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

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

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

TERRY J. RILEY

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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.*

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

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

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

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

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

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

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

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

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

causes, and cooperation in world missions projects. In this way the church will avoid ETHNOCENTRISM and see itself as a part of the universal community of Christ.

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

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

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Bibliography. V. Gerber, *God's Way to Keep a Church Going and Growing;* M. Hodges, *Growing Young Churches;* D. A. McGavran, *How Churches Grow;* idem, *Understanding Church Growth;* D. Miles, *Church Growth: A Mighty River;* E. C. Smith, *Balanced Church Growth.*

Church Discipline. The practice of church discipline is mandated in the New Testament teaching 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 heresy 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.

RICHARD D. CALENBERG

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

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

Church planting also augments evangelism and church growth. Studies show that new congregations evangelize more effectively than older congregations, as new congregations put more energy into growth and less into maintenance.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

EBBIE C. SMITH

Bibliography. C. Brock, *Indigenous Church Planting;* C. L. Chaney, *Church Planting at the End of the Twentieth Century;* D. J. Hesselgrave, *Planting Churches Cross-Culturally: A Guide for Home and Foreign Missions;* P. B. Jones, *Understanding Church Growth and Decline;* J. Redford, *Planting New Churches;* D. W. Shenk, *Creating Communities of the Kingdom: New Testament Models of Church Planting;* C. P. Wagner, *Church Planting for a Greater Harvest.*

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

Paul and Barnabas, the archetypal first missionaries sent out by the postresurrection church, provide a pattern that is most instructive. On the issue of sending, it is clear from Acts that they received both an internal and an external call to itinerant cross-cultural ministry to Gentiles. The elders in Acts 13 conclude "It seemed good both to the Holy Spirit and to us"

to commission Paul and Barnabas for this ministry. And so they did. And as Paul and Barnabas went they kept in mind the importance of their sending and prayer base, and the need to be accountable to it. Their return visits and reports (Acts 14 and 18) are clear testimony to this. At the same time, they functioned quite independently under the Holy Spirit's guidance in determining both the itinerary and methods of their missionary work.

The tensions that have existed in the modern period in church–mission relations have centered primarily on these same ancient issues, "Who sends the missionary?" and "What constitutes an appropriate system of accountability?" For some, the issue is described in strictly theological terms: local churches ought to send missionaries, and the only reason mission agencies even exist is because the churches fell down on the job. For others, the issue is more complex. While agreeing with the principle that the local church is the sender of missionaries, some point out that agencies are the necessary bridge to doing that with accountability and effectiveness. Were there no agencies, they argue, the churches would just have to invent them again. Both logistics and appropriate accountability require it, they say.

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

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

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

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

GARY R. CORWIN

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

Contingency Plans. As commercial and governmental communities protect themselves against TERRORISM, the evangelical mission community has become a preferred target for terrorist threats, kidnapping, and extortion demands. Contingency planning is a process by which these potential risks are identified and prioritized as to possibility and consequence. It is a technical term asking the question, "What if?" and then answering it.

The objectives of a good contingency plan include identifying mitigation steps, incorporating applicable policy guidelines, exploring alternatives, and evaluating consequences and risks. The process begins with a risk assessment and then identification of any actions that can be taken before the crisis occurs to reduce its probability or the consequences. While God is sovereign, there is a human responsibility for practices that contribute to safety.

The purpose of an effective contingency plan is to provide "step-by-step" guidelines for managing a crisis. The plan should always be based on the worst-case scenario and be as thorough as circumstances allow. The wording and organization of the plan should be user-friendly. It should include the information that needs to be obtained, notifications that need to be made, and actions that need to be taken.

In the mission community contingency planning falls into two broad categories. The first is planning for individuals and families, which should include action plans specific to the local situation. These are normally developed in the field. The second is organizational planning that is done in conjunction with the development of corporate-wide policies. Policies are not contingency plans but broad guidelines that define the

organization's specific direction and apply to all members of the organization.

Good contingency planning allows for time to assimilate information from a variety of sources; to evaluate, in a controlled environment, the benefits and risks of various response plans; and to provide a foundation and structure for crisis response.

<div align="right">Robert J. Horan</div>

Bibliography. F. Fink, *Crisis Management: Planning for the Inevitable;* R. Klamser, *EMQ* 24:1 (1988): 30–37; K. N. Myers, *Total Contingency Planning for Disasters: Managing Risk . . . Minimizing Loss . . . Ensuring Business Continuity.*

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

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

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

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

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

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

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

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

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

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

Higher-quality decisions are made in groups where (1) disagreement is central to decision-making, (2) leaders are highly communicative, and (3) group members are active participants. Clearly, achieving social interdependence in the group is prerequisite to quality decisions. However, mere quantity of communication is not sufficient; the content of intragroup communication affects the quality of decision. The more time spent on establishing operating procedures, the lower the probability that a quality decision will result. Gaining agreement on the criteria for the final decision and then systematically considering all feasible solutions increases the probability of a good decision.

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

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

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

DONALD E. SMITH

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

Dependency. Dependence is a necessary part of life, an inborn tendency which cultural, social, and psychological conditions shape. The real problem of dependence is not its existence or nonexistence, but the manner of being dependent.

Overdependency of any kind (financial, physical, emotional, or intellectual) may result in erosion of self-respect, inhibiting initiative in using existing resources and leading to imitative behavior that destroys cultural integrity. But dependency also may build relationships and knit a society together, strengthening individual and group security and sense of identity.

One-way dependency is negative, ultimately destroying healthy relationships. The person or society depended upon feels exploited, and the dependent individual or group grows to resent the other.

Such dependency reduces self-respect because of an apparent inability to do anything other than receive. Lacking self-respect, the receiver may reject familiar cultural patterns and imitate the person or group that is the source of help. The consequent change is often not appropriate, creating a need for more help. A downward spiral results that leads to psychological or social

dysfunction. The group helped is crippled in their ability to care for their own affairs.

One-way dependency is an addictive process in which participants become co-dependents who are unable or unwilling to see people and things realistically. The addictive process takes control of participants, pushing participants to think and do things inconsistent with their values, including deceptive behavior, in the attempt to justify dependency and yet maintain the illusion of independence.

As with any addiction, everything comes to center around satisfying a craving. More and more is needed to create the desired effect, and no amount is ever enough. Perception of information is distorted and relationships become subservient to the addiction. There is an awareness that something is wrong, but addictive thinking says that it is somebody else's fault. No responsibility is accepted. Addicts tend to be dependent and to feel increasingly powerless. The idea that they can take responsibility for their lives is inconceivable to them.

This pattern of thinking is equally applicable to individuals and groups. Either can be addicted to dependency systems (economic, structural, and psychological) as strongly as to drugs.

Economic dependency has been shown to inhibit national development, yet economic dependency has been repeated in church-mission relationships. Both national and church dependency are characterized by a very few sources investing/giving heavily through an indigenous controlling elite. Fundamental decision-making is implicitly the prerogative of the donor not the recipient. Foreign assistance is large relative to the receiving economy. A large proportion of its university students and leadership are trained in a few foreign sites, and a considerable portion of the aid is spent on purchases from abroad. The economic top 20 percent receive most of the funds, which reinforces their position, and the bottom 40 percent almost none.

Christian ministries unwittingly perpetuate economic dependency when they plead "just send money," separating funds from fellowship contrary to the example and teaching of 2 Corinthians 8 and 9. "It continues to make the national church dependent. . . . It often robs the national church of its natural potential. When easy money . . . is available, very few want to explore indigenous ways of fund raising."

Dependency is also created by imported structures, methodologies, and institutions that are suitable for churches of one culture but not for another area. By placing inappropriate and even impossible demands on the churches, those churches become dependent on the guidance of outsiders who understand the imported system. A form of Christianity is created that cannot be reproduced. Paternalism and its mate, depen-

dence, thus may grow from the very structures of mission and church, not from some weakness in either the new believers or the missionaries.

In cultures of North America and Europe independence is considered an absolute good. A central therapeutic assumption in Euro-American psychology is that healthy behavior is self-reliant, self-sufficient, and independent. The in-born tendency to dependency, either individually or in the social structure, is to be removed as quickly as possible.

Very different assumptions are present in many cultures of Asia, Africa, and South America concerning dependency. It is two-way, part of mutual support, obligation, and reciprocity that binds the society by building relationships of interdependency. Life requires cooperation at every point. Dependency is not weakness but a part of the natural order where help always moves in circles, not in a straight line. What is given will return.

In a basic way, most of the world's people are dependent. Peoples as widespread as the Japanese, American Indians, Matabele (Zimbabwe), and the Malagasy (Madagascar) all accept dependency as necessary and positive. A reward is expected for relying on another, because you have given by receiving. *Amae* is a fundamental concept in Japanese social psychology, an automatic good expressed supremely in the role of the emperor who depends on others to rule and carry out every task yet is honored as the ultimate expression of the nation. Dependency is pivotal in the WORLDVIEW that underlies Malagasy society, and the dependency systems of India affect nearly every transaction.

Missions function within these two opposing concepts of dependency. Euro-American missionaries tend to regard all dependency as bad, and Asian-African-South Americans regard it as necessary and good. Failure to recognize these fundamental differences in attitudes to dependency leads to misunderstanding and alienation.

Gurian and Gurian provide a model that describes destructive extremes and the desirable balance. They note that a one-way dependency may result in entrapment, enslavement, helplessness, suppression, surrender, submission, and submergence. Total independency, on the other hand, can result in abandonment, estrangement, selfishness, narcissism, withdrawal, alienation, and isolation. True interdependency, a position in tension between the two poles of dependency and independency, can lead to continuity, bonding, reciprocity, mutual and healthy obligation, trust, commitment, and involvement.

Scriptures teach the interdependence of believers within the Body of Christ, not crippling dependency nor extreme individualism. Christian workers from every cultural heritage are obligated to build that interdependence within the international church, avoiding patterns that lead to either extreme.

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

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

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

What then is different about Jesus' disciples? Jesus' disciples were those who heard his invitation to begin a new kind of life, accepted his call to the new life, and became obedient to it. The center of this new life was Jesus himself, because his disciples gained new life through him (John 10:7–10), they followed him (Mark 1:16–20), they were to hear and obey his teachings (Matt. 5:1–2), and they were to share in Jesus' mission by going into all of the world, preaching the gospel of the kingdom and calling all people to become Jesus' disciples (Luke 24:47; Matt. 28:19–20). In the Gospels the disciples are with Jesus, the religious leaders are those who are against Jesus, and the crowds or multitudes are those who are curious, but have not yet made a commitment to Jesus. The word "disciple" when referring to

Jesus' followers is equivalent to "believer" (cf. Acts 4:32; 6:2) and "Christian" (Acts 11:26).

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

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

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

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

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 re-

searched 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.

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

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

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

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

Even as the vacuum of evangelical witness increased in size, the urban mission field was growing and changing. Houses and apartments that previously held one family of five or six peo-

ple became home for three or four families with twenty or more people. The sounds of different languages were heard. Cultural interests and practices changed. Old businesses relocated, with new and different businesses replacing them. While new life was burgeoning in the community, church buildings stood dark and empty.

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

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

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

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

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

JACK ESTEP

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

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

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

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

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

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

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

In his book, *Verdict Theology in Missionary Theory,* ALAN TIPPETT (1911–88) updated the three-self formula of Henry Venn. Tippett served on the faculty of the School of World Mission at Fuller Seminary and was a member of Donald McGavran's inner circle. The writings of Tippett, McGavran,

and others show that the CHURCH GROWTH MOVEMENT accepted and built on the work of the earlier proponents of indigenous missions.

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

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

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

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

JOHN MARK TERRY

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Lausanne Congress on World Evangelization (1974).

The First International Congress on World Evangelization convened in Lausanne, Switzerland, in July 1974. For ten days, 2,430 participants and 570 observers from 150 countries studied, discussed, and fellowshiped around the church's evangelistic and missionary mandate. Invitations were extended on the basis of seven for every one million Protestants in the country, plus two for every ten million unreached people in the country. For example, India received seventy invitations in the first category and 150 in the second. The United States had by far the largest representation (more than 500), plus innumerable American missionaries representing countries where they worked.

The Congress Convening Committee included 168 men and 5 women from 70 countries. Each country had its own national advisory committee to select participants. They were approved by the Congress Planning Committee, made up of 28 men and one woman from 17 countries (10 of them from the U.S.). Officially invited visitors included some Roman Catholics and administrators from the WORLD COUNCIL OF CHURCHES. The congress operated on a $3.3 million budget. Evangelist BILLY GRAHAM put his prestige, influence, and organization behind the congress.

Participation began months before the congress convened. Eleven major papers were circulated in advance and comments solicited. Those who gave papers responded in their presentations. Small group discussions were organized under four major divisions: (1) national strategy groups; (2) demonstrations of evangelistic methods; (3) specialized evangelistic strategy groups; and (4) theology of evangelization groups.

The plenary program was built on seven "Biblical Foundation Papers" and five "Issue Strategy Papers." There were seven other major addresses, three panels, two special multimedia programs, and a closing communion service.

Among the major speakers were Billy Graham, JOHN R. W. STOTT, Susumu Uda, DONALD MC-GAVRAN, Harold Lindsell, RENÉ PADILLA, Michael Green, GEORGE PETERS, RALPH WINTER, Gottfried Osei-Mensah, PETER BEYERHAUS, Samuel Escobar, Malcolm Muggeridge, FRANCIS SCHAEFFER, Henri Blocher, and E. V. Hill.

Participants were asked to sign a 3,000-word document, "The Lausanne Covenant." Early on, it had been submitted in draft form and revisions requested. Hundreds of submissions were made by individuals and delegations. By adjournment, 2,200 participants had signed it. A poll of participants showed that 86 percent of the 1,140 who responded favored post-congress fellowship, and 79 percent favored the appointment of a "continuation committee" of 25 people. This committee evolved into The Lausanne Commmittee for World Evangelization.

<div align="right">JIM REAPSOME</div>

Leadership. The history of Christian missions is replete with examples of key people appointed by God to carry the gospel to the unreached. It is natural to look for these people in any given period and to consider their leadership as normative. However, the study of leadership in missions has revealed a number of patterns of leadership that go beyond the role of an individual person or group. Leadership is a process in which leaders influence followers in given contexts to achieve the purposes to which they were called. The unique aspect of leadership and mission is the nature of their interaction under the guidance of the Holy Spirit in understanding and obedience to the MISSIO DEI.

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

With the emergence of monasticism (*see* MONASTIC MOVEMENT) in the fourth century, the majority of missionaries came from the ranks of devout monastics following the patterns of leadership established in the monasteries. Characteristic of these missionaries was their strict vows and obedience, which spread by establishing new monasteries, the dominant form of missions through the seventeenth century. By the eighteenth century, the Protestant REFORMATION had given birth to new patterns of leadership in mission, including a return to an emphasis on the role of laity. Four major types of leadership

characterized the emerging Protestant missions: (1) the educated and ordained clergy of the major Protestant church traditions, such as Episcopal, Presbyterian, and Congregational; (2) the eldership or council rule of the pietists and Anabaptists; (3) the new leadership models of the renewal movements such as the Methodists, Baptists, and various independent groups; and (4) visionary individuals whose commitment to the task and charismatic personalities drew others to follow.

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

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

Mission and Church Leadership. Critical issues emerged as the four major types of missions began to plant churches, especially for the inter-

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

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

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

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

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

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

As the complexities of missions have grown so has the range of solutions, to the point where new specialized roles and organizations have emerged to cover many of these challenges. The development of leadership to meet the increasing demands, including selection and training, remains a major challenge for missions. Despite the changing times, the need for spiritual leaders remains the same throughout the ages. It is the duty of those in authority to identify people for positions of leadership who have been prepared by God to influence missions with all their complexities, toward the purposes of God. A study of the patterns by which leadership emerges reveals three essential areas of develop-

ment: the spiritual formation of the individual (*see* SPIRITUAL FORMATION), the formation of knowledge through the education process, and the formation of necessary skills through experiential learning. Both formal and nonformal programs to address these areas proliferated at the end of the twentieth century. Perhaps the most encouraging development has been the rediscovery of the role of mentoring in the development of leadership, a realization with antecedents in the early monastic period.

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

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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

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

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

Upon the gradual withdrawal of traditional missionaries nondenominational agencies and newer denominations (like the Assemblies of God and the Christian and Missionary Alliance)

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

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

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

Apostles. The term "apostle" (literally "one who is sent") was used in several different ways in the New Testament (*see* APOSTLES). It was used in the historic root meaning of any messenger (John 13:16; Phil. 2:25). But another nuance was emerging in New Testament times, meaning "one sent as an authoritative representative of the sender." In this meaning it is used supremely of Jesus, sent for our redemption (Heb. 3:1). When Christ finished his apostleship he passed that role on to others, called variously "the disciples" (though the ones highlighted were among hundreds of other disciples), "the twelve" (though there were more than twelve, with Matthias, Paul, and Jesus' brother, James, added to the select group), and "the Apostles," those sent with divine authority to establish Christ's church. Thus the term referred to a unique office, the founders of the church. But the term was used of others, too, people like Barnabas (often included in the apostolate), Timothy and Silas, Andronicus and Junia (Rom. 16:7), Epaphroditus (Phil.

2:25) and, indeed, the whole missionary team (1 Thess. 2:6). In this use, "apostle" refers not to an *office* (the "twelve" founders), but to a *role*, the role of pioneering. Paul describes this role clearly when he describes his ambition to proclaim Christ where he has not yet been named (Rom. 15:20; Haldane, Hodge, Murray, and Calvin all clearly identify this apostolic role). "All who seemed to be called by Christ or the Spirit to do missionary work would be thought worthy of the title . . ." (Plummer, 84). Lightfoot wrote the seminal exposition of this meaning of "apostle" in his extensive footnote on Galations 1:27. We call these pioneer church-starting evangelists, "missionaries," from the Latin translation of the Greek *apostolos*. They are sent by the home church to win people to faith and establish churches where there are none.

This apostolic role continued after the original apostles died. Eusebius, writing of the time from A.D. 100–150 speaks of "numberless apostles" or "Preaching Evangelists" who were living then. He described them:

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

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

mediately following. But there is other, even stronger evidence.

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

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

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

ROBERTSON MCQUILKIN

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

The analysis of James and the prophetic warnings of Romero are but two portrayals of how

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

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

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

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

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

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

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

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

pendence, and role changes should replace isolation, independence, or departure.

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

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

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

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

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

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

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

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

Pastoral Responsibilities. Pastoral responsibilities include guiding, comforting, correcting, encouraging, nurturing, protecting, healing, and worshiping. Caring for others, and being cared for by others, is not simply our biblical responsibility, but also a vital part of our evangelistic witness. Missionaries from Western countries are having less opportunities to serve as local-church pastors in Two-Thirds World countries. They still, however, find extensive opportunities for pastoral responsibilities.

The Methods of Pastoral Ministry. In regard to pastoral responsibilities, missionaries should remember that the biblical model for pastoral care and leadership clearly reflects the servant model. God called Abraham not just to become a great nation, but rather to become a blessing to

the "nations" (Gen. 12:1–3). The Servant in Isaiah lived for the benefit of the people and not his own, and Israel was called to emulate this servanthood (Isa. 49:5–6; 53:4–6).

The incarnation remains the greatest example of the servant model (Luke 4:1–4; Phil. 2:5–11). Jesus explained his ministry as to serve rather than to be served (Mark 10:45; Luke 9:23–27). The Lord indicated that the pattern of leadership for people would not be that of the Gentile rulers who "lord it over" and "exercise authority over" those under their control. But, said Jesus, among his people the greatest would be the servant of all (Matt. 20:24–28).

Clear emphasis on the servant pattern of leadership and pastoral ministry comes through Jesus' teaching in John 12:20–28. Only the seed that falls into the ground and dies brings forth great fruit. The servant pattern produces fruitfulness; the absence of the servant pattern leads to the tragedy of fruitlessness.

All pastoral responsibilities for missionaries should be based on and patterned after this servanthood model. Genuine pastoral leadership eschews the authoritative, paternalistic, manipulative, controlling, leader-dominated patterns too often seen even among Christian leaders. Biblical ways in pastoral leadership and ministry follow the pattern of servanthood.

Servant leadership expresses itself through relationship rather than position. The missionary refuses to consider himself or herself as the one in a position of authority but as one in a relationship of helping. The servant pastor seeks to serve rather than control; this model of pastoral ministry recognizes that equipping is better than performing. Through properly expressing the servant pattern of pastoral ministry, the missionary can live out the example of Jesus in his or her pastoral duties.

The Goals of Pastoral Ministry. The goals of pastoral ministry center in efforts to equip people first for their own relationship with God and then for the ministries to which God has called them. Both missionaries and national leaders have opportunities for this equipping ministry. The goal of equipping others follows the proper interpretation of Ephesians 4:11–13 and remains a primary goal of pastoral work.

Pastoral responsibilities include guiding and correcting. Gentle, sympathetic guidance including correction are among the more imperative functions of missionary leaders, and should be carried out in ways that are in keeping with local, culturally accepted patterns.

One of the foremost opportunities for pastoral responsibilities in today's world relates to helping others develop pastoral skills, which multiplies the effectiveness of the missionary caregiver.

Pastoral responsibilities often include leading in worship. Worship leadership in cross-cultural situations demands sympathetic learning of the local ways in order that the worship will be done in culturally appropriate patterns rather than imported methods.

The Recipients of Pastoral Ministry. Missionaries engaged in pastoral responsibilities target different recipients for their ministries. One recipient group for pastoral ministry resides in the missionary's own family. The missionary finds abundant opportunity to be a pastor to spouse and children. Also, the families and individuals within the mission organizations often need pastoral care—in times of tragedy, stress, discouragement, and the like. A missionary pastoral worker makes full use of such opportunities for such ministries.

A second recipient group for pastoral ministries rests with the leaders of the national organization. Rather than allowing this relationship to become adversarial, the wise missionary will commit himself or herself to serving as pastor to these leaders. Ministry to national leaders is among the most fruitful of all pastoral roles for missionaries.

A third recipient group for pastoral ministries includes the members of the churches. Missionaries will often be called on to minister to church members and their families. Western missionaries will exercise care in rendering pastoral ministry in the cross-cultural setting. Acts that extend love and concern may be overlooked if the missionary does not take fully into account the cultural realities of the society.

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Bibliography. C. W. Brister, *Caring for the Caregivers: Caring for Ministers and Missionaries;* S. G. Lingenfelter and M. C. Mayers, *Ministering Cross Culturally;* K. O'Donnell, ed., *Missionary Care: Counting the Cost for World Evangelization.*

Paternalism. In a generic sense, all that is positive in familial relationships, in particular that of father to child. When paternalism exists in adult or institutional (such as church-mission) relationships, however, the considerable literature shows it has negative connotations. Paternalism might be thought of as the use of coercion to achieve a good that is not perceived as such by those persons for whom it is intended.

Paternalism, the concept of intervening actively for the perceived well-being of another, has long existed in mission. People with knowledge, skills, funds, or power (the older missions) have used them to get new churches to follow their demands. An example of paternalism is a mission keeping control of a work because it feels that the locals are unqualified and would do themselves and the cause of Christ harm by tak-

ing leadership. Paternalistic attitudes assume superior knowledge, wisdom, and skills. While well intentioned in some cases, they fail to recognize the work of the Holy Spirit in young churches and their leaders.

While the connotations of paternalism are often negative, churches or missions sometimes develop rules (by-laws, covenants, mission and purpose statements) with the positive result of producing mature Christian behavior.

Paternalism is a complex issue. Mission leaders must face the tension involved in deciding how much or how little influence to exert, either actively intervening or passively withholding something, for the perceived good of emerging missions, churches, and their leadership.

MIKEL NEUMANN

Bibliography. J. Kleinig, *Paternalism;* D. VanDeVeer, *Paternalistic Intervention.*

People Movements. Phenomenon of a significant number of the people of one tribe, class, or caste converting to Christ together. The term is comparatively new in the annals of missions. J. Waskom Pickett reports that he searched a hundred volumes of reports from missions in which movements of this kind occurred without finding a single use of even the term "mass movement" until 1892 (1933, 21). There seems to have been no recognition of the need for a distinctive term to describe these movements, even on the part of those whose ministry precipitated them. Missionaries resorted to the word "RE-VIVAL" or whatever term was familiar to them on the basis of experiences in their home churches. When, belatedly, the term "mass movement" came into wider usage it was not without reservations. Picket himself adopted that term in writing his classic work *Mass Movements in India,* but he indicated that it obscured tribal, caste, and other types of unity shared by converts. In acceding to the use of the term, he nevertheless acknowledged that the term "group movement" might have been preferable.

In a somewhat parallel but later development, DONALD A. MCGAVRAN became acquainted with Pickett and his work after his arrival in India. ALAN R. TIPPETT credits McGavran with coining the term "people movement" though he does so without complete confidence (1987, 253). In any case, it seems clear that McGavran has done more than anyone to popularize and promote this particular approach to mission strategy.

The history of the expansion of Christianity is replete with cases where numerous people sharing some common trait(s) have become Christians either simultaneously or within a short period of time. The Christian church began with the conversion of large numbers of Jews and Gentile God-fearers. From the time of Constan-tine through the Middle Ages, tribes and nations of southern, central, and then northern Europe were Christianized as missionaries preached the gospel message and sovereigns prescribed conversion to the Christian faith. People movement advocates readily admit that the conversion of Europe contains much that is repugnant to us today. Also that they will not be repeated in the modern world. Nevertheless, advocates insist that they were important to later advances evident in the ministry of people like Wycliffe, Knox, Luther, Fox, the Wesleys, and Carey.

As viewed by McGavran, Tippett, and others of the Church Growth school of thought, the typical missionary strategy that developed during the seventeenth, eighteenth, and nineteenth centuries was the "exploratory mission station approach" or the "exploratory gathered colony approach." Missionaries first acquired land and built suitable residences for themselves. Then they added churches, schools, orphanages, hospitals, residences for helpers, and so on. Since nationals who received the ministrations and message of the missionaries were often forced from their homes, many of them came to live at or near the mission station. Still others in the area became dependent on the mission station economy. This type of mission strategy grew out of the individualism of Western missionaries and the gap between the Western and non-Western worlds. It "fit" the times. But two additional things must be said about it. First, that pattern does not fit today's world in which the peoples of the world are determined to assert their own identity and resist the tutelage of foreigners. Second, though they have not been sought by missionaries in most cases, the history of modern missions as well as the history of the early church and Middle Ages reveals that the great majority of converts have come to Christ in people movements large and small. Mission accounts from a wide variety of cultures and areas around the world—Oceania, Indonesia, India, and Burma in Asia; and Ivory Coast and Gold Coast in Africa to name but a few—yield outstanding examples of Christward movements of this kind. Proponents of people movement strategy are quick to point out that they exemplify the strategy now required to evangelize the emerging world.

To test the validity of such claims, in the 1960s Marion Cowan undertook a study of a developing church among the previously resistant Tzotzil Indian tribe in Mexico. The gospel had entered the Tzotzil Indian tribe through a "chance" meeting between a neighboring Tzeltal Christian and an unbelieving Tzotzil. Cowan noted that most of the early Tzotzil believers were converted as a group. She then charted the various relationships that existed between the members of the believing group and attempted to discover

the channels of effective initial communication (i.e., communication resulting in conversion). A detailed summary of her findings cannot be included here, but it is relevant to point out that, out of a total of eighty such cases, thirty-nine occurred between consanguineal kin and thirty-eight between affinal kin. Only three cases of effective communication occurred between persons not related by either blood or marriage, and these occurred between members of a small farmers' cooperative.

From a people movement point of view, the key to understanding the history of Christian missions and contemporary occurrences such as these is a recognition of the fact that they were not, and are not, simply movements of larger numbers of individuals acting on their own initiative and more or less independent of each other. Rather, they represent the way in which people actually communicate with each other and the way in which they "like" to come to Christ. People communicate and relate most often and effectively with their own kind of people. And they resist being wrenched out of the families, extended families, and other groupings with which they are most intimately associated (*see also* HOMOGENOUS UNIT PRINCIPLE).

Western Christians especially are inclined to take umbrage at the notion that social ties are—or, at least, should be—as consequential as people movement philosophy and strategy suggest. Numerous Scripture passages in both Old and New Testaments indicate that to please God one must be willing to leave father and mother or anyone standing in the way of obedience to God. Group conversion is often seen as entailing something less than the kind of personal decision that true commitment calls for. Moreover, in the church distinctions of race, class, and status are of no account. All are "one" in Christ.

These and other criticisms have occasioned various types of responses from people movement proponents, especially those of the Church Growth school of thought. First, terms and definitions have been modified in an effort to promote understanding. The term "mass movement" has been superseded by "people movement" and, in certain cases, "web movement." "Group decision" and "group conversion" have been explained as "mutually interdependent decision" and "multi-individual conversion." Changes and explanations of factors that occasion and characterize Christward movements of this kind. Second, an effort has been made to ground the strategy in Scripture—in the experience of the early church, the ministry of the apostle Paul, and, especially, in the requirements of the GREAT COMMISSION. The *ethnē* in Matthew 18:19 is understood as "people groups" rather than "nation-states" or even "Gentiles." Third, as indicated above, advocates are quick to point to the

numerous instances of people movements in church and missions history, especially in the history of modern missions. Fourth, a case is made for concluding that the kind of group DECISION MAKING that is part and parcel of people movements results in more stability as well as more rapid church growth than does one-by-one gathered church extractionism. Fifth, advocates maintain that the kind of tribal-, race-, and class-consciousness that gives rise to a people movement is not permanent. Though it often is determinative of the way churches begin, it does not describe what churches will ultimately become as members grow in their understanding of God's way and will.

Efforts to quiet critics have met with varying degrees of acceptance. For example, the term "people group" now enjoys wide usage. But as originally defined by McGavran the term signified an "endogamous group." Subsequently it evolved through a series of modifications and now is usually thought of as an "affinity group." This latter definition, however, lacks the kind of precision necessary for sound strategic thinking. And the change process itself argues against equating "people group" with *ethnē* quite apart from a consideration of the biblical usage of the Greek word. Nevertheless, sound missiology is well informed by people movement thinking. Not only does it make a great contribution to our understanding of the ways in which people become Christians. It also arms us against the kind of cultural bias that overlooks the vital importance of group ties and the potential that often exists to both initiate and encourage whole groups of people to embrace and follow Christ.

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Bibliography. M. Cowan, *PA* 9 (1962): 193–204; D. A. McGavran, *Bridges of God;* idem, *Understanding Church Growth;* J. W. Pickett, *Christian Mass Movements in India;* A. R. Tippett, *Introduction to Missiology.*

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

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

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

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

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

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

In practice, several definitional difficulties remained. 1. Was exhaustive and exclusive categorizing possible or necessary? 2. Most of the definitions remain to this day more serviceable for nonurban, traditional peoples. The intersective groups so common in sociological and urban analysis are confusing if shoe-horned into a classification that seeks to sort each and every inhabitant of earth into one and only one group. 3. The difference between evangelized peoples and unreached people groups seems to be that evangelization focuses on individuals and on external efforts made by others, while unreached deals with groups and with outcomes in church planting. The terms are unfortunately not used carefully. 4. Macro distinctions are used in attempts to simplify and communicate, but nomenclature remains a problem. Various authors have suggested solutions, including Wilson and Schreck: *Peoples vs. People Groups* (Schreck, 1987); Winter: *Macro-, Mega-,* and *Micro-spheres;* Johnstone: *Affinity Blocs* and *Gateway People Clusters* (Johnstone, 1996).

The basics of the definition for those who use the concept are these: 1. Strategic decision focuses on groups, not individuals. Strictly speaking, individuals are not unreached, but unevangelized. 2. The group must be real, not just a conceptual category. 3. Not all groups are of strategic interest. A group may be too small, that is, not large enough to require that a contextualized church become the vehicle of living out Christianity in sociocultural ways. The group must not

be so large as to contain within itself segments that constitute barriers to evangelization. 4. The group is no longer unreached when a viable, contextualized church exists capable of carrying on effective witness. Thus, boundary-crossing mission is defined, and not merely the boundary between faith and unbelief. Evangelism is needed after mission is theoretically fulfilled.

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

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

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

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

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.

William D. Thrasher

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

Quantitative Missiology. Application of quantitative measurement and data analytic methods and modeling to understanding and applying missiological concepts in the practice of mission. The rightly celebrated advances in computer-assisted research, even if held in database format, are not by definition automatically quantitative.

Every major movement in modern missions has been associated with data gathering and analysis, however rudimentary. William Carey's *An Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathens* contained extensive world demographic data. The 1907 Egypt conference on Muslim evangelism led by Samuel Zwemer reviewed global data comparing Muslim and non-Muslim populations. The World Missionary Conference (Edinburgh 1910) preparatory materials included world survey data. Regional action flowing from Edinburgh expanded these data as a basis for cooperation. From just before the midpoint of this century, Leslie Brierley published the *World Christian Handbook* series, and this incubated the monumental *World Christian Encyclopedia (WCE),* edited by David Barrett. In between, the useful and informative prayer/data *Operation World (OW)* series edited by Patrick Johnstone has been a rich source of global information. The Missions Advanced Research and Communication (MARC) Division of World Vision published both the *North American Protestant Oversees Directory,* subtitled *The Mission Handbook,* begun by the Missionary Research Library, and the *Unreached Peoples* series, all containing some measure of raw data.

Extensive data are gathered yearly by churches, denominations, and mission agencies (Barrett, 1995). Several centers exist that have at least a part-time research function and that gather and report some implications of this raw data, although surprisingly little analysis is ever done on these rich sources.

In what sense are the above and other missions data research truly quantitative? Most initiatives have proceeded from the North, where activism has propelled intuitional rather than rigorous data reduction and analysis. Analysis does not move beyond variable measurement on the name and count level. Merely counting or or-

dering does not constitute quantitative analysis, even when the result is numeric.

Secular research, since 1939, has distinguished four levels of measurement that determine the appropriate use of data analysis and modeling techniques. And the simple truth is that very little has been done in missions that goes beyond the first two levels, namely, nominal, naming a category, unit of analysis, or phenomenon; or ordinal, ranking units (agencies, nations, etc.) in some ordered sequence. Further, very few attempts are made to relate variables to one another in conditional or causal hypotheses, even at these modest levels of measurement, usually referred to in research literature as qualitative methods. One reason for this is that the data collected are fodder for building dependent variables. Counting the results has absorbed missionary activists.

Missions researchers seldom collect data on explanatory variables. And, since the data collected rarely can be treated as interval or ratio scales, sophisticated correlation techniques and models or simulations are inappropriate or nonexistent. One exception to this rule is the almost unpublished research (Myers, 1996) in correlational analysis done by MARC in support of the development activities of World Vision International. Quantified relations among variables seldom appear in missions periodical literature. Even qualitative correlational analysis has been quite limited. The use of some limited data reduction techniques has occurred in missions periodicals and, in a rare case, inter-item correlation used to build variables. For example, most studies done in the church growth tradition have plotted growth against time, and then hypothesized about reasons for inflections in the plot, without introducing variable building measurement and analysis of possible conditional or causal variables with rigorous statistical models and tests. Seldom are data collected that could falsify the resulting speculation and conclusions. Data on nongrowing churches are rarely collected to compare with the growing congregations by means of even the simplest existing tests. The exclusion of the nongrowing congregations and comparative measurement on conditional or causal variables vitiates or at least leaves unsupported the conclusions advanced. Since data are not there, it may be that nongrowing churches are doing the things that allegedly are producing growth.

How much more helpful it would be if data were gathered and analyzed by correlation. This could thoroughly test whether and under what crisis conditions (for example, during recession or high unemployment, radical people displacement, such as migration, disaster, or refugeeism), accessions to the faith are affected.

Communications research surpasses other missions research in refining data to segregate markets and craft appropriate strategies utilizing the insights gained in the analysis. At its most straightforward, such research discovers what media are in use and therefore appropriate for the communication of the gospel. As practiced by James Engel, Viggo Søgaard, and their students, it may be the one instance of missions research that reasonably employs the possibilities of variable formation through data reduction tools. Such research may, therefore, qualify to be noted as quantitative. Other variable building seems to rely almost completely on face validity (i.e., I believe given items measure what I say they measure because they appear to me to do so).

Currently, the *WCE* is undergoing revision, as is *OW*. The AD 2000 Movement and related efforts continue the identification and adoption of people groups, as cooperation among researchers globally is promoted. In a spin-off from Global Mapping International and early MARC efforts toward cooperation, know-how is being widely disseminated and cooperation spurred toward greater information sharing.

In missions research, extensive data may exist, but sophisticated variable building, statistical hypothesis testing, modeling, and simulation are virtually nonexistent at this time.

SAMUEL WILSON

Bibliography. D. B. Barrett, ed., *WCE;* idem, *IBMR,* 19:4 (1995): 154–60; W. Carey, *An Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathers;* E. R. Dayton, S. Wilson, and J. Siewert, eds., *The Mission Handbook;* P. Johnstone, *Operation World;* B. L. Myers, *The New Context of World Mission.*

Reached and Unreached Mission Fields. Since the mid-1970s intense debate has raged over what a mission field is and what it means for a field to be reached. In general, since the LAUSANNE CONGRESS ON WORLD EVANGELISM of 1974, the concept of a PEOPLE GROUP, defined by common language and culture, has displaced the older idea of a nation-state. There continues to be a discussion of whether the people groups to be evangelized should be defined more in terms of language or dialect (with over 12,000 in the world) or of culture (over 20,000). But leaving some latitude for those definitions, the chief ethnolinguistic groups have been identified.

But how do we determine when a group has been "reached"? In the mid-1980s there were said to be 12,000 unevangelized groups, but by 1990 that estimate was reduced to 6,000. With the advent of the AD 2000 and Beyond Movement, this was reduced to 2,000, then by 1995, to 1,600. Did the missionary enterprise advance that rapidly? No, the definition of "evangelized"

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

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

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

If "Christian" is defined as one who has a personal relationship with God through faith in Jesus Christ, and "mission field" is defined as any ethnolinguistic group in which there is no

witnessing church movement capable of evangelizing that group, perhaps half the people groups of the world have been "reached." The other half need outside assistance, commonly called missionaries. If those groups with fewer than 10,000 were excluded from the tally, then the majority of the remaining people groups have been reached. If, on the other hand "reached" focuses on individuals rather than ethnic groups, and "access to the gospel" is the criterion, perhaps more than half the individuals of the world have been reached. If, however, "reached" means they have actually heard the gospel with understanding, far less than half could be considered reached.

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

ROBERTSON MCQUILKIN

Receptivity. The dynamic state of a person or people in which, if presented with the Christian gospel in terms they can understand, they will respond favorably to this gospel.

Receptivity or responsiveness to the gospel is obviously demonstrated when people respond to the gospel by a faith commitment to Jesus Christ, are incorporated into congregations, and become responsible, reproducing believers. The degree of receptivity can be measured easily after a population has been presented with the gospel over time. However, it is more difficult to measure in advance.

The prediction of receptivity is one of the major concerns that faces missions in making decisions about either opening a new ministry or closing an existing one. Individual missions have developed research instruments for evaluating receptivity. Many of these instruments share a set of common assumptions. Two key assumptions include: (1) If some people in a community are responding to the gospel, others may be expected to respond as well. (2) If the people are experiencing significant WORLDVIEW change or worldview dissonance, or if they have experienced significant social, economic, or political changes, they may be expected to be receptive to the gospel (*see also* ANOMIE).

Receptivity is a dynamic condition that changes over time with a given person or a whole population. The variables that lead to one's being open to begin to move through the process of change to become a mature Christian vary over time. Two key sets of variables interact, but need to be assessed differently. The first set of vari-

ables relate to sociocultural concerns and the second to spiritual concerns.

Sociocultural concerns relate to a wide range of issues, including homogeneity/heterogeneity of the community, the rate of worldview change, previous knowledge of and attitude toward the Christian gospel, past experience with people who are perceived to be Christian, and the level of satisfaction/dissatisfaction with the present religious system.

Spiritual issues relate to the kinds of spiritual commitments the people have made. The history of the spiritual commitments of a person or a people sets the stage for the receptivity of the person or the people.

Receptivity affects the whole conversion process. David Krawthwol provides a descriptive sequence of the attitudinal change process. At each stage of the change process—receiving, responding, valuing, organization around values, and characterization by a set of values—the person or the community makes decisions (*see also* CHANGE, SOCIOLOGY OF). While the term "worldview" was not widely used when Krawthwol described this process, the process could be described as worldview change or the process of conversion. At each stage a person must be willing (receptive) to continue in the process. One may in the accepting of a new idea or in the acceptance of the gospel stop or stall the process, or may accelerate the process.

EDGAR J. ELLISTON

Bibliography. D. Krawthwol et al., *Taxonomy of Educational Objectives The Classification of Educational Goals Handbook II: Affective Domain;* D. McGavran, *Understanding Church Growth.*

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

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.

LOIS MCKINNEY DOUGLAS

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

Status and Role. When social scientists refer to status, the term is less freighted with implications of value than in more popular usage. Status, in SOCIOLOGY, refers to the position an individual occupies in a group or society. It is based on the common recognition within the group that the individual occupies the position, not the perceived value of the position. Status is distinguished from roles in sociological theory in that individuals occupy a status and play a role. Roles define the rights, functions, obligations, and interactions of persons. Status refers to the position from which individuals act out their roles.

A status will have wide recognition and group consensus over its definition. There are two types of status, ascribed and achieved. Social scientists define ascribed status as one that is given by society and over which we exercise little if any control, such as age, gender, or ETHNICITY. An achieved status is the result of some action on the part of the individual, such as teacher, student, shopkeeper, consumer, church member, or police officer.

Understanding status and role is significant in missions studies because they are important keys to understanding CULTURE. The statuses of parent, laborer, minister, and athlete all point to certain images of how we expect people to behave in a given social interaction. Sometimes these images are less clear than others, but it is the general consensus of the society or group around these images that enables us to understand them as statuses within a society. It is the action carried out by the person in a particular status that we call a role. For example, consumers in some cultures interact with the marketplace through bargaining over prices. Shopkeepers are expected to enter into a process of negotiation over prices. In other countries, such as the United States, prices generally are attached to goods, and consumers are expected to pay the marked price. In some cultures, university students are expected to learn by synthesizing and analyzing material, and then produce a relatively original final paper. In other cultures, students are expected to master the thought of the instructor and, in deference to the teacher's wisdom, replicate his or her thought as the mark of educational accountability. In all cultures, people learn the roles—specific behaviors, values, and skills—that are appropriate to a given status.

Also, making the distinction between achieved and ascribed status helps us in CROSS-CULTURAL MINISTRY. For example, many cultures have rituals that make adulthood an achieved status (called RITES OF PASSAGE), whereas others follow laws that make adulthood ascribed (such as an eighteen-year-old voting age or individuals being tried in court as adults at a selected age). Knowing the difference can be crucial in developing cross-cultural ministries to adolescents and young adults.

What most people call status, social scientists call "social status." This refers to rank, honor, and esteem. Max Weber called it "social honor." In virtually all societies, relative prestige becomes a measuring stick for ranking individuals. In some societies, economic resources determine social status. In others, personal resources such as courage, intelligence, and leadership ability serve to determine social rank. In complex societies, a combination of ascribed (race, ethnicity, gender, age, even ancestry) and achieved (wealth,

education, income) statuses determine social ranking.

HAROLD DEAN TRULEAR

Bibliography. H. Gerth and C. Wright Mills, eds., *From Max Weber: Essays in Sociology;* R. Merton, *Social Theory and Social Structure.*

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 mis-

sionaries 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.

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

One of the first major movements was the phenomenon of the highly individual initiatives of the Irish peregrini. They set out with the idea of monastic centers as a main strategy—the nature of the movement from which they derived. And it worked. The Benedictine movement gradually

took over the Irish centers of biblical study, devotional life, and evangelistic outreach, adding so many Roman elements of industry and science that these centers became the nucleus of most of the major cities of Europe. Whole kingdoms came into the fold when strategically located wives influenced their husbands to adopt the faith, often from a variety of motives. Some groups were forced into the faith although contemporary writings denounced that approach. Some approaches represented CONTEXTUALIZATION so radical that they would not readily be conceived of today yet they went on with clear success. Can you imagine the orgy of a Spring goddess of fertility becoming an Easter sunrise service? But it worked. For that matter, can you imagine the entire Roman Empire deciding to become Christian? That event remarkably benefited the faith in many ways.

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

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

In that case the strategy sometimes becomes one of extracting people from real families in order to produce the expected fellowship.

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

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

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

Much less frequently in the twenty-first century will we find conditions in which a lone individual might be the intended *method* as the *means* of significant mission. The world has changed beyond imagining, introducing obsta-

cles and opportunities that can hardly be predicted from one day to the next. The very nature of the expanding kingdom of God is quite unclear in detail, but unquestionably it is a global phenomenon. And this certainly affects strategy.

For example, it is dramatically new that the Christian movement is leaping and abounding in the non-Western world without a parallel in the West. It is dramatically new that the former "mission fields" are now sprouting hundreds of mission societies of their own and thousands upon thousands of their own missionaries. Some of these new missionaries are often strikingly more able to fit in, while others are often embarrassingly less willing to adapt, just as Western missionaries have been known to be. In sheer number of agencies, associations of agencies, regional gatherings, global gatherings, scholarly gatherings, and scholarly societies, the situation is unprecedented.

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

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

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

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

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

Ralph D. Winter

Taboo. The word "taboo" is of Tongan origin *(tabu)* and designates a person, thing, or action that is forbidden due to its sacred or supernatural character. The primary function of the category of taboo is that of protection, and this usually occurs on three levels: social, economic, and religious. Taboos possess functional purpose rather than moral value.

On the social level, chiefs and rulers, along with their property, are designated taboo to protect the monolithic social structure of the tribe or group. Economically, certain animals are designated taboo to protect them from misuse by the people (conservation). For instance, the Maori of New Zealand declared digging up sweet potatoes before they were ready to be cooked and eaten a taboo to counter greed and waste.

On the other hand, certain foods (pork and shellfish) have been declared taboo to protect people from disease through improper preparation of the foods.

Religiously, taboos have often been created to accommodate fear of the unknown, such as the birth of twins in animistic settings (namely, only animals have multiple offspring). A dualistic worldview is often characteristic of a taboo-oriented belief system. Thus, taboo is not so much concerned with what is morally right or wrong but rather with what functions to keep away offense. Such worldviews are often related to ancestor or spirit worship, and the offense associated with the taboo can extend to the non-physical spirit world as well. While unquestioning loyalty with respect to the taboo is required of the tribal members, great responsibility rests with the SHAMAN or religious leader not to lead the group into error that might result in the negative effects of the offense upon the group. "Salvation" then consists in maintaining a healthy balance (tension) between "good" and "bad" taboos.

It is essential that missionaries working in cultures in which taboos are prominent understand the nature and function of the taboos. Such understanding and sensitivity will not only prevent unnecessary offense, but it will provide valuable insights into the basic values and fears of the culture. Biblical answers to the fears underlying taboos can then be suggested.

CLINT AKINS

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

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

Team structures are therefore seen as providing a more biblically correct model of the nature of the church. When team members develop and use their own SPIRITUAL GIFTS and natural abilities and, in their areas of weakness, depend on the gifts and abilities of others, the newly planted church gains valuable insight into the interde-pendence 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.

10/40 Window. The term "10/40 Window" has been used to describe a rectangular-shaped window 10 degrees by 40 degrees north of the equator spanning the globe from West Africa to Asia,

including over 60 countries and more than 2 billion people. The majority of the unreached peoples of the world—those who have never heard the gospel and who are not within reach of churches of their own people—live within this window (*see* PEOPLES, PEOPLE GROUPS).

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

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

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

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

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

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

RICHARD D. LOVE

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

Third World Women. Wherever Christianity has spread women have been deeply involved in that spread in a variety of ways. In recent discussion, the term THIRD WORLD (or TWO-THIRDS WORLD) has been used to describe the non-Western population. The simple truth is that throughout the history of the church, everywhere the vast majority of the women involved have been marginalized socioeconomically and culturally.

Focusing on the more recent historical context, Western women were involved in educational, medical, and social ministries, many of these among Third World women themselves. Gradually the recipients have become partners in mission, even though they often lack access to the economic resources of their Western counterparts.

Often separated from men in their social life, Third World women typically focused their own mission work among other women. Examples of women from indigenous churches engaged in mission include the Mar Thoma Church of India, who deployed women missionaries in 1919.

Third World women have been engaged in a wide variety of missionary endeavors. Many evangelists serve as missionaries within their own borders. Aleyamma Ommen of India, for example, traveled to different parts of the country with a band of people singing and preaching. Medical work was also started among women in India, China, and Africa, where culture forbade women from having male doctors. Medical and nursing colleges were started and women were trained as doctors and nurses to meet this need. A similar situation evolved in social work. Missionary women wrote and fought against social injustices, including widow burning, temple prostitution, foot binding, and so-called female circumcision. By the 1950s, many Third World women had taken up the responsibility to engage in this work. In the late 1800s and early 1900s, PANDITA RAMABAI was a pioneer in social development for women. Many of the Third World

churches followed the Western example of organizing women's auxiliaries and organizations. The Mar Thoma Church, for example, started a women's voluntary Evangelistic Society *(Sannadha Savika Sangam)* in 1919. Even though women's participation in official church leadership positions was limited, they were still vitally involved in witnessing, social work, raising funds for churches, and training women to be models in their Christian lifestyle.

Formal theological education for women in Third World settings started with the development of training centers. By the 1960s many such centers had developed into theological colleges. Though many women were trained, formal leadership positions in the church were often unobtainable. More recently, however, some of the mainline churches in India have begun ordaining women. Generally most evangelical churches have not yet followed this practice, though many of them are debating the issue.

When we look at the missiological theories applied in mission work by Third World women, we can see several gradual changes taking place. Initially their work was confined to ministry among women and children. Later, in conciliar circles, Third World women were deeply involved in theological reflection and cooperation in different evangelical and non-evangelical organizations, including the WORLD COUNCIL OF CHURCHES (WCC), the Ecumenical Association of Third World Theologians (EATWAT), various National Christian Councils, the LAUSANNE MOVEMENT, and the WORLD EVANGELICAL FELLOWSHIP (WEF).

Slowly the emphasis has been changing to focus on both men and women in mission. Women's leadership in the churches became an important issue in the ECUMENICAL MOVEMENT of the 1970s, when the word "sexism" was used to describe gender discrimination. Throughout this time, Third World women maintained a strong biblical emphasis, rarely questioning the authority of the Bible. However, they were struggling to change some of the misunderstandings of the teachings of the Bible in relation to women's leadership. Many feel that unnecessary restrictions were put on women because of these misunderstandings. Following the UN "Decade of Women" (1976–85), on Easter Day in 1988 the WCC launched a decadal emphasis on the empowerment of women to participate in the decisions which affect them. Numerous activities promoting women's development and empowerment were organized in churches and church assemblies around the world.

Third World women have also become more actively involved among the evangelical organizations such as Lausanne Committee for World Evangelization, and the WEF. In 1980 only 9 percent of the participants were women, but by 1989 about 25 percent of the conferees at LAUSANNE CONGRESS II in Manila were women. Many of these were from the Third World and a few were involved as committee chairs and speakers, including Juliet Thomas and Sakhi Athyal. One result has been that women's role as leaders in the churches is increasingly discussed and accepted.

In their opportunity for mission women from the Third World have come a long way. But change is still needed in many areas. While the process of change has already started, it is important to recognize the possibilities of the critical importance of women as responsive entry points to resistant people groups in evangelism and community development. In China, the house church movement has grown largely through the ministry of women. Of the fifty thousand prayer cells in Paul Cho's church in Korea only three thousand of the leaders are men. So in many countries women's leadership in mission is crucial. There is an urgent need to recruit, train, and support far more women if we are to reach the unreached. It is not a matter of competition between men and women, but of necessity of sharing the load together: men and women need to work together as a community of believers in the Third World for the purpose of God's mission and the church's commission.

SAKHI ATHYAL

Bibliography. S. Athyal, *Indian Women in Mission;* V. Febella M. M. and M. A. Oduyoye, eds., *With Passion and Compassion: Third-World Women Doing Theology;* J. S. Pobee and B. Von Wartenberg-Potter, *New Eyes for Reading*: *Biblical and Theological Reflections by Women from the Third World;* J. Webster and E. Webster, *The Church and Women in the Third-World.*

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

Other related terms include "the lost" (those outside of Christ, separated from God, and living

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

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

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

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

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

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

The unreached peoples approach helps target those specific groups that are still to be evangelized. The concept of the 10/40 WINDOW, for example, has helped focus personnel, planning, and praying on that area of the world where the majority of the unevangelized live.

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

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

The unreached people approach has stimulated strategic innovations in missions planning and methods for accomplishing world evangelization. Among these are creative access strategies, the NONRESIDENTIAL MISSIONARY, targeting of people clusters, missionary specialists who utilize a vocation to establish residence, the increased number of Third World missionaries comprising the global missionary force (*see* NON-WESTERN MISSION BOARDS AND SOCIETIES), culturally sensitive models of church planting, specialized missionary training, reaching students and other mem-

bers of particular groups abroad and training them to return to evangelize their group (*see* STUDENT MISSION WORK), utilizing development projects as points of entry and bridges to evangelism, and coordination and cooperation among Great Commission organizations to maximize spiritual, human, financial, and technical resources.

DONALD R. DUNAVANT

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

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

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

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

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

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

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

There have always been a few individuals who have pointed out that Western missionaries can take for granted a level of material security, lifestyle, and future options that are beyond the wildest dreams of the people among whom they work. As the twentieth century progressed others joined in calling attention to the unforeseen and unwelcome effects of this economic disparity. At the TAMBARAM CONFERENCE (1938) a report was presented that clearly showed the dilemma be-

tween the comparatively "wealthy" missionaries and the "poor" people to whom they ministered. By the very nature of the situation missionaries were looked upon as the representatives of a wealthy and powerful civilization who introduced a new standard of economic values. The people that they served looked upon them not as proclaimers of a new faith, but as sources of potential economic gain. The problem of the personal affluence of Western missionaries when compared to the indigenous peoples was spelled out more explicitly in books such as *Ventures in Simple Living* (1933) and *Living as Comrades* (1950) written by Daniel Johnson Fleming, professor of missions at Union Theological Seminary (N.Y.). Writers like Fleming pointed out that the wealth of the West obscured the message of Christ, and led to feelings of helplessness and inferiority on the part of those to whom the missionaries ministered.

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

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

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 nunneries women lost their last chance of churchly service outside the narrow circle of husband, home and children" (1979, 91). Within Protestantism the problem then arose as to whether women had the right to respond to the promptings of the Holy Spirit to proclaim the Word of God.

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

In the early days of the Protestant mission advance, most women who went to the field were wives of missionaries. Many men even began looking for a wife to accompany them after they were appointed as missionaries. Women often felt a deep commitment to missions, but were required to marry before they could fulfill their own missionary calling. Discerning male missionaries recognized that contact with women in most non-Western societies was impossible. So it was that the missionary wives not only managed the home and children but developed programs to reach local women and girls. ANN JUDSON, wife of Adoniram, demonstrated how wives not only cared for the family and ran a household in a foreign country, but developed their own ministry as well. Ann ran a small school for girls, did evangelistic work with the women, was a pioneer Bible translator in two languages, and was the leading female missionary author of the early nineteenth century. Her letters and journals of their work with the Burmese inspired many in the homeland to support missions and consider missions as a vocation.

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

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

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

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

Indeed, the Scriptures resound with his global call to worship via mission. The prophet Isaiah, for example, responding in the midst of worship,

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

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

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

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

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

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

worship and mission, must remain distinct, yet work hand-in-hand.

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

Third, we are to pursue diversity within the unity of the body of Christ (Eph. 2; 1 Cor. 12): "Diversity (of worship forms) seems to coincide with the periods of effective mission efforts" (Muench, 1981, 104). Foundational mission goals must seek to make Christ understood and known within their own context. The Celtic church, for example, known as a strong mission church, encouraged each tribal group to develop its own worship service pattern. Likewise, worship patterns and forms must vary according to the cultural contexts—including multicultural settings. In order to know God intimately, peoples from differing contexts require the freedom to interact with him through relevant worship forms.

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

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

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

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