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

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

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

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

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

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

WILLIAM DAVID TAYLOR

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

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

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

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

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

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

GARY R. CORWIN

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

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

Character-Ministry Relationship. A definitive statement about true religion was made when God told Samuel, "The LORD does not look at the things man looks at. Man looks at the outward appearance, but the LORD looks at the heart" (1 Sam. 16:7). The religion of the Bible stresses the danger of outward worship and service apart from a devout heart (Prov. 15:8; John 4:24). Solomon taught that character affects life when he wrote, "Above all else, guard your heart, for it is the wellspring of life" (Prov. 4:23). If this is true of Christianity in general it is especially true of those who seek to spread the faith around the world. Missionaries should never allow themselves to minister as mere professionals. Their character impacts their ministry. What they *are* determines the level of their effectiveness (2 Chron. 16:9).

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

Character-Based Missionary Problems and Proposed Solutions. Numerous surveys have shown that "the greatest problem among missionaries is relational breakdowns among themselves" (Elmer, 1993, 33). Two great needs, then, are for missionaries to cultivate love for others and effective interpersonal skills. Without these characteristics missionaries forget the real

enemy and turn on each other. SPIRITUAL WAR-FARE is supplanted by petty infighting. Everyone is affected and the whole work weakened. Jesus linked Christian love and unity with effective evangelism (John 17:20–21). Especially when working in other cultures the spirit of teamwork is essential for missionary work (*see* TEAMS IN MISSION). Missionary agencies and churches would do well to demand that all missionaries study conflict resolution before leaving their homelands (*see* CONFLICT). Missionaries must also be reminded of the indispensable quality of love for their lives and work. Without love all service and sacrifice are "nothing" (1 Cor. 13:1–3).

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

They should also realize that studying cultural ANTHROPOLOGY from a Christian perspective is an effective way to learn of their own subtle ETHNO-CENTRISM 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 de-veloped through the daily responsibilities and trials of raising a Christian family (see Gross, 1995). A missionary's credibility in public ministry is often lost by failure in the private ministry of his own family (1 Tim. 3:4–5; Titus 1:6). Much can be learned by reading the heartbreaking lament of a missionary child who was raised at the expense of the family (Van Reken, 1988; *see* MISSIONARY CHILDREN).

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

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

EDWARD N. GROSS

Bibliography. R. Bakke, *The Urban Christian: Effective Ministry in Today's Urban World;* J. Bonk, *Missions and Money: Affluence as a Western Missionary Problem;* C. Bridges, *The Christian Ministry;* D. Elmer, *Cross-Cultural Conflict: Building Relationships for Effective Ministry;* E. Gross, *Will My Children Go To Heaven? Hope and Help for Believing Parents;* S. Grunlan and M. Mayers, *Cultural Anthropology: A Christian Perspective,* 2nd ed.; J. H. Kane, *Life and Work on the Mission Field;* idem, *Wanted: World Christians;* D. Palmer, *Managing Conflict Creatively: A Guide for Missionaries and Christian Workers;* R. Sider, *Cup of Water, Bread of Life: Inspiring Stories about Overcoming Lopsided Christianity;* R. Van Reken, *Letters Never Sent.*

Church Discipline. The practice of church discipline is mandated in the New Testament teach-

ing of Christ and modeled in Acts and the Epistles. Inherent in the implications of the commission to "make disciples of all nations," church discipline is the responsibility and ministry of the local church body to its members. Whether the gentle admonition of an erring Christian brother (Gal. 6:1) or the dramatic action of excommunication of a persistently unrepentant member from the fellowship of a local church, the need for the church to monitor and care for its own is clearly taught. While formal disciplinary procedures become the responsibility of the church gathered, church discipline begins with a direct and personal appeal of a Christian brother by another who has been sinned against. Christ's teaching recorded in Matthew 18:15–17 outlines the procedures to be followed in the process of confronting a fellow believer. It should be noted that this passage allows the use of a mediator for the private confrontation in cultures where mediators are a necessity in conflict resolution. If a personal and private appeal goes unheeded, it is to be followed by the direct confrontation by the personal testimony of one or two other witnesses. In the case of continued refusal to acknowledge wrongdoing, a public exposure before the gathered church is to culminate in exclusion from the worship and fellowship of the body.

Biblical examples of discipline are found in churches planted by Paul and in the exercise of his apostolic authority. The specific offenses mentioned include blatant moral sin (1 Cor. 5:1–13), idleness and disregard of apostolic instruction (2 Thess. 3:6), and doctrinal deviation (1 Tim. 1:19; 2 Tim. 2:17–18). The purpose and goal is always the full restoration of the sinning member and the purity of the church (1 Cor. 5:6–8; 2 Cor. 2:6–8).

Church discipline is a doctrine difficult to teach and practice, especially in cross-cultural or multi-cultural mission contexts. Theological, cultural, and practical issues and problems must be considered when seeking to teach and implement the biblical principles and practice of discipline.

The problems of nominalism, SYNCRETISM, and CHRISTO-PAGANISM which have plagued the Christian church wherever it has been planted, are directly addressed by the practice of church discipline. New converts who have been properly taught and held accountable by other mature and consistent Christians and church leaders are generally more likely to make a break from past non-Christian practices. But the practical matter of who should be considered a "member" of a local flock and thus subject to the privileges and responsibilities of church fellowship, including submission to church discipline, has proven to be problematic in many instances. An observed trend in contexts where different denominational

churches have been planted is for converts under discipline in one church to escape to another rival fellowship which may have a very different view of church discipline.

Teaching church discipline in a cultural context in which well defined TABOOS exist can prove to be both a help and a hindrance in teaching biblical church discipline. While the idea of being responsible to the community for one's actions is understood, problems may arise in understanding the biblical concepts of SIN and the related purposes of church discipline.

The punishment and payment demanded for breaking a taboo must be distinguished from the restorative purpose of church discipline based on the biblical doctrines of sin, atonement, justification, and sanctification. Any prevailing notion of payment of a penalty to restore harmony or work of penance for an offense must be countered in teaching the biblical purpose and practice of church discipline.

In cultures where face saving is a high value, confrontation about sin becomes a serious breach of cultural values and is often avoided at all costs, especially in the case of another tribesman or a leader. In such cases cultural values dictate that GUILT before God is not as important as the potential of SHAME before people, even for leaders of the church who may have misused their authority and committed sins demanding the imposition of church discipline. In many of these cultures, a hierarchical leadership style is customary and the leader, including the pastor or church authority, is to be highly honored and implicitly obeyed. Cases of the misuse of church discipline for the purpose of manipulation, control, imposing authority, and forcing submission on the flock are not uncommon in such situations. Abuses of ecclesiastical power, especially in the use of church discipline, are not new, as a study of church history reveals. The truth of the corporate nature of official church discipline usually is lost in such cases.

For many churches in Africa, the problems of adultery and polygamy are prevalent and yet are extremely difficult to adjudicate in reference to church discipline. Cultural marriage customs (e.g., levirate marriage, *see* MARRIAGE; MARRIAGE PRACTICES) may create situations which demand wisdom and skill to determine a resolution which will maintain the integrity and purpose of the practice of church discipline (as do divorce cases in other settings). The practice of some churches is to exclude from the rite of communion disciplined members discovered to have sinned and then restore them after one month of probationary observation and abstinence from the forbidden activity. The propensity of this procedure to lead to legalism has prompted one veteran missionary in Africa to call the practice of church discipline "the first really significant her-

esy which the African churches are in a position to produce" (Trobisch).

Some of the problems experienced in the implementation of church discipline in mission contexts may be a result of the culturally conditioned practices of sending churches, missionaries, and sending agencies. A failure by sending churches to model church discipline at home or with erring missionaries has caused confusion for the younger churches. Reluctance of some early church planting missionaries to entrust the function of church discipline to national leaders of the churches they planted has been misunderstood and resented. Yet experience in places like New Guinea has shown that biblically trained and spiritually mature leaders of the indigenous church are often more discerning than the expatriate missionaries of the cultural, theological, and practical issues in cases needing discipline and wisdom in the application of the biblical injunctions. Teaching biblical truths concerning church discipline is the function of the church, not an individual. Understanding that church discipline is a means of preserving and protecting the purity of the body can help ensure appropriate application of this crucial doctrine, in every cultural context in which the Christian church is planted.

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Bibliography. J. R. Davis, *PA* 13:5 (September–October, 1966): 193–98; D. Elmer, *Cross-Cultural Conflict;* W. Trobisch, *The Complete Works of Walter Trobisch.*

Church Missions Conferences. The widespread sponsorship of mission conferences by 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 budget. Churches following the faith-promise model often use an annual mission conference to challenge embers 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 attender, 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.*

Counseling of Missionaries. Deliberate and intentional investment of resources by mission agencies, churches, and other mission organiza-

tions for the nurture and development of missionary personnel comprises the essence of the facet of missions known as MEMBER CARE. One vital aspect of member care is counseling of missionaries and their families during the prefield, on-field, and postfield stages of missionary life. Counseling may provide the missionary an avenue of growth in areas important for effective CROSS-CULTURAL MINISTRY: working well with others; giving and receiving forgiveness; trusting God in the face of disappointment and the ongoing presence of human pain; seeking accountability and personal growth; and availing oneself of supportive resources as needed. These crucial areas of competence are developed and played-out within the entire family unit. Awareness of how one family member affects all other family members is critical in understanding and helping any family; however, it may be more so in the missionary family. Unlike many types of lifework, missions inevitably involve all of the family, even if just one or both of the parents are the identified missionaries (*see also* FAMILY LIFE OF THE MISSIONARY).

Most counseling with missionaries and their families is apt to be primarily short-term, and focused on prevention or resolution of problems. As such, counseling within missions takes on many forms, including seminary and retreat speakers, itinerant mission pastors and counselors, crisis teams, counselors-in-residence at MK schools, and help offered at on-field counseling centers.

Many of the challenges and struggles throughout the life stages of missionaries and their families are not unique. However, there are aspects of counseling that are unique to missionaries during the prefield, on-field, and postfield stages of their lives.

Prefield. Mission boards' common use of counselors and psychological assessment tools to provide feedback regarding a candidate's strengths and potential problem areas (*see* CANDIDATE SELECTION) can determine the prognosis for success in a cross-cultural situation and provide a basis for matching personnel to field placements and job assignments. Placing individuals in an environment in which they are apt to function well, or avoiding placement in situations that are likely to induce overwhelming distress both within the missionary and between the missionary and others is good stewardship.

A good rule-of-thumb to follow in deciding missionary placement is "the best predictor of future behavior is past behavior." Issues that are troubling for missionaries in their home culture will not only continue to be troubling in their new culture, but are likely to be exacerbated due to the added stresses of transition and cross-cultural living. The more the struggles can be resolved before going to the field, the less the po-

tential harm to the missionaries and families themselves, their mission board, their supporters and home church, and their co-workers—both expatriates and nationals.

On-Field. Generally, counseling on the mission field will look much like counseling anywhere, especially in terms of the kinds of struggles that people have. In particular, missionaries are not immune to guilt, depression, grief, anger, moral failure, and crises. Two special challenges on the field are separation and trauma.

The pain, grief, and anxiety that accompany separation from important people, places, and things are not uncommon to human experience. Understandably, missionaries and their children are particularly vulnerable to separation and its accompanying anxiety and fear. Although all the incidences of mobility and transition of missionary life (home assignments, new assignments, etc.) involve separation, one of the most significant experiences occurs when the children of missionaries go to boarding schools. The manner in which separation is handled by families, boarding school personnel, and mission administrators will make a pivotal impact on the child and the family's ability to minister effectively. Counselors at MK schools can be of invaluable assistance to families who are negotiating significant transitions several times a year as children leave home and return to school (*see also* MISSION SCHOOLS).

Pain, grief, and anxiety also accompany trauma, which is almost a given for missionary life. The impact of trauma can go very deep, be very far-reaching, and last for a long time. When this impact is misunderstood and mismanaged, the person may be further harmed by ignoring the significance of the trauma or by attempting to deal with the pain and sadness in a destructive manner. Increasingly mission boards are establishing, enabling, and training crisis teams that can reach the victims within the crucial twenty-four to seventy-two-hour window after the traumatic event. Effective debriefing involves discussions of the traumatic events covering the facts of the crisis, the thoughts and emotional reactions to it, and the symptoms experienced during and after the event.

Postfield. Two interrelated aspects of postfield life that are likely to be difficult for missionaries and their families are reacculturation and retirement. When missionaries return to their sending countries, they are likely to grieve over the loss of the meaningfulness they had experienced in their work as missionaries and to experience stress as they adjust to a culture that was anticipated to be familiar. Often missionary families experience a decline in family cohesiveness and greater emotional dependence of the husband on the wife. Tension is apt to be present between children and parents due to adjustments to new

roles and expectations. A growing number of missionary retreat centers are offering counseling, often in an educational format, for those going through this transition (*see also* REVERSE CULTURE SHOCK).

Sometimes counseling may be required as a condition for a missionary's return to the field, or may aid the missionary in moving on to meaningful work and ministry in the sending country. Counselors affiliated with the mission may provide better help to the troubled member; however, in the case where the difficulty arose between the member and the mission, a non-mission-affiliated counselor is apt to be preferred by the missionary.

Counseling, as a pillar of member care, has become an increasingly important aspect of obeying Christ's command to tell the nations the news of the kingdom. As an important resource for the lives of missionaries and their families, counseling will hopefully become more accessible to those serving in remote and hostile areas.

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Bibliography. M. D. Bullock, *JPT* 21:1 (1993): 37–44; K. F. Carr, *Proceeding from the 17th Annual Mental Health and Missions Conference, 1996;* K. S. O'Donnell, *JPT* 25:1 (1997): 143–54; J. Powell, *Missionary Care,* pp. 123–35; C. H. Rosik, *JPT* 21:1 (1993): 159–64; E. M. Stringham, *JPT* 21:1 (1993): 66–73.

Cross-Cultural Counseling. Cross-cultural counseling, often referred to as multicultural, intercultural, transcultural, or ethnic counseling, occurs when the counselor's basic background differs from that of the counselee's. Prior to the 1970s most counselor training programs, primarily Western value-laden, paid little attention to cultural awareness, thereby increasing the risk of culturally inappropriate interventions in the few cases where such counseling took place.

Interest in cross-cultural counseling in America received its impetus from the vast demographic shifts brought about by the rising prominence of ethnic groups, to a lesser extent by the increasing number of university-level international students, and the growing number of international government, UN, and business projects. Missionaries further realized the need for cross-cultural counseling skills because of the growing refugee population, the fairly recent multicultural composition of missionary personnel, and the struggles of citizens of changing developing countries who were struggling with the accompanying problems that exposure to a more technological socioeconomic world brings. Rather suddenly missionaries were faced with the need for counseling skills to help fellow missionary personnel, displaced persons, and nationals cope with the stresses that cultural change tends to produce.

Missionaries wanting counseling preparation can benefit by the (1) increasing number of cross-cultural courses offered in training sites, (2) growing research on cross-cultural counseling reported in journals, and (3) expanding number of books being written, all with the aim to improve the quality of help for culturally different populations. Although ideally each culture would be served by its own members, the initial training will need to be given by those who have had access to a solid background in counseling.

The following guidelines are a summary of the salient emphases in the current Christian and secular literature that apply to cross-cultural counseling and are particularly relevant to the missionary-counselor. The assumption is that general counseling principles, strategies, and techniques are well understood.

Guidelines for the Cross Cultural Missionary-Counselor. All the literature stresses the imperative for the counselor to become culturally aware. Understanding one's own culture as well as the folkways, communication styles, traditions, belief systems, mores, and values of the other culture allows missionary-counselors to maintain their own identity while interpreting behavior and planning interventions in terms of the other culture.

Counselors can offer the most extensive help by training members of a particular culture to be counselors to their own people. Introducing basic pastoral counseling courses in seminaries and Bible schools, holding on-going seminars for church leaders, and selecting a discerning national to work by their side to interpret cultural issues could greatly reduce the chance of missionaries making ethnocentric misjudgments. For example, the family therapy concept of individuation and enmeshment differs from culture to culture, requiring a discerning national's input on what constitutes dysfunction. Meeting regularly with national counselors for mutual help whereby the counselor guides the trainee to employ appropriate interventions and the national-counselor gives feedback on how a concept or technique manifests itself in that milieu could alleviate the missionary-counselor's workload. At the same time, the counselor has the opportunity to reproduce skills in others.

Missionary-counselors must listen and listen again and again. They must *hear* the nationals' stories and experience them both cognitively and affectively from their framework without the interference of their own cultural assumptions. To assume correctly that they are understanding from the other culture's perspective, the helper constantly needs to clarify meanings in ways that are acceptable for that culture (repetition, reflection, questions, etc.).

The effective missionary-counselor gradually learns to discriminate between normal situa-

tional responses in a given culture and responses that are pathological. For example, in cultures where persecution or discrimination has existed an individual's comments may seem somewhat paranoid. This could well be a learned response to actual negative experiences. Rather than assume a deeper problem the counselor might aim to enable the person to relinquish the hurt, humiliation, anger, or fear that the situation has produced.

Goals, strategies, and techniques need to be congruent with the cultural norms, even if they are not part of the traditional repertoire of the discipline. For example, members of most cultures are sociocentric rather than egocentric (*see* INDIVIDUALISM AND COLLECTIVISM). They therefore often respond better when extended families or church leaders or even clan members are included as part of problem resolution. Also, a weekly fixed time in the missionary's office rather than the village or church may seem artificial to them. Or, counseling that too directly plunges the counselee into personal issues may increase resistance. A "tea time" of small talk frees certain cultural groups to relax and talk more freely. Each culture has its own idiosyncratic approaches and effective methods that maintain the delicate balance between manipulative informality and effective professionalism that has to be reframed for each situation.

Although counseling may enable a national to take a more active role in facilitating changes in his or her milieu, the socioeconomic-political situations are not the foreigner's domain per se. One of the goals of missionary-counselors is to let the Lord work through them to empower the counselee to function as healthily and comfortably as possible regardless of the environmental circumstances. The missionary is in a unique position to present the transcendent peace and hope of a sovereign God. Guiding what may well be victimized people to appropriate the immanent grace of the Lord, including the power to forgive, can superhumanly free them from the inner chains of hurt, despair, and anxiety that hinders healthy functioning.

Since the concept of the supernatural is prominent in many cultures, incorporating spiritual issues into the counseling process would offer a more holistic and contextual approach. To do this sensitively, wisely, and biblically, counselors must, first, clarify their own beliefs in this area. Second, they must make every effort to understand the way the worldview of the culture in which they work perceives the supernatural. Third, they need to grasp how it plays itself out in the daily affairs of the people. Fourth, counselors must carefully observe how the culture's views contribute positively or negatively to the health of the people. Nor can the role of the demonic, so real to many cultures, be ignored (*see*

also POSSESSION PHENOMENA). In approaching the more mystical aspects of a culture, diagnostic skill that distinguishes among psychological, social, and spiritual events is essential. The counselor must be prepared to use God's Word with integrity, conviction, and trust in its power.

Most authors on cross-cultural counseling stress the importance of maintaining a balanced emphasis between human universals and cultural uniqueness. An appreciation for the commonalities stemming from the human race's God-relatedness can be a link to any culture. However, overemphasis on similarities could reduce cultural sensitivity and detract from efforts to differentiate that which is different as a result of their frame of reference and what is maladaptive in that particular culture. On the other hand, too much emphasis on the uniqueness of a culture can lead to stereotypes and blind counselors to the individual differences. Cultural factors do not provide all the answers to dilemmas that a person faces. Foremost the uniqueness of the individual must be considered.

Conclusion. Counseling is a relatively new phenomenon in many countries. Yet throughout the world there is a global cry for help to deal with the emotionally painful effects of the undue stresses produced by the innumerable, often unprecedented, and many times unpredictable changes taking place. Christians tend to seek support from their church leaders, more often than not, the pastors. Pastors are often in a quandary to know how to deal with the issues.

The need to develop counseling training programs to impart the necessary skills to church leaders has become an imperative. An increasing number of seminaries and Bible schools are offering at least basic counseling skills to pastors. However, the initial training must be done by those who come from countries, generally the Western ones, where they have been able to avail themselves of more in-depth training in counseling. Often they are missionaries who face the formidable challenge of acquiring cultural awareness profound enough to be able to develop strategies and techniques congruent with the given culture's way of functioning The above guidelines give a glimpse of the complexity of the task.

Missionaries trained in counseling generally have some cross-cultural training and a degree of experience in another culture. They already have a sense of call to deal in an in-depth fashion with people in order to guide them to better glorify the Lord. It seems fitting that they fill the need to acquire the necessary skills to train nationals to counsel their own people.

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

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

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

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

Childrearing. At first glance intercultural workers might wonder if observing childrearing practices has any relationship to intercultural ministry. What they fail to realize is that the children are the most precious resource in any community, and that the parents of children invest much time and effort in transmitting their cultural values and coaching the next generation to become mature and effective adults in the community. Childrearing practices provide direct insight into the deeper values and commitments that are crucial for acceptance and effectiveness in the wider society. It is helpful for the intercultural worker to have intimate relationships with two or three families with children in which they may observe and with whom they may dialogue about the process of raising children. Because children have unique and distinctive personalities, the childrearing process also helps the intercultural worker learn how people in the culture deal with distinctive personalities. This can be

most useful when one engages these distinctive personalities as adults. Recording case studies of how parents deal with a particular child over a period of time can be a very useful form of observation and learning. Interviewing the parents about their intentions in the process can illuminate further cultural values and understanding. Spradley (1979) provides very helpful insights on structuring interviews, and collecting and analyzing interview data.

Conflict and Conflict Resolution. The careful study of CONFLICT is one of the most fruitful areas for research on a culture. In situations of conflict people engage in heated exchanges that focus around issues that are of extreme importance to them. An effective cultural learning program includes the careful recording of case studies of conflict, and the interviewing of participants in the conflict to understand what people are feeling, what they value, why they are contesting with each other, and what their hopes are with regard to resolution. In addition, careful analysis of the social processes that people employ for the resolving of conflict is very important. Inevitably each intercultural worker will experience interpersonal conflict with national co-workers. Understanding local processes for conflict resolution will enable that person to proceed with wisdom and with support in the local cultural setting (*see* Lingenfelter, 1996, 144–68, and Elmer).

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

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

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

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

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

Four major stages have been identified as reactions to culture stress in the adjustment process. The first of these may be labeled the honeymoon

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

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

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

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

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

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

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

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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 steward-ship 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 mar-riage (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 remis-sion of debt. Other groups permit their staff to remain on support while upgrading their educa-tion. Generally, the church should act redemp-tively 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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Deputation. In the deputation process initial missionary appointees visit churches and other gatherings of Christians to present their ministry for the purpose of developing prayer and finan-cial support to underwrite missionary endeavors. This procedure is found in independent missions and many evangelical denominations in contrast to denomination mission boards that are usually funded through a unified budget not requiring missionaries to raise their own support. There are certain variations. The CHRISTIAN AND MIS-SIONARY ALLIANCE requires missionaries to minis-ter in churches and district conferences to help raise funds for the mission, but not for personal support. OVERSEAS MISSIONARY FELLOWSHIP asks appointees to seek out prayer support but not to ask for funds. The origin of this term is related to the appointment of deputies (assistants) to stand in with the sheriff and his posse to accomplish a task, just as the supporters choose to stand in prayer and financial commitment to assist in the missionary's ministry.

The process of deputation has several draw-backs: different personalities can work for or against the candidate; one's personal network can be well developed or very limited; the costs of missionary support have risen with inflation (often equivalent to public school teacher's sala-ries), and the time factor has steadily increased from one to two years with certain high cost-of-living countries taking even three years of this procedure; the constant displacement of a mis-sionary's family can create hardship; and there are often significantly different levels of personal-ized help in fundraising. The often overlooked aspect of deputation is the opportunity to share the appointee's passion and testimony with other potential missionaries. Historically deputation developed in the nineteenth century with the birth of interdenominational mission societies, but today the majority of North American Protes-tant missionaries are supported through this sys-tem.

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Bibliography. B. Barnett, *Friend-Raising: Building a Missionary Support Team That Lasts;* J. H. Kane, *Under-standing Christian Mission.*

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

Disciple. In the ancient world the term "disci-ple" was used generally to designate a *follower* who was committed to a recognized leader or teacher. In Jesus' day several other types of indi-viduals were called "disciples." These disciples were similar to, yet quite different from, Jesus' disciples.

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

What then is different about Jesus' disciples? Jesus' disciples were those who heard his invita-tion to begin a new kind of life, accepted his call to the new life, and became obedient to it. The center of this new life was Jesus himself, because his disciples gained new life through him (John 10:7–10), they followed him (Mark 1:16–20), they were to hear and obey his teachings (Matt. 5:1–2), and they were to share in Jesus' mission by going into all of the world, preaching the gospel

of the kingdom and calling all people to become Jesus' disciples (Luke 24:47; Matt. 28:19–20). In the Gospels the disciples are with Jesus, the religious leaders are those who are against Jesus, and the crowds or multitudes are those who are curious, but have not yet made a commitment to Jesus. The word "disciple" when referring to Jesus' followers is equivalent to "believer" (cf. Acts 4:32; 6:2) and "Christian" (Acts 11:26).

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

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

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

Jesus' gracious call to discipleship was accompanied by an intense demand to count the cost of discipleship (cf. Luke 9:57–62; 14:25–33). The demand to count the cost of discipleship meant exchanging the securities of this world for salvation and security in him. For some this meant sacrificing riches (Matt. 19:16–26), for others it meant sacrificing attachment to family (Matt. 8:18–22; Luke 14:25–27), for still others it meant abandoning nationalistic feelings of superiority (Luke 10:25–37). For all disciples it means giving of one's life for gospel proclamation in the world.

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

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

No matter how advanced Jesus' disciples would become, they would always be disciples of Jesus. In other master-disciple relationships in Judaism the goal of discipleship was one day to become the master. But disciples of Jesus are not

simply involved in an education or vocational form of discipleship. Disciples of Jesus have entered into a relationship with the Son of God, which means that Jesus is always Master and Lord (Matt. 23:8–12). Therefore, this relationship with Jesus is a wholistic process—involving every area of life as the disciple grows to become like Jesus—and it lasts throughout the disciple's life.

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

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

Through his final GREAT COMMISSION Jesus focuses his followers on the ongoing importance of discipleship through the ages, and declares the responsibility of disciples toward the world: they are to make disciples of all peoples (Matt. 28:16–20). To "make disciples" is to proclaim the gospel message among those who have not yet heard the gospel of forgiveness of sins (cf. Luke 24:46–47; John 20:21). The command finds verbal fulfillment in the activities of the early church (e.g. Acts 14:21), where they went from Jerusalem to Judea, to Samaria, to the ends of the earth proclaiming the gospel of the kingdom and calling the peoples of the world to become disciples of Jesus Christ. In the early church, to believe in the gospel message was to become a disciple (cf. Acts 4:32 with 6:2). To "make disciples of all the nations" is to make more of what Jesus made of them.

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

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

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

Divorce. God's ideal for marriage remains one man and one woman for life in a one-flesh relationship. Divorce, for whatever reason, violates this intended union both for marriage in general and for each affected marriage in particular (Gen. 2:18–24; Mark 10:2–12). Though a violation of God's will and therefore sinful, divorce, like other sins, can be forgiven and persons involved cleansed "from all unrighteousness" (1 John 1:9).

Divorce impacts missions in at least three ways. Cross-cultural ministry must address the place in the churches of persons divorced either before or after conversion. Are divorced persons to be admitted fully into church membership?

Each church group will of necessity decide and make clear its convictions. In no way should divorced persons be made to feel that they are second-class members in the church. Remembering that divorce can be forgiven and repentant sinners cleansed, perhaps missionaries should consider that those whom God has brought into the kingdom should likewise be admitted to the churches.

A second impact of divorce on missions relates to the place of divorced persons (national and missionary) in church leadership. Many missionary agencies do not appoint divorced persons as missionaries and some churches do not allow divorced persons to serve in church leadership. This conviction is often based on 1 Timothy 3:2 and 12. A grammatical parallel is found in 1 Timothy 5:9, where a widow can be "put on the list" or cared for only if she is sixty years of age and the "wife of one husband." It is possible that the phrase "husband of one wife" and "wife of one husband" focus on marital fidelity rather than continuing status. If so, these verses, of themselves, do not prohibit divorced persons from church leadership.

A third impact of divorce on mission relates to the need for strengthening marriages—both missionary and national. Marriage counseling to prevent divorce often comes too late. Churches must extend every effort to help couples reach toward God's ideal for marriage and maintain God-intended relationships.

Divorce wrecks God's intent for marriage and affects God's work in every country. Missionary and church leadership must address and seek to correct the problems associated with divorce.

EBBIE C. SMITH

Doubt. The mission Christ has given to his church is to disciple the nations (Matt. 28:18–20). This commissioning involves evangelizing the world (Luke 24:47), equipping the saints (Eph. 4:12–16), and training qualified leaders (2 Tim. 2:21). It is to be done in loving obedience to Christ and in faith.

Doubt may be defined as a state of uncertainty regarding God, his Word, and his works. The mission of the church demands faith in God's ability to guide, provide, and protect. It demands faith in his Word that is displayed by obedience to his commissioning command. It also demands faith in his accomplished work of salvation and his continual works of convicting, regenerating, and empowering. There is clearly a distinction between permanent unbelief as illustrated by Judas and doubts that find resolution in lives such as Job, John the Baptist, Peter, and Thomas. However, since faith involves one's mind, emotions, and will, one may intellectually believe and still be characterized by unbelief (James 2:19).

The lexical basis for the scriptural understanding of doubt revolves around the various negations of 'aman and batah in the Old Testament and pisteuō in the New Testament. Apistos refers to the faithless and unbelieving. Apisteō has the nuance of "to be unfaithful" and "to refuse to believe." Apistia means "unfaithfulness" and is closely related to disobedience. Oligopistos refers to the lack of faith and occurs exclusively in the Gospels.

Throughout Scripture Satan's warfare tactics are waged against faith (see SPIRITUAL WARFARE). In the temptation of Eve, the serpent raises doubt in God's character and his Word (Gen. 3:1–5). In Jesus' interpretation of the parable of the sower, he stated that the devil seeks to hinder belief in God's Word (Luke 8:12). He also told the Pharisees that their unbelief in his Word demonstrated that the devil was their spiritual father (John 8:44–47). The Apostle Paul related Satan's temptation as being aimed at his converts' faith (1 Thess. 3:5). For example, pride is the root cause of sin and was the sin of the devil (1 Tim. 3:6) and Jesus clearly taught that pride hinders faith (John 5:44; 12:42–43). Likewise, Jesus called the devil the father of lies (John 8:44), and it is the acceptance of wrong doctrine that upsets faith (2 Tim. 2:18).

Faith is the means by which one becomes God's child, whereas permanent unbelief results in God's condemnation (John 3:18; 8:24). The unbelieving find their place in the lake of fire (Rev. 21:8), but the one who has placed his faith in Christ has been delivered from this consequence. However, Scripture is clear on the effects of unbelief even in the life of a Christian. Since a lack of trust is seen as the root of sin and rebellion (Deut. 9:23; 2 Kings 17:14), an unbelieving heart is also called a sinful or evil heart (Heb. 3:12).

Unbelief is evidenced in God's people as a hesitancy to act in obedience to God and a lack of conviction (Deut. 1:26–33). Unbelief does not please God (Heb. 11:6); it is sin (Rom. 14:23). It hinders the prayer life of God's people (James 1:6–8; cf. Matt. 21:21; Mark 11:23–24). Whereas faith leads to worship (John 9:38), doubt hinders worship (Matt. 28:17).

The character of unbelief is to turn away from God (Heb. 3:12) and look to something else. To refuse to trust the true God is to commit spiritual adultery (Jer. 3:6, 8) and opens one up to falsehood and deception (2 Thess. 2:11–12). No other object of faith puts one on stable ground whether it be possessions (Prov. 11:28), another person (Jer. 17:5), or oneself (Prov. 28:26). A refusal to believe God dishonors his trustworthy name (1 John 5:10). Unbelief grieves the heart of Christ (Matt. 17:17), who longs to satisfy the thirsts of all who continually look to him (John 6:35; 7:37–39).

God graciously works in response to faith in his truth (Gal. 3:5). While faith opens the door to the release of God's power (Matt. 17:20; Mark 9:23; John 14:12), unbelief hinders the working of God (Matt. 13:58) and quenches God's Spirit. The individual Christian and the life of the church are greatly affected by the sin of unbelief. It opens the door to anxiety (John 14:1; Matt. 6:30) and fear (Matt. 8:26; 14:30–31). It makes one unstable (James 1:6–8) and fails to deliver one from dismay (Isa. 28:16), disappointment (Rom. 9:33), and corruption (Titus 1:15).

Since it is faith in God's revelation that opens the door to true understanding (Heb. 11:3), a lack of faith hinders spiritual discernment (Matt. 16:8). The naive or simple lack discretion in knowing what to believe and are contrasted with the prudent (Prov. 14:15). Since the shield of faith is an important protective piece of the Christian's armor, unbelief makes one vulnerable in spiritual battles (Eph. 6:16).

Unbelief never catches God by surprise (John 6:64); and it cannot and does not alter or change his perfect faithfulness (Rom. 3:3; 2 Tim. 2:13). It is the Holy Spirit's role to convict the world of sin, but the unbelief of the church grieves or quenches this convicting work and invites the Lord's loving discipline (John 16:9). The Scriptures are full of examples of objects of God's discipline such as the nation of Israel (Num. 14:11–23; Ps. 106:24–27; Jude 5), Moses (Num. 20:12), and Zechariah (Luke 1:20).

God desires merciful support to be shown to the doubting (Jude 22). He also desires that his people encourage each other's faith (Rom. 1:12). He uses his servants and trials to strengthen our faith (Acts 16:5; Jon. 11:15). He does not belittle cries for help in our unbelief (Mark 9:24) and gives enabling grace to believe (Acts 18:27; Phil. 1:29). Thomas (John 20:27) and Abraham (Rom. 4:20) are examples of those who received God's aid to believe. As Jesus prayed that Peter's faith would not fail (Luke 22:32), he lives today to intercede for the faith of his church (Heb. 7:25).

While God rebukes unbelief (Mark 16:14), he invites the repentant to return to him (Jer. 3:12) and let him heal their unfaithfulness. In light of the church's large measure of unresponsiveness to its mission this provision needs to be taken seriously.

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Bibliography. R. Bultmann, *TDNT*, VI:174–228; O. Becker, *NIDNTT*, I:587–93; O. Michel, *NIDNTT*, I:593–606.

Dropout. Typically used of an unnecessary premature departure from a missionary assignment. The term's roots can be found in an earlier time and mind-set, a time in which ministry "calling" had a profound and almost eternal ring to it. Originally, the concept of "calling" was an important Reformation insight that affirmed the worth of all ethical vocations as reflections of God's providential plan to bring himself glory through the unique giftedness of individuals.

In later adaptations of the concept of "calling," however, all spiritual vocations, and the missionary vocation in particular, were viewed differently from other vocations. They were generally understood as life-long commitments of the self for service. Missionary candidates were not normally accepted without reference to a divine call in their life, a proper standard that should have been, but seldom was, equally applied to other vocations as well. Those who entered vocational ministry and later departed, therefore, generally bore alone the stigma of those who had "put their hands to the plow and then looked back."

A shifting of generational perspectives, however, has diminished both the popularity and usage of the term "dropout." Younger baby boomers and the generations that have followed them tend to see God's calling more in terms of a progressive revelation that may require different responses at various points in one's life. They are much less likely than earlier generations to equate God's calling with any particular job, location, or organizational affiliation.

All of the above is not to minimize issues of AT-TRITION (the loss of active missionaries from an agency's ranks), which are being examined more thoroughly and with a greater sense of urgency than perhaps at any other time in history. If in a previous day "attrition" was almost automatically assumed to be the result of spiritual or character weakness (hence "dropouts"), the more recent trend has been to recognize the myriad of personal, organizational, and contextual reasons that keep missionaries from returning to their fields of service and to address those that are preventable.

GARY R. CORWIN

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

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 fa-

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

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

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

ROBERTA R. KING

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

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

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

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

A related issue of great importance is the status of the missionary wife. Here, too, maximum flexibility is desired and often demanded. For some the issue is finding a satisfying ministry niche, which may or may not parallel that of the husband. For others the primary issue is the freedom not to have significant responsibilities outside the home, particularly if there are children whom the couple desire to homeschool. Whatever the particular issue, maximum flexibility with understanding and encouragement is necessary. This can provide no small challenge to agencies and churches seeking to maintain cost-effective, accountable, and equitable policies. The good news is that significant research and many broadly based efforts and organizations have emerged to address such family issues as care for MISSIONARY CHILDREN, reentry into the home culture (*see* RE-ENTRY 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 Responsibilities. A missionary's lifestyle and field of service involve several parties: sending church, mission agency, co-workers, and nationals (including leaders and national churches). Field responsibilities include at least six areas: personal and family welfare, interpersonal relationships, effective communication, witness and evangelism, planting and/or development of the church, and leadership preparation. The personal needs of the missionary include spiritual growth, physical care, intellectual stimulation, and needs of the spouse and children. When these needs are adequately met, the missionary can then minister with greater freedom and success. Interpersonal relationships must start in the home as a foundation (*see* FAMILY LIFE OF THE MISSIONARY). The missionaries need to work as team members with an interdependent spirit of humility and love (*see* TEAMS IN MISSION). Missionaries need to develop a servant attitude in working with others. The open lines of communication among missionaries, mission administrators, and nationals create the basis of trust and a sense of concern. SECOND LANGUAGE ACQUISITION and cultural understanding are necessary for identifying with the nationals and reaching out to those who do not know Christ. The development and planting of churches give permanence and stability to the emerging Christian community. The final goal of the missionary is selectively training local leaders who are spiritually mature and gifted (*see* LEADERSHIP). The end result will be INDIGENOUS CHURCHES, churches that are strong and ultimately independent from missionary leadership. Each field responsibility needs to be kept in balance with others to avoid BURNOUT and to maximize the missionary's effectiveness.

JOHN EASTERLING

Bibliography. P. A. Beals, *A People for His Name.*

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

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

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

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

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

Paul's usage of flesh and Spirit in Galatians is rooted in his eschatological view of salvation history. For Paul salvation history divides between two aeons, with the death of Christ and the coming of the Holy Spirit marking this division. He reminds the Galatians that *"the Lord Jesus Christ . . . gave himself for our sins to rescue us from the present evil age"* (1:3) and recounts their salvation experience with the Holy Spirit (3:2). The flesh and Law dominates one aeon and the Spirit the other. To walk by the Spirit is to experience the empowering age to come (5:16, 18, 25).

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

Fruit versus Works. The agricultural metaphor of fruit can be found throughout Scripture. Jesus uses this metaphor to show the results of one's relationship to God (John 15). Paul uses the metaphor to describe the life of the Christian (Rom. 6:22; Eph. 5:9; Phil. 1:11; 4:17). Paul con-

trasts the fruit of the Spirit (5:22–23) with the works of the flesh (5:19–21). Producing fruit through the empowering Spirit is not a passive experience, but a dynamic interaction between being led by the Spirit (the indicative) and walking by the Spirit (the imperative). Fruitbearing calls for disciplined obedience to the Holy Spirit, recognizing his presence in the community.

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

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

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

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

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

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, *Obeying 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 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

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

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

The key texts concerning spiritual gifts are 1 Corinthians 12–14, Romans 12:6–8, Ephesians 4:11, and 1 Peter 4:10–11. A major difficulty in any effort to define or categorize the gifts of the Spirit is that nowhere in the New Testament do we find systematic instruction on the gifts. This difficulty is further compounded by the realization that no New Testament lists are identical, with no exhaustive listing of the gifts. While some scholars have distinguished a cumulative total of twenty gifts in these passages (apostles, prophets/prophecy, evangelists, pastors, teachers/teaching, service, exhortation, giving, leadership, mercy, wisdom, knowledge, faith, healing,

miracles, distinguishing of spirits, tongues, interpretation of tongues, helpers, and administrators), others have added to this list from references or allusions in other New Testament texts (celibacy, voluntary poverty, martyrdom, hospitality, missionary, intercession, and exorcism), arriving at a total of twenty-seven spiritual gifts.

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

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

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

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

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

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

Apart from specific gifts such as that of the evangelist or missionary, several other power gifts have been used in various evangelism and

church planting efforts in recent years, especially in Two-Thirds World contexts such as Africa, Latin America, and Asia. Called POWER ENCOUNTER by many, this process signifies the use of different miraculous gifts, such as exorcism, healing and prophetic revelation to visibly demonstrate the power of Jesus Christ over spirits, powers, or false gods which hold the allegiance of an individual or people group. Exercise of the gifts of the Spirit thus announces the reality of the kingdom's arrival in Christ, and confirms the truth of the gospel message proclaimed.

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

IVAN SATYAVRATA

Bibliography. D. A. Carson, *Showing the Spirit;* J. Deere, *Surprised by the Power of the Spirit;* G. D. Fee, *God's Empowering Presence: The Holy Spirit in the Letters of Paul;* M. Green, *I Believe in the Holy Spirit;* D. Lim, *Spiritual Gifts: A Fresh Look;* J. R. Michaels, *DPCM*, pp. 332–34; E. F. Murphy, *Spiritual Gifts and the Great Commission;* H. A. Snyder, *The Problem of Wine Skins,* J. G. S. S. Thomson and W. A. Elwell, *EDT,* pp. 1042–46; C. P. Wagner, *Your Spiritual Gifts Can Help Your Church Grow;* J. R. Williams, *Renewal Theology,* vol. 2.

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

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

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

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

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

EVVY CAMPBELL

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Home Schooling. Home education has a rich heritage and is an expression of the historical practice of home- and family-centered learning. Five World War II leaders were schooled at home: Franklin Roosevelt, Winston Churchill, Konrad Adenauer, Douglas MacArthur, and George Patton. Many Western MISSIONARY CHILDREN in the modern missions era have been home-schooled. A whole generation of missionary children grew up under the Calvert School correspondence course.

Home schooling currently takes a variety of forms: correspondence education through an established correspondence course, home school as a satellite of a day school or residence school, in-home tutors, home education under the supervision of a traveling teacher who chooses the curriculum and evaluates the students on a regular basis, cooperative home schooling among various families, and home-based education that is parent-designed and -led.

Some missionary families educate their children at home due to a lack of financially or geographically accessible alternatives. Other parents home school a child because of the particular needs and personality of that child. For others the decision to home school is based on a commitment to an educational philosophy; many home-schooling parents share the belief that the education of children is primarily the responsibility and right of parents. (Mary Hood described four educational philosophies that can motivate home schooling—essentialism, progressivism, perennialism, and existentialism.) Since no single schooling option is best for all families, for all children, or even for all stages in a given child's life, home schooling will not be ideal for every family.

Home schooling, however, offers some distinct advantages, including the following: the individualized instruction can take into account a pupil's learning styles and interests; self-directed learning is encouraged; learning takes place in a secure environment; there is more adult–child interaction than in a large classroom; the flexible schedule can take advantage of the richness of the unique learning environment; the student can have an opportunity to become bilingual and bicultural and to know and appreciate people of the local culture; the child can be involved in ministry along with the parents; family closeness is facilitated and enhanced; the young person tends to be less peer-dependent and less susceptible to peer pressure; in a multinational mission the instruction can be conducted in the family's native language.

In the majority of research studies the educational learning outcome of home-schooled children has been found to be highly positive. Ray, in a study of 4,600 children in the United States, found that home-educated children averaged at or above the 80th percentile on standardized achievement tests in all academic subject areas: language, mathematics, reading, listening, science, and social studies. Home-educated learners have also generally been found to do well in measures of social and emotional adjustment.

ELIZABETH S. BREWSTER

Bibliography. P. Echerd and A. Arathoon, eds., *Understanding and Nurturing the Missionary Family;* J. A. Holzmann, *Helping Missionaries Grow: Readings in Mental Health and Missions;* M. Hood, *Home School Reseacher* (1991): 1–8; E. K. McEwan, *Schooling Options;* R. Moore and D. Moore, *Home Style Teaching;* P. Nelson, *EMQ* 24 (1988): 126–29*;* D. C. Pollock, *IBMR* 13 (1989): 13–19; B. D. Ray, *Marching to the Beat of Their Own Drum!—A Profile of Home Education Research;* B. A. Tetzel and P. Mortenson, eds., *International Conference on Missionary Kids 1984;* T. E. Wade Jr., *The Home School Manual.*

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

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

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

The coming of the Spirit (Acts 2) is a sign of the last days and of the new messianic people, which includes believing Samaritans (Acts 8:17) and Gentiles (Acts 10:44–46; Gal. 3:2; 4:6), without their having to become Jewish (cf. Acts 15). The hope of Jew and Gentile alike, as forgiven sinners who rejoice in suffering in this age (Rom. 5:1–5), is Christ's coming in glory at the resurrection (Phil. 2:11; 1 Thess. 1:10; etc.). Paul sees himself as called to the realization of this hope for the Gentiles (Rom. 1:5; 15:12; Gal. 2:7); Peter, for the Jews. Peter places the same stress on the hope (Acts 2:34–35; 1 Peter 1:3–5).

The *nature* of mission must therefore include the communication of the *message,* which includes and holds out this hope to all who will turn in faith to the Lord, for his coming will bring in the kingdom of God (1 Cor. 15:22–24).

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

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

<div align="right">JOHN A. MCINTOSH</div>

Bibliography. R. H. Boer, *Pentecost and Missions;* J. M. Everts, *DPHL,* pp. 415–17; J. Moltmann, *The Theology of Hope;* D. Senior and C. Stuhmueller, *The Biblical Foundations to Mission.*

Household Responsibilities. How does the ministry-burdened person balance outreach and basic living necessities? Historically, most missionaries, husband and wife or single, were expected to be full-time servants of the Lord. Today more missionary parents have the option to home school or to educate their children in the towns or situations where they live. It is more common to find only one parent in full-time ministry while the other parent cares for the children and household chores.

The standard at which a missionary chooses to live greatly impacts the household responsibilities. The missionary who chooses to live more or less at a Western standard in a developing economy may spend more time in acquiring and maintaining possessions. Missionaries who choose to live with fewer possessions may relate better economically to surrounding nationals but may spend much more time in providing for themselves than if they had more modern conveniences (*see also* EXTENT OF MISSIONARY IDENTIFICATION).

Ministry goals also impact household responsibilities. The missionary who focuses on trans-lation, health care needs, school teaching, or other institutional ministries may have complete ministry contact outside the home. The institutional missionary's home might be their refuge or occasionally a place for minimal outside contact.

But the missionary focusing on evangelism, church planting, and leadership training may, as part of normal household responsibilities, need to have a very open home. It is not the possessions, or lack thereof, that create an effective church planter or evangelist. Rather, it is the attitude toward spending time with nationals. If household work or possessions get in the way of spending time with nationals, ministry will be negatively impacted. The most effective evangelistic and church planting/discipling missionaries tend to have an ability to keep household chores and responsibilities to a minimum, while balancing ministry from the home and visits outside the home. Balance, openness, love and caring are much more important ingredients than the actual amount of time spent on household responsibilities.

<div align="right">GLENN R. KENDALL</div>

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

Cooperative models are beginning to emerge. AVANTE mission in Brazil is combining its resources with those of missions schools and churches into an extended training program which begins with initial orientation and field experience, continues through advanced missiological studies, and culminates in a supervised term of service in a team situation in another country (Neuza Itioka in Taylor, ed., 111–20). North American agencies and schools are beginning to work together in helping missionaries to pursue a substantial portion of a master's degree on the field.

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

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

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

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

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

In the midst of these encouraging trends, there are causes for concern: the gap between prefield orientation programs and the missionary's initial field experience is sometimes wide and deep; continuing education can be haphazard, rather than planned and purposeful; the resources of national churches are seldom used effectively.

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

LOIS MCKINNEY DOUGLAS

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Lifestyle Evangelism. "You're the only Jesus some will ever see." "People don't care how much you know until they know how much you care." "You have to 'earn' the right to be heard." These sample statements help explain the evangelistic strategy known as lifestyle evangelism. Advocates argue that EVANGELISM must be seen as a process of planting the seeds of the gospel through verbal WITNESS, watering and cultivating through Christian example and lifestyle, and finally reaping the harvest of new converts.

Great emphasis is placed on the role of the witness's life in the evangelism process. Proponents point to the incarnation as an illustration of the importance of this approach to ministry. When God wanted to communicate with humans, they argue, God did not send tracts from heaven. Instead, God communicated with us by becoming a person and living among us (John 1:7).

The focus of lifestyle evangelism, then, is using the channels of relationships to share the gospel through both words and deeds. The latest phase of the movement, stimulated by Steve Sjogren's *Conspiracy of Kindness,* emphasizes utilizing acts of service to give an opportunity for verbal witness of salvation in Jesus Christ.

While not the first book to appear on the topic, Joseph Aldrich's book *Lifestyle Evangelism* has popularized the concept of lifestyle evangelism in American evangelicalism. Related terms used by other proponents include friendship evangelism, incarnational evangelism, and relational evangelism. Since the early 1980s numerous books have been written and witnessing programs developed around the basic concept of lifestyle evangelism. Jim Peterson, missionary to Brazil, argued in 1980 for the importance of lifestyle evangelism on the mission field. He emphasized a twofold missionary strategy: (1) the proclamation of the gospel to nonbelievers; (2) the affirmation of the gospel, which involves a process of modeling and further explaining the Christian message. Peterson found that in his mission field context, deeds of love helped clarify the gospel message to those he was trying to reach.

This emphasis on affirming the gospel mirrors the often-practiced strategy of using social ministry as a bridge to share the gospel. Social ministry can help break down suspicion, open doors for ministry in closed countries, and provide a hearing for the gospel. The construction of dams by the Basel missionaries in northern Ghana provided an opportunity for the gospel to be shared to the people there. Other missionary efforts through medicine, agriculture, engineering, nutrition, and education have illustrated this principle.

Proponents cite many benefits to utilizing the approach of lifestyle evangelism. They note there is a greater possibility for on-going follow-up, not only in continually clarifying the gospel message over a period of time but also in discipling persons who trust Christ as their Savior. Lifestyle evangelism advocates also argue that a consistent Christian lifestyle helps break down the accusation of "hypocrisy" and encourages nonbelievers to consider the reality of Christ, noting

how recent visible scandals in the Christian community have caused many people to wonder: "Does Christ really make a difference? Is there any substance to all this talk?"

While affirming the benefits of a "lifestyle" approach, some people caution against letting the pendulum swing too far away from an emphasis on verbal witness. They warn against the danger of lifestyle evangelism becoming all lifestyle and no evangelism, all deeds and no words. They are concerned that Christians following a lifestyle evangelism approach may place great effort in building relationships with nonbelievers but never get around to sharing the gospel verbally. Some are concerned that an overemphasis on deeds could lead in the direction of the social gospel of the 1920s, where an emphasis on repentance and faith might be lost altogether. Perhaps the strongest critique of the lifestyle evangelism movement has come from Mark McCloskey, in *Tell it Often—Tell it Well.* McCloskey notes that while lifestyle evangelism certainly has strengths, the New Testament would seem to point toward a more comprehensive approach to evangelism, including taking the initiative to share the gospel message with persons with whom you have no prior contact. He argues that there are too many lost people to depend primarily on evangelism which is relational in approach. Not everyone has Christian friends or neighbors who can live out the message in deeds as well as share with words. Therefore, he advocates a comprehensive evangelistic strategy that includes witnessing through existing relationships but that goes beyond them to include any person with whom we might come into contact.

To summarize, the lifestyle evangelism movement has reminded the church of the importance of living a Christian life before others, that the walk of believers matters as well as their talk. Concerns raised by friendly critics need to be heard as well, in that Christians should guard against overstressing the walk whereby they become "silent witnesses." Some have taken the principles of lifestyle evangelism to an extreme, saying "I just let my life do the talking." A Christian's life can only reinforce the message; it cannot substitute for it. Verbal witness gives clarity to believers' walk by pointing people past them to their Savior, the Lord Jesus Christ. Christians cannot expect the nonbeliever to know that Christians are a reflection of the good news until they know what the good news is. As Paul affirmed, "For we do not preach ourselves, but Jesus Christ as Lord, and ourselves as your servants for Jesus' sake" (2 Cor. 4:5). If believers do not point people toward Christ, they are only calling attention to themselves. Overall, the lifestyle evangelism movement has helped provide an apologetic for Christianity to an increasingly secular world, thus following the command of Christ in Matthew 5:16, "let your light shine before men, that they may see your good deeds and praise your Father in heaven."

TIMOTHY K. BEOUGHER

Bibliography. J. Aldrich, *Life-Style Evangelism;* J. Peterson, *Evangelism as a Lifestyle;* C. Van Engen, *You are My Witnesses.*

Marriage, Marriage Practices. Marriage is a nearly universal cultural institution. Marriage practices, forms, and rituals are also universal concerns. In considering this topic, therefore, it is particularly important to begin with a biblical understanding of marriage.

What Is Biblical Marriage? The creation account culminates in God's creation of human beings in his own image (Gen. 1:27). This initial creation of man and woman together as the embodiment of the IMAGE OF GOD functions as the foundational paradigm of marriage.

God's creation, humankind, is first spoken of singularly and inclusively, "him," this "him" meaning both man and woman. But "him" gives way to "them," a plural which unites and distinguishes "them" as "male" and "female." These few words eloquently describe human beings as creatures made in God's own image, as alike and similar ("him") and as unique and individual ("male" and "female"). A biblical understanding of marriage addresses each of these aspects.

God blesses and provides for the man and woman, and pronounces his work to be "very good." The instruction to be fruitful presupposes the sexual union of the man and the woman and the complementary nature of "maleness" and "femaleness." Alone, neither the man nor the woman accomplishes the apparent intentions of God in creation. It is together that they are blessed and together that they are commissioned for productivity in raising children and working in God's world. This point is reinforced in Genesis 2, where God explicitly pronounces, "It is not good that the man should be alone." The creation of woman completes the creation of humankind and cannot be separated from the creation of the man. The man and woman are joined; they are "one flesh." They are created in relationship and for relationship.

What Went Wrong? God's ideal for a harmonious relationship for man and woman, however, quickly broke down through the fall (*see also* FALL OF HUMANKIND). The initial and fundamental sin in Genesis 3, involving a declaration of independence from God, set off a cycle of human power struggles. It resulted in the eviction from an ideal community and the introduction of conflicting hierarchy replacing complementary harmony.

The difficulty of marital relationships, therefore, along with other human relationships, began with the loss of the ultimate community. A marital relationship cannot occur in isolation from the community at large.

Therefore, some missiological questions arise concerning marriage and marriage practices. How can we recover the ideals of marital relationship without the ideal community of Eden? What interplay takes place between the biblical text and culture? How may members of one culture interact meaningfully about marriage practices with members of another culture?

Biblical Marriage in Contemporary Settings. The biblical paradigm of marriage from the creation account is the ideal to which all marriage practices ought to be compared. It is the ideal par excellence. But the ideal was disrupted by the fall. Therefore, against the ideal of relationship, partnership, oneness, and difference, are the real-life crises which confront modern marriages.

Three basic patterns of marriage are recognized by anthropologists: monogamy, polygyny (commonly called polygamy), and polyandry. A fourth pattern is finding acceptance in limited communities, that of same-sex marriage.

Monogamy, the marriage of one man and one woman, with an exclusive sexual relationship, is the most common idealized form of marriage. Cultural variations of its enactment include religious rituals, civil ceremonies, and common law acceptance. The choice of partner may be up to the individual or at the discretion of the extended family. Monogamy is generally recognized to uphold the creation model of one husband and one wife restated by Jesus (Matt. 19:4–6). Polygamy, one man with two or more wives, is attested to in the Old Testament and continues to be practiced in some cultures today. Polyandry, one woman with two or more husbands, is the least common of the traditional marriage patterns. Same-sex marriages, involving two males or two females, have recently been suggested as analogous to monogamous relationships, though there is no biblical support for this type of marital union.

Several principles can be offered as foundations for the challenges related to marriage and the diversity of marriage practices found in the world today.

1. An initial acceptance of observed marriage patterns. The monogamous standard of Western culture has not always existed and is currently threatened by high divorce rates and multiple marriages resulting in what some have called serial polygamy. Previously accepted marriage patterns in the West have included polygamy, arranged marriages, common-law marriages, and marriages of convenience. It is important to re-member that God works over time in the transformation of all cultures and their practices.

2. Understanding. The marriage practices of a culture have a significance for that culture which must be understood if that culture is to be fully understood. How men and women relate to one another, and the meaning of their interactions provide important insights about individuals as well as cultures (*see* GENDER ROLES). It is likely that some aspects of the relationships we observe will be useful in evaluating and critiquing our own relationships and practices. We must learn before we would be teachers.

3. Issues of justice and mercy. In understanding and appreciating expressions of marital commitment in our culture as well as in other cultures, we must not overlook the critical issues of justice and mercy. We must remain sensitive to the fact that around the world women tend to be oppressed by men. The gospel is liberating good news of God's justice to those who are oppressed.

Mercy recognizes that change is difficult, and often can occur only slowly with much hardship. When practices must be changed in order to conform to the creation ideal, then special care must be taken to protect those who might be injured or experience hardship as a result. Established families should never be divided. Rather, we should enable change to occur over generations and with the full knowledge, consent, and participation of those affected.

Missionaries working within polygamous contexts have learned this lesson over the years, many times through trial and error. For example, when a man with many wives becomes a Christian, what direction does the missionary provide concerning the man's many wives (*see* POLYGAMY AND CHURCH MEMBERSHIP)? The issues are exceedingly complex, and missionaries must be patient and loving in processing these and other related issues.

ADRIENNE FORGETTE AND YOUNG LEE HERTIG

Bibliography. J. Chittister, *There is a Season.*

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

tude for having been refreshed by the ministry of Onesiphorus (2 Tim. 1:16–18).

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

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

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

JEANNE L. JENSMA

Bibliography. L. M. Gardner, *JTP* 15 (1987): 308–14; K. S. O'Donnell, *JTP* 25 (1997): 143–54; idem, *Missionary Care: Counting the Cost for World Evangelization.*

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, al-

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

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

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

A. SCOTT MOREAU

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

Missionary Children. With an international mission force composed primarily of families, missionary children (better known as MKs—missionary kids; *see* THIRD CULTURE KIDS) become central players in this movement. Western missions focused on the needs of their own offspring; but with the globalization of mission, MKs now come from all nations and go to all nations—whether they want to or not. Missions leaders from the newer sending countries (non-Western, Two-Thirds World) now grapple with issues that formerly challenged leaders from the older sending nations (Europe, North America, Australia, New Zealand), such as MK educational needs and cultural identity. Korean missionaries in the Philippines offer a fascinating case study. Early on they sent their children to a boarding school shaped by U.S. curriculum and values. However, they saw their children increasingly isolated from Korean culture, some grappling with tensions of internal identity and others unqualified for Korean universities. They finally responded by establishing a Korean school.

MKs are the youngest, and perhaps the most vulnerable of "God's chosen people who are living as foreigners in the lands. . . ." (1 Peter 1:1). Pollock has noted that MKs worldwide grapple with the following crucial issues, each with its own benefits and particular challenges. (1) Mobility: MKs are adaptable with rich memory banks, but also struggle with rootlessness and restless migratory drives. (2) Relationships: they can grow deep people-roots by themselves, but

tend to protect themselves while some drift into insulation. (3) Cultural balance: they enjoy a broad knowledge of cultural diversity as global pilgrims, but they can become "hidden immigrants," off-balance in their own "passport" culture. (4) Language: many speak multiple languages, appreciate learning styles and linguistic nuances, many become excellent teachers, but they can also suffer from language limitation and confusion. (5) WORLDVIEW: they tend to have broad cultural paradigms, able to think laterally, but can appear arrogant, reflecting patriotic ambivalence toward their "passport" nationality. (6) Cross-cultural skills: MKs are keen observers, adaptable, less judgmental, cultural bridges, but can appear to lack in convictions, be "social chameleons" and socially undeveloped. (7) Leave-taking: MKs project sensitive empathy, but saying farewell is always a critical passage from nation to nation, school to school, people group to people group, grappling with closure, which on the negative side can generate unresolved emotional conflicts. (8) Development: most MKs reflect higher personal maturity in relational and communication skills, and are comfortable working cross-generationally; but some experience stunted maturation and delayed developmental transitions, and many grieve the inability to "return home"; and those whose entire education was done in Christian boarding schools run the risk of growing up in a sequence of unrealistic "bubbles," comfortable only in those missionary subcultures.

Adult MKs never cease being MKs, and this reality has generated serious analysis of their particular issues. A surprising percentage return to some aspect of cross-cultural ministry, enter the helping professions, or head into other aspects of the borderless marketplace—whether in business, education, governmental foreign service, or relief and development. As adults they grapple with the challenges of what it means to be an adult MK, including: (1) Processing their memories. Most MKs share a memory pool that weaves them together, but not all come to positive terms with their emotions and story. Many have been damaged in childhood and find it difficult to surmount these handicaps. Other idealize their backgrounds or families, though in time the unrealistic perceptions will crumble or they hopefully will develop a healthy understanding and acceptance of their past. (2) Transitioning through life. Some of these changes are not unique to MKs, but they experience many of them, requiring constant variation and adjustment. Those who studied in boarding schools present a different profile from those who studied in a national, private, or international school. The vast majority transition to their passport culture for the last stages of their education, and there they face ongoing significant challenges

and change, both positive and negative. Transitions can be keenly anticipated or feared, either as stepping stones to maturity or fraught with uncertainty and laced with pain. (3) Decisions at diverse crossroads. MKs have little control over their early life. As dependents of God's global nomadic families, their parents determined where or how to live and how to school them. As dependents they live with the results of these choices. Entering adulthood the decisions become personalized and critical: What is their personal faith and value system? How will they live? Will they accept or reject their backgrounds and their parents' faith? (4) Processing throughout their lives. At different stages of their life they will work through process memories, transitions, and key decisions, and it is crucial that they be encouraged to process these key elements that have so shaped them. The adult processing of unresolved grief which can be a haunting element must be addressed reasonably and thoroughly. Again the critical faith factor emerges, and MKs reflect the spectrum of attitudes of the particular spiritual and organizational subculture in which they were raised.

The majority of MKs do quite well emotionally, psychologically, spiritually, and career-wise. A small percentage are brilliant or outstanding leaders. But many are troubled and problematic. The prime stakeholders in MK welfare include the following groups: MKs themselves, their parents and close family; home-sending churches and mission societies; member care (physical and mental) providers; and educators. Healthy MKs tend to come from healthy families; unfortunately some missionary families are seriously dysfunctional. New geography and cross-cultural ministry never compensate for these dysfunctions. Therefore church and mission leadership must be alert to and address the holistic welfare of their missionary families.

WILLIAM DAVID TAYLOR

Bibliography. A. Daugherty-Gordon, *Don't Pig Out on Junk Food: The MK's Guide to Survival in the U.S.*; D. Pollock, and R. Van Reken, *Global Nomads: Growing Up Among Worlds;* W. D. Taylor, *Too Valuable to Lose: Exploring the Causes and Cures of Missionary Attrition;* D. Walters, *An Assessment of Reentry Issues of the Children of Missionaries.*

Moral Development. The most cohesive body of research on moral development has been carried on within the framework of the cognitive stage theory conceived by Jean Piaget (1965) and extended by Lawrence Kohlberg (1984), James Fowler (1981), and others. Intercultural findings related to the work of these theorists are quite consistent. Although rates of development vary and growth may be arrested before higher stages are reached, the same developmental patterns are observed across cultures.

Jean Piaget, a Swiss "genetic epistemologist" (as he preferred to call himself), spent forty years studying the cognitive development of children at his Center for Genetic Epistemology in Geneva. He identified four developmental stages: the *sensorimotor* stage (to 2 years), during which rudimentary logical-mathematical operations such as hiding and finding, grouping and separating develop; the *preoperational* stage (2–7 years), when the child begins to retain mental images while objects are absent and to engage in activities such as playing, speaking, and looking at pictures; the stage of *concrete operations* (7–11 years), during which the child becomes able to conserve substances, weights, and numbers when their shape or position changes; to classify objects by color, size, and shape; and to seriate objects from short to long, light to heavy, and so on. Piaget's final stage, *formal operations* (12 years and over), involves complex "operations upon the operations," such as extrapolating what comes next from what is there, and holding some variables constant while others are manipulated. Some cross-cultural Piagetian studies suggest that some adults who have not had school-like experiences that require thinking from action are still functioning at a concrete operations stage.

Piaget (1965) also constructed a moral reasoning model, based on the child's developing concepts of respect, fairness, intentions, and punishment. He identified a two-stage model: *heteronomy*, characterized by unilateral respect for authority and conformity to rules; and *autonomy*, marked by mutuality, reciprocity, equality, and cooperation. In one study within this framework, Native American children were found to believe that rules in white persons' games could be changed, while rules in their tribal games could not.

Lawrence Kohlberg (1984) developed a more complex six-stage model that extended Piaget's moral development theory into adulthood. He identified two *preconventional* stages, during which moral decision making is based on a fear of consequences and egocentric need gratification; two stages of *conventional* morality, characterized by a desire to please others and live by social rules, and, finally, two *postconventional* stages in which contractual commitments and universal principles predominate. Kohlberg studied the reasons behind moral decisions, not the ethical implications growing out of them. Only in the final years of his life did he acknowledge that some kind of advocacy or indoctrination might be necessary in moral education (Snarey, 1992, 857).

Although extensive research supports the validity of Kohlberg's first four stages across cultures, questions have been raised about the cross-gender and cross-cultural validity of his model at postconventional levels. Some evidence suggest that women tend to base moral decisions on caring rather than on Kohlberg's justice categories, and, in some cultures, communalism rather than individualism dominates DECISION MAKING processes (Snarey, 1992).

James Fowler (1981) of Emory University has applied stage theory to faith development. He identifies six stages of faith, beginning with the intuitive-projective faith of early childhood, filled with vivid visual imagery, through progressive stages that enable children to separate reality from fantasy and begin systematizing their belief-systems. As faith development continues into adulthood, capacities for critical reflection, self-awareness, and openness to other faiths unfold, and ultimately give way to a universalizing faith where issues of love and justice become paramount.

Perry G. Downs (1986) provides a succinct summary and critique of Fowler's theory. For Fowler, faith is shared, universal experience of trusting something or someone. The focus is on moral structures, not on content. This is in stark contrast to Christian faith, which is based on the Scriptures and a life transforming commitment to Jesus Christ (Downs, 30).

Although the relativistic assumptions of stage theories must be questioned, the developmental processes they postulate appear to be cross-culturally valid. As such, they can provide a useful conceptual tool in helping persons who are engaged in intercultural ministries to attune their discipling and spiritual formation efforts to the cognitive, moral, and faith development of their learners.

Some educators suggest that growth and maturation are more likely to occur when teaching is direct and purposeful, the attitude or value is modeled, the leader maintains a low profile, the setting is informal, divergent views are encouraged, the group is heterogeneous and holistic methods—such as moral dilemmas, open discussion, music, drama, prayer, projects, simulations, case studies, role playing, and other simulated and real life experiences—are employed (McKinney, 1984, 316–17).

LOIS MCKINNEY DOUGLAS

Bibliography. P. G. Downs, *CT,* October, 1986, pp. 29–30; J. W. Fowler, *Stages of Faith: The Psychology Human Development and the Question for Meaning;* L. Kohlberg, *Essays on Moral Development,* vol. 2: *The Psychology of Moral Development;* L. McKinney, *Missiology* 12:3 (1984): 311–26; J. Piaget, *the Moral Judgment of the child;* J. Snarey, *Encyclopedia of Educational Research,* 6th ed., 3:856–60.

Morale. An emotional and mental quality entailing a strong sense of purpose, confidence in the future, and conformity with the standards set by one's peers. Closely related to esprit de corps or

team spirit, the maintenance of morale is vital if missionaries on the field are to stay healthy and productive. There are various methods of maintaining good morale in the individual: stress management (regular breaks from one's work for family and rest); spiritual conditioning (personal time in daily prayer and Bible study enabling one to meet setbacks with perseverance); open communication (exchanging current news with family and friends on the home front); interactive field administration (cooperation between all missionaries and their leaders in order to build team spirit); and personal hygiene (regular exercise, healthy diet, weight control, prevention of disease).

JOHN EASTERLING

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

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

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

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

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

God's guidance to individuals in the form of a MISSIONARY CALLING is also a powerful motivation for mission. As he did with Abraham, so God still speaks to individuals. The nature of a call is the subject of great debate. Certainly we may say that such a call varies among people. For some it may come as a thunderclap; for others, it comes like the gradual dawning of a new day. However it is defined, most churches and mission agencies desire that a person should have a clear sense that God is leading him or her to apply for missionary service. This motivation often is the only anchor that will hold the new missionary steady during the dark testing times of CULTURE SHOCK and other problems on the field.

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

CHARLES R. GAILEY

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

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

Pastoral Counseling. Two major areas of concern exist with regard to pastoral counseling and missions. First is the provision of counseling services to missionaries themselves. Second is pastoral counseling provided by the missionary as part of his or her ministry.

Pastoral Counseling Services to Missionaries (*see also* MEMBER CARE). Commonly used measurements of stress reveal that the average missionary and family leaving for overseas faces significant stress before they even arrive to face the stressors of their placement. Gish (1983) identified nineteen areas of significant stress. The survey established the lack of pastoral care as significant stress for 35 percent of the missionaries surveyed. The following responses would assist in avoiding missionary BURNOUT.

Missions agencies must develop a commitment to provide supportive and caring environments. To form the foundation for this commitment, the ethos created by administrators and supervisors should value healthy and encouraging interpersonal relationships. Training for supervisory personnel should include basic courses in helping relationships and group/system dynamics. Additionally, mission agencies should employ or subcontract trained and experienced pastoral counselors, who themselves have served in cross-cultural settings long enough to adequately understand the missionary context. While requiring dual training will limit the number of available personnel, the dual training is necessary to effectively minister in this specialized context.

Missionary conscripts should receive preparation for spiritual and emotional stresses that will typically face them. Standard training should include stress management, identifying and coping with depression and anxiety, and cross-cultural conflict resolution.

A well thought out plan of pastoral care, based in careful and accurate studies of the points of vulnerability, should be put into action. For example, during their training period, new missionaries should establish a relationship with a pastoral counselor. The missionary should then receive an extended visit from this pastoral counselor after six months, and again after twelve months in the field.

Pastoral counselors serving missionaries should be allowed to maintain confidentiality (as is true of any licensed counselor) in order for the missionary to be assured that counseling content will not be shared with administrators without the missionary's permission.

As a standard, furloughs should include regular pastoral counseling for missionary and family. This counseling should focus on discovering how the individual and family are dealing with stress.

Last, continuing education seminars should be available on the field focusing on the areas identified in studies such as the one cited above. Extra time should be scheduled for seminar leaders to minister to missionaries. Other resources (i.e., literature, videos, audiotapes) can be provided as required.

Pastoral Counseling Provided by Missionaries. The goal of training missionaries to provide CROSS-CULTURAL COUNSELING as part of their ministry is simple: to better equip them in fulfilling their cross-cultural task. It is commonly accepted that missionaries must become deeply involved in the lives of those to whom they desire to bring God's Word. Since becoming deeply involved includes being involved with individual and family problems, training in cross-cultural counseling is essential. Attempting to minister to personal and family problems with an understanding of human behavior from an ethnocentric perspective can have extremely unfavorable results. Despite the best intentions, great harm can result.

Because effective counseling is based in understanding the feelings, cognitions, and behaviors of the culture being served, increasing importance must be given in mission and theological training centers to cross-cultural counseling.

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Personal/Family Responsibilities. The obligations of the missionary to his or her own family are often sensitive and delicate issues. The goldfish bowl effect of public ministry, the education of children, and the care of aging parents in the home country are just a few of the dimensions of missionary life that can be stress-inducing. The missionary, like the pastor, often faces a tug-of-war between the care of family and commitment

to ministry. Rightly understood, the tension between the two should be at a minimum.

Two persons who marry voluntarily take on certain obligations. The marriage covenant includes the vow "to love and to cherish." Missionaries are not exempt from this responsibility. When children are born into the family, an even more complex issue presents itself. Should the mother limit her missionary responsibility to care for the family?

The right perspective on these issues is a scriptural one. Guidelines such as Ephesians 5:21–6:4 are useful. Neither the family nor one's work should be ignored. Attitude is the key factor in successfully discharging family responsibilities. Many missionary children (including those sent to boarding school) testify that they did not feel deprived because their parents created a positive and supportive atmosphere in the home. The father may have to travel, but if the children sense that he really wants to stay at home, rather than go, they will be helped. Missionary parents should strive for a peaceful home that is characterized by mutual appreciation and kindness.

When considering missionaries' responsibilities to their families, there are few hard and fast rules. Varied situations obtain in different nations and cultures. There are a wide variety of personality types. An increasing number of mission agencies are providing personal and family counseling for their missionaries. Ultimately, prayer and the primacy of love (1 Cor. 13) provide the guideposts for the successful discharge of family responsibilities.

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Bibliography. P. Echerd and A. Arathoon, *Understanding and Nurturing the Missionary Family;* M. Foyler, *Overcoming Missionary Stress.*

Pioneer Mission Work. Work done from the first contact of an unreached area or population until a viable and indigenous local church is established. Frontier mission, a more recently coined term (see Winter), describes pioneer work in which the missionary crosses significant cultural boundaries. The types of activities done as part of pioneering work include such things as EVANGELISM and CHURCH PLANTING, LITERACY and TRANSLATION, RELIEF and DEVELOPMENT, and even establishing institutions (e.g., schools or hospitals). Such activities may be the full-time occupation of the missionary, or may be ancillary to some type of professional occupation (*see* TENT-MAKING MISSION).

In situations where countries grant missionary visas, missionaries are free to preach the gospel openly as their full-time job. While this was more generally the case in recent centuries (especially when Western missionaries worked under the protection of colonial empires), politi-

cal autonomy and religious attitudes have today closed the doors of many nations to the traditional full-time pioneer missionary. Therefore, many involved in pioneer work today, especially in CREATIVE ACCESS COUNTRIES, can only attain residency as students, researchers, or professionals. When local residency is not possible, a base may be established outside the target country or culture from which periodic trips into the target area as a tourist are made to establish contacts or evangelize.

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

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

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

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

areas where the gospel is no longer proclaimed need missionaries with a pioneering outlook and commitment, and this should not be overlooked in considering the scope of pioneer mission work.

A. Scott Moreau

Bibliography. S. C. Neill, *CDCWM,* pp. 487–88; J. Piper, *Let the Nations Be Glad!;* T. Steffen, *Passing the Baton: Church Planting that Empowers;* R. W. Winter, *Perspectives on the World Christian Movement,* pp. B-176 to B-183.

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 strategic 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 resul-

tant 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 reach a goal. Action plans describe the activities that will ultimately enflesh 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.

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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.*

Prayer. Recently God has been awakening the church to the need for less talk about prayer and more actual prayer. Mission and denominational agencies have appointed full-time prayer coordinators whose sole job is to pray and organize prayer. Prayer and praise rallies have been held in urban centers around the world. Annual pilgrimages of praying through cities in the 10/40 Window have been organized, with millions participating. The practice of walking through a target area and praying as prompted by the Spirit (known as prayer-walking) is being developed. More controversially, some advocate the engagement of Territorial Spirits in what has been called strategic-level warfare prayer as a new key

to world evangelization. As signs of greater emphasis on prayer, all these efforts are welcomed in the missionary work of the church. At the same time, they must be evaluated not simply on the basis of reported effectiveness, but on fidelity to the scriptural picture of the prayer life of the church.

True prayer begins with God. It is the Lord who invited his disciples to pray (Matt. 7:7–11). It is also a command of God that people pray continually (1 Thess. 5:17). Prayer is the primary means that God uses to accomplish his work. God places prayer burdens on the hearts of his people in order to prompt prayer, through which he works. Historian J. Edwin Orr, after decades of researching revivals around the world, concluded that they both began and were sustained in movements of prayer. The missionary's prayer is not limited to the revival itself; Jesus commanded us to pray for the very laborers to work the fields that were ripe for harvest (Matt. 9:36–38).

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

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

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

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

Prayer and missions are inextricably intertwined in the Book of Acts. Prayer preceded the Spirit setting aside Paul and Barnabas as missionary candidates (13:2–3) and the missionary journeys themselves. Elders in newly established churches were prayed for and committed to God. The missionary trial of saying good-bye to loved ones is aided by committing them to the care of God in prayer (20:32).

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

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

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

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Prayer-Walking; W. B. Hunter, *The God Who Hears;* A. Murray, *The Believer's School of Prayer;* R. A. Torrey, *How to Pray;* C. P. Wagner, *Warfare Prayer* and *Churches that Pray.*

Psychology. Mission agencies began utilizing the services of psychology in the late 1920s to assist with screening and CANDIDATE SELECTION. It was nearly another forty years, however, before they began discovering additional uses for applied psychology. During the later 1960s through the mid-1980s, the missions-psychology interdisciplinary focus broadened to include such concerns as preparation for CULTURE SHOCK, training in personal and family ADJUSTMENT TO THE FIELD, training in INTERPERSONAL COMMUNICATION and CONFLICT RESOLUTION, team development, crisis intervention in emergency situations, and personal and family counseling as needed (sometimes on the field, sometimes during home leave). This was the era in which a few psychologists began taking trips to various mission fields as short-term consultants, workshop leaders, and counselors. It was also a time in which a few master's level counselors began to go to various fields as short-term or career missionaries.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

These latter passages have assumed great importance in contemporary conversations con-

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

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

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

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

HAROLD DEAN TRULEAR

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

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

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

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

A. SCOTT MOREAU

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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 WORLD-VIEW, 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 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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Sexual Mores. The student of cross-cultural phenomena confronts a bewildering array of ideas about and practices of sexuality. Many of these ideas and practices will conflict with the cross-cultural worker's own socially conditioned beliefs and practices. Some of these ideas and practices may well conflict with biblical revelation.

The dual nature of this conflict sets the stage for missionary involvement in the sexual mores of the receptor culture. The cross-cultural worker may support mores that differ from his or her own socially conditioned views but that

do not violate either biblical teachings or principles (i.e., bride price). The missionary may be compelled to advocate to local innovators changes in sexual mores that actually conflict with or violate biblical teachings or principles (i.e., female genital mutilation). In any case, the cross-cultural worker must seek to understand fully the meaning of the cultural practice and the biblical principles involved. Any proposed change in mores will proceed from this dual perspective.

EBBIE C. SMITH

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

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

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

Growth. The short-term missions movement has grown dramatically over the past several decades. Mission agencies, church denominations, and parachurch organizations as well as independent teams continue to contribute to the large numbers involved in the short-term missions enterprise. During the late 1990s, more than thirty thousand individuals joined forces each year with career missionaries and nationals to serve in urban centers, towns, and countries around the world. This rapid growth is due in part to modern travel that allows individuals to journey to the remotest areas of the world in a relatively short time. There continues to be a desire on the part of those who go to make themselves available in service without committing their entire lives to a missions career. There has been an overwhelming acknowledgment of short-term missions in recent years, and, though there is much discussion about the practice, it is obvious that short-term missions is a powerful and effective force in the modern missions movement.

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

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

Needs. The short-term missions experience is valid, but there are some important components that must be put into place to ensure its effec-

tiveness. 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 though a "glass ceiling" to serve on agency boards and in mission leadership positions.

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

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

Journal articles about single missionaries tend to be problem-focused, examining issues such as loneliness, living arrangements, acceptance by

missionaries and national co-workers, and communication with married couples. Discovering a 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 words or expressions to be used in dealing with demons, or assume that knowing the name of a demon gives more power over it. People coming from animistic backgrounds also fall into syncretism, but that is usually because the Christians

who introduce them to Christ do not help them understand the Christian worldview as it relates to issues of spiritual power.

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

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

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

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

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

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

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

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

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

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

TIMOTHY M. WARNER

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Power; A. S. Moreau, *The Essentials of Spiritual Warfare;* E. Murphy, *The Handbook for Spiritual Warfare;* T. Warner, *Spiritual Warfare.*

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

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

Stewardship. In the parable of the talents (Matt. 25:14–30), Jesus teaches that we have been entrusted with certain special resources which belong to God, and we are responsible to use them wisely and for God's glory. If we approach stewardship and mission in this light, it appears that we will be held accountable before God as to how we manage and use the resources he has given to us and what we produce with them. These resources include not only the finances and what they will purchase but also the people of God, for they are our most valuable resource. Stewardship means that our resources must be invested wisely, with much prayer. This is especially so today due to the escalating cost of missions. Churches and mission agencies, therefore, must be responsible to choose missionaries, ministries, methods, and locations carefully.

This kind of stewardship is being seen as people in churches are holding mission agencies and missionaries accountable for the result of their work. This productivity is being measured not only in terms of the effectiveness of the ministry but also the cost of it. This means that churches are evaluating mission agencies in terms of their past performance, their specialty in ministry, their cost-effectiveness, the receptiveness of their ministry targets, their training programs, and the clarity and intent of their statement of faith. They are also evaluating missionaries in terms of their training, experience, ability, and their theological

beliefs and practices. Many churches are responding to this responsibility by being more personally involved in training their missionary candidates and by sending their members to mission fields on vision trips and for SHORT-TERM MISSIONS. Churches are also finding alternatives by funding more cost-effective ministries such as FOREIGN FINANCING OF INDIGENOUS WORKERS, supporting TENTMAKING ministries, supporting ministries to internationals in the United States, and developing PARTNERSHIPS with local, established ministries around the world.

Mission agencies are responding to this need for increased stewardship with tighter controls through such means as specific and regular reporting to donors. Yet such mission leaders as DAVID HESSELGRAVE are calling for agencies to put less emphasis on statistics and more emphasis on effectiveness in their reporting. Also there is more emphasis on training and equipping missionaries. This is becoming one of the primary tasks of the mission agency. The stress on missionaries and their families is increasing because of the complex cultures emerging in the receiving countries due to MODERNIZATION and URBANIZATION and due to economic and political upheavals. Thus the agencies are finding that they must screen and develop their missionaries spiritually, theologically, emotionally, psychologically, and physically for cross-cultural ministry (*see also* CANDIDATE SELECTION). The agency is also paying more attention to the assignment and the management of the individual missionary in terms of location and task on the field. An unwise assignment match between missionary and ministry can end a potentially fruitful missionary career within one term. This is probably the greatest waste of all.

There are some very helpful programs being used to assist missionaries and their families. There are missionary training centers designed to prepare missionaries for cross-cultural life and ministry. There are missionary maintenance programs designed to counsel them and to keep them going back. There are programs for missionary children to help them adjust when they return to their home country for university. These have proven to be extremely helpful and should continue with the understanding that they are part of good stewardship (*see also* MEMBER CARE IN MISSIONS).

It is clear that there is tension in the matter of stewardship in mission. Many unreached areas are expensive and relatively unproductive, and yet we have the command to disciple the nations. This means that ultimately we cannot measure our success by the productivity of our effort or its cost-effectiveness but by our faithfulness to be good stewards of the gospel that God has also given to us and by our obedience to his Word. For in the final analysis, it is the words of our Lord, "Well done, good and faithful servant," that we long to hear.

THOMAS L. AUSTIN

Bibliography. D. J. Hesselgrave, *Today's Choices for Tomorrow's Missions;* P. Sookhdeo, ed., *New Frontiers in Mission,* pp. 176–90.

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

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

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

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

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

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

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

PAUL F. HARTFORD

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

Third Culture Kids (TCK). A "third culture kid" (or TCK) is an individual who, having spent a significant part of the developmental years in a culture other than that of the parents, incorporates elements of his or her parents' culture with elements from the culture of the host country to form a personal combination of cultures or "third culture." Third culture kids are not only children of missionaries but also children of diplomatic, international business, military, and other personnel who have lived overseas.

The factors that most significantly influence the TCK's life and WORLDVIEW are the mobility and cross-cultural experience that characterize the developmental period. There are both significant benefits related to being raised in a country other than that of one's parents during this time of life, as well as accompanying challenges. For example, TCKs show mixed levels of maturity, often exhibiting outlooks and understandings of life beyond what would normally be expected by monocultural peers. In addition, TCKs often demonstrate an advanced ability to communicate with adults and are generally comfortable and capable of getting around in the world, even moving from one country to another. At the same time, however, such common tasks as writing a check or using new phone systems may seem daunting. As a result, TCKs often subjectively experience being "out-of-phase" with monocultural peers, feeling they don't fit in.

There are other issues related to the dimensions of mobility and cross-cultural experience. Leave-taking is one; relationships another. Because the average TCK moves eight times by the age of eighteen and may have to deal with people of many cultures, he or she often becomes quite adaptable, unshaken by change, and may be quite adept at building relationships and empathizing sensitively with others. A strong sense of independence and realistic views about loss and death are also developed. During adulthood, however, the TCK may experience a deep sense of rootlessness, a tendency to have too many relationships to manage, and difficulty planning. The pain associated with leave-taking as children often results in survival responses such as a "get close quickly, detach quickly" response in relationships, and there may be issues of unresolved grief from the many separations. Consequently, guardedness in relationships, almost automatic withdrawal from intimacy, and a flattening of emotions are common.

Because of the variety of experiences developmentally, TCKs have to deal with issues of cultural balance and skills as well as a unique worldview. While on the one hand they often have an understanding of different cultures and may move easily and comfortably between them, they also may experience the sense of being a "hidden immigrant"—appearing to others as if they should fit into a culture while not feeling as if they do. In addition, with their exposure to different cultural value systems and resultant ability to see differing points of view, TCKs often experience the challenge of personal values being unsettled and in constant flux. The unique and expanded worldview of TCKs often leads to a desire to become involved in the international arena where they often display exceptional linguistic skills. An associated challenge is the fact that the TCK feels deeply the pain of the real world. At the same time he or she may become impatient with those less knowledgeable and discerning and may be perceived as being critical and arrogant.

DAVE WICKSTROM

Bibliography. D. Pollock, *The TCK Profile;* R. Van Reken, *Letters Never Sent;* D. Walters, *An Assessment of Reentry Issues of the Children of Missionaries.*

Wealth and Poverty. One of the great social problems that faces those who would bear witness to the Christian faith in a global manner is that of distributive justice. There is an extreme divergence between the rich and poor of today's world, a contrast often described in terms of the North–South divide. Experts in demographics estimate that early in the third millennium, the world's population will be 6.3 billion, and by 2025 it may reach 8.5 billion. Moreover, 95 per-

cent of the global population growth over this period will be in the developing countries of Latin America, Africa, and Asia. By 2025, Mexico will have replaced Japan as one of the ten most populous countries on the earth, and Nigeria's population will exceed that of the United States.

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

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

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

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

This explains why Christians in the two-thirds world place issues of poverty and economic development at the top of their theological agen-das. Some Christians in the North have difficulty understanding why "liberation" is so central to the thinking of their counterparts in Latin America, Africa, and Asia, but they have never faced the stark, dehumanizing reality of grinding poverty (*see also* LIBERATION THEOLOGIES).

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

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

feriority on the part of those to whom the missionaries ministered.

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

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

ROBERT G. CLOUSE

Bibliography. J. Bonk, *Missions and Money, Affluence as a Western Missionary Problem;* R. G. Clouse, ed., *Wealth and Poverty: Four Christian Views of Economics;* V. Griff, *Companion to the Poor;* K. Koyama, *Waterbuffalo Theology;* J. A. Scherer, *Global Living Here and Now;* J. V. Taylor, *Enough Is Enough: A Biblical Call for Moderation in a Consumer-Oriented Society.*

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. 45), 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 16:1415, 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 nun-

neries 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 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. Mission 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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