

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.

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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*.

Art. From the time of the New Testament Christians have used the various arts to express their faith in Christ, often appropriating and—in the process—transforming art taken from the cultures where they have proclaimed the gospel, as Paul did on Mars Hill. As the church spread throughout the Roman Empire, Christians developed particularly the visual arts and architecture, and later, during the Middle Ages, music and drama. These were all vitally connected with the worship of the church and marked the Christian presence wherever it appeared. Nestorian Christianity in China in the eighth century is marked by a monument making use of fine calligraphy, and carved crosses near Peking date to the fourteenth century.

After the Reformation, Catholic missions, with their strong liturgical traditions, continued to feature the arts. MATTEO RICCI not only introduced foreign influences into Chinese indigenous arts but adapted Chinese ceremonies for Christian purposes, stimulating a debate that finally led to a papal decision against him in 1704. Christians in early-seventeenth-century Japan fashioned holy pictures to grace their homes. In Latin American and Filipino churches sculpture serves as a visual record of the spread of Christianity. Similarly, Orthodox missions have carried with them their consecrated icons that defined the sacred space of orthodox worship.

Modern Protestant missions inherited the iconoclastic and word-centered theology that stems from the Reformation. As a result, while many missionaries made use of music and some, such as WILLIAM CAREY, made special contributions to the advance of literature, the visual arts were largely undeveloped. Even the verbal arts and music were, with a few exceptions, imported from home rather than adapted from local materials—a practice that was, as often as not, en-

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couraged by the attitudes of national Christians. This did not keep Christianity from having in many places a profound impact on indigenous art, as in the case of the so-called Hindu renaissance in India and the presence of Christian artists in most exhibits of contemporary African art.

Happily the growing understanding of culture and its role in faith and worship in our century has made many missionaries sensitive to the importance of the arts. Again the Catholic missionaries have taken the lead in founding centers and artists' guilds where the arts have flourished throughout the world, an advance that was chronicled especially between the wars in the pages of the journal *Liturgical Arts*. Notable among Protestant efforts are the Church Art Society (Episcopal) founded in Nanking, China, in 1934; the Kado Art Association founded after World War II in Japan; the Christian Literature Society in Madras; and the wonderful work of the Protestant church in Bali, Indonesia. All these efforts give promise that the younger churches and their mission activity will show us ways to bring the honor and glory of the nations into the heavenly kingdom.

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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 research 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.

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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 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.

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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 prob-

lems 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 pos-

sess 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 inter-

esting 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 remember 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. One way to define the church has been to do a word study of *ekklēsia*, the word used at least seventy-three times in the New Testament to refer to the church. “The word is derived from *ek* and *kaleō* and (speaks of) the assembly of free citizens in the Greek city-states who through a herald were ‘called out’ of their homes to the marketplace. In ordinary usage the word denoted ‘the people as assembled,’ ‘the public meeting’” (Berkhof, 1986, 343). The term *ekklēsia* indicated the self-consciousness of the early Christians, who saw themselves as the continuation of what God had begun in the wilderness with the nation of Israel, called together by the proclamation of the gospel for the purpose of belonging to God through Christ by the power of the Holy Spirit (see, for example, Acts 19:39). Yet a word study of *ekklēsia* tells us little about the reason for which the group is called, the pur-

poses and goals of the group, or the parameters that determine who is part of the group.

A second way to describe the church is by crafting a propositional definition. How we would love to have the confidence of Martin Luther who said, “Thank God a seven-year-old child knows what the church is, namely holy believers and sheep who hear the voice of their shepherd (John 10:3). So children pray, ‘I believe in one holy Christian Church.’ Its holiness . . . consists of the Word of God and true faith” (*Luther's Works*, vol. xi). Hendrik Kraemer came close to Luther's simple definition: “Where there is a group of baptized Christians, there is the Church” (*The Missionary Obligation of the Church*, 40). However, a purely propositional definition is not enough to show us the church's structure, purpose, destiny, or mission. In fact, the New Testament gives us no formal definition of the church.

A third way to define the church was used by Jesus and the New Testament writers: metaphors of the church. Paul Minear demonstrated that there are at least ninety-six different images of the church in the New Testament. We are familiar with many of these, like body, temple, building, household, family, saints, New Israel, new creation, and branches of the vine. These rich images express what the church is and serve also to show what the church should become. They call the members of the church to see themselves in a new light, challenging them to become more like the pictures offered.

These images are metaphors of the church in mission. Almost all the images of the church in the New Testament are not still photographs but rather moving pictures, dynamic videos of the church living out its witness in the world. For example, the church is the salt of the *earth*. It is the light of the *world*. As the Body of Christ, it is the physical presence of Jesus *in the world*. As a royal priesthood (1 Peter 2) the church is a priest for the *Gentiles*, who see the good works of the church and glorify God.

The church soon found that it needed a way to bring all the pictures together in a simple description. Shortly after the apostolic era, the church followed a fourth way to define itself by using three words that appeared in the Apostles' Creed, with a fourth added soon thereafter and institutionalized at Chalcedon. All the subsequent ecumenical creeds adopted these four marks or notes (from the Latin *notae*) about the church. “I believe . . . the holy catholic church, the communion of saints,” is accepted by all major Christian traditions, on all continents, in all the languages of the church.

The four creedal marks of the church have tended to be understood as static adjectives modifying the church. As such, they have fostered institutionalization, maintenance, and decline in

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the church. Hans Küng and G. C. Berkouwer emphasized that the four marks are not only gifts but also tasks facing the church. Moltmann saw the four as descriptive of the church's solidarity with the poor. C. Van Engen and D. Guder have suggested we think of the four marks as adverbs modifying the missionary action of the church. As such, they call the church to be the unifying, sanctifying, reconciling, and proclaiming presence of Jesus Christ in the world, challenging local congregations to a transformed, purpose-driven life of mission in the world, locally and globally.

A fifth method of defining the church involves affirming a series of seemingly contradictory characteristics. When we try to describe the church we are immediately caught in a tension between the sociological and theological views of the church. The church is both divine and human, created by the Holy Spirit yet brought about by gathering human beings. The tension can be illustrated by mentioning five complementary couplets. The church is not either one or the other of these—it is both, simultaneously.

1. The church is both form and essence. What we believe to be the “essence” of the church is not seen in its forms. We believe the church to be one, yet it is divided; to be holy, yet it is the communion of sinners. We believe the essence of discipleship is love, yet we experience actions in the church that are far from loving.

2. The church is both phenomenon and creed. The church is to be believed. But what is believed is not seen. That which is perceived as a phenomenon of the visible world does not present itself as the object of our faith. The church is too often not believable. We could also use the words “Real-Ideal” or “Relevance-Transcendence” to represent this seeming contradiction. We cannot be members of an “ideal” church apart from the “real” one. The real must always be challenged and called by the ideal; the ideal must be understood and lived out in the real world.

3. The church is both institution and community; organization and organism. During the Middle Ages, the exclusively institutional view of the church took on its most extreme form. In reaction, the sixteenth-century Reformers emphasized the church as fellowship and communion. Many people feel today that we need to seek to keep both elements in equal perspective, especially when it comes to missionary cooperation between churches and mission agencies. The church is both institution and community. The community invariably, and necessarily, takes on institutional form; the institution only exists as the concrete expression of the communion of persons.

4. The church is both visible and invisible. The visible-invisible distinction has been used as a way to get around some of the difficulties in-

involved in the first three paradoxes presented above. The visible-invisible distinction, though not explicitly found in the New Testament, was proposed in the early centuries of the church's life. The visible-invisible distinction is with us because of the reality of the church as a mixture of holiness and sinfulness. (For example, see the parable of the tares in Matt. 13:24–30, 36–43.) The distinction is important, but perhaps it must be remembered that there is one church, not two. “The one church, in its essential nature and in its external forms alike, is always at once visible and invisible” (Berkhof, 1986, 399).

5. The church is both imperfect and perfect. Luther spoke of the church as “*simul justus, simul peccator*,” seeing it as simultaneously just and sinful, holy and unrighteous, universal and particular. But the church is not, therefore, justified to remain sinful, divided, and particular. “Faith in the holiness of the church,” Moltmann said, “can no more be a justification of its unholy condition than the justification of sinners means a justification of sin” (Moltmann, 1977, 22–23). The local congregation derives its essential nature only as it authentically exhibits the nature and characteristics of the universal church. And, the universal church is experienced by women and men, witnesses to the world who give observable shape to the church only as it is manifested in local churches.

Hendrikus Berkhof called for a special visibility to see and recognize the church. The church, he said, has a threefold character, being related (1) to God as the new covenant community of the Holy Spirit, (2) to the believers as the communion of saints, and (3) simultaneously as the apostolic church sent to the world (Berkhof, 1986, 344–45). The missionary movement has been the arena where this threefold character has been given concrete shape as the church has spread over the globe, comprising now around one-third of all humanity.

A sixth way to define the church involves the actual shape which the church has taken throughout its missionary expansion around the world. During the last five hundred years there have been four major paradigms of the church in mission: colonial expansion, three-self churches, indigenous national churches, and partner churches in mission.

1. From the early 1500s to the middle of the 1800s the principal paradigm of the church in mission involved the churches of Western Europe and North America “planting” the church in Africa, Asia, and Latin America. With notable exceptions, this era could be described as a colonial competition in church cloning by Western forms of Christendom. GIBBERT VOETIUS (1589–1676) described this perspective well when he spoke of the goal of mission being (1) the conversion of people, (2) the planting of the church, and (3) the

glory of God. But Voetius was a child of his time. That which was planted was mostly carbon copies of the Western forms of ecclesiastical structures, Orthodox, Roman Catholic, and Protestant.

2. A second paradigm emerged around the middle of the 1800s when HENRY VENN and RUFUS ANDERSON proposed the THREE-SELF FORMULA as a way for the church in Africa, Asia, and Latin America to become autonomous and independent. Dominating mission theory and practice for the next hundred years, the formula stated that churches were maturing when they became self-supporting economically, self-governing structurally, and self-propagating locally. With heavy stress on institution and organization, the formula unfortunately tended to produce self-centered, self-preoccupied national churches that often turned in upon themselves and demonstrated little commitment or vision for world evangelization.

3. This tendency toward introversion of three-self churches fueled the search for what became a third major paradigm of the church's self-understanding: indigenous national churches in mission. Beginning with ROLAND ALLEN's call for the spontaneous expansion of the church, churches all around the globe began to see themselves as equal partners whose essential purpose was mission. In the 1920s the term "daughter churches" was used to refer to the churches in Asia, Africa, and Latin America. By 1938 at the INTERNATIONAL MISSIONARY COUNCIL (IMC) meeting in Tambaram, Madras, India, the "older" churches and "younger" ones stressed a mission-oriented view of the church. The record of this conference, *The World Mission of the Church*, shows the delegates wrestling with the intimate relationship of church and mission (see also TAMBARAM CONFERENCE [1938]). That same year HENDRIK KRAEMER called for churches to move from missionfield to independent church. JOHN NEVIUS, MEL HODGES, DONALD MCGAVRAN, and others began calling for INDIGENOUS CHURCHES, communions, organisms, and fellowships that would be culturally appropriate to their contexts.

Along with indigeneity, the missionary nature of the church was increasingly being emphasized. Those attending the 1952 IMC meeting in Willingen, Germany, affirmed that "there is no participation in Christ without participation in his mission to the world" (*The Missionary Obligation of the Church*, 3 [see also WILLINGEN CONFERENCE (1952)]). The most complete development of this view was Johannes Blauw's *The Missionary Nature of the Church*, published in 1962, one year before the newly formed COMMISSION ON WORLD MISSION AND EVANGELISM of the WORLD COUNCIL OF CHURCHES met in Mexico City, emphasizing "mission on six continents" (see also MEXICO CITY CONFERENCE [1963]). The 1960s was a time of the birth of nations, particularly in Af-

rica, terminating colonial domination by Europe. These movements began to recognize that the "national churches," the churches in each nation, had a responsibility to evangelize their own nations. The church was missionary in its nature and local in its outreach.

4. In the subsequent forty years, the world has changed as has the world church. The fourth paradigm reflects the fact that today over two-thirds of all Christians live south of the equator. Christianity can no longer be considered a Western religion. Western Europe and North America are increasingly seen as mission fields. Nominalism and secularization contributed to these formerly mission-sending areas becoming mostly post-Christian. Meanwhile, mission-sending from the south has been increasing to such an extent that today more cross-cultural missionaries are being sent and supported by the churches in Africa, Asia, and Latin America than from Europe and North America. Thus since the 1970s the missionary nature of the church has meant that churches and mission agencies are called to partner together in a reciprocal flow of world evangelization that crisscrosses the globe. Thus the church's nature and forms of existence have been radically reshaped by mission.

Although we know that the ideas are distinct, it is impossible to understand church without mission. Mission activity is supported by the church, carried out by members of the church, and the fruits of mission are received by the church. On the other hand, the church lives out its calling in the world through mission, finds its essential purpose in its participation in God's mission, and engages in a multitude of activities whose purpose is mission. "Just as we must insist that a church which has ceased to be a mission has lost the essential character of a church, so we must also say that a mission which is not at the same time truly a church is not a true expression of the divine apostolate. An unchurchly mission is as much a monstrosity as an unmissionary church" (Newbigin, 1954, 169).

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Bibliography. R. Allen, *The Spontaneous Expansion of the Church*; K. Barth, *Church Dogmatics*, vol. IV; H. Berkhof, *Christian Faith*, 339-422; G. C. Berkouwer, *The Church*; J. Blauw, *The Missionary Nature of the Church*; D. Bonhoeffer, *The Communion of the Saints*; S. Grenz, *Theology for the Community of God*, 601-742; D. Guder, ed., *Missional Church*; H. Küng, *The Church*; P. Minear, *Images of the Church in the New Testament*; J. Moltmann, *The Church in the Power of the Spirit*; S. Neill, *CDCWM*, pp. 109-10; L. Newbigin, *The Household of God*; A. Schmemmann, *Church, World, Mission*; C. Van Engen, *The Growth of the True Church*; idem, *God's Missionary People*.

Church Missions Conferences. The widespread sponsorship of mission conferences by

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local churches reflects the significant role played by the local church in world missions. Although the primary purpose of church mission conferences is educational, they are also used as a catalyst for increasing prayer and financial support for missionaries.

The essential character of church mission conferences has changed little since the nineteenth century. Although there is some variation among denominations, most conferences feature (1) one or more speakers, often furloughed missionaries; (2) meals that include an inspirational or educational program focused on missions; (3) a mission-related children's program; (4) a pledge drive for the church's yearly missions budget; and (5) a motivational call to support missionaries through prayer or to volunteer for missionary service.

In the decades following the Second World War, North American churches such as The People's Church of Toronto and the Park Street Congregational Church of Boston were notable for sponsoring large-scale mission conferences lasting a week or more and involving speakers and exhibits from a wide variety of missionary agencies. These influential conferences provided a prototype for other evangelical churches. Also helpful was the establishment of the Association of Church Missions Committees (ACMC, now Advancing Churches in Mission Commitment) in 1974, which led to the publication of materials that outlined a systematic approach to planning and implementing mission conferences. In recent years, church-sponsored conferences have also been influenced by innovations in electronic media and communications technology. Contemporary mission conferences may include feature-length films, videotapes of missionaries at work, computer-generated presentations, and live telephone or video links with missionaries on the field.

Church mission conferences vary in size and duration, from the annual weekend conference in a single church to larger conferences involving a network of churches in a geographical area. In the round-robin model, a group of churches alternate the leadership of the conference with the site changing from year to year. The Concerts of Prayer movement has stimulated interdenominational collaboration among churches, with emphasis on prayer for missionaries in particular areas of the world.

The manner in which financial support is raised for missions also varies. In churches where missions are included in the overall budget (or in a larger denominational budget), the primary goal of the conference is often to educate the congregation about how finances are spent and to stimulate prayer for missionaries. In contrast, the faith-promise model of giving separates the church's missions budget from the regular bud-

get. Churches following the faith-promise model often use an annual mission conference to challenge members to give to missions in excess of their regular church pledge. A third approach is the single offering, exemplified by the Southern Baptists' annual Lottie Moon Offering, which raises support for the denominational mission budget. In some churches, the mission conference may include a single offering for one or more missionaries serving with FAITH MISSIONS or for a specific mission-related project.

As the primary means of contact between missionary candidates or furloughed missionaries and the average church attendee, church mission conferences play an understated but critical role in contemporary world evangelization.

ALAN A. SEAMAN

Bibliography. M. Collins and C. Blackburn, *Missions on the Move in the Local Church*; ACMC, *Your Church: Planning a Missions Conference*.

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

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

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

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

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

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

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

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

GARY R. CORWIN

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

Cultural Learning. The intercultural worker who desires to become competent in the culture of ministry must commit to intentional activities and to a lifestyle that results in cultural learning (see also INTERCULTURAL COMPETENCY). The best time to engage in intentional cultural learning is during the first two years of ministry (see BONDING). If the intercultural worker establishes good habits of intentional learning, those habits will carry on throughout the life of one's ministry and make a person much more effective. This brief essay highlights seven significant steps in the cultural learning process. Each can be accomplished within the first two years of living and working interculturally.

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

Economic Relations. Since all intercultural ministry involves working with people, understanding the organization of labor, cultural conceptions of property, and social expectations for payment, borrowing, and exchange is essential to effective ministry activities. These activities are best learned by participant observation in the daily economic activities of people, and by interviewing the people, seeking their explanation of how and why they do what they do. Participant

Cultural Learning

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 ob-

servaion 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 organiza-

tion in a community, and thinks about the analogy of that structure to a growing body of believers. One observes patterns of learning among children and draws analogies to learning among adults who are involved in community development or other ministry programs. Learning to think analogically about cultural learning and ministry is crucial for ministry effectiveness. Paul Hiebert and Eloise Meneses (1995) provide very helpful guidelines for application in the ministries of church planting. Marvin Mayers (1987) provides valuable insight into the application of cultural learning for interpersonal relationships and other kinds of intercultural relationships.

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

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 one-

self 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.

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, espe-

Debt

cially 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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Bibliography. J. Engel, *Finances of Missions*; J. E. Hartley, *ISBE*, 1:905–6.

Decision-Making. A decision begins with an unmet need, followed by the (1) *awareness* that there is an alternative to the situation, an (2) *interest* in the alternative, and (3) *consideration* of the alternative. This consideration reviews both utilitarian and nonutilitarian issues involved. A (4) *choice* is made, and (5) *action* must follow to implement the decision. Action will require (6) *readjustment*. That, in turn, may create the awareness of further necessary changes, and the decision cycle is repeated.

Decision-making in practice, however, seldom happens in a simple, circular fashion. There are pauses and rapid skips forward and backward. There is no clear beginning or end in the decision process. Each of the identified stages must be expanded to gain a clear picture of the complexity of decision-making.

Improving Quality of Decisions. A Decisional Balance Sheet lists all known alternatives with the anticipated positive and negative consequences of each. The Decisional Balance Sheet will lead to improved decisions when seven criteria for information processing are met:

1. Consider a wide range of alternatives.
2. Examine all objectives to be fulfilled by the decision.
3. Carefully weigh the negative and positive consequences of each alternative.
4. Search thoroughly for new information relevant to each alternative.
5. Assimilate and use new information or expert judgment.
6. Reexamine all known alternatives before making a final decision.

7. Make careful provision for implementing the chosen decision.

Personality and Decisions. Individuals have been categorized as *sensors* or *intuitors* in their decision-making approaches. Sensors analyze isolated, concrete details while intuitors consider overall relationships. Intuitors have been found to have better predictive accuracy in decisions.

Other studies have suggested four personality styles in decision-making:

Decisive, using minimal information to reach a firm opinion. Speed, efficiency, and consistency are the concern. *Flexible*, using minimal information that is seen as having different meanings at different times. Speed, adaptability, and intuition are emphasized. *Hierarchical*, using masses of carefully analyzed data to reach one conclusion. Association with great thoroughness, precision, and perfectionism. *Integrative*, using large amounts of data to generate many possible solutions. Decisions are highly experimental and often creative.

It cannot be assumed, however, that individual decisions are the fundamental level of decision-making. In most societies of Central and South America, Africa, and Asia, no significant decision (individual or group) is reached apart from a group process to achieve consensus. In the more individualistic orientation of North American and European societies, group decision is often achieved through a process of argumentation and verbosity, with the sum of individual decisions expressed in a vote.

Group Decisions. A group decision is reached by accumulating emotional and factual information in a cyclical fashion. Beginning with a position accepted by consensus, new possibilities are tested. If accepted, those ideas become the new "anchored" (consensus) position; if rejected, the group returns to the original position, reaching out again as new possibilities emerge. The final stage of group decision is the members' public commitment to that decision—the essence of consensus.

Group judgment is not better than individual judgment, unless the individuals are experts in the area under consideration. Ignorance cannot be averaged out, only made more consistent. A lack of disagreement in group discussion increases the possibility of "groupthink" (an unchallenged acceptance of a position). A lack of disagreement may be construed as harmony, but contribute to poorer-quality decisions.

Higher-quality decisions are made in groups where (1) disagreement is central to decision-making, (2) leaders are highly communicative, and (3) group members are active participants. Clearly, achieving social interdependence in the group is prerequisite to quality decisions. However, mere quantity of communication is not

sufficient; the content of intragroup communication affects the quality of decision. The more time spent on establishing operating procedures, the lower the probability that a quality decision will result. Gaining agreement on the criteria for the final decision and then systematically considering all feasible solutions increases the probability of a good decision.

Consensus decision-making groups show more agreement, more objectivity, and fewer random or redundant statements than nonconsensus-seeking groups. Achievement of consensus is helped by using facts, clarifying issues, resolving conflict, lessening tension, and making helpful suggestions.

Cultural Effects on Decision-Making. A group must have decision rules, explicitly stated or implicitly understood, to function. These rules vary with culture; thus a decision model effective in societies of an American or European tradition will probably not function well in Asian or African groups. For example, probability is not normally seen as related to uncertainty in some cultures. For these cultures, probabilistic decision analysis is not the best way of aiding decision-making.

Perception of the decision required by the decision-maker must be considered. What is perceived depends on cultural assumptions and patterns, previous experience and the context. The problem as presented is seldom, if ever, the same as the perception of the problem. The greater the differences in culture, the greater the differences in perception.

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Bibliography. R. Y. Hirokawa and M. S. Poole, *Communication and Group Decision-Making*; I. L. Janis and L. Mann, *Decision Making: A Psychological Analysis of Conflict, Choice, and Commitment*; D. K. Smith, *Creating Understanding*; G. Wright, ed., *Behavioral Decision Making*.

Development. In terms of missionary activity and mission strategy, *development* usually denotes an inclusive process in which the physical and social needs of persons and groups are given attention alongside their spiritual needs.

Development is a general word, commonly used with reference to such diverse matters as fundraising, improvement of property or resources, increased effectiveness and profitability of a business or social enterprise, expansion and fulfillment of complex mental capacities, physical maturation—especially of children, and spiritual deepening across a lifetime.

Developmentalism, a closely related term in the field of psychology and social psychology, emphasizes the built-in characteristics of the organism, the person, or the social enterprise. A developmental viewpoint assumes that changes in the maturing human being or in a developing society

Development

represent an emergence of the patterns and characteristics that are psychogenetically predisposed and patterned—built into the organism or system. The writings of Piaget and Kohlberg, for example, assume that development is not something that the parent or teacher causes but rather participates in. Developmentalism does not deny the influences of environment, but it avoids assuming that the environment or any outside agents are the singular explanation for all outcomes in the development of a person or of a society. From a developmental perspective, development is defined in terms of the processes through which maturing persons or emergent societies lose the limitations that have characterized their previous condition.

The major obstacles to social development include (1) *defeatism*, in which people see no possibilities beyond the conditions and restrictiveness with which they are currently most familiar, (2) *dependency*, an actual condition or a mental state in which people assume that they are not adequate apart from significant help and resources from the outside, and (3) *pride*, through which people become self-sufficient and resistant to encouragements and assistance from outsiders.

The role of the outsider, whether teacher, parent, missionary, agriculturalist, or health worker, is a matter of assisting, stimulating, encouraging, and providing access to the resources essential to development. Thus, such outsiders could be better described as development technicians. The activity in which outsiders provide valuable services within contemporary church ministries and evangelism in many places is *development assistance*.

Development assistance has become an increasing emphasis within missions in recent years. Although the concern for the well-being of human beings has been a facet of deliberate Christian missions all through the modern missionary era, conservative and narrow views of missions took a toll during the middle of the twentieth century. Defining missions as verbal proclamation of the gospel makes people more enthusiastic about building schools than about building hospitals. Since development assistance is usually a slow and rather costly investment in people, the threat to other missionary activity has created a substantial schism. For evangelicals and conservatives, especially for fundamentalists, meeting spiritual needs is arguably more important than attending to physical or socio-political matters.

In missiological debates development assistance often is seen as competing for resources that would otherwise be invested in spiritual matters, especially verbal evangelization. The argument usually springs from the fear that if resources are committed to the purposes of social

development the emphasis on verbal proclamation of the gospel will suffer. Some have argued that this position is based on the curious assumption that God's capacities and resources are limited.

Another argument against expending Christian resources for physical, social, and economic development is based upon the view that the primary task of God's people is to act upon Christ's primary motive: "to seek and to save . . . the lost." This position arises from the view that God is honored as his people use resources wisely and in a manner disciplined to the priorities of the KINGDOM OF GOD. The conclusion one reaches will depend on how these priorities are understood (*see also* MISSIONARY TASK).

Whatever the argument against the church's participation in development assistance, the example provided by Jesus Christ's engagement in whole-person ministry stands clearly as the most valid precedent. Strategically, as well, current evidence in the field strongly suggests that large-scale evangelization of communities and large extended families often follows closely the offering of development assistance provided in the name of Jesus Christ. This recognition has led to yet another view: legitimization of development assistance because of its pragmatic value as a tool of evangelization.

Although parachurch organizations such as Food for the Hungry and World Vision have emerged largely to balance the church's mid-century denial of the importance of the physical and social needs of people, especially the poor in underdeveloped regions, there is still no consensus on the place of development assistance within Christian missions.

The local church, as a community of faith, is an especially appropriate context for community development. In regions where the church is well-planted, participation of Christians in the social welfare of their communities often provides the incentive and motivational core for substantial development process. Thus the churches of the world are increasingly providing the leadership and community resource-centers for social change.

Relief activities are substantially different from development assistance (*see also* RELIEF WORK). Although relief is a more common response to human need and is widely supported by Christians as a reflection of Jesus' teaching about the contrast between sheep and goats in Matthew 25 and his teaching about responsibilities to one's neighbor in the "good Samaritan" story, relief tends toward counter-developmental interventions and outcomes. Necessary as it is to save lives and to reduce suffering, delivering food and medical supplies can soon lead to a dependent condition, especially if delivered overmuch or overlong. The tendency to think of development

as a sort of companion of relief often leads to confusion. Indeed, it is easier to solicit funds and elicit sympathy for relief needs, but relief rarely leads to making the necessary changes in socio-political structure, productivity, lifestyle, and culture. A Chinese proverb is used to sum up this problem: *Give a man a fish and he eats today; teach a man to fish and he eats for a lifetime.*

Development assistance requires the participation of those being assisted. The one who assists must first listen and learn, resisting the temptation to exert undue influence through one's expertise and outside leverage. Development assistance requires great patience and appropriate creativity. The primary goal is to encourage people to accept the possibility of bettering their conditions through self-help.

The major obstacle to effective development assistance is the difficulty of bringing into harmony the motives of insiders and outsiders. Views of the appropriate conditions of life, degrees of willingness to accept change, personal and community dignity and pride all must be considered. Who decides what goals are worthy? Who decides how hard and how fast to work? Who decides the best use of resources? Ordinarily, the perverted golden rule prevails: Those who hold the gold make the rules. The influence of well-intentioned outsiders, while important in the short-run, commonly becomes the undermining destructive force in many development projects.

Another common obstacle is disagreement on the scope of the problem being addressed by the development effort. Even MOTHER TERESA of Calcutta was persistently criticized for not addressing the underlying socio-political problems that produce India's poverty. Instead, she defined her mission in terms of treating symptoms, not causes. Arguments about how large to draw the target can cause development activities to bypass the most basic of human needs: the need to be directly involved in the quest for change.

In recent years the emphasis on development has waned, among missionary efforts and in regard to international assistance in general. The results of development activity have been uneven and often disappointing. Particularly among those who describe themselves as "doing development" and, worse yet, "delivering development," effectiveness typically has been minimal. Human groups simply cannot be pushed into development by outside efforts. Broad-scale community participation and altruistic local initiatives are essential, and they must arise out of what PAULO FREIRE called conscientization, more thoughtful awareness of the conditions in which people find themselves, coupled with a heightened sense of moral responsibility and initiative.

TED WARD

Bibliography. E. J. Elliston, ed., *Christian Relief and Development*; D. C. Korten, *Getting to the 21st Century—Voluntary Action and the Global Agenda*; J. M. Perkins, *Beyond Charity: The Call to Christian Community Development*; T. Yamamori, B. Myers, et al., *Serving with the Poor in Asia*; idem, *Serving with the Poor in Africa*; idem, *Serving with the Poor in Latin America*.

Directories of Mission. Mission directories help Christians understand the various mission boards, agencies, and other entities involved in world mission. A missions directory brings together information about those who have been sent to "make disciples of all nations" and information about the sending support bodies.

Some local churches publish a directory of the supported missionaries and other mission projects. These usually have more personal information than would be found in directories published for broader audiences.

Many mission organizations publish a directory with the names, addresses, and so on of their missionaries, usually in a country-by-country order. Such directories are often designed to facilitate prayer support.

A more comprehensive directory is the type that includes all the mission boards and agencies based in a country. Besides the basic directory information, it may include expanded statistical information about the individual organizations, various overall summary totals, indexes, and other information. For the United States and Canada the most comprehensive directory is the *Mission Handbook: U.S. and Canadian Ministries Overseas*, initiated in 1953 as an ongoing series by the Missionary Research Library and published since 1968 by the MARC Division of World Vision International.

In the United Kingdom the *UK Christian Handbook*, edited by Peter Brierley, has an overseas missions section along with sections on other organizations and services. Non-Western countries such as Brazil, Korea, India, and Singapore have produced mission or broader Christian directories, with some available in multiple languages.

Directory sections of non-Western cross-cultural sending missions have been included in some publications. *From Every People: A Handbook of Two-Thirds World Missions with Directory/Histories/Analysis* (1989) by Larry Pate followed earlier publications of the same nature by Marlin Nelson and Lawrence Keyes.

From time to time helpful specialized mission directories have appeared. In conjunction with the LAUSANNE CONGRESS ON WORLD EVANGELIZATION (1974), Edward Dayton led a team that produced the *Unreached Peoples Directory*, which in turn stimulated further research and other publications regarding unreached people groups. The Missions Commission of the WORLD EVANGELICAL

Disaster Response

FELLOWSHIP sponsored the *World Directory of Missions Research and Information Centers* (1989) and the *World Directory of Missionary Training Programs* (1995).

Comprehensive world surveys initiated by the INTERNATIONAL MISSIONARY COUNCIL in 1925 and 1936 provided directory information that appeared in related publications. In the following decades, the *World Christian Handbook* (1949, 1952, 1962, 1968), edited by Kenneth Grubb and others, included directory and statistical sections for national churches and mission societies. The most comprehensive world mission directory published to date is *The Encyclopedia of Modern Christian Missions: The Agencies* (1967), with Burton Goddard as editor. It includes historical, descriptive, and statistical (including financial when available) data for more than 1,400 Protestant foreign missionary and related agencies.

A limited amount of mission directory materials have been placed on the World Wide Web. This will most likely increase as the Web continues to develop as a publishing medium.

JOHN A. SIEWERT

Disaster Response. Disaster may be defined as a sudden turn of events (from natural or human causes) which brings about or threatens injury or death to a great number of people, disrupting normal life and requiring immediate action.

Luke 21:9–11 (LB) predicts natural disasters such as earthquakes, famines, epidemics, and “terrifying things happening in the heavens,” perhaps like cyclones and hurricanes. It also warns of human-made disasters such as revolutions and wars “for nation shall rise against nation and kingdom against kingdom.” Millions of people are affected annually by natural disasters. People, caught in war or civil strife, seek asylum as refugees, and their number is on the rise. Studies describe the world of tomorrow to be more susceptible to all kinds of disturbances than the world of today. Both biblical prophecy and the empirical data affirm the need to anticipate coming disasters.

Responding to disaster is not the responsibility of Christians only. It is the responsibility of every compassionate person. Yet, Christians have a good reason to be involved in disaster response. The GREAT COMMANDMENT (Matt. 22:37–39) dictates that the people of God love him and their neighbors as themselves. All humans are created in the image of God and, therefore, each life is precious—each person one for whom Christ died. All the victims of disaster, natural or human-made, should be treated with dignity and respect.

The Book of Acts gives an example of how Christians should act in response to a disaster. One of the prophets named Agabus predicted a great famine coming upon the land of Israel

(which later came to pass during the reign of Claudius). “So the believers [in Antioch] decided to send relief to the Christians in Judea, each giving as much as he could.” Their gifts were consigned to Barnabas and Paul, and they were delivered to the elders of the church in Jerusalem (Acts 11:27–30).

In Capernaum Jesus, turning to his enemies, asked, “Is it all right to do kind deeds on Sabbath days? . . . Is it a day to save lives or to destroy them?” No response! Jesus “was deeply disturbed by their indifference to human need” (Mark 3:1–5 LB). Elsewhere we are admonished to “stop just saying we love people,” but to “really love them, and show it by our actions” (1 John 3:17–18). In implementing disaster relief, we must work closely, whenever and wherever possible, with existing churches and missions in order that we might help enhance their ministry.

All disasters create concomitant needs for the afflicted. They will need such items as food, shelter, medicine, clothes, and blankets. In a disaster, we must do all we can to provide these basic needs. In every case, food assistance is paramount.

Finally, we must remember that the most basic human need is beyond the physical—to be reconciled to God and to have fellowship with him (2 Cor. 5:18). The Lord God says in Amos 8:11: “The time is surely coming . . . when I will send a famine on the land—not a famine of bread or water, but of hearing the words of the Lord.”

TETSUNAO YAMAMORI

Enculturation. Learning of a culture through growing up in it. Enculturation is the process that begins from the moment of birth in which the cultural rules and pathways, values and dreams, and patterns and regulations of life are passed on from one generation to the next. Every human being is born without culture but with the innate need to learn how to live as a member of a culture. Learning how to communicate, the rules and regulations of social behavior, evaluating events and values as positive or negative, as well as connecting to God (or the transcendent) are all part of the enculturation process.

The chief means of enculturation are the normal everyday patterns of life, which every person observes, interprets, and internalizes while growing up. The way our parents raise us, the way siblings respond to us, our spiritual and physical environments, the values we see in relationships and social institutions, and the media to which we were exposed were all factors in our own enculturation processes.

Missionaries have the tendency to forget their own enculturation and how deeply their own cultural values are embedded in them, and they are tempted to criticize inappropriately the process of enculturation as they observe it in a new

culture, often because what they see does not “feel” right to them. Understanding the enculturation process is important for successful CONTEXTUALIZATION, for it provides crucial insights needed for success in the process of helping people of a new culture understand the message of the gospel.

A. SCOTT MOREAU

Bibliography. S. Grunlan and M. K. Mayers, *Cultural Anthropology: A Christian Perspective*; L. J. Luzbetak, *The Church and Cultures*.

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

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

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

The first arena, the missionary’s lifestyle, fosters the most powerful means of identification. The missionary seeks to become a full participant in the host society. Recognizing the reality of misunderstanding, the missionary enters the new culture as a learner rather than teacher. He or she is open to genuinely sharing his or her own cultural background. Thus, the missionary becomes a type of culture-broker living between two worlds, transmitting information from one to the other, bringing the gospel from without

and giving from one cultural context to contemporary yet culturally different recipients. The goal of identification is to achieve a cross-cultural understanding in order to effectively communicate the message of Christ. The result of participating deeply in another culture forces one to think in new ways and recognize differing views of reality. In doing so, the missionary becomes a “bicultural” person with a broader vision that enables the ability to pull away from the home culture and work meaningfully in the new one (see BICULTURALISM). Incarnational missionaries thus develop a new cultural framework based on the two cultures known to them, allowing more effective ministry in the host culture. Additionally, they often find new perceptions about their home culture.

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

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

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

Family Life of the Missionary

his audience (1 Cor. 9:19–22), clearly seen in his address to the Athenians (Acts 17:22–31).

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

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

ROBERTA R. KING

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

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 mission-

ary 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.

GARY R. CORWIN

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*.

Field Appointment. The designation of missionaries to particular fields is both the work of divine sovereignty and of personal choice. The apostle Paul’s calling was to the Gentiles (Acts 9), but he and Barnabas chose to visit Cyprus and Asia Minor (Acts 13) on the first missionary journey. J. HERBERT KANE cites four aspects of making a choice for missionary service: the mission, the country, the people, and the vocation. These four factors are not presented in a fixed order, but the secret is to focus upon one of them and get clear guidance, then wait on the Lord for his leading on the other three. Today many mission agencies provide considerable counsel, advice, and the use of various forms of

testing, including psychological inventories and language aptitude exams, prior to appointing a candidate to a designated field (see CANDIDACY). It is necessary to carefully consider the gifts, the abilities, the background, and even the candidate's personality in making a field appointment. By contrast many early societies offered much less help in this process and gave the missionaries total freedom without adequate accountability. Ultimately both the mission agency and the missionary need to arrive at a consensus of field appointment that could possibly include a designated PEOPLE GROUP and also a well-thought-out job description.

JOHN EASTERLING

Bibliography. J. H. Kane, *Life and Work on the Mission Field*.

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 inter-

preting 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 distin-

Fund Raising

gushed 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).

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.

HAROLD G. DOLLAR

Bibliography. J. M. G. Barclay, *Obedying the Truth: Paul's Ethics in Galatians*; J. D. G. Dunn, *The Epistle to the Galatians*; G. D. Fee, *God's Empowering Presence: The Holy Spirit in the Letters of Paul*, pp. 367–471; R. Y. K. Fung, *The Epistle to the Galatians*; G. W. Hansen, *Galatians*; W. Russell, *WmTJ* 57 (1995): 333–57; S. F. Winward, *Fruit of the Spirit*.

Fund Raising. Missionary enterprises require adequate financial underwriting. Missions attached to mainline denominations may use special offerings (Southern Baptists) or assessments per church member (Presbyterian Church [U.S.A.]) to supply the needs. The missionary may have little to do in this process or may have only a catalytic role (CHRISTIAN AND MISSIONARY ALLIANCE) speaking at district missions conferences. For a growing number of evangelical denominational missions (Evangelical Free) and for all independent societies (AIM, SIM), fund raising is a task shared by the agency and the individual missionary. Churches may partner with a mission agency to help in underwriting the support of individuals, mission-run institutions, and special projects. These funds may (Overseas Missionary Fellowship) or may not (The Evangelical Alliance Mission) be pooled by the agency to underwrite the general needs of the mission.

The mission may provide significant help, training, and guidance for those raising funds, but many agencies rely on the individual to follow up contacts and raise one's own support. The administrative cost of fund raising varies a great deal. In some cases there is practically no overhead because of volunteers in the home office (World Prayer League); in other cases it is a fixed percentage of all income (e.g., CBInternational—15 percent). Missions with a higher cost may often have greater benefits for their missionaries than do those with little or no administrative costs.

JOHN EASTERLING

Bibliography. B. Barnett, *Friend Raising: Building a Missionary Support Team That Lasts*.

Furlough. The period of time when the missionary is home from the field for a set period of rest, reentry (adjustment to the changes in one's home country), taking care of personal and family needs, and giving reports to supporters. Since the 1980s, the word “furlough” has been replaced

with the term “home assignment,” for the missionary is still on active duty while at home.

Missionaries are often assigned a percentage of time to spend in active ministry in churches. Certain missions with denominational underwriting (Southern Baptists) make this time strictly a period of rest and retooling, but most missions require missionaries to spend time visiting supporters. A furlough was often set on a four-to-one ratio—four years on the field and one year on furlough. However, medical, educational, and financial needs often required an extension to meet the personal situation of the missionary.

With the advent of inexpensive international travel, a greater percentage of missionaries are moving to summer furloughs every two or three years so as to not leave their ministry for an entire year nor to interrupt the educational programs of their children.

JOHN EASTERLING

Gender Roles. The term “gender” refers to the nonbiological, social, cultural, and psychological aspect of being male or female. Gender roles reflect the cultural norms of the society and can be defined as the learned or socialized differences in behavior between male and female. Society’s definition of feminine and masculine gender role expectations has changed throughout history and there continues to be pressure for the redefining of gender roles. Few areas of inquiry are so fraught with personal biases as the gender-role related characteristics of men and women. Though formerly research in this area was done primarily by men, a large number of research-trained women are now involved and new insights have resulted.

All societies provide institutionalized gender-appropriate roles. In some societies moving into womanhood requires special ritual and celebration for girls, often perceived as preparation for marriage. Gilmore (1990), who has researched the approved way of being an adult male in many societies around the world, sees manhood as generally needing to be achieved. It is a precarious state that boys must win against powerful odds and that can be diminished or lost as well. It involves conceptually separating adult males from the women and girls in society. Womanhood, in contrast, he sees as a natural condition that happens through biological maturation and is culturally refined or augmented through body ornamentation or cosmetic behavior.

Though male domination is a universal with men filling the positions of authority and power, women have great influence. Men and their values, status, and work, tend to be “in focus” while women have much responsibility and work hard in the background, more “out of focus.” In many

societies a woman’s status depends on her husband’s status in society. In others, a woman’s status depends almost totally on her position among the other women. Another way of contrasting men’s and women’s status is to see men’s position as “public” and women’s as “private” (in the home). Men are most often seen as protectors and providers and women as childbearers and nurturers, both being necessary for the well-being of society.

The Bible clearly states that all humans are created in God’s image, both male and female (Gen. 1:27). Furthermore, humans, both male and female, have been given salvation and made ambassadors for God (2 Cor. 5:17–20). However, there are a variety of interpretations of what the Bible teaches concerning the relationships of men, women, and God. On the one hand, a hierarchical arrangement is perceived with woman under man who is under God (Mickelsen, 1983). On the other hand, equality between male and female is perceived with both being equally responsible to God (Spencer, 1985). Yet another interpretation focuses on complementarity with male and female using their God-given strengths for honoring and serving God (Hull, 1987).

The institutionalized Western church has generally reserved the positions of authority, decision making, and top leadership for males. However, from the very beginning of the modern mission movement women have played an active role. Besides providing home-front support, they responded to God’s call and went to the field, first as wives and mothers but later as teachers, nurses, and nannies. Once on the field they became church planters, evangelists, preachers, and administrators. Their choice to become missionaries reflected their deep Christian commitment and their search for a structure that would allow them to unite the spiritual with practical needs in the world. In the early decades of the twentieth century women outnumbered men on the mission field by a ratio of more than two to one. They have been the “guardians of the great commission” (Tucker, 1988). Though there were forty-four women’s missionary boards sending both men and women to the field in 1910, today the authority structure and decision-making power in mission organizations is mostly in male hands.

It is important for missionaries to understand the fact that differences in gender roles are socially defined. In cross-cultural work the tendency is to impose the cultural patterns of the carrier of the gospel on the assumption that they are biblical without even investigating what it means to be male or female in the receptor society. The Bible, however, shows God working according to the gender role definition of each biblical society. In divided societies where women function in the women’s world and men in the men’s world, it is usually best that the carrier of

Language Schools

the gospel be the same sex as the hearer. Women need to reach the women and the men the men in such a society. If one gender creates and sings the songs of the society, then that sex should be tapped as a key resource for that role in the church. Division of labor according to gender as prescribed by the society does not have to change when people become Christian. Leadership training in the church for males and females should be related to the roles they play in society. Brusco (1995) has done an excellent anthropological study on the effect of conversion to evangelical Protestantism on gender roles in Colombia. Her work shows how allegiance to Christ brings gender role changes.

Dealing with these and other changes is important to crosscultural communicators of the gospel. Often legislation allows for change long before there is a change in attitude and practice. For instance, in areas where the women's role has been traditionally in the home and then they are given the option of training for a career, when they are working outside the home they continue to be unconsciously evaluated by society on how well they run their homes. New technologies, urbanization, education, war, and industrialization all result in subtle changes in gender roles. There needs to be sensitivity not just to the logistics of what is happening, but to the meaning of what is happening to both genders. Changes affecting the women also bring change for the men, and vice versa. All of these changes influence the structure and program of the church and development programs. Often a different approach is needed to reach those choosing to retain traditional role definition from those who choose change.

MARGUERITE G. KRAFT

Bibliography. E. E. Brusco, *The Reformation of Machismo: Evangelical Conversion and Gender in Colombia*; D. D. Gilmore, *Manhood in the Making: Cultural Concepts of Masculinity*; G. G. Hull, *Equal to Serve: Women and Men in the Church and the Home*; A. Mickelsen, *Authority and the Bible*; A. B. Spencer, *Beyond the Curse: Women Called to Ministry*; R. A. Tucker, *GGC*; M. S. VanLeeuwen, *Gender and Grace: Love, Work, and Parenting in a Changing World*.

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

Bibliography. H. D. Brown, *Breaking the Language Barrier*; J. D. Brown, *The Elements of Language Curriculum: A Systematic Approach to Program Development*; E. A. Nida, *Learning a Foreign Language*; L. J. Dickerson, ed., *Helping the Missionary Language Learner Succeed—Proceedings from the International Congress on Missionary Language Learning*.

Mission Schools. Mission schools serve the missions community by providing the educational, social, and spiritual support desired by missionaries for their children. The number and variety of missions schools have grown dramatically in the past fifteen years. In the 1800s, several mission boarding schools were established in the sending countries as well as areas of high missionary concentration, such as China, Hawaii, and India. Today there are over 140 schools in approximately eighty nations that serve the educational needs of missionary children.

Mission schools vary significantly in their institutional purpose statements. Some serve the children of missionaries exclusively, while others accept students from the international business, diplomatic, and host country communities. Mission schools may admit students from outside

the missions community either on a space-available basis, according to board-established percentages, or as an equally targeted student group.

The variety of mission school purpose statements and target student groups, as well as the problematic use of the word “missionary” in many locations has led some schools to prefer the term International Christian School (ICS), rather than “Mission,” or “MK School.” But the majority of mission schools, whether called an MK school or an international Christian school, see their function as twofold: serving the missions community with an educational program for their children that prepares them for tertiary education in their home country and reaching the expatriate community with the gospel through the provision of an educational program presented from a Christian worldview.

Many of the more established schools offer a variety of support services. These include ESL programs, programs for students with special educational needs, boarding services, and advanced studies programs. Many are now establishing programs to support missionaries choosing to home school their children. In a recent survey of 134 mission schools, 49 (or 36 percent) were found to offer boarding home services (*Overseas Schools Profiles*).

Mission schools, originally staffed by “field” missionaries with varying degrees of expertise in pedagogy, are now predominately staffed by fully trained educational professionals. Most of the larger mission schools are now accredited and offer university preparatory curricula. Most mission schools are interdenominational and increasingly multinational in student and faculty composition. Mission schools procure teachers through missionary sending organizations, although an increasing number are directly hiring staff and offering full or partial stipends.

Mission schools face significant challenges. Paramount is the recruitment and retention of professional staff. This perennial challenge is exacerbated by the proliferation of mission schools and the desire of mission agencies to place educators in nontraditional educational settings, such as with clusters of missionary families who would otherwise be HOME SCHOOLING their children without support.

Mission schools also face the challenge of developing culturally sensitive curricula appropriate for the multinational student body of the school. As the missionary force becomes increasingly multinational, so do the student bodies of mission schools. A pressing issue for schools is how best to prepare these students for tertiary education in their passport countries. Mission schools also face the ongoing challenge of responding to the increased expectations of mis-

sionary families for the educational preparedness of their children.

In spite of the educational, professional, and financial challenges facing mission schools, mission school personnel find the experience of serving in the international missions context to be both professionally stimulating and personally fulfilling as they contribute to the development and discipleship of missionaries’ children, support the ongoing missionary effort of their students’ parents, and experience the joy of seeing the lost come to know Jesus through their ministry in the mission school.

PHILIP RENICKS

Bibliography. J. Blomberg, *EMQ* 31:2 (1995): 210–17; *Overseas Schools Profiles*, 5th ed.; J. Plueddemann, *A CSI World Report*, 1995.

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.

Obedience

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 greater significance within German PIETISM at Halle, itself a reaction to the Reformation excess.

Thus the Moravians used the term for their broad-spectrum enterprise, and then it was adopted by CAREY, JUDSON, MORRISON, and LIVINGSTONE and their successors.

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

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

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

WILLIAM DAVID TAYLOR

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

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 obedience (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

Planning. Planning, whether of an ad hoc or strategic nature, is not new to the mission enterprise. Though current strategic planning for mission purposes increasingly emphasizes the SOCIAL SCIENCES and electronic technology, planning as a critical factor in Christian mission can be dated to certain events in the Book of Acts (e.g., the Jerusalem Council in Acts 15 or the hall of Tyrannus “campaign” in Acts 19). Monasticism, using music to teach Christian doctrine to the illiterate masses, and the development of mendicant orders are just a sampling of the resultant structures flowing from planning processes long before the modern mission era.

As we review the modern missions era, we see pioneers like WILLIAM CAREY who demonstrate key elements of planning in their writings. Carey’s classic treatise *An Enquiry into the Obligation of Christians . . .* gives testimony to the stra-

tegic use of biblical information statistics, maps, organizational networking, and financial support structures in planning the mission enterprise. J. HUDSON TAYLOR’s “Call to Service” also shows the evaluative processes and resultant planning necessary in the structural changes that occurred as missions headed “inland” in the mid-nineteenth century using the incipient structures of the faith mission model.

The work of RUFUS ANDERSON from the United States and HENRY VENN from England are representative examples of evaluative processes that led planned change in mission strategy during the latter part of the nineteenth century. Their planned change resulted in the famous “three-self” formula with its goal of planting and fostering the development of churches that were self-governing, self-sufficient, and self-propagating (see INDIGENOUS CHURCHES). This period of the nineteenth century also is an era in which women became increasingly assertive in organizing their own agencies for sending single women missionaries. The evaluation and subsequent strategic planning by valiant women opened the possibility of reaching women and children with the gospel in cultures where male missionaries had little access to the female and child population.

Consultations and conferences have been the contexts from which much planning and resultant strategic change have occurred. Mt. Hermon (1886), Edinburgh (1910), Jerusalem (1928), Madras (1938), Berlin (1966), Lausanne (1974), and Lausanne II Manila (1989) are all examples of events that have not only resulted in planned change, but provided ongoing evaluation of mission endeavor. Centers like the U.S. Center for World Mission in Pasadena, California, Overseas Ministries Study Center in New Haven, Connecticut, or The Oxford Centre for Mission Studies in Oxford, England, exemplify the present commitment of the global mission enterprise to planning as an ongoing necessity.

Terms associated with the planning process are used differently. Words usually seen in planning literature include mission, purpose, vision, dream, goal, objective, and plan (action plan). These terms are used inconsistently, but with necessary definition become functional. Lyle Schaller suggests that all solid planning models must include a strong future orientation, an emphasis on action, realistic analysis of the context, participative agreement building, and challenge for participants to join in chosen course of action.

In the process of planning, terms like mission and purpose refer to the *why* of an organization or enterprise. Vision/dream refers to an image of a preferable future condition. Goals describe what we want to achieve with objectives, focusing on that which must be accomplished to

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reach a goal. Action plans describe the activities that will ultimately enfold our conceptualizings.

The *mission-vision-goals-action plan* model or the *think-plan-act-evaluate* model exemplifies some current formats for the planning processes used in the mission enterprise.

BYRON D. KLAUS

Bibliography. R. R. Broholm, *The Power and Purpose of Vision: A Study in the Role of Vision in Exemplary Organizations*; J. M. Bryson, *Strategic Planning for Public and Nonprofit Organizations*; E. Dayton and D. Fraser, *Strategies for World Evangelization*; F. R. Kinsler and J. Emery, eds., *Opting for Change—Evaluating and Planning for TEE*; L. Schaller, *Effective Church Planning*.

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, includ-

ing 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.

CHARLES R. GAILEY

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

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

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

Prior to the twentieth century, with international travel relatively unrestricted, and the right of asylum taken for granted, there were generally less problems of dislocation. As the twentieth century progressed, however, new requirements (e.g., passports, visas, and qualifications for asylum), complicated the problems of repatriation

and settlement. Today refugees are often people not only without a home, but like the Palestinians, they may also be without a country for decades. In emotional and physical shock at having to leave their homes, refugees often have nothing more than the clothing they wear. Typically by the time they are forced to evacuate they have been witnesses to incredible atrocities committed against friends, neighbors, and immediate family members. Women and children are particularly vulnerable and are all too often the favored targets of attack.

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

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

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

A. SCOTT MOREAU

Bibliography. G. Van Hoogevest, *DEM*, pp. 855-56; K. Win, *Asia Journal of Theology* 6:1 (1992): 83-92.

Relief Work. Mercy to and relief of the sufferer has been part of Christian practice from the early church to the present. Jewish culture, on which so many of the early church practices were based, structured acts of charity into the life of the people. The Old Testament contains numerous laws and practices regarding response to the poor and weak (Exod. 22:25-27; Deut. 15:7-11; 24:19-21). The conflicts that arise in Acts 6 really emerge out of the Jerusalem church's attempt to live compassionately in response to needy widows.

The history of Christianity from Francis of Assisi to Martin Luther, from the Wesley brothers to the modern missionary movement, is replete with accounts of outstanding men and women who have represented Christ by bringing relief and wholeness physically to the tragedies and crises of various societies. However, without serious reflection on the larger socioeconomic context in which poverty and crisis occur, well-intended compassionate efforts can really be nothing more than the phenomenon of "rice Christianity," which is the tendency to use efforts of compassion as a means to an end by dangling goods and services in front of people as a carrot for acceptance of the Christian faith.

A current definition of relief is "urgent provision of resources to reduce suffering resulting from a natural or human-made disaster." It is, in essence, immediate and temporary, prolonged only when self-reliance is impossible. The United States has over 250 Christian agencies which specialize in relief efforts around the world. These organizations are diverse theologically; some are governmentally subsidized and some are privately funded. Definitions of the term "relief" vary widely among these organizations.

While relief should never be completely distinct from DEVELOPMENT, these two related functions must be differentiated. Relief seeks to salvage human life and prolong survival in crisis circumstances. Development is a process that enables a community to provide for its own needs, above previous levels. Development must be indigenous, comprehensive, and aimed at improved self-reliance.

Christian relief work must ultimately rise above traditional reactive methods and plan proactively. Natural disasters and regional crises will inevitably impact POVERTY or frustrate the progress of the poor to reach self-reliance. Learning the method of contingency planning can dramatically reduce losses in crises necessitating relief intervention. The key to relief is to address potential needs before disaster occurs.

Relief from a Christian perspective is not just alleviating the effects of war, natural disasters, or tragedy. Christian relief involves the whole per-

Sacrifice

son who is introduced to new life under the rule of God's kingdom.

The following are some key objectives in a theology of relief: (1) Engagement in disaster relief must be efficient and effective, meeting real needs in a God-honoring way. (2) Relief efforts must be done with genuine care, compassion, and respect for a people and their culture. (3) The lifestyles and manner of relief workers must evidence that the Good News is true. (4) There should not be any attempt to proselytize, capitalize on tragedy, or discriminate in distribution of supplies. (5) The presentation of the Christian message must be adapted to the degree of knowledge and understanding of Jesus Christ in the context being served. (6) Finally, long-term effects on the people in their journey with Jesus Christ should always be considered.

BYRON D. KLAUS

Bibliography. A. Beals, *Beyond Hunger: A Biblical Mandate for Social Responsibility*; E. Elliston, ed., *Christian Relief and Development*; M. Meggay, *Transforming Society*; F. O'Gorman, *Charity and Change*.

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 hallmark 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

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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

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one who has learned how to learn can continue to learn as a way of life for the rest of his or her years in the language.

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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.

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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

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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 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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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* OBEDIENCE). 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 eighteen 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 deemphasize 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.

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

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words or expressions to be used in dealing with demons, or assume that knowing the name of a demon gives more power over it. People coming from animistic backgrounds also fall into syncretism, but that is usually because the Christians who introduce them to Christ do not help them understand the Christian worldview as it relates to issues of spiritual power.

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

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

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

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

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

It appears that Satan's great desire is to be God (Luke 4:5-7; 2 Thess. 2:3, 4). This is also seen in

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

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

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

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

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

weapon in the Christian's arsenal against the enemy.

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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.

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.

GORDON T. SMITH

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

Mission organizations have responded to the demand for English instruction in a variety of ways. English language teaching has allowed Christian workers (often referred to as tentmaking missionaries) to gain access to areas of the world where it is difficult for missionaries to obtain visas. In countries with fewer restrictions, English language specialists often work in tan-

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dem with missionaries and national Christians to conduct evangelism and establish churches. In addition, the increase in non-Western missionaries has created a demand within the missions community for English language instructors to work in contexts such as theological institutions and missionary training centers.

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

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

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

During the second half of the twentieth century TEFL became associated with the tentmaking model of missions described by J. CHRISTY WILSON JR., who was himself initially an English instructor in Afghanistan in the early 1950s. A global survey in 1957 located 257 missionaries teaching English in 24 countries, with the largest number working in Japan. During the subsequent three decades, political change in China, Southeast Asia, the former Soviet Union, and central Europe created the opportunity for thousands of Christian EFL teachers to work in countries which were, to varying degrees, closed to traditional missionary work. In the 1980s several Christian agencies responded to this demand by specializing in training and sending short-term English teachers, while a number of established

mission boards and agencies added TEFL to their global strategy. A 1996 survey of 250 mission organizations found that 65 had EFL-teaching openings or anticipated openings in the near future.

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

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

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

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

The rise of TEFL as a mission strategy has been paralleled by an increase in the availability of professional training programs and curricular materials. Some mission agencies have re-

sponded to the demand for English instruction by providing in-house training programs, while others send prospective teachers to one of the dozens of teacher education programs available at secular and Christian colleges and universities. Major publishing houses such as Cambridge University Press offer a variety of EFL textbooks ranging from basic “life skills” English for refugees and immigrants to English for professionals in the fields of medicine and engineering.

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

With the passage of time, increasingly varied forms of English will evolve—a process accelerated, perhaps, through the use of computer technology. As it adapts to international demand by taking increasingly varied and specialized forms, TEFL is likely to remain a significant avenue for missionary outreach.

ALAN A. SEAMAN

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

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

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

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

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

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

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

PAUL F. HARTFORD

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ties of the Kingdom; R. D. Winter, *Crucial Dimensions in World Evangelization*, pp. 326–44.

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

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

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

There are two main areas of dispute among those favoring the tent-making strategy. First, the matter of tent-makers serving “within closed countries.” The preference here for exclusivity is one of strategic concern. It is imperative that tent-makers receive special training with a focus on a special people group. Reaching those behind closed doors stipulates special preparation.

Learning the language and culture of the people requires time and discipline. The success of their ministry depends on it. Their service as tent-makers may be prolonged rather than short-lived. Obviously tent-making is applicable in “open” countries. Second is the issue of support methods. We should not make this an issue to divide those who are advocates of the tent-making strategy.

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

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

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

There are some problems associated with tent-making. For security reasons, the “success” stories are in short supply. Often we hear only of failures, tent-makers coming home due to their inability to adjust to the culture of the host country, family reasons, or inadequate preparation. It is difficult to do the required balancing act between job and ministry successfully. There is often not enough time for ministry because of the

job pressures. Tent-makers are to witness through their occupations, but some employers prohibit such witnessing activities. Despite these difficulties, tent-making missions must continue to be explored. The future context of mission as a whole demands it. Tent-makers are the agents of strategic missions for tomorrow as well as today.

TETSUNAO YAMAMORI

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 na-

ture, 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).

TOM A. STEFFEN

Bibliography. A. B. Bruce, *The Training of the Twelve*; R. W. Ferris, *Establishing Ministry Training*; W. D. Taylor, ed., *Internationalizing Missionary Training: A Global Perspective*.

Urbana Missions Conferences. In 1945 the InterVarsity Christian Fellowship (IVCF) and the Student Foreign Missions Fellowship (SFMF) merged, and SFMF became the missions department of IVCF. In the aftermath of World War II it was decided to experiment with a student missions conference. Thus in December 1946 IVCF/SFMF sponsored a conference at the University

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of Toronto that was attended by 575 students from across Canada and the United States. The response was overwhelmingly positive. So IVCF/SFMF decided to hold another convention in a more geographically central location.

In 1948 a second convention was held at the University of Illinois in the city of Urbana. This time nearly 1,300 students attended. It was so successful that it was decided to give every college student at least one opportunity to attend. Thus conventions have been held triennially from December 27 to 31 at Urbana. At Urbana 1976 the capacity of 17,000 seats in Assembly Hall at the University of Illinois was reached, and IVCF had to turn away students for the first time. Since then, most of the conventions have been filled to capacity. Today IVCF accepts up to 19,000 students, using closed-circuit television in other campus locations.

The purposes of the convention traditionally have been fourfold: (1) to present the biblical basis of world missions, helping students to understand what the Bible says about God's concern and plan for the world; (2) to present the contemporary situation, exposing students to what God is doing in world missions and what remains to be done; (3) to challenge students to respond to God's claims on their lives, to commit themselves to whatever he wishes for them in fulfilling the GREAT COMMISSION; and (4) to challenge students to return to their campuses and share the vision for world missions that God has given to them. The focus of Urbana is the college and university world. While some high school seniors have usually been allowed to attend, the major purpose is to reach college students for missions. Missionaries, pastors, and college professors are also encouraged to attend, in order to be resource personnel to help the students. Mission agencies set up displays of their work, giving students opportunity to interact directly with mission representatives.

The program is very full. Students begin the day with small-group Bible studies in their dormitory. Plenary sessions in Assembly Hall occupy most of the morning. Afternoons are given to several hundred workshops or seminars from which students may choose; there is opportunity at this time for personal conversations with mission representatives at their display booths. Additional plenary sessions fill the evening. Music and prayer play a major role in these sessions as do speakers from many nations and cultures. The day closes with small prayer groups.

Decision cards give the students several options for responding to God's claims on their lives. Half the card is kept as a personal prayer reminder. The other half is turned in to IVCF, so that follow-up materials can be sent to help the student fulfill the commitment made. It is probably safe to say that in the second half of the

twentieth century the Urbana conferences were the greatest single factor challenging students in North America to commit themselves to world missions.

DAVID M. HOWARD

Women in Mission. Women have a long history of responding to God's desire to use them in carrying out his purposes on earth. From Miriam, the sister of Moses (Exod. 15:20; Micah 6:4), Deborah, a judge chosen by God to rule (Judg. 4:5), and Huldah, a prophet carrying God's message (2 Kings 22:14-20; 2 Chron. 34:11-33) to Catherine Booth of the Salvation Army, MOTHER TERESA in her ministry to the poor of India, and ELISABETH ELLIOT, the great missionary writer, God has chosen and empowered women to do his bidding through the ages.

In Jesus' day, women traveled from town to village with Jesus and the disciples, helping support them out of their own means (Luke 8:13). They remembered Jesus' words concerning his death and resurrection and were ready for their first assignment of telling the disciples the Good News that Jesus had risen from the dead.

In the early church, women were active in the mission of the church. In Philippi, the Lord opened Lydia's heart in response to Paul's words and, after she and her household were baptized, she opened her home for believers to meet and grow in their faith (Acts 16:14-15, 40). Priscilla was used by God to touch people in at least three different nations: Rome, Greece, and Asia Minor (Rom. 16:35; 2 Tim. 4:19). Priscilla's name is usually listed before her husband's in the biblical record and, since this is not common for that day, it most probably indicates her importance in the minds of the New Testament writers and her prominence in the church.

Many women were martyred for their love for Jesus in the first two centuries of Christianity. Santa Lucia of Sicily, who lived about A.D. 300, was involved in Christian charitable work. After marrying a wealthy nobleman, she was ordered to stop giving to the poor; she refused and was sent to jail. There she was persecuted and condemned to death. Melania, coming from a wealthy family in Rome with estates all around the Mediterranean, used her resources to give to the poor and build monasteries and churches for both men and women in Africa and in Jerusalem. Her missionary journeys started as she fled from Rome during the invasion by the Goths in A.D. 410. As a refugee, she and many other women played an important role in this great missionary movement. Some women were taken as hostages to northern Europe, where they later married their captors and evangelized them (Malcolm, 1982, 99-100). Clare, who lived and worked in the early thirteenth century, was a reformer where Christianity had forgotten the

poor. She founded the Franciscan order of barefoot nuns in Italy (*ibid.*, p. 104). Women who chose to remain single served God through living the cloistered life and were given the opportunity through the accepted ecclesiastical framework to proclaim the gospel.

In the Catholic tradition, priests, bishops, and nuns built churches and hospitals and founded schools and orphanages to establish the faith. Women who experienced a call to mission first had to join a celibate religious order. Catholic mothers were to have families as their primary responsibility. Not until the mid-twentieth century could lay women freely participate in official foreign missions with the full sanction of the Church. Catholic sisters were the first trained nurses in the United States. They nursed the wounded during the Revolutionary War and founded some of the first American hospitals for the poor in the early nineteenth century. Mother Mary Joseph in the 1920s founded the Maryknoll Sisters, who focused on direct evangelism, seeing themselves fully participating in the church's apostolic work. Six of the Maryknoll Sisters went to China as missionaries in 1921.

The Protestant Reformation in the sixteenth century brought about changes in the role of women in Christianity. The Reformers reemphasized that women's role is in the home and supportive of men. ARTHUR GLASSER writes: "The reformers also subjected women to the confining perspective that their only recognized vocation was marriage. With the dissolution of the nunneries women lost their last chance of churchly service outside the narrow circle of husband, home and children" (1979, 91). Within Protestantism the problem then arose as to whether women had the right to respond to the promptings of the Holy Spirit to proclaim the Word of God.

Ruth Tucker emphasizes that because women were restricted in serving in leadership within the institutional church, they were attracted to responding to serving God in mission work, where the limitations were less restrictive (1988, 9). This was due to the fact that mission leaders focused on reaching a lost world for Christ. Though male leadership within the church has limited how women can use their God-given gifts at home, the urgency of fulfilling the GREAT COMMISSION has required all available assistance.

In the early days of the Protestant mission advance, most women who went to the field were wives of missionaries. Many men even began looking for a wife to accompany them after they were appointed as missionaries. Women often felt a deep commitment to missions, but were required to marry before they could fulfill their own missionary calling. Discerning male missionaries recognized that contact with women in most non-Western societies was impossible. So it was that the missionary wives not only managed

the home and children but developed programs to reach local women and girls. ANN JUDSON, wife of Adoniram, demonstrated how wives not only cared for the family and ran a household in a foreign country, but developed their own ministry as well. Ann ran a small school for girls, did evangelistic work with the women, was a pioneer Bible translator in two languages, and was the leading female missionary author of the early nineteenth century. Her letters and journals of their work with the Burmese inspired many in the homeland to support missions and consider missions as a vocation.

Single women were first sent to the field to care for missionaries' children and serve alongside the missionary family. Little by little as opportunities arose, single women missionaries began to supervise women's schools for nationals (Beaver, 1980, 59–86). Quietly they helped reach out to the local women who were secluded from society. In 1827, CYNTHIA FARRAR responded to a field request from India for a single woman to supervise the schools for national girls that had been started by the mission and was appointed by the American Board, the first unmarried woman sent overseas as an assistant missionary by any American agency. In 1839, ELIZA AGNEW went to Ceylon to serve as principal at an established boarding school for girls. She held that post until she retired forty years later. Many of her students became Christians. She endeared herself to her students and visited former students in their homes.

By 1837, when it became recognized by evangelical missions that female missionaries needed a more advanced level of training, Mount Holyoke Female Seminary was founded by Mary Lyon. The five basic areas of education included: (1) religious, (2) benevolence, (3) intellectual, (4) health, and (5) service. Students at the seminary were guided to develop a spirituality of self-sacrifice for the sake of the gospel and others. By 1887, Mount Holyoke had sent out 175 foreign missionaries to eighteen countries (Robert, 1996, 93–104). Soon graduates from Mount Holyoke were involved in starting similar training schools for women in many parts of the world.

The Civil War in the United States became a catalyst for change in women's role. Women were mobilized into benevolent activity on behalf of the soldiers. The death of the largest number of men in American history created an entire generation of single women. Since denominational mission boards were still dragging their feet on sending single women to the field and the supply of committed women was greater than ever, the Women's Missionary Movement was born. The first women's sending board was the Women's Union Missionary Society, an interdenominational board founded by SARAH DOREMUS in 1861. In quick succession, women of

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many denominational boards founded their own female missionary organizations.

A. B. SIMPSON, founder of the Christian and Missionary Alliance in 1887, held and promoted an open policy for women in ministry. He saw the issue as “one which God has already settled, not only in His Word, but in His providence, by the seal which He is placing in this very day, in every part of the world, upon the public work of consecrated Christian women” (Tucker and Leifeld, 1987, 287–88). When criticized for his views, he strongly suggested, “Let the Lord manage the women. He can do better than you, and you turn your batteries against the common enemy” (ibid., 288). This mission, along with many other FAITH MISSIONS in their zeal to reach the unreached and focus wholly on evangelism, attracted women who were usually restricted from regular theological education and ordination, but who felt strong calls to ministry and service and were willing to live in poverty and insecurity for the sake of the gospel. For the task of world evangelization, the whole church was mobilized and women were welcomed to serve as evangelists.

By 1900, over forty denominational women’s societies existed, with over 3 million active women raising funds to build hospitals and schools around the world, paying the salaries of indigenous female evangelists, and sending single women as missionary doctors, teachers, and evangelists (Robert, 1996, 129). By the early decades of the twentieth century, the women’s missionary movement had become the largest women’s movement in the United States and women outnumbered men on the mission field by a ratio of more than two to one (Tucker, 1988, 10).

The fifty-year Jubilee of the founding of separate women’s mission boards was celebrated in 1910–11. College-educated women were leading the woman’s missionary movement at this time. Results of the Jubilee included the collection of over \$1 million for interdenominational women’s colleges in Asia, the founding of the World Day of Prayer, and the founding of the Committee on Christian Literature for Women and Children in Mission Fields (Robert, 1996, 256–71). The latter provided reading material from a Christian perspective, often in the form of magazines that encouraged indigenous Christian artists and writers. The Jubilee also spearheaded the most successful ecumenical mission publication series in American history. Of the twenty-one mission study texts produced by the Central Committee on the United Study of Foreign Missions from 1900 to 1921, fourteen were written by women and one by a married couple (ibid., 257). Summer schools of missions were offered for training leaders in the textbook material for teaching during the year. “In 1917, for example, nearly twelve thousand women and girls attended twenty-five summer schools around the country. Mis-

sion study, Bible study, pageants, and fellowship marked the summer schools” (ibid., 261).

Gradually from around 1910 to the time of the Second World War, the institutional basis of the women’s missionary movement was eroding through the forced merger of women’s missionary agencies into the male-dominated denominational boards. Because of reduced giving from the local churches in the 1920s and pressure within denominations, the women’s missionary movement was dismantled and the male-controlled general boards took the money raised by the women (ibid., 305). Though women have since had less place of genuine influence and participation in administrative offices, board membership, and policymaking, the trend now is to include women. R. PIERCE BEAVER writes, “The big problem is that of personal and congregational commitment, involvement, and participation in world mission. The greatest loss consequent to the end of the distinctive, organized women’s world mission movement has been the decline of missionary dynamism and zeal in the churches” (1980, 201).

Women have played an outstanding role in the modern missionary movement. Dana Robert shows that women’s mission theory was holistic, with emphasis on both evangelism and meeting human needs (1996, xviii; see HOLISTIC MISSION). Women in mission have shown a deep commitment to and concern for women and children. Education, medical work, and struggles against foot binding, child marriage, female infanticide, and oppressive social, religious, and economic structures were commonly the focuses of their work. With their holistic approach to missions, women were committed to healing. Thus MEDICAL MISSIONS were dominated by women for many years. Women have been permitted great latitude in Christian ministry with their work ranging from EVANGELISM and CHURCH PLANTING to BIBLE TRANSLATION and teaching in seminaries. Since women were less involved in denominational activities and more focused on human need, it was easier for them to be ecumenically-minded and risk cooperation for common purposes. Women therefore often took the lead in founding ecumenical mission organizations.

MARGUERITE KRAFT

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