). Suffering need not hinder one's joy. In fact, suffering for Christ can even be a cause for rejoicing (Acts 5:41).

Our chief joy is to be a vital interest in God's purposes, program, and presence (Ps. 137:6). Today it is the building of his church (Matt. 16:18). Our chief responsibility is to exalt Christ and let him have the preeminence (John 3:29; Col. 1:18). In Christ the God of joy can be known and enjoyed.

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Bibliography. J. Piper, *Let the Nations Be Glad*.

Language Schools. Language schools have performed a great service to the missionary cause, facilitating many new missionaries' acquisition of language (see SECOND LANGUAGE ACQUISITION).

Some smaller schools primarily offer access to trained tutors. Larger schools provide teachers, a curriculum, a means of evaluation of progress, and a camaraderie in the learning among the students.

In evaluating a language school, the new missionary can take into account the learning philosophy of the school, the curriculum, the training and experience of teachers, the teachers' patience and attitudes, the medium of instruction, the class size, the learning ethos, the emphasis placed on conversation and communication, the attention given to culture learning and involvement, the location of the school, the dialect being taught, the dialect commonly used in the locality of the school, the expected outcomes, the reputation of the school, the flexibility in dealing with differences in ability levels and learning styles of students, the training given to learners to enable them to continue learning independently after completion of the course, the intensity (number of contact hours, length, and extent) of the course, and the cost (tuition, books, living expenses, transportation).

In order to achieve the greatest benefit from the course, students must remain fully engaged in the learning process both in and out of the classroom. This engagement includes active participation in the classroom, willingness to try, willingness to be corrected for mistakes, discipline, and ample investment of time and energy. In addition, the learner should also regularly spend time outside the classroom relating to people in the language group. By daily involvement in the community, listening to people, and talking with them, the learner will reinforce the things learned in the classroom and make them his or her own. Immersion in the language and culture can be further enhanced by living with a local family who speak the language in their home.

The new missionary's careful attention to language learning will lay a foundation for effectiveness in ministry for years to come.

BETTY SUE BREWSTER

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Leadership. The history of Christian missions is replete with examples of key people appointed by God to carry the gospel to the unreached. It is natural to look for these people in any given period and to consider their leadership as normative. However, the study of leadership in missions has revealed a number of patterns of leadership that go beyond the role of an individual person or group. Leadership is a process in

Leadership

which leaders influence followers in given contexts to achieve the purposes to which they were called. The unique aspect of leadership and mission is the nature of their interaction under the guidance of the Holy Spirit in understanding and obedience to the *MISSIO DEI*.

History. Beginning with the apostolic leadership at Pentecost (Acts 2), God has raised up people to lead his work “to the ends of the earth” (Acts 1:8). With authority delegated by the Lord Jesus Christ (Matt. 28:18), the first missions were loosely organized bands, both apostolic and lay, driven by a deep commitment to Jesus and a lifestyle that stood in contrast to the decaying culture around them. Although there are notable examples of individual leaders, no formal leadership structures existed apart from those of the growing church.

With the emergence of monasticism (*see* *MONASTIC MOVEMENT*) in the fourth century, the majority of missionaries came from the ranks of devout monastics following the patterns of leadership established in the monasteries. Characteristic of these missionaries was their strict vows and obedience, which spread by establishing new monasteries, the dominant form of missions through the seventeenth century. By the eighteenth century, the Protestant *REFORMATION* had given birth to new patterns of leadership in mission, including a return to an emphasis on the role of laity. Four major types of leadership characterized the emerging Protestant missions: (1) the educated and ordained clergy of the major Protestant church traditions, such as Episcopal, Presbyterian, and Congregational; (2) the eldership or council rule of the pietists and Anabaptists; (3) the new leadership models of the renewal movements such as the Methodists, Baptists, and various independent groups; and (4) visionary individuals whose commitment to the task and charismatic personalities drew others to follow.

The fourth type of leadership often led to another Protestant innovation, the interdenominational missionary society. During the so-called *GREAT CENTURY OF MISSION* (1792–1914), there was an explosion of voluntary societies that brought together both clergy and laity. The dominant leadership characteristic of the new societies was the pragmatic concern for the spread of the gospel, which stood in contrast to the carefully defined roles of traditional church structures. As the movement grew and new societies emerged, the influential leadership positions were filled by clergy and lay leaders who had previously held no significant positions in their churches. These voluntary societies also set themselves apart from the church structures by the appointment of leaders from specialized fields, such as medicine, or individuals whose strong commitment to the cause distinguished

them as proponents. Another departure from the church structures was the openness to women in positions of leadership.

Mission leadership continued to change and adapt during the twentieth century as the end of the colonial era spread. The success of interdenominational missions in the establishment of churches and ministries, particularly in the Southern Hemisphere, created a multiplicity of national church and parachurch leadership roles. Leadership began to transition from the hands of expatriate missionaries to those of the national leaders, leading to an era of integration and nationalization. The shift in the roles of the field councils and field leaders, while often difficult, resulted in the emergence of partnerships between national church leaders and mission liaison officers. A similar trend toward nationalization was widespread among parachurch ministries, often leading to increased pressure to recruit leadership from within the national church structures. Finally, denominational and renewal movements have also flourished and moved toward nationalization following the same patterns as their mission counterparts. The result of this shift has been a major focus on global leadership development at the end of the twentieth century.

Mission and Church Leadership. Critical issues emerged as the four major types of missions began to plant churches, especially for the interdenominational societies. The first was the nature of leadership in the church. Denominational missions planted churches based on their home countries, providing both structure and models for leadership. The movement toward seminaries and the recruitment of faculty ensured a direct correspondence with the theological distinctives of the denomination. The second group, those whose polity was based on eldership, were in many ways able to include growing Christian leaders in their fellowships based on a mentoring model supplemented by Bible schools. Their commitment to community gave a rationale for training that included both practical and theological aspects. The groups that emerged from the revivals, such as the Methodists, began with a direct correlation to the selection and training of leadership that grew out of their movements. The churches planted by the interdenominational societies have a variety of leadership models based on both denominational and indigenous traditions. A wide variety of selection and training models have been used; however, Bible schools that served the missions became major contributors to leadership development.

Churches that grow out of mission societies struggle with the issues of *CULTURE* and leadership. The more individualistic missionaries tend toward the selection and training of individuals to fill the roles. By initially working under the

direction of the missionary, in either practical or church-related work, the local leader is then educated through mission schools and Bible colleges (see THEOLOGICAL EDUCATION IN NON-WESTERN CONTEXTS). Due to the affiliation with the expatriate missionary, the ascribed STATUS of the national pastor is often a new form within the culture. The issues of power and function become significant in the growing role of church leadership. Often misunderstandings arise between the local community and the mission and church, based on the lack of credible models within the culture coupled with the external resources provided by the missions. Unwittingly, missions create a powerful new model for leadership, which becomes a much-sought-after role. The irony is that among interdenominational missions particularly, the lay people who brought the gospel end up creating a clergy-dominated church, struggling with the role of the laity.

A concomitant to the issue of culture is the emergence of indigenous forms and functions of church leadership. Collectivist societies have a more contextualized form of leadership involved in all aspects of life. One result of this view of leadership is the involvement of clergy in politics, even to the point of holding elected offices and engaging in business. As churches grow and continue to influence society, leadership either takes on new areas of influence or becomes increasingly irrelevant within the context.

As national churches have worked through the issues of independence and interdependence, a growing realization of the responsibility for world mission has impacted them. Not only have non-Western churches taken the responsibility for selection and training of church workers, but also a growing number have assumed the role of missionary sending churches. The missions vary in leadership approaches, although the movements are often tied to renewal within the church, making the dominant model that of visionary leaders.

Contemporary Issues. The central concern of mission leadership has always been the ability to prayerfully understand and obey the mission of God. It is not surprising that this essentially theological task is at times pressured by the complexities of managing the multicultural organizations that have emerged. The pragmatic concern for the spread of the gospel that led to the creation of mission societies continues to be the dominant characteristic of mission leadership. This raises some of the greatest opportunities and challenges today, especially in the relationships between missions and churches.

It was inevitable that the growth of mission societies would lead to increasing pressures on leadership, both internally and externally. Internal concerns focus primarily on the recruitment,

preparation, support, supervision, and care of missionaries. As missions have grown numerically, their structures diversify to cope with the range of issues, establishing a need for expertise in each of these primary areas. In tension with these internal issues are the external concerns of building and maintaining a supportive constituency, locating and establishing ministry with all the concomitant relational and resource issues, and developing strategies appropriate to the political, social, cultural, and spiritual context. A necessary characteristic of mission leadership continues to be the ability to assess the changing world situation and move toward the future while retaining the unique vision God has given.

As the complexities of missions have grown so has the range of solutions, to the point where new specialized roles and organizations have emerged to cover many of these challenges. The development of leadership to meet the increasing demands, including selection and training, remains a major challenge for missions. Despite the changing times, the need for spiritual leaders remains the same throughout the ages. It is the duty of those in authority to identify people for positions of leadership who have been prepared by God to influence missions with all their complexities, toward the purposes of God. A study of the patterns by which leadership emerges reveals three essential areas of development: the spiritual formation of the individual (see SPIRITUAL FORMATION), the formation of knowledge through the education process, and the formation of necessary skills through experiential learning. Both formal and nonformal programs to address these areas proliferated at the end of the twentieth century. Perhaps the most encouraging development has been the rediscovery of the role of mentoring in the development of leadership, a realization with antecedents in the early monastic period.

As has been the case in every major epoch of missions history, the need for innovative leadership is vital. A theologically appropriate response to the challenges of diverse colleagues, constituencies, and contexts remains the task of leadership and missions at the beginning of the twenty-first century.

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Love. Biblical love is often a concept that has been confused with cultural views of "love." In Scripture, love is a description of God, a sacrificial act toward the undeserving, a fulfillment of the Law, and the trademark of a true disciple of Christ. Love should be characteristic of Christian mission. The Old Testament word is *ʾahab*. In the New Testament, two major concepts of love are expressed in two different words: *philos* and *agapē*.

Philos expresses fondness or an attraction to someone or something. It is a highly emotive word which is similar to the English terms fondness or appreciation or affection. Older women are to teach (or train or advise) younger women to be "husband lovers" (*philandrous*) and children lovers (*philoteknous*) indicating that affection toward the husband and children was to be developed and thus was to exceed the conditional type of emotion related to familial relationships. Scripture declares that the Father loved the Son in this way (John 5:20) and believers are to love in this same affectionate manner (John 16:27). *Philos* is not a lesser type of love than *agapē* but is of a different nature. It entails feeling good toward another person or a thing. One may be fond of someone or something and it can be a healthy and wholesome sentiment. It expresses joy in being with or involved with someone or something.

In *agapē* the idea of sacrificially giving oneself on behalf of another is the primary emphasis. This form of love is not an emotional response to a person, place, or thing, but rather a volitional act toward a person or group of persons who may or may not be lovely. This is the word used to describe God's attitude toward the world (John 3:16) and toward the sinners whom he redeemed (1 John 4:9). The love was not simply a verbal expression but a dramatic demonstration of selfless giving on behalf of those who were cut off from God and even declared to be his enemies (Rom. 5:8). This love is beyond human capacity but is to be exhibited by those who call God Father (1 John 4:7). Jesus also indicated that this love would fulfill all the law when exercised toward God with all of one's heart, soul, and mind, and toward one's neighbor (Matt. 22:36–40; Gal. 5:14). The reason for this sweeping statement is that if one is sacrificially giving himself/herself to God and neighbor, then one's acts would not do anything offensive or harmful. This fits within the intent and heart of what the law was all about.

In missions, the declaration of God's love must be demonstrated and not just verbalized. Whether in wholesome affection or sacrificial giving, the message of God's character and action toward sinful humankind must be demonstrated. Those who carry God's love must illustrate this through acts consistent with the loving behavior

of the culture in which the message is being presented.

Since Jesus placed the act of loving one another as living testimony to identify the true disciples, those in ministry must protect the love relationship among fellow workers. Interpersonal relationships among missionaries are certainly observed by those hearing the message of John 3:16 and Romans 5:8. But if those who proclaim the message do not reflect such attitudes among themselves, the verbal witness can be undermined. Since loving one another is a command (John 15:17), it is evident that it is not left to human emotions nor is it merely a good thing. It is a moral obligation to give of oneself to others. To do this is to be a witness of one's connection with Jesus and to verify that one is truly on a mission for Jesus Christ who came as a demonstration of God's love for sinners. This love, however, is not from human effort but flows from a Spirit-filled life (Rom. 5:5; Gal. 5:22).

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Master's Degrees in Missions and Missiology.

In this day of increasing specialization in ministry, many individuals choose to study on the master's level in missions or missiology, either as part of their prefield preparation or as one facet of their continuing development as practicing missionaries.

In the North American context, the Association of Theological Schools (ATS) recognizes three kinds of master's degree programs that include specializations or special emphases in missions or missiology: basic programs oriented toward ministerial leadership (M.Div., M.A. in [specialization]), basic programs oriented toward general theological studies (M.A. [academic], M.A.R., M.T.S.), and advanced programs primarily oriented toward theological research and teaching (Th.M./S.T.M.). The M.Div. is a three-year program, built on the undergraduate degree. M.A. in (specialization) programs are often two years in length. The academic M.A. generally requires two years of full-time study, with advanced standing if the applicant holds an undergraduate degree in Bible/theology/missions. In some schools the length of the degree is reduced to a one-year program by such advanced standing. The Th.M. generally requires twenty-four to thirty-two semester hours of study, plus thesis, beyond the M.Div.

In Europe the master's degree is a specialization built on an undergraduate degree in a related area. Generally, schools in non-Western countries have developed their programs of

study to reflect their connections with Europe or North America, as well as the standards of the educational systems and accrediting agencies of their regions.

As in all theological education, denominational distinctives are present in master's-level programs in missions and missiology. Some seminaries or graduate schools give more emphasis to the social sciences and their relation to intercultural understandings. Others place a stronger emphasis on the biblical and theological foundations for missions, with less attention given to the social sciences and their integration into the missionary effort. Some schools provide studies of a more theoretical nature while others offer extensive practical ministry experience. Most schools, however, attempt to maintain a balance with the integration of biblical truth and social science research with theoretical studies and ministry practice. Program concentrations are variously entitled Missions, Missiology, World Mission, Cross-Cultural Studies, Inter-Cultural Studies, Missions and Evangelism, Urban Ministry, or Church Growth. A few specialized programs exist in Muslim or Chinese Studies, as well as TESOL/ TOEFL/ TESL and Inter-Cultural Studies.

The Association of Theological Schools permits seminaries to admit as many as 10 percent of the students in the M.Div. and M.A. in (specialization) professional master's degrees without possession of the baccalaureate degree or its educational equivalent if their life experience is adequate to prepare them for graduate theological study. This provision might open doors of opportunity for older missionaries or missionary candidates.

Some seminaries have developed schools of world missions or missions departments with specialized faculty assigned to these administrative structures. Other schools have elected to integrate their specialized missions faculty with the other theological faculty to minimize separation of the missions emphasis from the rest of the school. In some cases seminary leadership has chosen teachers with extensive cross-cultural experience for most of the basic biblical, theological, and ministry-centered areas in order to provide the maximum integration of the missions focus into the life of the school and its curriculum.

The wise applicant will study catalogues from a variety of denominational and nondenominational schools to appreciate the differences and to choose the best program in light of present and future ministry responsibilities.

In North America the three-year M.Div. program (typically ninety to ninety-six semester hours) gives general preparation for local church and parachurch ministries, with strong emphasis on Bible, theology, and ministry-related coursework (evangelism, discipleship, preaching, teach-

ing, counseling, pastoral duties, etc.). Some seminaries offer a missions track in the M.Div. Typical programs would include courses in Evangelism, Survey of Missions, Biblical Theology of Missions, History of Missions, Cultural Studies [Cultural Anthropology, Cross-Cultural Communication], Church Growth or Church Planting, plus electives in missions. Generally the M.Div. program includes a practicum or internship in cross-cultural ministry.

The two-year M.A. in (specialization) (typically sixty to sixty-four semester hours) provides a missions or missiology emphasis generally comparable to the M.Div. missions track programs. Programs vary in their admissions and graduation requirements, though. A few accept only those with previous cross-cultural experience. Some stipulate a working knowledge of a second language. All have a required theological and biblical core, plus stipulated courses as part of the missions/missiology concentration. All require some kind of integrative experience at the end of the program: practicum or internship, comprehensive exams, or thesis, or a combination of two of the three.

The academic master's degree (M.A., M.A.R. M.T.S.) (typically forty to seventy-two semester hours) is similar to the professional M.A. in (specialization). However, the applicant must hold the bachelor's degree (in North America). Generally this program does not have a practicum or internship. The integrative exercise is a thesis (preferably) with possible substitution of extra coursework and comprehensive exams for the thesis.

The Th.M./S.T.M. degree tends to permit greater flexibility in the choice of coursework in missions or missiology. The thesis and comprehensive exams assure that the graduate has competence in both content and research methodology. Many excellent seminaries or graduate schools around the world provide specializations in missions or missiology. Never before in the history of missions have there been so many opportunities for quality and variety in graduate level preparation for cross-cultural ministry.

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Mission Libraries. The professionalization of information science, formerly known as library science, during the past century has been a boon to

Mission Libraries

mission studies. The spread of Christianity around the world is considered important as an aspect of the history of Western civilization. Thus the resources documenting the history of missions are to be found in numerous secular and religious repositories. The modern researcher is also aided by the computerization of indexes and the catalogs of most collections, but printed guides are still useful as much of the older material remains accessible only in that form. The collections accessible by computer are often available through the Internet, making them potentially searchable from anywhere in the world.

In North America, mission collections are found in the libraries of most Christian colleges and seminaries. Denominational mission boards and large mission agencies often maintain focused collections related to their work. Regional libraries and historical societies often contain the mission history of the local area, and large public libraries also collect the records of local and historical figures. Only a few of the younger denominations in America are caring adequately for their materials. Examples of these are the Assemblies of God (Springfield, Missouri), The Missionary Church (Mishawaka, Indiana), and the Church of God (Cleveland, Tennessee). In the non-Western world, financial resources are inadequate for younger churches to consider preserving any of their historical records, let alone the records of their evangelistic outreach.

Many university libraries in Europe contain extensive mission collections. Protestant collections may be found at Uppsala, Hamburg, Tübingen, Marburg, Utrecht, Oxford, Cambridge, and Edinburgh. The most notable Roman Catholic collections are at Munster, Louvain, Lisbon, and Madrid.

Selly Oak Colleges Library in Birmingham, England, was established to train missionaries and houses the Harold Turner Collection in the Center for the New Religious Movements. ANDREW WALLS was instrumental in establishing the resources of the Center for the Study of Christianity in the Non-Western World at the University of Edinburgh. Partnership House Library in London has incorporated the collections of The Church Missionary Society and The Society for the Propagation of the Gospel. The Henry Martyn Mission Studies Library is a small but important research center on the campus of Westminster College, Cambridge. Other prominent European collections are found at the Vahls Missions Library in Denmark, the Egede Instituttet in Norway, Hackmannsche Bibliothek at Marburg, the Library of the Norddeutsche Mission at Bremen, the Rhinish Missionary Society in Wuppertal Barmen, and the Paris Evangelical Missionary Society.

The primary Roman Catholic mission libraries are the Pontificia Bibliotheca delle Missioni (Li-

brary of the Congregation for the Propagation of the Faith) and the library of the Pontificia Università Gregoriana. Perhaps the most prominent Roman Catholic collection in America is to be found at the Maryknoll Seminary Library in New York.

National repositories such as the British Museum, the Bodleian Library at Oxford, and the Cambridge University Library in the U.K. and the Library of Congress in the U.S. are excellent sources of published materials on missions. At the beginning of the twentieth century, two libraries were established to support world evangelization: the Day Missions Library at Yale University and The Missionary Research Library in New York. A direct outgrowth of joint evangelistic outreach symbolized by the Edinburgh conference of 1910, these centers supported research and publishing efforts toward that end. As interest in evangelism waned in mainline Protestant churches, these publications were taken over by other agencies, but the collections were preserved for their historical value. Currently Yale Divinity School Library continues to collect mission studies extensively in support of the Day Missions Library. Union Theological Seminary Library in New York now houses the Missionary Research Library collection and remains the depository of missions material for the denominational members of the National Council of Churches.

The task of collecting information resources for world evangelization was taken over by evangelical missionary training centers. Theological seminaries such as Asbury, Dallas, Fuller, Gordon-Conwell, Southwestern Baptist, and Trinity (Deerfield, Illinois) were leaders in developing major missions collections. In 1975, the Billy Graham Center was established on the campus of Wheaton College complete with its evangelism library and archives. The records of North American evangelical ministries are combined with published evangelism and missions resources from around the world to supplement materials from the Billy Graham Evangelistic Association. Following in the tradition of the Day Missions Library and Missionary Research Library, the collections of the Billy Graham Center are intended to provide information resources that will enable the Christian church to undertake strategic research and planning in order to complete the GREAT COMMISSION.

Significant ecumenical collections include the WORLD COUNCIL OF CHURCHES Library in Geneva and the Interchurch Center in New York which holds the libraries of the United Presbyterian Mission and Board of Missions of the United Methodist Church. Other specialized collections are found in the YMCA Historical Library in New York, the World's Alliance of YMCA Library

in Geneva, as well as the libraries of various Missionary Societies and Bible Societies.

In the non-Western world, resources for mission studies are scarcer. Some important collections can be found at the Morrison Library on China in Tokyo, Serampore University in India, and the United Theological College in Bangalore, India. The Missiology Project of the Research Institute for Theology and Religion at the University of South Africa (UNISA) is taking a leading role in collecting resources for the continent of Africa.

KENNETH D. GILL

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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, missionary, 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

Obedience

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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Obedience. Obedience (literally, “hearing under”) embodies the core essence of the Christian life. Christ’s obedience, learned from suffering (Heb. 5:8), provides the model (Phil. 2:8) and stands in stark contrast to Adam’s disobedience (Rom. 5:17–18). Genuine faith results in obedi-

ence (Rom. 1:5), and obedience convincingly demonstrates our love for Christ (John 14:21).

The GREAT COMMISSION (Matt. 28:19–20) contains one command to obey (“make disciples”) and then describes a disciple as one who is baptized and being taught to obey. Here baptism illustrates the theological realities of being identified with Christ (Rom. 6:3–7) and placed into Christ (1 Cor. 12:12, 13). Thus, a disciple has been incorporated into Christ, into the invisible, universal body of Christ (Gal. 3:26–28) and into a visible, local body of believers (Acts 2:41). Then, in the context of that local church, a disciple begins the lifelong process of being taught to obey everything that Jesus commanded. DISCIPLESHIP involves teaching a lifestyle of obedience, not merely a list of facts and doctrines.

The issue of obedience raises a significant and legitimate missiological concern. When a person from one culture defines obedience for someone from another culture, there exists the danger of cultural imperialism. Cultural rather than biblical norms may be put forward to be obeyed (e.g., North American Evangelicalism’s stance against drinking as opposed to many European believers’ enjoyment of alcoholic beverages, or Western forms and styles of worship as opposed to the use of traditional African music and instruments). Obedience must always be presented in the context of supra-cultural principles, though separating the biblical from the cultural is often quite difficult.

Obedience may cost in every culture. The Western believer may face ridicule and social ostracism, the loss of a job or a friend. For others, obedience may carry a much higher price. In many restrictive cultures or countries, the obedience of the disciple might lead to expulsion from the family, imprisonment, torture, and even death (see MARTYRDOM). Whatever the cost, the truth remains that obedience is not optional for the believer.

RICHARD CRUSE

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

Theory 1: Departure. Once the national church reaches maturity, the expatriates depart physically, although they may continue to send funds. HENRY VENN and RUFUS ANDERSON must be credited for this unrivaled mission theory of the nineteenth and first half of the twentieth centuries: the three-self INDIGENOUS CHURCH concept (self-propagating, self-supporting, self-governing). JOHN NEVIUS, sensing the practicality of the three-selves, instituted them in China and more ef-

fectively in Korea. Nevius's *The Planting and Developing of Missionary Churches* remains a classic. ROLAND ALLEN echoed Venn and Anderson's theory in the twentieth century, arguing that the three-selfs work not just because they are practical, as did Nevius, but because they are biblical. Allen makes the argument in his classic *Missionary Methods: St. Paul's or Ours?* Failure to ask the global questions, among other things, would eventually date this theory.

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

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

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

While the first three theories continue to receive endorsement, a growing number of nationals and expatriates, countering Henry Venn's "euthanasia of mission" strategy (also promoted by Roland Allen), support the fourth theory. They argue that in God's economy, inclusion, interdependence, and role changes should replace isolation, independence, or departure.

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

come boundaries), participants may come from anywhere in the world and go anywhere in the world.

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

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

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

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

Partnership Life Cycle Phases. Fundamental to the success of any strategic partnership is trust. Open communication facilitates trust-building and efficiency. During the exploration phase, potential partners will want to discuss their expectations in relation to the term "partnership." These expectations may include languages to be used, conflict resolution, goals

Peace

and priorities, organizational structure (status and roles), decision-making, planning and evaluation, operation ethics, theological distinctives, mutual accountability contingency plans, finances, de-partnering, and how cultural distinctives influence the interpretation of each. During this phase they will seek to discover if there is a genuine mutual need, for herein lies the basis for healthy partnership.

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

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Peace. The word “peace” is multidimensional, emotive, and capable of being misused. Peace can refer to inner tranquillity or tranquil relations between nations. Peace can also refer to war. Those who “fight for peace” may do so because they believe this is a way to ending conflict and moving toward a better world. For purposes of this entry, negative peace refers to the absence of war, or armed conflict. Positive peace refers to the absence of causes of war. In addition to practical efforts to make peace in personal and social relationships, peace is also a utopian idea. Throughout Christian history, followers of Jesus have looked forward to an end of time when God will intervene to bring about peace, “when nation shall not lift up sword against nation, neither shall they learn war any more” (Isa. 2:4).

Pacifism, principled opposition to all war, manifested itself early in Christian history (see PACIFIST THEOLOGY). The first Christians believed that military service and killing were contrary to Jesus’ teaching. In the second and third centuries, prominent leaders such as Tertullian and Origen condemned war and military service. Gradually, however, the church accommodated itself to admitting soldiers into membership. A tradition known as just war theory, holding that

Christians could sanction a war fought under certain conditions for a just cause and in a just manner, emerged. Pacifism did not disappear. In such forms as conscientious objection, it remains a way to witness as a Christian.

Apart from those in the historic peace churches (Anabaptists, Society of Friends [Quakers], and the Church of the Brethren), positive peace is implicit in the vocation of missionaries as ministers of reconciliation. During the nineteenth-century explosion of missionary activity, peacemaking often arose out of the encounter with religious practices and social structures missionaries regarded as barriers to personal religious and societal change. Missionaries often condemned evil and developed strategies to end practices perceived as immoral such as polygamy in Africa, the trans-Atlantic slave trade, opium trafficking in China, human rights violations in Macedonia, Armenia, and the Congo. In India, for example, missionaries focused on *sati*, the custom of burning of Hindu widows on the funeral pyres of their dead husbands; infanticide; and the caste system as barriers to the spread of the gospel.

While furloughed missionaries often found an audience for their attacks on *sati*, slavery, and other evils, they had a harder time developing models for mission sensitive to more durable cultural patterns. For example, it was nearly fifty years after the arrival of Protestant missionaries in India before several women missionaries pioneered *zenana* visitation as a strategy of effective evangelism among women, which entailed calling on caste women in the secluded quarters of their homes. They introduced potential converts to the rudiments of Christianity, identified families in need of food, clothing, or medicine, and recruited children for schools. Their vision of work among “neglected and despised” women of India led to formation of the Ludhiana Medical College.

Sometimes missionaries dealt directly with the issue of war. In the nineteenth century, for example, during the Burmese-British war in 1824–25, the Burmese government held ADONIRAM JUDSON (1788–1850) captive for eighteen months. After his release, he helped draft the Treaty of Yandabo which ended the war. Many missionaries joined peace societies, and successor organizations in the twentieth century such as the Fellowship of Reconciliation of the Mennonite Central Committee. Some wrote for periodicals with titles such as *Peace and Goodwill*. In this century, perhaps the bloodiest in history, Christians have worked for positive and negative peace and reconstruction of war-torn regions.

Christian peacemaking is part of mission. Christian missionaries provide a comprehensive ministry of spiritual and physical healing. They incarnate Christ in a broken world among vic-

tims of sin, including war. They contribute to positive peace through a holistic sharing of the gospel of Jesus. When war has erupted, they number among martyr victims along with indigenous believers. Violent conflict serves as an impediment to mission, as experienced by the ancient eastern churches in the face of Islam, or churches around the world in the face of twentieth-century persecution. MARTYRDOM often proves a necessary form of witness.

PAUL R. DEKAR

Bibliography. P. Dekar, *For the Healing of the Nations. Baptist Peacemakers*; R. G. Musto, *Catholic Peacemakers*; R. L. Ramseyer, ed., *Mission and the Peace Witness*.

Peace with God. Sharing the Good News that we have peace with God in Christ is the central mission task of gospel-bearers. Both the Old Testament and the New affirm that all peace is of God. Peace is an essential quality of God. The condition of peace is the presence of God. Peace with God is God's will for humanity (*see also* SHALOM).

In the New Testament alone, over ninety occurrences of the word "peace" (Greek: *eirēnē*) and its cognates attest that the gospel is a message of peace with God. A host of heavenly voices announced the birth of Jesus with promises of peace on earth (Luke 2:14). Through him we have peace with God (Rom. 5:1). According to Paul, Jesus proclaimed the gospel of peace to all who were estranged from God and from one another (Eph. 2:11–22). The life and teaching of Jesus, insofar as we can summarize them, have to do with restoring the fullness of God's image and likeness to us so that we, even though marred by sin, may participate in the divine nature through union with Jesus (2 Peter 1:4).

Jesus brought about a new reality in the divine-human relationship. Jesus also announced the inbreaking of God's realm to reorder earthly priorities (Luke 4:18–19). Yet people and social structures have never corresponded to God's purposes as the Bible reveals them. Jesus left tasks undone and dreams unfulfilled. Early Christians expected Jesus to return soon, drawing from a body of Jewish apocalyptic expectation about the impending end of history, a time when the world as it was known would disappear and God would usher in a new era of peace and righteousness. When this did not happen, they adjusted to living in the here-and-now. Jesus' disciples, the earliest missionaries, proclaimed in word and deed that Jesus Christ has made it possible for anyone to find peace with God. As followers of Jesus, they put on the sandals of peace (Eph. 6:15). While our Lord tarried, the ongoing mission of the church included proclamation of restored peace

with God, the state which characterized humanity at the time of creation.

God in Christ engaged in the work of RECONCILIATION and then entrusted the Christian community with the "ministry of reconciliation" (2 Cor. 5:18–20). God forged this reconciliation with humanity, between estranged human beings, and with the entire created order (Eph. 2:14–16; Col. 1). When Christians engage in the ministry of reconciliation, they take part in God's mission as revealed in Christ. In these two passages, as well as Romans 5:1–11 and Colossians 1:15–23, Paul elaborates that God makes peace by the blood of the cross, and that Christ is the head of the church. In Christ all things hold together. Beginning with the cross, God has effected peace on earth and in heaven.

Jesus effected peace between Gentiles and Jews, males and females, free persons and slaves. In effect, he has made peace among all the nations. Announcing this human dimension is also part of the mission of the church. Jesus blessed peacemakers as God's children (Matt. 5:19) and warned disciples against hoarding material possessions and allowing themselves to be tempted by wealth and power (Matt. 6:19–21). A later writer affirmed that true justice is the harvest reaped by peacemakers from seeds sown in a spirit of peace (James 3:18); wealth and power represent the source of conflict and quarrels (James 4:1–5). Christian peacemakers reflect the very nature of the one known as the God of Peace (Rom. 15:33; 16:20; 1 Cor. 14:33; 2 Cor. 13:11; Phil. 4:9; 1 Thess. 5:23; Heb. 13:20).

In these few paragraphs, we have begun to lay the groundwork upon which a THEOLOGY OF MISSION is built from the biblical understanding that we have peace with God in Christ. Health, security, long life, healing of broken relations, salvation, wholeness, life in Christ: these have been the basic work of missionaries from the first century until our own. Through self-giving love, death, resurrection, and glorification, Jesus broke the cycle of death and made possible radiant living in peace. Peace with God, therefore, is the basis of all ministry and mission.

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Bibliography. D. L. Buttry, *Peace Ministry*; G. Harkness, *The Ministry of Reconciliation*; J. Macquarrie, *The Concept of Peace*; D. Richardson, *Peace Child*.

Pioneer Mission Work. Work done from the first contact of an unreached area or population until a viable and indigenous local church is established. Frontier mission, a more recently coined term (*see* Winter), describes pioneer work in which the missionary crosses significant cultural boundaries. The types of activities done as part of pioneering work include such things as EVANGELISM and CHURCH PLANTING, LITERACY and

Prayer

TRANSLATION, RELIEF and DEVELOPMENT, and even establishing institutions (e.g., schools or hospitals). Such activities may be the full-time occupation of the missionary, or may be ancillary to some type of professional occupation (see TENT-MAKING MISSION).

In situations where countries grant missionary visas, missionaries are free to preach the gospel openly as their full-time job. While this was more generally the case in recent centuries (especially when Western missionaries worked under the protection of colonial empires), political autonomy and religious attitudes have today closed the doors of many nations to the traditional full-time pioneer missionary. Therefore, many involved in pioneer work today, especially in CREATIVE ACCESS COUNTRIES, can only attain residency as students, researchers, or professionals. When local residency is not possible, a base may be established outside the target country or culture from which periodic trips into the target area as a tourist are made to establish contacts or evangelize.

Since the goal of pioneer mission work is to plant an INDIGENOUS CHURCH, it must always include some form of evangelism. This evangelism, especially in sensitive areas, may be limited to small-scale or even covert work. Once people within the target area have come to Christ, pioneer missionaries need specific skills to gather them together in small fellowships and help them grow toward becoming a church.

While many pioneers have gone out as individuals, most have followed Paul's example of gathering a team to work together (see also TEAMS IN MISSION). In prior centuries a team was sometimes necessary simply to ensure survival, as missionaries came to harsh environments without the necessary survival skills or resistance to disease already possessed by the indigenous population. Further, a team approach makes it less imperative that any single individual possess each of the multiple gifts needed for church planting. It also provides a place of encouragement when the work is slow to develop.

The trend in contemporary evangelical missions discussion of pioneer work has been a switch from a focus on geo-political boundaries to ethnolinguistic ones (see PEOPLES, PEOPLE GROUPS) in conceptualizing the church-planting task of missions. The development of the related concepts such as the 10/40 WINDOW, unreached or hidden people groups, and the ADOPT-A-PEOPLE campaigns also reflect that shift. It is estimated today that there are some 12,000 ethnolinguistic people groups, and that some 2,000 of them have no viable witness or church and are therefore in need of pioneering mission work. Most of these groups, it is noted, lie in the 10/40 Window and—in part because they are the hardest to reach physically, politically, and reli-

giously—less than one-tenth of the total missionary effort is actually concentrated on them.

Because frontier missions are focused on crossing significant cultural barriers to plant churches, it is a subset of pioneer mission work, which does not always involve the crossing of significant cultural barriers. The concept of pioneer mission work cannot be limited to settings where there has never been a gospel witness. It also includes evangelism in areas where there once was such a witness that is no longer viable. For example, secularized, post-Christian urban areas where the gospel is no longer proclaimed need missionaries with a pioneering outlook and commitment, and this should not be overlooked in considering the scope of pioneer mission work.

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Prayer. Recently God has been awakening the church to the need for less talk about prayer and more actual prayer. Mission and denominational agencies have appointed full-time prayer coordinators whose sole job is to pray and organize prayer. Prayer and praise rallies have been held in urban centers around the world. Annual pilgrimages of praying through cities in the 10/40 WINDOW have been organized, with millions participating. The practice of walking through a target area and praying as prompted by the Spirit (known as prayer-walking) is being developed. More controversially, some advocate the engagement of TERRITORIAL SPIRITS in what has been called strategic-level warfare prayer as a new key to world evangelization. As signs of greater emphasis on prayer, all these efforts are welcomed in the missionary work of the church. At the same time, they must be evaluated not simply on the basis of reported effectiveness, but on fidelity to the scriptural picture of the prayer life of the church.

True prayer begins with God. It is the Lord who invited his disciples to pray (Matt. 7:7–11). It is also a command of God that people pray continually (1 Thess. 5:17). Prayer is the primary means that God uses to accomplish his work. God places prayer burdens on the hearts of his people in order to prompt prayer, through which he works. Historian J. Edwin Orr, after decades of researching revivals around the world, concluded that they both began and were sustained in movements of prayer. The missionary's prayer is not limited to the revival itself; Jesus commanded us to pray for the very laborers to work

the fields that were ripe for harvest (Matt. 9:36–38).

Every individual Christian and every local church lives under the command to be devoted to prayer (Col. 4:2). As missionaries pray to the Lord of the harvest, we open ourselves to any attitudinal or behavioral adjustment that God wants us to make. Confessing sin is one important aspect of prayer (Ps. 66:18; Prov. 21:13; 28:9; 1 Peter 3:7). Our humility before God underscores that the purpose of prayer is not ultimately to achieve *our* agenda but the accomplishment of God's purposes in a way that honors his name (James 4:2). His ultimate purpose is the gathering of those who worship him at least in part in response to the missionary prayers and through the missionary efforts of his church.

Jesus' life was characterized by prayer. He prayed before and after the significant events in his life. He prayed when he was overwhelmed with the needs of people. He prayed when his life was unusually busy. His prayer aimed toward the Father's glory (John 17:1, 5), emphasized in the honoring of God's name as the first petition of the Lord's Prayer (Matt. 6:9). All of mission is to be driven by this supreme goal.

Characteristics of Prayer. Any activity that is stamped with God's full approval is to be motivated by love (1 Cor. 13:1). This will certainly include following Jesus' example by submitting our will to God's will (Matt. 26:39, 42, 44). It also involves imitating his fervency in prayer, and continually dealing with the anger and bitterness in our life and replacing it with forgiveness. This was taught by Christ in his instruction and by his example. It is for this reason that true prayer extends even to our enemies (Matt. 5:44). This type of loving prayer is foundational to the mission of the church, for through it our enemies may be won to Christ.

Of particular importance for the missionary's personal prayer life is the fact that prayer was never intended to be a mechanical discipline. It is an expression of an abiding relationship and of a life of communion with God undergirded by a heart of faith. This faith is placed in the revealed character of God, whose omniscience (Matt. 6:7–8) and goodness (Matt. 7:9–11) enable us to pray with confident expectancy in God's ability to accomplish his missionary purposes. Prayer is to be continual (1 Thess. 5:18) and to pervade all of our missionary work. The trials the missionary faces are not to hinder prayer life but to be used of God to deepen it (Acts 16:25).

Prayer and missions are inextricably intertwined in the Book of Acts. Prayer preceded the Spirit setting aside Paul and Barnabas as missionary candidates (13:2–3) and the missionary journeys themselves. Elders in newly established churches were prayed for and committed to God.

The missionary trial of saying good-bye to loved ones is aided by committing them to the care of God in prayer (20:32).

Dynamics of Prayer. Missionaries and mission agencies have emphasized prayer throughout church history. At the same time, however, there is always a temptation to talk about prayer and state that it is important but not to actually pray. Mission agencies can fall into the trap of planning, organizing, leading, and then remembering to pray. Such prayer is really only asking God's blessing on our human efforts rather than seeking to align our organizational identity and plans with his ongoing work in the world and his call in our lives.

On the personal level, God aids the missionary in sustaining our prayer life through the crises we face. True prayer is exemplified by an attitude of helplessness and faith. God uses CULTURE SHOCK, LANGUAGE LEARNING DIFFICULTIES, RELATIONAL CONFLICTS, SPIRITUAL WARFARE, lack of RECEPTIVITY, and seemingly insurmountable obstacles to draw us to himself in prayer. He also has given us the HOLY SPIRIT to motivate, guide, and empower our prayer. In times of weakness the Holy Spirit prays for us (Rom. 8:26–27).

God ordained that our prayer be *persevering* to accomplish his sovereign work (Luke 11:5–8; 18:1–8). God uses persevering prayer to purify his church, prepare it for his answers, develop the lives of his people, defeat spiritual enemies, and give to his church the answer—intimacy with himself. This is especially important for missionaries working where the response to the gospel is limited.

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Bibliography. P. E. Billheimer, *Destined for the Throne*; D. Bryant, *Concerts of Prayer*; D. A. Carson, *Teach Us to Pray*; W. L. Duewel, *Touch the World Through Prayer*; J. Edwards, *How to Pray for Missions*; O. Hallesby, *Prayer*; S. Hawthorne and G. Kendrick, *Prayer-Walking*; W. B. Hunter, *The God Who Hears*; A. Murray, *The Believer's School of Prayer*; R. A. Torrey, *How to Pray*; C. P. Wagner, *Warfare Prayer and Churches that Pray*.

Psychology. Mission agencies began utilizing the services of psychology in the late 1920s to assist with screening and CANDIDATE SELECTION. It was nearly another forty years, however, before they began discovering additional uses for applied psychology. During the later 1960s through the mid-1980s, the missions-psychology interdisciplinary focus broadened to include such concerns as preparation for CULTURE SHOCK, training in personal and family ADJUSTMENT TO THE FIELD, training in INTERPERSONAL COMMUNICATION and CONFLICT RESOLUTION, team development, crisis intervention in emergency situations, and personal and family counseling as needed (sometimes on the field, sometimes during home

Psychology

leave). This was the era in which a few psychologists began taking trips to various mission fields as short-term consultants, workshop leaders, and counselors. It was also a time in which a few master's level counselors began to go to various fields as short-term or career missionaries.

The 1980s saw an increasing number of Christian psychologists become aware both of the potential contributions they could make to missions and of the fact that as believers they, too, were under the mandate of the GREAT COMMISSION. There was also an increased awareness of new ways that psychologists could contribute to the work of missions. A major impetus to this awakening occurred in 1983 when two integrative journals *Journal of Psychology and Theology (JPT)* and *Journal of Psychology and Christianity (JPC)* each published an issue focusing entirely on psychology and missions. The *JPT* later produced two additional issues devoted to psychology and missions.

Another stimulus to the missions-psychology collaboration came by way of the three International Conferences on Missionary Kids (ICMK). The first was held in Manila in 1984, the second in Quito in 1987, and the third in Nairobi in 1989. These conferences were convened because of increasing interest in the uniqueness of the experience of THIRD CULTURE KIDS (TCKs) and particularly the missionary kids (MKs; see MISSIONARY CHILDREN). Missionary parents, mission personnel, school personnel, psychologists, and both adolescent and adult MKs came together to try to understand better both the blessings and the difficulties of being an MK/TCK and how to begin to address some of the difficulties.

From these conferences came an awareness of the need for research to try to answer important questions. Ten mission agencies linked up with six psychologists to form a research group: MKCART (MK Consultation and Resource Team). The missions prioritized the questions and the psychologists began the research. A major focus was on the boarding school experience, addressing questions such as the most important characteristics to seek in boarding school personnel to create healthy and positive experiences for the students.

Yet a third influence on the expansion of the psychology-missions alliance was the springing up of various interdisciplinary conferences such as the Mental Health and Missions Conference held each November since 1980 in Angola, Indiana. For the most part, such conferences have not been related to any specific organization but have simply been comprised of an informal network of mission leaders and mental health professionals who desire to interface with each other in order to stimulate each other, learn from each other, grow together, and work together to further the cause of missions.

Another influence in the growth of the missions-psychology alliance was the establishment of "care centers" to minister to bruised, broken, traumatized, or burned out missionaries—centers such as Link Care in Fresno, California, and Tuscarora Resource Center in Mount Bethel, Pennsylvania, where psychologists counseled missionaries in pain. As missionaries were restored to personal wholeness and effectiveness in ministry others took note, which resulted in greater openness on the part of missionaries and member care personnel to seek help when it was needed.

All of these influences worked together to bring about a rapid expansion of the missions-psychology interface in the 1980s and 1990s. Perhaps the greatest expansion took place in the area of member care (see MEMBER CARE IN MISSIONS). More missions began to place a higher priority on ministering to their missionaries' psychological needs, seeing the relationship between psychological and spiritual well-being and the relationship between such well-being and missionary effectiveness. In nearly all mission agencies, the personnel departments began to become increasingly sensitive to the psychological well-being of missionaries, as evidenced by the focus of discussion taken at the annual IFMA/EFMA Personnel Conferences. A number of mission agencies began to form member care departments or create new positions, such as member care director, to oversee the overall wellness of their missionaries. A few missions created intra-agency counseling departments to help care for their missionaries. One of the biggest concerns facing those involved in member care has been finding ways to provide for the needs of missionaries pioneering among the least evangelized people groups, missionaries who are in places where few member care resources are available or even feasible.

In the late 1980s and the 1990s, the collaboration of missions and psychology took on some new challenges. A few doctoral-level psychologists became overseas career missionaries to develop programs to provide more fully for the emotional health of missionaries on the field. Other psychologists went overseas as missionaries to utilize their professional skills to point people in pain to the Wonderful Counselor. Yet others went abroad to help establish Christian schools of psychology to train Christian counselors to provide biblically and psychologically sound counseling for their compatriots. These last two missionary efforts have highlighted the need to understand CROSS-CULTURAL COUNSELING and to help national believers develop counseling models that adequately reflect their culture while remaining thoroughly biblical. This challenge is especially great in non-Western cultures.

Another challenge in the international expansion of the missions-psychology partnership is

working with the newer sending countries to incorporate member care into their mission practices. Helping multinational teams work together in a healthy and effective manner also remains a major endeavor. As they move into the twenty-first century, missions and psychology continue to inform each other in facing the challenges of the internationalization of their alliance.

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Qualifications for the Missionary. The most important qualification for the missionary is an attitude of submission and obedience (Phil. 2:5–8). Spiritual disciplines (prayer, fasting, Bible study) are closely related to such an attitude, and thus are primary qualifications for missionary service. Ultimately, missions is a matter of the heart; spirituality is thus a bedrock necessity for one involved in the endeavor. The fruits of the Spirit (Gal. 5:22–23) have specific applications in cross-cultural ministry and are most essential.

In addition to spiritual qualifications, it is also important for the candidate to have sound physical and emotional health. The rigors and stresses of missionary ministry will usually heighten or increase weaknesses. This is especially true in the arena of interpersonal relationships.

In another era, physical hardships in various world areas may have been a formidable barrier to overcome, but in the twenty-first century, getting along with co-workers and working under indigenous leadership represent far greater hurdles. The leaders of many denominations and mission boards cite personal incompatibility as the number one cause of missionary failures. Versatility, humbleness, adaptability, good humor, and a willingness to take orders are especially needed when working in another culture. These psychological qualifications are indispensable.

Increasingly, churches and mission agencies recognize that there must be education for missionary service. This training is being provided at colleges and seminaries throughout the world. Anthropology is a discipline that is invaluable for the missionary. Knowledge about other cultures and customs and the ability to critique one's own culture are very important. Candidates learn about ETHNOCENTRISM (valuing other cultures by their own) and racism (the condemnation of other groups) and how harmful attitudes like these can devastate the growth of the church.

The prospective missionary should learn how to enter another culture (CULTURE LEARNING), learn another language (SECOND LANGUAGE ACQUISITION), and minimize CULTURE SHOCK. A global perspective should be developed, including a knowledge of WORLD RELIGIONS. A thorough understanding of the Christian faith and the ability to communicate that faith through culturally sensitive EVANGELISM are essential.

Some missionary training programs now include an internship component, in which the candidate is placed in a cross-cultural setting within the home nation. He or she is then guided by a mentor in adapting to different customs and language, while at the same time learning the proper missiological principles in the classroom.

Current strategy and sound doctrine learned in a suitable training program must be combined with submission to Christ and obedience to his will. Only then will "the sent one" be an effective conduit through which God's love can flow to a fractured world.

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Bibliography. P. Hiebert, *Anthropological Insights for Missionaries*; M. Jones, *Psychology of Missionary Adjustment*.

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

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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.

A. SCOTT MOREAU

Bibliography. C. N. Austin, *Cross-Cultural Reentry: A Book of Readings*.

Sacrifice. The call to follow Christ is a call to sacrifice because it involves a willing abandonment of self in favor of Christ. Christians should be willing to "give up everything they have" (Luke 14:33) as disciples of Jesus Christ (see Matt. 4:20, 22; Mark 10:21, 28, 52; Luke 5:28; John 1:43; 21:19, 22). In fact, on several occasions Jesus stressed that Christians are to give up their own life in deference to him (Matt. 10:37–39; Mark 8:34–38; Luke 17:33; John 12:25–26). Jesus is our hidden treasure and pearl of great value for which we willingly sell all that we have (Matt. 13:44–45). As such, forsaking everything else for Jesus is ultimately no sacrifice at all—it is the wisest choice. Missionary martyr JIM ELIOT understood this and said, "He is no fool who gives what he cannot keep to gain what he cannot lose" (Hampton and Plueddemann, 1991, 16).

Paul, the great missionary, spoke of "Christ Jesus my Lord for whose sake I have lost all things" (see Phil. 3:5–9). Paul was willing to sacrifice and suffer because Christ had become his Lord and Master. The lordship of Christ over us leads us to understand that we no longer belong to ourselves, but rather to him who bought us with his own blood (see Luke 6:46; Rom. 14:7–9; 1 Cor. 6:12–20; 1 Peter 1:18–19).

Paul expressed it well when he defined his identity in the following way: "the God whose I am and whom I serve" (Acts 27:33). He belonged to God so he had to serve him! Until the lordship of Christ becomes a central tenet in our *WORLDVIEW*, the call to sacrifice in his behalf will be extremely difficult. But once the knee bows to Christ and he is enthroned in our lives, sacrifice can become joyous service to our King! Even suffering for his sake can become something for which we "rejoice" (Rom. 5:3, see also Matt. 5:11–12; 2 Cor. 4:17; 11:23–33). Missionary pioneer J. HUDSON TAYLOR understood this and wrote, "What we give up for Christ we gain. What we keep back for ourselves is our real loss" (*ibid.*, 119).

If a degree of sacrifice, then, is to be expected of all disciples, it should be even more so a hall-

mark of Christian missionaries. On behalf of the gospel, they are often called to forsake many things that are otherwise biblically allowable: cherished relationships, life-long dreams, comfortable living conditions, personal goals and plans, homeland cultures and models of ministry, relative anonymity, financial security, and many personal possessions. They do this willingly, while understanding that such sacrifice may not be appreciated even by those whom the Lord has called them to serve. Why endure such things? The worth of souls, the sanctification of sinners, and the example and glory of Christ are the reasons expressed by missionaries as being sufficient to counter whatever afflictions, persecutions, or deprivations they may face in their labors.

But where is the corresponding devotion to sacrifice for the missionary cause among Christian laypeople in our day? In a day of unparalleled affluence, many Western Christians are amassing luxury upon luxury and struggling to save for the future while millions of men and women made in God's image perish for lack of gospel knowledge. It is little wonder that non-Western missionaries are taking the place of Western missionaries in their Great Commission-centered living.

May the Holy Spirit break our hearts and bow us before Christ the Lord so that lives of sacrifice become the rule instead of the exception in our churches! Otherwise we will languish in our luxuries. As the psalmist cried out:

"May God be gracious to us and bless us and make his face shine upon us, that your ways may be known on earth, your salvation to all nations" (Psalm 67:1–2).

ED GROSS

Bibliography. V. Hampton and C. Plueddemann, *World Shapers*.

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.

ELIZABETH S. BREWSTER

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guage 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.

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-terminer is unclear. Some feel that the short-term workers provide a distraction for career missionaries. Other concerns focus on the perception that the results from short-term ministry are unreliable and there is little lasting fruit produced from the work of the short-term workers. Many suggest that the financial costs are too high and possibly take money away from career missionaries.

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

Needs. The short-term missions experience is valid, but there are some important components that must be put into place to ensure its effectiveness. A careful selection process should be

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

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

DENNIS MASSARO

Bibliography. S. Barnes, *EMQ* 28:4 (1992): 376–81; B. Berry, *Mission Today 96 Special Report- Short-Term Missions*; idem, *The Short Term Mission Handbook*; S. Hawthorne ed., *Stepping Out*; J. Nyquist and P. Hiebert, *Trinity World Forum*, Spring 1995, pp. 1–4; L. Pelt, *EMQ* 28: 4 (1992): 384–88; M. Pocock, *EMQ* 23:2 (1987): 154–60; J. Raymo, *Marching to a Different Drummer*; B. Sjogren and B. Sterns, *Run with the Vision*.

Single Missionary. Jesus lived his earthly life as a single man. The apostle Paul, who was probably single himself, encouraged others to adopt a single lifestyle (1 Cor. 7:35). Roman Catholic missionaries have almost always been single. Even with the increasing involvement of lay men and women in contemporary Catholic mission, the presence of the celibate religious remains the norm.

In contrast, modern Protestant missions have been largely led by married men. Early missionary societies sent single women overseas only in rare instances to help with household chores and to work with women and girls.

Then, during the last half of the nineteenth century, women's missionary societies began to appear. By 1907, 4,710 single women were serving with more than 40 foreign boards. Emerging FAITH MISSIONS also attracted single women. In 1882 CHINA INLAND MISSION reported 56 wives and 95 single women within its ranks. This was the period when women like ADELE FIELD developed the "Bible women" plan for training Asian women as evangelists, and MARY SLESSOR of Calabar exchanged a Victorian lifestyle for "up country" ministry in pioneer tribal areas.

As the twentieth century progressed, women's societies began to merge with denominational boards. Single women lost access to many leadership roles and their numbers began to decline. A 1996 survey of 61 agencies affiliated with INTERDENOMINATIONAL FOREIGN MISSION ASSOCIATION (IFMA) reported that only 11.4 percent of career missionaries were single women.

Although fewer in numbers and influence than they once were, these women are still making their presence felt in mission activities ranging from evangelism, church planting, and theological education to international development, medical work, Bible translation, literacy, communications, and the arts. A few have broken through a "glass ceiling" to serve on agency boards and in mission leadership positions.

Single men are having a missions impact as well, especially in remote frontier areas. Many more are needed. *The Mission Handbook: North American Protestant Ministries Overseas* (11th ed.) observed that the number of single men in missions dropped from 3,905 in 1938 to 903 in 1976. IFMA's 1996 survey reported 144 single men serving as career missionaries with their affiliated agencies.

Singles from the newer sending countries are joining the global missions force, perhaps in greater numbers than in the older countries. A 1994 survey of 64 Korean agencies reported 12.7 percent single women and 7.4 percent single men among their missionaries. A similar Brazilian survey reported 20 percent single women and 10 percent single men. These Two-Thirds World missionaries include persons like Kai-Yum Cheung, founder of a lay school for evangelists in Hong Kong, and Najua Diba, Brazilian missionary to Albania, who has evangelized hundreds and planted at least three churches.

Journal articles about single missionaries tend to be problem-focused, examining issues such as loneliness, living arrangements, acceptance by missionaries and national co-workers, and communication with married couples. Discovering a

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cultural identity can be particularly difficult. Single men in parts of Africa are not considered adults until they marry. Single women in some situations have been mistaken for a missionary's second wife or mistress. Sometimes solutions to problems of this nature can be found in adopting a culturally understood role for a single, such as that of a religious person who has chosen not to marry.

More research related to single missionaries is needed. The extent of their involvement in missions needs to be described and compared in national and international studies. More biographies of missionaries from the newer sending countries need to be written. Attitudes toward singles require examination, along with theologies of singleness. Agency policies need to be evaluated. Mental health concerns among singles deserve more attention, as do issues related to housing needs, living allowances, and marriages to nationals.

Most important, factors contributing to the declining numbers of singles must be discovered and a concerted effort made to reverse a trend that is depriving the world missions movement of some of its choicest servants.

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Bibliography. R. P. Beaver, *American Protestant Women in World Missions: History of the First Feminist Movement in North American*. 2nd ed.; T. Douglas, *EMQ* 24 (1988): 62–66; D. L. Robert, *American Women in Mission: A Social History of Their Thought and Practice*; R. A. Tucker, *GGC*.

Sociolinguistics. The study of the many ways people use language in social interaction. Specialists in the discipline often distinguish between two major subdivisions, the *sociolinguistics of society* and the *sociolinguistics of language*. Each focuses primarily on one of the two ends of a continuum, with society at one extreme and language at the other.

The Sociolinguistics of Society. The sociolinguistics of society deals with the ways language and language-related decisions influence or shape groups of people, ranging from small subgroups within a society to entire nations. It includes the study of phenomena such as the attitudes of one group toward their own language and toward the languages of other groups, the survival and death of languages, the roles of individual languages in multilingual countries, and the spread of English as an international language.

Each of these areas of inquiry has practical implications for the members of a society. In multilingual countries, for example, the use of one language in government and/or education, usually elevates the status of its speakers while simultaneously marginalizing the speakers of other languages within the country. Likewise, in

many nations the rapid growth of English as an international language has improved the financial status of those who can use it as the common language for conducting business transactions. Furthermore, the unprecedented growth in the number of speakers of English has fostered an increased sharing of ideas by researchers and practitioners in the various subfields of science and technology.

Mission agencies frequently draw on sociolinguistic data when they select the languages their personnel should learn, often encouraging the study of languages with the greatest numbers of speakers of the greatest perceived importance within the country or region. In addition, missionaries do sociolinguistic research when they conduct language surveys in order to make well-informed decisions about translation and literacy needs.

The Sociolinguistics of Language. The sociolinguistics of language addresses the ways various social factors and other variables influence or shape the language of its individual users. These include factors such as the speaker's social status, sex, and level of education, and for a given communicative exchange, the level of formality of the context, and the relationship of the participants.

When interacting with others, speakers who "know a language" employ more than the phonological, grammatical, and semantic patterns of that language. They also know how to produce utterances that are appropriate for a wide variety of social settings. For example, they know how to modify their speech or writing when addressing adults versus children, when addressing family members versus strangers. They generally know when to speak, how long to speak, and when it is more appropriate to remain silent. This often intuitive knowledge is part of their sociolinguistic competence (Savignon, 1983, 41–42).

Sociolinguistic competence refers to a person's knowledge of and ability to use the verbal and nonverbal social rules of language. That is, it includes the ability to produce language that is within a culturally acceptable range and to interpret the intended meaning from the language used for various *speech acts* (e.g., greetings, small talk, persuading, apologizing, complaining, sympathizing), *relationships or social roles* (e.g., friend/friend, stranger/stranger, insider/outsider, older person/younger person, person of higher status/person of lower status), *situations* (e.g., lady buying food in the market, elementary teacher telling a Bible story to children, doctor examining a patient, traveler inquiring about lost luggage at the airport), and *psychological roles* (e.g., formal/informal, happy/unhappy, patient/impatient, sensitive/insensitive, caring/indiffer-

ent, courteous/discourteous) (Canale and Swain; Dickerson; Larson).

This branch of sociolinguistics is highly relevant for missionary language learners. As Kindell (1995, 171) points out, “The missionary who wishes to communicate the Gospel effectively must learn . . . a range of appropriate [linguistic] behaviors for that society.” She notes that for adults who are learning to represent Christ in a linguistically different and culturally distant society, the acquisition of sociolinguistic norms is one of the most important tasks of the language learner, as well as one of the most difficult.

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Bibliography. M. Canale and M. M. Swain, *Applied Linguistics*, 1 (1980): 1–47; L. J. Dickerson, *Helping the Missionary Language Learner Succeed*; R. Fasold, *The Sociolinguistics of Society*; idem, *The Sociolinguistics of Language*; G. Kindell, *Helping the Missionary Language Learner Succeed*; D. N. Larson, *Guidelines for Barefoot Language Learning*; S. J. Savignon, *Communicative Competence: Theory and Classroom Practice*, 2nd ed.

Sociology. Study of human relationships and interaction. It employs methods of empirical and theoretical research in looking at group behavior, organizational life, and social problems. Sociologists look for patterns in human behavior in the attempt to both understand and predict forms of group, institutional, and social life.

The predictive function of sociology is often controversial. Taken to the extreme, it can result in sociological determinism, the notion that all human behavior is determined by social forces and location, and can be predicted through the assemblage of sufficient sociological data about a group or individual. But such rigid determinism is dangerous and antithetical to a biblical understanding of humanity and the sovereignty of God. Rather, the predictive function of sociology is best understood as a tool that helps discern patterns of human interaction in such a way that those engaged in significant roles within a given society will be able to plan, govern, negotiate, organize, and even evangelize within a given social order with some empirically verifiable idea of what is happening around them.

In doing sociological investigation, sociologists collect significant amounts of social data in order to establish some empirical basis for their conclusions. Quite often, the “common wisdom” of a society about a certain group, people, or behavior is based on stereotype, myth, or social location, rather than actual observation. Sociology serves an important function by exposing false ideas and beliefs about society and people, and giving accurate information that can aid in forming both public policy and social consensus.

There are two general areas of concern for the sociologist—the institutional life of a social

group and the means of interpretation by which a group comes to understand its life together. The institutional life of a group is referred to as its social structure, or substructure. We can define the substructure as the system of shared relationships of the group. This would include patterns of behavior that are regularized by occupation (teacher, bus driver, nurse, mechanic, or musician) or family status (mother, father, cousin, son, grandparent) or religion (pastor, member, Baptist, Methodist) or political association (mayor, citizen, Republican, Democrat, ward leader, judge). Often, modern society is said to be composed of seven major institutions: family, government, economic/financial, religion, education, health/medical, and information/media.

The means of interpretation by which a social group understands its life together is called its culture, or superstructure. We can define the superstructure as the system of shared understandings of the social group. This includes patterns of ideas, values, beliefs, attitudes, and language that are common to the group. While ANTHROPOLOGY is the social science most often associated with the investigation of human CULTURE, sociologists are also concerned with questions of meaning and belief. Indeed, it is quite difficult to study the substructure and institutional life of a people without some basic understanding of how the group itself interprets its various forms of human interaction.

At one time, sociology was viewed with suspicion by orthodox Christians. This was due to sociology’s strong reliance on empirical methodology, as well as the discipline’s roots in nineteenth-century positivistic philosophy, which sought to place humanity at the center of the universe rather than God. However, the discipline has emerged as a helpful tool to the church in general and missionary movements in particular, as Christians have sought to contextualize sociological findings within a biblical-theological framework, and see how discerning patterns of human interaction have aided church leaders in negotiating the relationship between church and society. In his important text, *Sociology and the Human Image* (1982), British sociologist David Lyon shows how a Christian theological anthropology—an understanding of humankind as created in the IMAGE OF GOD, and in need of full restoration of that image through a personal relationship with Jesus Christ—is a necessary corrective to early excesses of sociological thinking about human interaction that rejected the idea of humanity-in-response-to-God and sought to establish the total autonomy of humanity and human will. While Lyon stops short of arguing for a “Christian sociology” he does aver that Christians can learn much from the empirical study of patterns of human interaction.

Sociology

The problems of sociology's root are real, but clearly surmountable. Auguste Comte, the nineteenth-century French philosopher, coined the term by joining the Latin word *socius* (relationship) with the Greek word *logos* (study/knowledge) and deemed his new "sociology" a philosophy that would replace theology as the principal lens through which the human condition could be analyzed and understood. In his writings he called for the replacement of theologians by philosopher-entrepreneurs as the "new priests" of the emerging world order. While not as openly hostile to religion, Englishman Herbert Spencer also joined the rapidly growing sociological movement. His signal text *Principles of Sociology* (1882) drew from Darwinian philosophy, applying evolution, natural selection, and "survival of the fittest" to human social development. In these early years, sociology was as much a philosophy as a human science. It did, however, place increased emphasis on empirical research as the method of analysis. Indeed, much of Spencer's knowledge of so-called primitive societies, a knowledge base necessary for his theories of human social development, came from information collected from the missionaries of his time. As an empirical discipline, sociology began to look particularly at social problems, and became a primary tool in the hands of persons interested in political, social, and even religious solutions to the social ills of the day.

While French sociologist Frederic Le Play introduced the case study method of research (the study of a single group in great detail to discern social patterns and problems), the first major case study done in the United States was undertaken by African American social scientist W. E. B. Dubois beginning in 1896. Published as *The Philadelphia Negro* (1899), the study analyzed the problems of the black community and its environs and, consistent with the aims of the sociological research of the day, included specific recommendations for social policy and reform.

As sociology developed in the twentieth century, its methods became more varied and its subject matter more diffuse. Sociologists such as Talcott Parsons concentrated on general theories of society and social organization. Influenced by both the positivism of Comte and the functionalism of the German social thinker Max Weber, Parsons argued that society was held together by consensus—"equilibrium"—and that its varied parts were understood best in terms of their function in maintaining the stability of society as a whole. Others, such as W. I. Thomas and C. Wright Mills, looked at the smaller relationships within society to show how the simplest forms of human interaction could be the starting point for understanding the more broad patterns of human behavior.

There are two ways to look at field development in sociology. The first, related to method, divides social research and theory into several areas such as (1) general sociological theory—investigation into the general ordering of society and the interactions of its various institutions mentioned above; (2) community studies—the study of human life in and adaptation to the environments of neighborhood of geographical area such as the city, suburb, rural community, or exurb most often using case study method; (3) demography—the study of the distribution, movements, and changes of populations; (4) social organization—the study of institutional life: the ordering of social organizations and associations for common purpose in the social order; and (5) social change—the investigation of those forces in society that cause social change, and the processes through which a group moves in changing, such as assimilation, disintegration, conflict, and even war.

The second involves fields of investigation and data gathering, such as race and ethnicity, gender studies, religion, family studies, urban and rural sociology, and even political and economic life. In the case of the latter, cooperation with specialists in political science and economics can yield important insights concerning the nature of social organization. Indeed, all of the social sciences have roots in the quest for greater understanding of human society ushered in with the ENLIGHTENMENT. The study of RACE and ETHNICITY have been important as human societies have witnessed increased interaction between various ethnic groups within society in general, and in the United States, where race and ethnicity has long been a central interest to sociologists in particular. Gender studies have become increasingly important as social changes in the roles of women and interaction between women and men becomes evident in society.

The increased URBANIZATION of societies across the globe has yielded a significant increase in interest in urban sociology. As mission specialists become aware of the growing importance of cities in society, and the effect that urban ways of life are having on whole cultures, urban sociology becomes an important tool in mission studies. Sociologists and missions specialists look at the impact of cities on family organization, economic well-being, socialization patterns, and the interpretive schemes of a given culture, and offer church leaders important counsel in issues of evangelization and the CONTEXTUALIZATION of the gospel.

HAROLD DEAN TRULEAR

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ization: *Social Theory and Global Culture*; B. Yorburg, *Sociological Reality: A Brief Introduction*.

Spiritual Formation. Spiritual formation is the driving force for world mission. Cross-cultural mission is the task of helping people in other cultures come to Christ and be formed in his image. The task of the missionary is teaching people to obey all Jesus commanded (see OBEEDIENCE). The missionary Paul did not claim to have finished his task until the whole body attained to the whole measure of the fullness of Christ. The ongoing task of cross-cultural spiritual formation includes justification, sanctification, and glorification, and will not be finished in this world.

Spiritual formation is also the driving force for all aspects of human development. People who are not being formed in the image of Christ are not fully human, and thus in an important sense they are lacking in cognitive, social, and moral development. There should be no tension, then, between spiritual formation, community development, and meeting human need.

Spiritual formation is far more than mere behavioral change. People can memorize Bible verses, attend church five times a week, pray for an hour a day, and fast weekly, and still make no progress in spiritual formation. Of course, outward behavior is important, but only as a genuine indication of inner heart development. While we praise the Lord for the growth of churches around the world, numerical church growth is not necessarily an indicator of spiritual formation. Neither is spiritual formation the mere transmission of biblical or theological information. People with advanced degrees in theology have not necessarily made any progress in spiritual formation.

Spiritual formation is a process that takes place inside a person, and is not something that can be easily measured, controlled, or predicted. Spiritual formation is a lifelong process and is not a precise task that will be finished by the year 2000 or even 3000.

A Plea for a Paradigm Shift in World Mission. The dominant current paradigm for mission is that of an efficient machine. Spiritual formation is neglected because it does not easily fit the assembly-line paradigm. The factory paradigm encourages missionaries to set objectives for mere outward behavior. It is primarily interested in quantities. How big is the church? What is the rate of growth? How many unreached people groups can we identify?

The factory paradigm does not fit the real world. Can you imagine the absurdity of a family trying to raise children with an assembly-line WORLDVIEW? Parents feeding the baby would be challenged to promote the most weight gain with the least amount of food. Child-rearing experts would challenge parents to set growth objectives for the child to grow six inches in the next eight-

teen months. Efficiency experts would suggest a ten-year plan to produce as many babies as possible with the least amount of cost. They might do computer projections on "baby growth" to the year 2000 and beyond.

The mechanistic paradigm makes an idol of efficiency, control, predictability, and measurement. Success is measured by how many people come forward, by the number of those who complete a discipleship booklet or by how many join a church. While all these things are good, they do not measure inner growth.

The mechanistic paradigm has contributed to the theologically anemic and lukewarm churches on so many mission fields. Mechanistic missiologists would count countries like Zaire, Liberia, and Rwanda as already "reached" because a certain percentage of people claim to be Christian. Could it be that a faulty paradigm is partly responsible for the massacres in these countries? Without a paradigm shift, we are merely going into all the world to make converts. Jesus' command was to make disciples. By aiming only for what can be predicted, we are by definition aiming at something temporal. Eternal, inward results cannot be predicted or easily measured.

We will do a better job of world evangelism when we better understand the process of cross-cultural spiritual formation (see also CROSS-CULTURAL MINISTRY). The plea for a paradigm shift in mission does not come from a desire to de-emphasize evangelism. We may pray daily that we will win the world for Christ in this generation, but if we neglect spiritual formation we will be forced to reevangelize the world in every generation.

How to Facilitate Spiritual Formation. Spiritual formation comes by grace and is a mysterious process. The farmer in Mark 4:26 has a responsibility to scatter the seed faithfully and harvest it at the right time. But night and day, whether he is asleep or awake, the seed sprouts and grows. He does not know how this happens. Just as the farmer cannot force growth by pulling on a stem of wheat, so spiritual formation cannot be forced.

Spiritual formation is a battle between evil and godly forces (see also SPIRITUAL WARFARE). PRAYER is a powerful force for spiritual formation. By prayer, the Spirit helps us see the relationship between the problems in our own lives and solutions from the Word of God. Prayer unleashes the power of the Holy Spirit to enable us to obey everything Jesus commanded.

The best way to facilitate spiritual formation is to make available the means of GRACE that God uses to promote the process of maturity. The primary means of grace are the Word of God, the Spirit of God, and the people of God. The Holy Spirit helps individuals understand and obey the Word of God as they are taught by people with spiritual gifts.

Spiritual Warfare

As Christ is being formed in people, they will progressively evidence the FRUIT OF THE SPIRIT, have a burden for the lost, and possess a passion for world mission. The goal of mission is to foster the life-long process of spiritual formation among every tribe, people, and language so that together we may sing the Hallelujah Chorus at the wedding feast of the Lamb. WORSHIP is both the motivation and the goal of spiritual formation in world mission.

JIM PLUEDDEMANN

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 under-

stand 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.

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Spirituality. Christian spirituality intersects the Christian mission at three critical points. First, the Christian mission is an extension of and an expression of authentic spirituality. True spirituality includes service in response to the call of God and the brokenness and alienation of the world. Christian spirituality includes sacrificial service for Christ. To walk with Christ is to respond to his mandate to make disciples.

The church in worship becomes the church in mission; a truly biblical spirituality will incorporate mission and one's participation in mission. If we are teaching people to walk in the Spirit under the authority of Scripture, then we will be teaching them and enabling them to participate in mission through sacrificial service and intercessory prayer.

Second, the spirituality of the church sustains Christian mission. Prayer and the disciplines of the spiritual life are an essential source of grace, wisdom, and emotional and spiritual strength in CROSS-CULTURAL MINISTRY. The awareness of call or a vocation to Christian mission arises from one's spirituality. But ideally we fulfill the whole of the missionary task in continuous response to the call of God and the prompting of the Spirit. Whether we speak of the individual missionary, the church engaged in mission, or the mission agency, the work of worship, prayer, meditation, and each of the spiritual disciplines enables the church to fulfill its mission with integrity, passion, and joy.

Teams in Mission

The dynamic relationship between spirituality and mission is obvious in the Book of Acts. For example, the elders in the church in Antioch were in prayer and fasting when they sensed the prompting of the Spirit to set aside two of their number for missionary service (Acts 13:1–2). It is also evident in the life of Jesus, whose confidence in his own call to preach “to the neighboring towns” arose directly out of his early morning prayer (Mark 1:35–38). And in the apostle Paul we see a dynamic connection, especially in 2 Corinthians, between his own journey of faith, prayer, and obedience, and his call to apostolic ministry.

Missionary endeavor is fruitless apart from a vital relationship to God in prayer—not just the prayer of intercession, but also the prayer of communion and contemplation.

Third, mission is calling the nations of the world to a true spirituality: a life lived in submission to Christ and a communion with Christ Jesus as Lord. Mission is more than evangelism; it includes enabling people to respond to the gospel and walk by faith in the fullness of the Spirit. Christian mission is incomplete if it does not include the introduction of new believers to the nature of the Christian experience in communion with Christ and in community with the church. This is part of what it means to make disciples (Matt. 28:16ff.).

But as Christian spirituality develops among a people, it will reflect the historical, geographical, and cultural background of these people, if it is truly an indigenous expression of their Christian faith (see *INDIGENOUS CHURCHES*).

We cannot demand or expect uniformity when it comes to spirituality. There will be certain normative elements, such as the centrality of Christ, the authority and priority of Scripture, the place of community and the church, and the critical place of personal and corporate holiness. But beyond certain common elements that are essential to a Christian spirituality, the work of the Spirit will be evident in remarkable diversity. In this regard, the Christian community in each land is well-advised to listen and learn from others. Those in the West can learn from those in Africa, who in turn might learn from the spiritual experience and journey of those in Latin America or Asia.

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Bibliography. D. J. Bosch, *Spirituality of the Road*; M. Collins Reilly, *Spirituality for Mission*.

Teams in Mission. A ministry strategy and organizational structure that uses a small-group format and emphasizes interdependent relationships in order to accomplish a given task. Applied to the missionary context, the term has been used to describe a wide variety of structures and strategies, including short-term teams, evangelistic teams, church-planting teams,

strategic-ministry teams, and structures in wider interagency partnerships.

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

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

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

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

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

Lastly, it should be pointed out that a true sense of team does not come with an organizational structure, but with dynamic interaction and the development of relationships over time and, most notably, through crisis and conflict resolution. People working in the same place

may be a group, but it takes commitment and mutuality in the face of the task at hand to weave the fabric of a team.

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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.

Training of Missionaries

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*.

Training of Missionaries. Jesus and Paul placed high priority on training people for ministry (Matt. 4:19; 2 Tim. 2:2) with the goal of producing effective workers with servant hearts capable of expanding Jesus Christ's rightful reign over his creation, leaving future generations a legacy to emulate. Training curriculum includes the “what,” “who,” “where,” “when,” “why,” and “how” in praxis.

Preferred cross-cultural training begins with conceptualizing the product. What will it take to accomplish the end goal? This calls for a ministry profile, that is, a comprehensive picture that addresses long-term training needs from the perspectives of *character, commitment, competence, and culture*.

Just as Jesus and Paul placed great emphasis on *character*, so must the trainees' profile. How have the trainees' spiritual pilgrimages prepared them for cross-cultural ministry? What scaffolds exist? What gaps remain? Trainers will also want to know the trainees' level of *commitment* to God, the ministry team, and the task. Do track records demonstrate staying power? What must be done to improve these? *Competency* addresses the trainees' needs in relation to exegeting and communicating Scripture, the use of spiritual gifts, cross-cultural tools to exegete the community, skills in team development, conflict resolution, planning and problem solving, support maintenance, ministry, and contextualization. *Culture* refers to the trainees' grasp of the target culture, mental, emotional, and physical adjustment, flexibility, and empowerment. Such a profile discerns the gaps between the trainees' present state and the training path trainees must traverse to minister competently cross-culturally.

Profile-based training can take place through three forms of education: formal, nonformal, and informal. Formal education tends to take place in designated locations, be expert-centered and sequenced, focuses on individual achievement, covers topics broadly and in depth, and takes extended amounts of time, making it costly. Nonformal education tends to be held in locations of convenience, be participatory in nature, addresses specific topics in depth, focuses on individual or group improvement, and tends to be short in duration, making it more affordable. Informal education happens any time, any place, without cost, as people dialogue about a host of personal or ministry topics. Wise trainees will take advantage of the distinctives that each educational mode offers.

Cross-cultural training should reflect much more than the acquisition of cognitive knowledge. Whenever possible, it should be field-based, mentor-intensive, and team-oriented; require immediate application; and include constructive feedback that addresses the cognitive, affective, and behavioral domains.

Like much Bible training, most receive their missionary training piecemeal. A little theology here, a little character development there; a little experience here, a little cross-cultural communication there; a little evangelism here, a little follow-up there; a little prayer here, a little spiritual warfare there. A more systemic profile-based training model geared to the whole family is needed to counteract such fragmented, individualized training. Such a model will address training long term, covering pre-field, on-field, and post-field (furloughs) training. This training model recognizes the need for ministry-long training that addresses character, commitment, competence, and culture. Such comprehensive training will require international partnerships among assemblies, agencies, and academics.

Profile-based training calls for evaluation benchmarks. Such evaluation helps ensure that trainees continue to lessen the gap between inadequate and adequate training.

Effective cross-cultural workers trained throughout ministry will seek to exemplify high Christian morals in word and deed, all in a contextual manner. They will resist the temptation to import materials and methods that cannot be reproduced readily by the hearers/readers. Rather they will seek to empower responsibly the new community of faith, remembering Jesus' words: “anyone who has faith in me will do even greater things than these” (John 14:12).

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