

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

Bibliography. *IJFM* 12:1 (January–March 1995).

Agricultural Missions. Agriculture is the main means of livelihood for 65 percent to 90 percent of the population in most African, Asian, and Latin American countries. Even for industrialized countries such as the United Kingdom, where farmers represent less than 2 percent of the workforce, agricultural mission is vitally needed.

The practice of agriculture involves caring management or stewardship of land and natural resources in order to satisfy several objectives, including food production, maintenance of the environment (e.g., the soil and habitat), conservation of genetic resources (of both domesti-

cated and wild species), provision of creative employment for people, sustenance of strategic stocks of food against poor harvests, and the integration with other uses of land for human welfare.

Aims of Agricultural Mission. Agricultural missionary work aims to present the good news of Jesus Christ in rural areas so that this gospel transforms not only individuals and their social relationships, but also the way they farm. In short, agricultural missions seek to promote living and farming to the glory of God. In effect, God has provided two means of conveying how this should be done—creation and the Bible—which are perceived through the senses and conscience, and which require the motivation of the Holy Spirit to enable us to farm accordingly. The creation mandate given to humankind is expressed in Genesis 1:26–31, notably the assignment of “dominion” (meaning in Hebrew, “complete authority”) and the subsequent description of plants “pleasant to the eyes and good for food” (Gen. 2:8). Wisdom and discernment are needed to pursue a course of development that is not only economic, but also social, and which addresses the whole person, body, mind, and spirit.

The right pursuit of agriculture, specific to each locality, has a crucial part to play in managing change and increasing well-being of the local people. The *local* principle is extremely important: experience is the treasure of years, and generations of local farmers have accumulated much wealth of this kind. It is the task of the agricultural missionary to learn, respect, and operate within this fund of local experience, knowledge, and wisdom, introducing new ideas from elsewhere only if technically, economically, and socioculturally appropriate. It may also be the missionary’s task to help people discern local beliefs and practices that may run counter to the will and purposes of God. While some non-Christian beliefs may leave people in undeveloped bondage, uncontrolled materialism leads to over-exploitation of land, plants, animals, and people. Agricultural missionaries need not only technical agricultural competence and wholistic biblical understanding, but also humility to learn from local farmers and cultural sensitivity to facilitate beneficial changes.

Activities. Agricultural missions comprise a wide variety of activities. In Latin America missions have developed demonstration farms managed at orphanages, and engage in land right work for justice and reconciliation. In many countries of Africa, farmers’ savings clubs and cooperatives assist farmers financially and help train leadership. Services are also operated to enable farmers to combine responsible Christian principles in their farming practice. Additionally, rural development counseling is provided by RURCON (Rural Development Counselors for

Attrition

Christian Churches in Africa). In Europe, the "Farm Crisis Network" was set up to help stressed European farmers, and the Christian Farmers' Association was established for united action. In North America, agricultural communities run by Christians have been established, some of which are designed to provide a place where the needy such as ex-convicts can rehabilitate and develop marketable work skills. In countries in Asia, tree-planting services and alternative farming schemes have been established. Around the world, teaching agriculture in schools, colleges, and universities provides the opportunity to develop appropriate agricultural techniques.

Summary. In addition to the development of appropriate agricultural techniques and land stewardship, agricultural missions involve at least three critical thrusts. The first is *contextual evangelism*, communicating the gospel to and through people who live and work in an agricultural context. The second is *church growth*, seeking to help improve and manage agricultural development as part of the life and witness of local churches. Finally is *pastoral care*, which includes ministry to those engaged in agriculture, and/or agricultural ethics and assisting the application of biblical principles to farm practice and agricultural policy formulation.

JOHN WIBBERLEY

Bibliography. S. Higginbottom, *The Gospel and the Plow, Or, the Old Gospel and Modern Farming in Ancient India*; B. H. Hunnicutt and W. W. Reid, *The Story of Agricultural Missions*; I. W. Moomaw, *Deep Furrows: Goals, Methods and Results of Those Who Work Toward a Brighter Tomorrow*.

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 (5.1% 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*.

Bible Translation. The primary objective of Bible translation is to make God's Word available to all the people of the world in the language

they know best—their mother tongue. TRANSLATION has been central to communicating God's Word from the beginning of time.

Translation Throughout History. In the beginning God spoke, and what he said was manifest in the creation—the first translation (Gen. 1; Rom. 1). Throughout the ages, whenever God interacted with human beings, he used their language within a particular cultural context. When that language was not adequate for communication, the Word was translated so it would have maximum impact (Ezra, Nehemiah, and Acts 2). In the Greek-speaking world of the intertestamental period it became evident that the Hebrew Torah was not understood by the Jews of the Diaspora (nor by the Romans and barbarians), so the Septuagint (LXX) came into being. The necessity of understanding what God had to say was most evident in the Holy Spirit's enabling the apostles to declare the wonders of God in the languages of those who heard (Acts 2:11). Furthermore, the apostle Paul and the other New Testament writers used the language of the day not only to communicate their message to their particular audiences, but also to clarify Old Testament passages.

In the first four hundred years of Christianity, translations of the Scriptures into Syriac, Coptic, Gothic, and Latin contributed to reaching the peoples of the Near East, Egypt, northern Europe, and the Roman Empire respectively. More recently, the impact of the Reformation can be traced in part to the availability of Scripture in the languages of the people (Old English, German, French, and Italian). The concept of the translatability of Scripture is central to understanding biblical history as well as modern missions.

At the turn of the nineteenth century, WILLIAM CAREY was instrumental in the translation of Scripture into many of the languages of India. Despite incredible odds, ROBERT MORRISON was able in sixteen years to translate the entire Bible into Chinese. Bible societies were formed at the beginning of the nineteenth century to provide funds for the printing of vernacular Scriptures. Their work continued in the twentieth century under the WYCLIFFE BIBLE TRANSLATORS, an organization that has been central to the story of mission expansion to unreached peoples throughout the world. In short, translation has been part of God's communication to human beings from the time of creation. God wants all people (whom he created) to know what he says and to understand his Word within their particular context, wherever and whenever that may be (see TRANSLATION THEORY).

Translation as Mission Strategy. Bible translation as a mission strategy greatly impacted evangelization, church planting, and growth in

both numbers and maturity during the last half of the twentieth century. In 1950, the entire Bible was available in 105 languages and the New Testament in 229. The decade of the 1960s saw the number of languages in which the whole Bible was available more than double, while the decades of the 1970s and 1980s saw a steady 50 percent increase in the number of languages into which the New Testament had been translated. By 1995 the numbers had grown to 349 and 841 respectively, with at least one book of the Bible available in 2,092 different languages.

The Growing Number of Languages with Complete Translations

Year	The Entire Bible	The New Testament
1950	105	229
1960	123	260
1970	249	329
1980	275	495
1990	318	726
1995	349	841

The availability of the Scriptures has enabled people to build the church on the foundation of God's Word, to apply it to their own theological development, and to guard against heresy in their particular context. While not a tool kit for church growth, vernacular translation does help to create an environment for church growth. Never before in the history of humankind have people had the freedom to search the Scriptures for themselves in their own language. A vernacular Scripture provides nurture and witness that impacts the way people live—it is a tool for conversion and relevant Christian living, not a colonial formula for coercion.

The Impact of Linguistics and Anthropology. During this same period, the science of LINGUISTICS and the work of anthropologists brought new insight to the translation effort. EUGENE NIDA's landmark work *Toward a Science of Translation* (1964) paved the way for the development of translation as an academic discipline in its own right. New understandings of COMMUNICATION theory and its applicability to translation theory became evident. And just as translations must "talk right" to be understood, translators came to realize that the people whose lives are presented in the translations must also "act right." Therefore, studies of the social context and cultural activity are important to translators as they seek to communicate in a particular language and culture. Studies indicate that the inferences people make about what is being said come out of their cultural expectations. Unless they are told otherwise, these basic assumptions constrain them to associate the meaning of a text with the

Bible Translation

behavioral forms therein, thereby biasing their understanding of what God intended.

The basic problem in translation throughout the colonial period was that well-intentioned missionaries brought their own theological and cultural biases to the interpretation of Scripture. Often they inadvertently passed on their misunderstanding of the original linguistic and cultural setting. This resulted in a clash of worldviews between the contexts of the Bible, the translator, and those who received the translation. In this way people came to understand God from the perspective of the missionary-translator—and Scripture, for them, was often foreign. Ironically, the majority of people around the world understand the cultural contexts in the Bible much better than do Western missionaries. Their kinship and social structures, as well as economic, political, and religious concerns, are much more similar to the biblical context than to the context of translators impacted by the ENLIGHTENMENT. The growing awareness of the importance of both language and culture raises the questions of who should be translators and what is the role of consultants in this process. There has been a rising interest in training national translators.

Translation Training. People with expertise in their own cultural context are asking to be involved in the translation process. For too long, translations have been viewed as the end product of a highly technical process that can be mastered only by linguistically and theologically trained experts. This perspective is changing to a focus on translation as being the responsibility of the church and an ongoing work in the process—a part of over four thousand years of biblical history.

With the increase in education, self-awareness, and sophistication, nationals want to be involved in the translation process to ensure local awareness of what God in fact said. On the other hand, the exegetical and linguistic skills necessary for understanding what God said in the original texts and contexts are not quickly learned and passed on. Accordingly, there is an increasing emphasis on making translation a team enterprise implemented from within the church. The Bible societies have long encouraged utilizing national translators, while missionaries supervise the projects and international consultants ensure the exegetical faithfulness of the translation. Wycliffe and other translation-oriented organizations are developing aids that will facilitate the understanding of source texts. Programs are being designed to train nationals to translate into their own languages or into another language spoken in their country. This provides opportunity for all segments of the church to contribute to the process and to collaborate to

benefit the entire Christian and non-Christian community.

The Impact of Translation. With national independence, a political phenomenon throughout the world in the latter half of the twentieth century, has come a growing sense of religious independence. Rather than do things the way the colonialists did, people increasingly desire to express themselves in ways appropriate to their own values and beliefs. As they read Scripture in the major languages of the world, or a regional trade language, they may come to think of God as foreign to their vernacular context. However, when God's communication to human beings is couched in their own language and culture, its power and authority come to them directly.

Desmond Tutu maintains that the Bible is a revolutionary text because it helps people understand that God created all human beings for relationship with him and with each other. The Bible empowers the powerless and forces the powerful to recognize their own weakness before God. Such knowledge enables people to exercise personal freedom while at the same time recognizing the plurality of contexts in which God interacts—with all peoples. Hence vernacular Scripture provides people with spiritual understanding and encourages harmony. It promotes a celebration of differences rather than a focus on difference—unity in plurality, not division based on contrast (Gal. 3:28–29). Thus no people group can be truly independent, but needs to recognize its interdependence with others, even as they express mutual dependence on God. Through translated Scripture people are able to develop an awareness of God and understand their relationship to him. Because of the Word they are able to establish their own Christian priorities and responsibility for nurture, growth, and witness. No longer bound by what others say, they can develop their own theology and apply it to daily living.

Inasmuch as God speaks every language regardless of the number of its native speakers, we must apply God's message to each language and culture. Translators must utilize the entire assemblage of communication style and genres necessary for people to appreciate God's message to them. This suggests that translation must go far beyond the print media utilized by translators from the West and employ a multiplicity of media (audio, video, drama, mime, etc.) with a plurality of formats (stories, comedy, art, musical presentations and dance) recognized and used by the people of the society. External experts must combine their skills with internal experts to produce a translation that effectively communicates to a particular community. To this end translation organizations have established an international consortium with the ex-

press purpose of training translators and making God's Word available to every people group.

Once a translation is available, it takes on incarnational identity within the target community. God's truth and the truth of the culture interact to establish Christian truth for that particular context. Vernacular Scripture both affirms local behavior and traditions and critiques other behaviors and practices with which God would not be pleased in any human context. It also critiques cultural practices that the people themselves often recognize as going against their cultural conscience (Rom. 2:14–16). Jesus affirmed that he came to give abundant life (John 10:10), which is possible only as people live up to their own cultural expectations. Further, translated Scripture provides authority for Christian doctrine and the development of theology within the church and the community. It also becomes the standard for both determining appropriate discipline and avoiding heresy.

God's Word, available in the cultures and languages of the world, has resulted in changed lifestyles and new allegiance to him who created, loves, sustains, and speaks to all human beings. This provides the basis for that wonderful scene described by the apostle John: "a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb . . . And they cried out in a loud voice: 'salvation belongs to our God who sits on the throne and to the lamb'" (Rev. 7:9–10). It takes the multiplicity of views expressed in all the languages of the world to adequately give honor and praise to God. To that end may we diligently seek to make the sparks of divine truth known to the nations through the availability of translated Scripture. Through the Word made known, through creation, church history, and the application of cultural, exegetical and linguistic tools, people can grasp the significance of God in their midst and use that understanding to build his body, the church.

R. DANIEL SHAW

Bibliography. K. Barnwell, *Introduction to Semantics and Translation*; J. Beekman, J. J. Callow, and M. Kopesec, *The Semantic Structure of Written Communication*; D. S. Gilliland, *The Word among Us: Contextualizing Theology for Mission Today*; M. L. Larson, *Meaning-Based Translation*; P. Newmark, *Approaches to Translation*; E. A. Nida, *Toward a Science of Translation*; L. Sanneh, *Translating the Message*; R. D. Shaw, *Transculturation*; idem, *Notes on Translation* 8 (1994): 44–50; E. R. Wendland, *The Cultural Factor in Bible Translation*; R. Winter, *Reaching the Unreached*, pp. 17–44.

Biblical Education by Extension. Biblical Education by Extension (BEE) was organized in 1979 in Vienna, Austria, by a number of mission organizations in Eastern Europe with the purpose of training church leaders in geographical

areas where formal models of theological education were disallowed or restricted by governments hostile to the growth and spread of the Christian church. Joseph Dillow was appointed general director and Al Bridges as managing director. Fred Holland and Lois McKinney served as educational advisors.

In 1989 the name BEE was changed to BEE International to expand the BEE ministry to other countries. In 1996 BEE International became Church Leadership International with a focus exclusively on the former Soviet Union and Eastern Europe.

BEE World was launched by Jody Dillow to extend the original BEE ministry to China, Vietnam, Korea, the United States, and eventually, worldwide.

Following Theological Education by Extension (TEE) methodology, programmed instruction textbooks and workbooks were prepared over the seventeen courses that comprised the curriculum. Biblical subjects, evangelism, some methods courses, and study of the church formed the core. Western philosophical and historical understandings were purposefully replaced with culturally sensitive and contextualized forms acceptable in the "closed" countries of the world.

BEE was interdenominational from the beginning. Students from a number of constituencies were invited to participate in the classes—laypastors, teachers, elders, deacons, layleaders, and university students. Instruction was offered at the university level. Program graduates received a diploma roughly comparable to a Master of Arts in Biblical Studies.

TERRY READ

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

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

Unfortunately, all these challenges are often compounded by a lack of pastoral care or by mission administrators insensitive to the psychological pressures their missionaries face. Reliable figures are hard to come by, but some estimate that between 20 percent and 50 percent of new missionaries fail to return for a second term. This attrition is seldom the result of theological difficulties or problems in communicat-

Candidate Selection

ing the gospel. It is almost always attributable, at least in part, to an inability to adapt to the kinds of issues that lead to burnout.

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

GARY R. CORWIN

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

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

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

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

Selection benchmarks should be specific to the task anticipated. What qualifies a person for missionary CHURCH PLANTING does not automatically qualify the candidate for BIBLE TRANSLATION, dorm parenting, tentmaking, or camp ministries. To assure sound selection benchmarks are in place, wise selectors will attempt to determine the minimal skills required for effectiveness for a particular position. Additionally, they must ask what commitment, competency, cultural, and character benchmarks will be required to accomplish these tasks effectively. Commitment bench-

marks would include a sense of God's call to ministry and staying power, a firm grasp of Scripture, and appropriate ministry skills. Other minimal qualifications may include flexibility and empathetic contextual skills, servant-leadership and followership, and moral purity.

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

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

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

TOM A. STEFFAN

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

Child Evangelism. Both biblical and historical records document the priority among global cultures of passing on a spiritual heritage to the next generation. While we may observe concerted efforts throughout church history to baptize, catechize, and evangelize children and youth, until recently there has been a dearth of global strategic planning to address children and youth as a particular focus of worldwide missionary efforts.

The New Testament and records of the Apostolic Fathers are quite clear when they speak of children and faith. The training of a child was a parental responsibility; failure by parents in carrying out this responsibility brought sorrow to child and parent alike. Second- and early-third-century Christians baptized neither infants nor young children, but by A.D. 250 infant baptism was practiced, particularly in North African Christianity. Cyprian of Carthage and AUGUSTINE OF HIPPO argued that original sin was the chief reason for the need to baptize infants and no one, including children, should be refused God's mercy and grace. While the Reformation produced groups with varying viewpoints on baptism of children, there did emerge a variety of catechetical approaches, which indicates the intentionality of churches born out of the Reformation to instruct and nurture children to full participation in Christian faith.

Although its impact and significance has been disputed, the Sunday school stands as a historical representation of concern for children and Christian faith. Its origins in England in the 1780s stems from efforts by Robert Raikes and others to educate marginalized poor children caught in massive changes brought about by the Industrial Revolution. The American version emerged as a pioneering-missionary vehicle with obvious shades of American revivalism. For example, the American Sunday School Union began in 1824 with the resolve to establish "Sunday schools in every destitute place in the Valley of the Mississippi."

The last half of the nineteenth century saw the Sunday school movement grow to international prominence as "uniform lessons" became a vehicle of expansion. By 1900 3 million English-speaking students used these lessons in New Zealand, Australia, Japan, Korea, China, Africa, and wherever British or American missionaries served. The uniform lessons were also translated into scores of languages that increased the influence of the Sunday school worldwide.

Evangelistic Sunday schools in the United States have gone through both growth and decline patterns during the twentieth century, but their evangelistic focus on children has remained constant. Research indicates that 85 percent of people make decisions for Jesus Christ before they reach fifteen years of age.

Recent studies support the strategic significance of evangelism to children. One-third of the world's population is under fifteen years of age, with 85 percent of those under fifteen living in the Third World. The vast group of children existing in non-Western settings are increasingly living in urban slums. Forty thousand children under five die daily and some estimate that 100 million children live or work on city streets worldwide. Ex-

ploitation of children as child laborers and sex objects is growing rapidly. Two-thirds of an estimated 130 million children worldwide with no access to basic education are girls.

This tragic present state of the world's children, particularly in non-Western settings, highlights a number of missiological implications. While children need to hear the gospel of Jesus Christ in contextualized forms that state clearly the forgiveness present in the work of Christ, missions strategists increasingly plan and implement holistic forms of ministry to children. The plight of the urban poor, where growing numbers of children can be found, requires a reevaluation of Christian mission in urban contexts. Crucial to any mission strategy to children is the growing evidence that women are the key to societal change and have the most impact on the lives of children. Mission agencies in the future will no longer be able to avoid developing strategies for ministry to children and may even have to rethink the PEOPLE GROUP concept with its priority on adults.

BYRON D. KLAUS

Bibliography. W. Barclay, *Educational Ideals in the Ancient World*; L. Hunt, *Handbook on Child Evangelism*; C. Ingle, ed., *Children and Conversion*; R. Lynn and E. Wright, *The Big Little School: Two Hundred Years of Sunday School*; B. Myers, *IBMR* 18:3 (1994); D. C. Wyckoff, ed., *Renewing the Sunday School and the CCD*; UNICEF, *Children of the Americas*.

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

A second way to describe the church is by crafting a propositional definition. How we would love to have the confidence of Martin Luther who said, "Thank God a seven-year-old child knows what the church is, namely holy believers and sheep who hear the voice of their shepherd (John 10:3). So children pray, 'I believe in one holy Christian Church.' Its holiness . . . consists

Church

of the Word of God and true faith" (*Luther's Works*, vol. xi). Hendrik Kraemer came close to Luther's simple definition: "Where there is a group of baptized Christians, there is the Church" (*The Missionary Obligation of the Church*, 40). However, a purely propositional definition is not enough to show us the church's structure, purpose, destiny, or mission. In fact, the New Testament gives us no formal definition of the church.

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

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

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

The four creedal marks of the church have tended to be understood as static adjectives modifying the church. As such, they have fostered institutionalization, maintenance, and decline in the church. Hans Küng and G. C. Berkouwer emphasized that the four marks are not only gifts but also tasks facing the church. Moltmann saw the four as descriptive of the church's solidarity with the poor. C. Van Engen and D. Guder have suggested we think of the four marks as adverbs modifying the missionary action of the church. As such, they call the church to be the unifying, sanctifying, reconciling, and proclaiming presence of Jesus Christ in the world, challenging local con-

gregations to a transformed, purpose-driven life of mission in the world, locally and globally.

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

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

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

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

4. The church is both visible and invisible. The visible-invisible distinction has been used as a way to get around some of the difficulties involved in the first three paradoxes presented above. The visible-invisible distinction, though not explicitly found in the New Testament, was proposed in the early centuries of the church's life. The visible-invisible distinction is with us because of the reality of the church as a mixture of holiness and sinfulness. (For example, see the parable of the tares in Matt. 13:24–30, 36–43.) The distinction is important, but perhaps it must be remembered that there is one church, not

two. "The one church, in its essential nature and in its external forms alike, is always at once visible and invisible" (Berkhof, 1986, 399).

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

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

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

1. From the early 1500s to the middle of the 1800s the principal paradigm of the church in mission involved the churches of Western Europe and North America "planting" the church in Africa, Asia, and Latin America. With notable exceptions, this era could be described as a colonial competition in church cloning by Western forms of Christendom. GIBERT VOETIUS (1589–1676) described this perspective well when he spoke of the goal of mission being (1) the conversion of people, (2) the planting of the church, and (3) the glory of God. But Voetius was a child of his time. That which was planted was mostly carbon copies of the Western forms of ecclesiastical structures, Orthodox, Roman Catholic, and Protestant.

2. A second paradigm emerged around the middle of the 1800s when HENRY VENN and RUFUS ANDERSON proposed the THREE-SELF FORMULA as a way for the church in Africa, Asia, and Latin America to become autonomous and independent. Dominating mission theory and

practice for the next hundred years, the formula stated that churches were maturing when they became self-supporting economically, self-governing structurally, and self-propagating locally. With heavy stress on institution and organization, the formula unfortunately tended to produce self-centered, self-preoccupied national churches that often turned in upon themselves and demonstrated little commitment or vision for world evangelization.

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

Along with indigeneity, the missionary nature of the church was increasingly being emphasized. Those attending the 1952 IMC meeting in Willingen, Germany, affirmed that "there is no participation in Christ without participation in his mission to the world" (*The Missionary Obligation of the Church*, 3 [see also WILLINGEN CONFERENCE (1952)]). The most complete development of this view was Johannes Blauw's *The Missionary Nature of the Church*, published in 1962, one year before the newly formed COMMISSION ON WORLD MISSION AND EVANGELISM of the WORLD COUNCIL OF CHURCHES met in Mexico City, emphasizing "mission on six continents" (see also MEXICO CITY CONFERENCE [1963]). The 1960s was a time of the birth of nations, particularly in Africa, terminating colonial domination by Europe. These movements began to recognize that the "national churches," the churches in each nation, had a responsibility to evangelize their own nations. The church was missionary in its nature and local in its outreach.

4. In the subsequent forty years, the world has changed as has the world church. The fourth paradigm reflects the fact that today over two-thirds of all Christians live south of the equator.

Church Development

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

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

CHARLES VAN ENGEN

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

Church 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 nu-

merical increase will face serious consequences. Balance is basic for genuine church development.

JUSTICE C. ANDERSON

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

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

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

Church mission conferences vary in size and duration, from the annual weekend conference in a single church to larger conferences involving a network of churches in a geographical area. In the round-robin model, a group of churches alternate the leadership of the conference with the site changing from year to year. The Concerts of Prayer movement has stimulated interdenomina-

Church Planting

tional collaboration among churches, with emphasis on prayer for missionaries in particular areas of the world.

The manner in which financial support is raised for missions also varies. In churches where missions are included in the overall budget (or in a larger denominational budget), the primary goal of the conference is often to educate the congregation about how finances are spent and to stimulate prayer for missionaries. In contrast, the faith-promise model of giving separates the church's missions budget from the regular budget. Churches following the faith-promise model often use an annual mission conference to challenge members to give to missions in excess of their regular church pledge. A third approach is the single offering, exemplified by the Southern Baptists' annual Lottie Moon Offering, which raises support for the denominational mission budget. In some churches, the mission conference may include a single offering for one or more missionaries serving with FAITH MISSIONS or for a specific mission-related project.

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

ALAN A. SEAMAN

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

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.

Deputation

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

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

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

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

GARY R. CORWIN

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

Deputation. In the deputation process initial missionary appointees visit churches and other gatherings of Christians to present their ministry for the purpose of developing prayer and financial support to underwrite missionary endeavors. This procedure is found in independent missions

and many evangelical denominations in contrast to denomination mission boards that are usually funded through a unified budget not requiring missionaries to raise their own support. There are certain variations. The CHRISTIAN AND MISSIONARY ALLIANCE requires missionaries to minister in churches and district conferences to help raise funds for the mission, but not for personal support. OVERSEAS MISSIONARY FELLOWSHIP asks appointees to seek out prayer support but not to ask for funds. The origin of this term is related to the appointment of deputies (assistants) to stand in with the sheriff and his posse to accomplish a task, just as the supporters choose to stand in prayer and financial commitment to assist in the missionary’s ministry.

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

JOHN EASTERLING

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Disaster Response

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

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

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

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

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

TED WARD

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

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

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

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

The Book of Acts gives an example of how Christians should act in response to a disaster. One of the prophets named Agabus predicted a great famine coming upon the land of Israel (which later came to pass during the reign of Claudius). "So the believers [in Antioch] decided to send relief to the Christians in Judea, each giving as much as he could." Their gifts were consigned to Barnabas and Paul, and they were delivered to the elders of the church in Jerusalem (Acts 11:27–30).

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

with existing churches and missions in order that we might help enhance their ministry.

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

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

TETSUNAO YAMAMORI

Economics. Economics deals with the allocation of limited resources. Mission, in a Christian context, entails the church’s modeling and propagation of the gospel message. Economics and mission intersect at many crucial junctures. We first look at mission-economic highlights in biblical history before discussing the contemporary economic implications for mission.

Scriptural Foundation. From the earliest days of God’s dealings with his people, it is clear that God’s call ought to take priority over an individual’s loyalties. Abraham, the father of believers, was called to leave his home, even to sacrifice his son; the other patriarchs, likewise, were enjoined to live by faith (Heb. 11:8–22). Moses, too, chose to renounce his earthly possessions (Heb. 11:24–28), and the abandonment of self-pursuits was required of the Old Testament prophets. The same principle is reflected in the New Testament in Christ’s own self-emptying (Phil. 2:7), his selfless service (Mark 10:45; John 13:1–15), and his becoming poor to make believers rich (2 Cor. 8:9). Such sacrifice also became the requirement for discipleship (Luke 9:57–62; Jesus’ stewardship parables).

Of the four Evangelists, it is Luke who shows the greatest interest in economic issues. Luke’s account of the life of the early church in Acts provides an eschatological foretaste of kingdom living (Acts 2:44–45; 4:32–37). Paul, likewise, emulated self-sacrifice in his own life and ministry, calling believers to the sharing of resources with those in need (esp. the collection for the Jerusalem church: Rom. 15:25–27; 1 Cor. 16:1–4; 2 Cor. 8–9), contentment with life’s necessities (Phil. 4:11–12; 1 Tim. 6:6–8), a disinterested attitude toward worldly possessions (1 Cor. 7:30–31), and hospitality (Rom. 12:13).

Believers were to extend hospitality to missionaries and itinerant preachers of the gospel (Matt. 10:10–15; Heb. 13:2; 2 John 10–11; 3 John 5–8). Fundamental to missions is the acknowledgment that Christians are merely resident aliens and that this world is not their permanent

abode (Phil. 3:20; 1 Peter 1:1, 17; 2:11). The love of money is the root of all types of evil (1 Tim. 6:10; cf. Mark 4:18–19; 1 Tim. 3:3; 2 Tim. 3:2), no one can serve two masters, God and Money (Matt. 6:24), and rich persons will enter the kingdom only with great difficulty (Mark 10:23–31; Luke 12:16–21; 16:19–31; 19:1–10; 1 Tim. 6:17–19; James 5:1–6). In the seer’s apocalyptic vision, Babylon the Great, with its excessive reliance on her own wealth, has fallen (Rev. 17–18).

Contemporary Relevance. Economics and mission interface at several crucial junctions. Relevant issues include: (1) the general economic environment for mission (Bonk) and the question of which economic system is most compatible with biblical principles (Chewning, Smith); (2) the economic situation of missionaries, including the raising of funds, “tentmaking,” the problem of fluctuating currency exchange rates, the problem of financial indebtedness of missionary candidates (see DEBT), and the issue of greater cost efficiency of national missionaries (Yohannan); (3) the economic circumstances of the target cultures of mission, raising issues such as the need for community DEVELOPMENT AND RELIEF WORK, sociological barriers between the missionary and nationals, the need for economic support of new converts ostracized from their socioeconomic community, and the problem of INDIGENOUS CHURCHES’ dependence on foreign funds.

Of contemporary movements, it is particularly LIBERATION THEOLOGY that focuses on economic issues, usually in terms of Marxist economic analysis. The following factors, however, appear to contradict this approach (France): first, Jesus conceived of his own role not in terms of political or national liberation but of the restoration of an individual’s personal relationship with God; he explicitly rejected a political role, stressing rather love and forgiveness even of one’s enemies, an element frequently missing in radical movements; second, liberation in the New Testament almost always pertains to liberation from sin; third, Jesus does not present a program for achieving the redistribution of wealth or other socioeconomic reforms; liberation theology concentrates on the symptom of socioeconomic justice while neglecting to deal with the root cause, the fallenness of human nature, which produces the twisted values of selfish materialism.

A sensitivity to economic issues is vital for the church’s effective ministry. The world’s rapid URBANIZATION, the evolution of modern technologies creating a new information elite, the increasing gap between rich and poor countries, and many other factors affect the church’s ministry at home and abroad in many ways. Evangelical spokesmen such as R. Sider and T. Campolo have called for a more simple, radical life-style on the part of Christians for the sake of missions. It has been the subject of considerable debate in evangelical

Educational Mission Work

circles over the past decades to what extent social and economic concerns are to be part of the missionary enterprise (see GREAT COMMANDMENT). Some advocate the priority of evangelism and church planting, while others favor a holistic approach that also incorporates social and economic issues. Many favor an approach that is patterned after the model of Christ's incarnation and service.

The following implications for modern missions emerge from these considerations: (1) biblical discipleship, the prerequisite for missions, entails a disinterested attitude toward worldly possessions; (2) material resources are to be used for the spreading of God's kingdom (Jesus' kingdom and stewardship parables); (3) solidarity is called for between believers of different means in local churches and across cultures, leading to a sharing of resources; (4) the ultimate issues in missions are spiritual, but economic and social factors may provide barriers to effective evangelization (Bonk); (5) all missions work takes place in a political, economic, and social environment, and these factors influence the accomplishment of the missionary task (Clouse).

ANDREAS KÖSTENBERGER

Bibliography. J. J. Bonk, *Missions and Money: Affluence as a Western Missionary Problem*; R. C. Chewning, ed., *Biblical Principles and Economics: The Foundations*; R. G. Clouse, ed., *Wealth and Poverty: Four Christian Views*; P. H. Davids, *DJG*, pp. 701–10; R. T. France, *Evangelical Quarterly* 58 (1986): 3–23; I. Smith, *God and Culture*, pp. 162–79; K. P. Yohannan, *Why the World Waits: Exposing the Reality of Modern Missions*.

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

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

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

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

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

Educational mission work also includes training missionaries and their children. Schools for MISSIONARY CHILDREN exist in every region of the world, enabling parents to provide quality education for their families in proximity to their area of service. Although missionary training schools in the West may not be considered part of the global missionary endeavor, training missionaries called and sent from churches in the non-Western world is an urgent and strategic aspect of educational mission work. Likewise, on-field professional development of the missionary force is a responsibility of mission leadership critical to each missionary's continuing vitality and effectiveness.

Schools have held a central role in the modern Protestant missionary enterprise from its very inception. The case of missions in India is instructive. After arriving in India in 1793, WILLIAM CAREY set immediately to learning and to translating the Bible into several Indian languages, but he also established schools for instruction in these languages. In 1819, Carey founded Serampore

College. Just eleven years later, in 1830, ALEXANDER DUFF arrived in Calcutta with a vision of reaching India's upper castes through European secondary schools and universities using the English language. Briefly, the debate between "vernacularists" and "Anglicists" raged, but Duff's vision won the day and mission-founded English-language schools spread across the subcontinent. In 1859, when the English colonial government addressed the education of its Indian subjects, the decision was taken to provide grants-in-aid to agencies operating schools and colleges that would agree to adhere to government standards, to include specified courses in their curriculum, and to submit to government inspection. This came as an enormous boon to the founding missions. With the increasing influx of missionary personnel, the government's policy led to a rapid multiplication of mission schools, which remained strong until a national education program was established following independence in 1947.

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

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

In light of the immense investment of mission resources in schooling—perhaps more than any other kind of mission work—it is appropriate to review the benefits realized. Most observers acknowledge that the evangelistic effect of mission schools is minimal. Sometimes (as in Japan and the Middle East) educational work has provided access to populations otherwise inaccessible, but the close linkage between mission schools and colonial powers also proved problematic as nationalism grew in Africa and Asia (see NATION, NATION-BUILDING, NATIONALISM, and COLONIALISM). Nationalism of mission schools has greatly di-

minished their missionary role and significance today. With respect to social transformation, few (if any) societies are congenial to the church or to Christian values. Nevertheless, it can be argued that mission schools and colleges have helped shape the world on which the twenty-first century dawns. How the benefits of mission schooling square with the task and goal of Christian missions is an issue on which all Christians should prayerfully reflect.

ROBERT W. FERRIS

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

Ethnomusicology. Ethnomusicology is an academic discipline emerging in the twentieth century. It grew out of the tension posed by the adage, "Music is a universal language," and the discovery of great varieties of music never previously observed as a result of nineteenth-century explorations into various parts of the world. With its roots dating back to the 1880s in the field of comparative musicology, the term "ethnomusicology" was first coined in 1958 by Jaap Kunst. As a discipline, ethnomusicology has grown from initial "arm-chair" observations of music collected by explorers to active analysis, documentation, and participant-observation research of the ever-burgeoning musics of the world's cultures. Ethnomusicology is interdisciplinary, drawing from ANTHROPOLOGY, LINGUISTICS, and musicology. A major goal of ethnomusicologists today is to understand the music of the world's peoples.

Traditionally, ethnomusicology includes the study of folk and traditional music, contemporary music in oral tradition, and Eastern art music. It involves the study of conceptual issues such as the origin of music, musical change, composition and improvisation, music as symbol, universals in music, the roles and functions of music in society, the comparison of musical systems, and the interrelationships of music in multimedia events with drama and dance. Although research methodologies can apply to any musical culture, ethnomusicologists most often study cultures other than their own.

Historically, ethnomusicologists have debated the philosophical and methodological foundations of the discipline. The great divide falls between anthropological and musicological approaches to music. Alan Merriam's thinking evolved from seeing ethnomusicology as "the study of music in culture" (1960), to "the study of music as culture" (1973), to the assertion that "music is culture and what musicians do is society" (1975). Musicological approaches, on the

Family Life of the Missionary

other hand, kept their focus on the transcription and analysis of the world's musics.

Despite this conflict in approaches, ethnomusicologists today generally agree on five main characteristics of the field. First, they recognize similarities and universals in music and musical behavior over against an appreciation for the plethora of musical styles worldwide. Second, they agree that personal research must be carried out in the field. Drawing from anthropological methodologies, field research includes the gathering of data about music, the collecting of music, participant-observation techniques, the audio-videorecording of music events, the collection of song texts and musical instruments, the investigation of concepts about musical sound and musical behavior, and learning to perform the music under investigation. Third, ethnomusicologists generally agree that music can be written down and analyzed from a visible format. They seek solutions that go beyond the adaptation of Western musical notation. Fourth, ethnomusicologists investigate music as a phenomenon of culture. They insist that music has roles and functions within the wider cultural organization of societies, and that the study of music within its cultural context produces a true, genuine understanding of that music. Finally, ethnomusicologists extend their interests to the processes of musical change, the ways in which music remains stable, grows, and disappears. They interest themselves in the music of a culture as a whole, in the individual song or piece, and in the life of an individual or group.

Ethnomusicology and Mission. Historically, music and ethnomusicology played only a minor role when it came to doing the task of mission. Parallel to academia, most missionaries viewed music as “a universal language” that required the translation of Western hymns into local dialects for new converts. However, current research shows that the discipline of ethnomusicology can greatly impact the task of missions. Two major approaches help accomplish this. First, ethnomusicology, through the study of a culture's music and song texts, can bring a deeper dimension in cultural understandings of the people with whom a cross-cultural worker is ministering. Second, it can help make the gospel more relevant by working within the indigenous communication systems inherent within a culture. The development of culturally appropriate songs and music for evangelism, discipleship, and worship makes a major contribution to creative contextualization of the gospel.

Within contemporary missions, ethnomusicology is receiving a more recognized role for making Christ known among the nations. Vida Chenowith, a pioneer in ethnomusicology for mission as a professional musician and Bible translator, has combined linguistic methodolo-

gies, ethnomusicological concerns, and her desire to provide indigenous songs for worship. Roberta King, who focuses on music as communication, seeks to encourage the development of culturally relevant and meaningful songs for communicating the gospel that are readily acceptable to and understood by the receiving culture. The process includes working with indigenous Christian musicians in setting Scripture to song; the approach leads to creative contextualization of the gospel. James Krabill has studied the growth and theological development of an indigenous church, the Harrists of Côte d'Ivoire, through the study of their song texts. The Southern Baptists and Christian Missionary Alliance also pursue various approaches to incorporating ethnomusicology in mission. Newer missions, such as Frontiers, are sending teams to areas of the world where music and dance are major channels of communication and encouraging them to develop evangelistic methods based on the “arts.”

Ethnomusicology can and should be integrated into every level of the missionary task. The missionary-ethnomusicologist's major work is to develop mission approaches and methods that are meaningful and helpful to the church, that are readily understood by missionaries as being highly effective, that are in agreement with national church leaders' goals and concerns for the church, and that are readily accessible to Christian workers. Ethnomusicology for missions is more than the mere development and collection of indigenous hymns, although this is important in itself. Rather, in addition, it seeks to contribute to the overall increased effectiveness of making Christ known through the study of a culture's musical genres, the learning of a people's worldview through the study of song texts, the identification of the role and function of music for developing methods in the use of music for evangelism, music for making disciples, and music for training leaders. Finally, the development of meaningful songs for worship that lead people to an encounter with God is an ultimate goal.

ROBERTA R. KING

Bibliography. V. Chenowith, *Melodic Perception and Analysis*; J. R. Krabill, *The Hymnody of the Harrist Church among the Dida of South-Central Ivory Coast (1913–1949): A Historico-Religious Study*; A. Merriam, *The Anthropology of Music*; Helen Myers, ed., *Ethnomusicology: Historical and Regional Studies*; B. Nettl, *The Study of Ethnomusicology: Twenty-nine Issues and Concepts*.

Family Life of the Missionary. With the generational shift in evangelical missions, the family life of missionaries has become a crucial topic. Earlier volumes on Christian mission generally did not address the issue. In the age of rugged

individualism it simply would not have occurred to people. That is not to say that missionaries in the past did not marry and have families, but it does recognize that the reduced life expectancy of missionaries in the nineteenth century made the subject somewhat moot, particularly since the children of missionaries most often remained in the home country for their education and safety. As the twentieth century progressed, children did go overseas with their parents, but usually spent most of their time in the protected and often insulated enclave of the missionary school.

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

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

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

GARY R. CORWIN

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

Field Responsibilities. A missionary's lifestyle and field of service involve several parties: sending church, mission agency, co-workers, and nationals (including leaders and national churches). Field responsibilities include at least six areas: personal and family welfare, interpersonal relationships, effective communication, witness and evangelism, planting and/or development of the church, and leadership preparation. The personal needs of the missionary include spiritual growth, physical care, intellectual stimulation, and needs of the spouse and children. When these needs are adequately met, the missionary can then minister with greater freedom and success. Interpersonal relationships must start in the home as a foundation (see FAMILY LIFE OF THE MISSIONARY). The missionaries need to work as team members with an interdependent spirit of humility and love (see TEAMS IN MISSION). Missionaries need to develop a servant attitude in working with others. The open lines of communication among missionaries, mission administrators, and nationals create the basis of trust and a sense of concern. SECOND LANGUAGE ACQUISITION and cultural understanding are necessary for identifying with the nationals and reaching out to those who do not know Christ. The development and planting of churches give permanence and stability to the emerging Christian community. The final goal of the missionary is selectively training local leaders who are spiritually mature and gifted (see LEADERSHIP). The end result will be INDIGENOUS CHURCHES, churches that are strong and ultimately independent from missionary leadership. Each field responsibility needs to be kept in balance with others to avoid BURNOUT and to maximize the missionary's effectiveness.

JOHN EASTERLING

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

Financing Missions. Biblical Models. Three biblical models of financing missionary efforts are found in the life of Paul. He wrote to the Philippians that he had learned to trust God in all circumstances to provide his needs (Phil. 4:12–14). A tentmaker by trade (Acts 18:3), he mentioned to the Ephesians and the Thessalonians that he provided his own needs through his labor (Acts 20:34 and 1 Thess. 2:9). TENT-MAKING MISSION, as it is known today, is named after this practice. In writing to the Corinthians, however, Paul directly urged them to give generously (2 Cor. 8–9). His flexibility for financing missionary work illustrates a general principle that any method which is ethically sound and God-honoring may be considered acceptable.

Types of Missionary Support. The most common method of mission funding has long been the voluntary contribution of members of local churches, though there are multiple means used

Fund Raising

to channel what is given to where it is needed. Some denominational missions assess member churches on a per capita basis to fund the denominational mission efforts, while others allow each church to develop its own mission budget and give money as it sees fit. Non-denominational mission agencies also serve as administrative conduits through which money is collected and distributed (*see also* FAITH MISSIONS). Many agencies require each missionary to raise his or her own individual support, while others form a central pool for which every missionary raises money and out of which all salaries and project funding comes.

Following Paul's example (Acts 18:3), many continue to engage in tent-making mission. This is perhaps the most common method of financing Third-World missionaries, whose churches and agencies often do not have the financial capability to underwrite international travel or urban mission work among the economic elite in the major cities of the world.

Since the dawn of political states looking favorably on Christianity, missions have also been financed out of state treasuries, including financial grants, land grants, and imperial patronages. During the colonial era, many Protestant efforts were financed by colonial grant-in-aid deals which mutually benefited missionary and colonial enterprise. The resulting entanglements of church and state, however, often left a mixed perception on the part of both missionaries and the national churches, with the latter seeing the former as agents of the supporting state rather than ambassadors of Christ.

Finally, contemporary economic trends in the West have enabled the development of numerous private foundations and trust funds, many of which underwrite projects and otherwise finance Christian charitable work as well as direct evangelistic endeavors.

Issues in Financing Mission. Recently, however, several issues of significance for future mission financing have been raised. First, at least in North America, mission giving has largely come out of discretionary income, which has been drying up over the last few decades. While a wealthy generation that is now in process of dying has been leaving large gifts to missionary work in wills and trust funds, such giving is generally not projected to extend beyond this generation.

Second, many Western churches and agencies have begun to build giving policies around the financing of Third World missionaries, who are significantly cheaper than Western missionaries. In general this emphasis, based on new thinking of global partnership and cost-effectiveness, is a welcome change. Unfortunately, however, for some it has become an inappropriate vehicle to call for a cessation of supporting Western mis-

sionaries altogether (*see also* FOREIGN FINANCING OF INDIGENOUS WORKERS).

Third, some rightly question the amount that Western missionaries feel they must raise, which often adds up to many thousands of dollars per month to finance family travel and lifestyles which are often well above the level of indigenous populations along with benefits such as health insurance and retirement income. The implications of this for giving patterns and priorities is now being felt in churches, mission agencies, and on the various fields of service (Bonk; *see also* MISSIONARY AFFLUENCE).

Fourth, control of money and exercise of power cannot be separated as easily as we might like. This is especially significant when foreign funds have been used to initiate and preserve large missionary institutions (e.g., schools, and hospitals) which the local economy could not support unaided. Such institutions have tended to foster dependence rather than PARTNERSHIP in missionary efforts.

Finally, alarms over future Western missionary funding has begun to sound in many quarters. Models that have become traditional in the West, such as the mission agency relying on local churches to passively and unquestioningly give whenever approached, no longer hold. Discretionary finances in the consumer-driven Western cultures appear to be dwindling, as in commitment to traditional mission fund-raising techniques.

In light of these factors, it will be increasingly important in the future to find new and appropriate ways to creatively trust God to supply the necessary means for engaging in the missionary task. However, since it is God's intention to see the whole world reached, it does not seem unreasonable to assume that he will continue to provide the means to do so, though not necessarily in the ways we expect and not without our taking seriously our responsibility to the GREAT COMMISSION.

A. SCOTT MOREAU

Bibliography. J. Bonk, *Missions and Money: Affluence as a Western Missionary Problem*; L. Bush, *Funding Third World Missions*; CDCWM, pp. 208–9; J. F. Engel, *A Clouded Future: Advancing North American World Missions*; J. Ronsvale and S. Ronsvale, *Behind the Stained Glass Windows*.

Fund Raising. Missionary enterprises require adequate financial underwriting. Missions attached to mainline denominations may use special offerings (Southern Baptists) or assessments per church member (Presbyterian Church [U.S.A.]) to supply the needs. The missionary may have little to do in this process or may have only a catalytic role (CHRISTIAN AND MISSIONARY ALLIANCE) speaking at district missions conferences. For a growing number of evangelical denominational missions (Evangelical Free) and for all independent societies (AIM, SIM), fund

raising is a task shared by the agency and the individual missionary. Churches may partner with a mission agency to help in underwriting the support of individuals, mission-run institutions, and special projects. These funds may (Overseas Missionary Fellowship) or may not (The Evangelical Alliance Mission) be pooled by the agency to underwrite the general needs of the mission.

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

JOHN EASTERLING

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

Furlough. The period of time when the missionary is home from the field for a set period of rest, reentry (adjustment to the changes in one's home country), taking care of personal and family needs, and giving reports to supporters. Since the 1980s, the word "furlough" has been replaced with the term "home assignment," for the missionary is still on active duty while at home.

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

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

JOHN EASTERLING

Gender Roles. The term "gender" refers to the nonbiological, social, cultural, and psychological aspect of being male or female. Gender roles reflect the cultural norms of the society and can be defined as the learned or socialized differences in behavior between male and female. Society's definition of feminine and masculine gender role expectations has changed throughout history

and there continues to be pressure for the redefining of gender roles. Few areas of inquiry are so fraught with personal biases as the gender-role related characteristics of men and women. Though formerly research in this area was done primarily by men, a large number of research-trained women are now involved and new insights have resulted.

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

Though male domination is a universal with men filling the positions of authority and power, women have great influence. Men and their values, status, and work, tend to be "in focus" while women have much responsibility and work hard in the background, more "out of focus." In many societies a woman's status depends on her husband's status in society. In others, a woman's status depends almost totally on her position among the other women. Another way of contrasting men's and women's status is to see men's position as "public" and women's as "private" (in the home). Men are most often seen as protectors and providers and women as childbearers and nurturers, both being necessary for the well-being of society.

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

The institutionalized Western church has generally reserved the positions of authority, decision making, and top leadership for males. However, from the very beginning of the modern mission

Health Care and Missions

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 gen-

ders. Changes affecting the women also bring change for the men, and vice versa. All of these changes influence the structure and program of the church and development programs. Often a different approach is needed to reach those choosing to retain traditional role definition from those who choose change.

MARGUERITE G. KRAFT

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

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

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

Model Programs. Parachurch organizations, such as the Luke Society and Campus Crusade for Christ, have made significant contributions in the area of Christian health ministries. The Luke Society, working in the Ashanti province of Ghana since 1989, founded twenty-two community health centers with trained workers as part

of a larger program that also included evangelism, church planting, and income-generation projects. Community Health Evangelism, originally a program of Life Ministry Africa (Campus Crusade for Christ), was conceived to help the church meet both the physical and spiritual needs of the people. Community health evangelists teach health workers, who in turn train others in disease prevention, health promotion, and how to have an abundant Christian life through a personal relationship with Christ.

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

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

EVVY CAMPBELL

Bibliography. C. Bellamy, *The State of the World's Children 1996*; B. Bradshaw, *Bridging the Gap: Evangelism, Development and Shalom*; D. M. Ewert, *A New Agenda for Medical Missions*; E. Ram, *Transforming Health: Christian Approaches to Healing and Wholeness*; S. B. Rifkin, *Community Health in Asia*; E. H. Patterson and S. B. Rifkin, *Health Care in China: An Introduction*; D. Van Reken, *Mission and Ministry: Christian Medical Practice in Today's Changing World Cultures*.

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

Home schooling currently takes a variety of forms: correspondence education through an established correspondence course, home school as a satellite of a day school or residence school,

in-home tutors, home education under the supervision of a traveling teacher who chooses the curriculum and evaluates the students on a regular basis, cooperative home schooling among various families, and home-based education that is parent-designed and -led.

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

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

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

ELIZABETH S. BREWSTER

Bibliography. P. Echerd and A. Arathoon, eds., *Understanding and Nurturing the Missionary Family*; J. A. Holzmann, *Helping Missionaries Grow: Readings in Mental Health and Missions*; M. Hood, *Home School Researcher* (1991): 1-8; E. K. McEwan, *Schooling Options*; R. Moore and D. Moore, *Home Style Teaching*; P. Nelson, *EMQ* 24 (1988): 126-29; D. C. Pollock, *IBMR* 13 (1989): 13-19; B. D. Ray, *Marching to the Beat of*

In-Service Education

Their Own Drum!—A Profile of Home Education Research; B. A. Tetzels and P. Mortenson, eds., *International Conference on Missionary Kids 1984*; T. E. Wade Jr., *The Home School Manual*.

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

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

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

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

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

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

The explosion of resources for in-service education has also been encouraging. On HOME ASSIGNMENT, and often on the field as well, missionaries are being helped to network with formal study options in seminaries, graduate

schools, and universities; with nonformal opportunities at seminars, conferences, and institutes; and with informal possibilities through the resources of libraries, book stores, newspapers, radio, and television. In addition, computer technology is increasingly making bibliographic databases, independent study courses, missiological forums, and other resources available through CD-ROMs, the internet, and the World Wide Web.

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

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

LOIS MCKINNEY DOUGLAS

Bibliography. M. Brewer, *ERT* 14 (July 1990): 154–279; M. S. Knowles, *The Modern Practice of Adult Education: From Pedagogy to Andragogy*, rev. ed.; *EMQ* 24 (October 1988); W. D. Taylor, ed., *Internationalizing Missionary Training*.

Indigenization. In the broadest sense, indigenization is a term describing the "translatibility" of the universal Christian faith into the forms and symbols of the particular cultures of the world. Still widely accepted among evangelicals, the word validates all human languages and cultures before God as legitimate paths for understanding his divine meanings.

Indigenization provided the freedom for the Greek translators of the Hebrew Old Testament (the Septuagint) to take a word like *theos* from the idolatrous world of polytheism and use it to describe the only Creator of heaven and earth, the God (*theos*) and Father of our Lord Jesus Christ.

Indigenization enabled first-century Christian Jews in Gentile-dominated Antioch to cross a massive cultural barrier and begin preaching to the Greeks (Walls, 1996, 17). They knew that their time-honored word *Christ* would mean little to their neighbors. So they used another name to identify their Messiah in this new cultural setting: "the Lord Jesus" (Acts 11:20).

The same process of indigenization allowed freedom for the emerging churches of the world to wrestle with infusing traditional cultural and social practices with new Christian meaning. Patterns of worship and music, of initiation,

marriage, and funeral rites, even of church structure and leadership could be adapted or transformed by the gospel.

The Boundaries of Indigenization. Indigenization is born out of the tension created by two realities. One is the recognition that Christians bring with their faith the particulars of their culture and social group and best appropriate that faith in terms of those particulars. The other is the recognition that this new Christian faith brings with it a universalizing factor that extends the Christian community past the particular borders of culture and group.

Indigenization as a process asks, How can the church be a universal, global Christian community and also a particular community, shaped within its own culture and society? How can the gospel flower be planted in new soil without also planting the foreign flower pot?

Working within these boundaries is not easy. How do the churches keep the balance between freedom to develop on their own path and allegiance to the transcultural gospel uniting all the churches? What should be the relation of a Christian church to its non-Christian past? When does indigenization in the name of Christian liberty slip into over-indigenization or SYNCRETISM? When does hesitation over indigenization slip into legalism and traditionalism?

Toward a Biblical Framework. The legitimacy of this process flows from the “accommodations of God himself” (Battles, 1977, 19–38). Revelation itself comes with a sensitivity to the time, place, culture, and literary genres of its receptors but never with capitulation to error. There is a history to special revelation; the condescending Father communicates truth to us in a form suited to our particular human situations (see BIBLE; Vos, 1948, 11–27).

Out of the reservoir of ancient Near Eastern metaphors God paints himself as the divine warrior (Exod. 15:1–3) come to deliver his people from Egypt. He reshapes the treaty language of the ancient Hittite codes from their polytheistic connections to draw a picture of the covenant made between Creator and creature, Redeemer and redeemed (Exod. 20:1–17). He encloses his eternal Word in the limiting wrappings of the Hebrew language, his own coming in the God-man Jesus Christ, the Word of God incarnate as a first-century Palestinian Jew.

In the fullness and power of his Holy Spirit he breaks through that Hebrew sociocultural world to proclaim Christ both across and within the global borders of cultural diversities and linguistic expressions (Acts 1:8). Pentecost transforms the Babel curse of diversity into global blessing; we are called to be all things to all people in order to save some at any cost (1 Cor. 9:23). The world’s cultures become home where the gospel takes root. And the gospel becomes the leaven in

which those cultures are judged, transformed, and liberated.

The Rocky Road of Indigenization. This apostolic balance did not always appear in the centuries that follow. Within the Roman Catholic Church, ACCOMMODATION grew as a middle ground of gradualism. The imperfections of the pagan world of nature were to be supplemented by the perfections of grace. Thus, in the seventh century Pope Gregory the Great could advise Augustine, his evangelist laboring in England, “to destroy the idols, but the temples themselves are to be sprinkled with holy water; altars set up, and relics enclosed in them.”

Later Jesuit experiments particularly in China moved in a similar direction. MATTEO RICCI saw the Chinese homage to Confucius and to the ancestors as ritual expressions of gratitude not inimical to the Christian faith. He “found in Confucius the natural theology, the *preparatio evangelica*, of China as his theological training had given him this for the West in Aristotle” (Allen, 1960, 39).

In Europe observers often matched Jesuit enthusiasm. The philosopher Leibnitz could argue, “I almost think it necessary that Chinese missionaries should be sent to us to teach us the aim and practice of natural theology, as we send missionaries to them to instruct them in revealed religion.”

In the face of mounting opposition by the Dominicans, confusion, and misunderstanding, in 1744, the papacy said enough was enough. Such experiments in accommodation were condemned and Roman Catholic missionary churches found themselves required to reflect in every detail the Catholic customs of the moment. Not until 1938 was that ban lifted. And not until the years following the SECOND VATICAN COUNCIL (1962–65) did Roman Catholic missiology seek to reclaim and correct features of the accommodation model in what is now called INCULTURATION (Luzbetak, 1988, 82–83).

Protestant models in the nineteenth century promised more freedom but often practiced a similar reluctance toward indigenization. There were many reasons for the hesitancy: a long history of ETHNOCENTRISM that identified things Christian with the superiority of things Western; the shaping role played by the missionary “outsider” in the receptor culture; the sense that the “native church” was still too immature to be “let go”; the emerging national churches’ own identification of the shape of Christianity with its European models.

The promotion of the “indigenous church formula” (see INDIGENOUS CHURCHES) in the latter half of the nineteenth century began to break through those patterns. Developed by the missionary community to identify the emerging church, the “three-self” understanding of the church as self-governing, self-propagating, and

Indigenous Churches

self-supporting became a stepping stone to other questions that would expand into the twentieth century.

The indigenous church began to ask, What were the implications of selfhood beyond the “three-selves”? Could the local church possess all three selves and still look and sound “foreign”? The recall of foreign missionaries during World War II and the breaking up of Western COLONIALISM gave the global church the long promised freedom to press these questions.

Indigenization became the slogan word under which such questions were asked. How could the church now be itself, responsible to the Lord and to its own cultural world (Beyerhaus and Lefever, 1964)? How could the church now planted on six continents be a viable, prophetic force in its own culture, reflecting the full power of the gospel in every part of its social context?

Since the 1970s the term CONTEXTUALIZATION has also been used to include these discussions and to add other topics. What of the self-theologizing of the global church? Indigenization is being seen as more than what is happening on “the mission field out there.” It is a reflection process that does not exempt the West from self-analysis. Indigenization/contextualization now places the burden of initiative and responsibility “squarely on Christians in the local context” (Taber, 1991, 177).

HARVIE M. CONN

Bibliography. E. L. Allen, *Christianity Among the Religions*; F. Battles, *Interpretation* 31 (1977): 19–38; P. Beyerhaus and H. Lefever, *The Responsible Church and the Foreign Mission*; V. Cronin, *The Wise Man From the West*; L. Luzbetak, *The Church and Cultures*; C. Taber, *The World is Too Much with Us*; G. Vos, *Biblical Theology*; A. Walls, *The Missionary Movement in Christian History*.

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. Tippet 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 Tippet, 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* Tippet 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. Tippet 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.

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

In recent years some missiologists have suggested adding a seventh mark to Tippet'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

Bibliography. R. Pierce Beaver, ed., *To Advance the Gospel: Selections from the Writings of Rufus Anderson*; M. L. Hodges, *The Indigenous Church*; J. L. Nevius, *Planting and Development of Missionary Churches*; A. Tippet, *Verdict Theology in Missionary Theory*; M. Warren, ed., *To Apply the Gospel: Selections from the Writings of Henry Venn*.

Justice of God. The evangelistic commitment of evangelical missions has continuously stressed

the centrality of the cross of Jesus Christ as payment for the penalty for sin. This atoning work satisfies the requirements of the justice of God for eternal life. The Bible reveals, however, that the justice of God encompasses more than the spiritual dimension. His demands extend into the concrete realities of human social existence. For the last several decades this aspect of the justice of God and the relevance of this justice to the worldwide mission of the Christian church has generated vigorous debate within evangelical circles.

Opinions differ over whether social justice issues should be strictly distinguished from the mandate to evangelize the lost and instead be considered by individual Christians subsequent to conversion; whether social action should be understood as providing a bridge to evangelism by presenting opportunities for the verbal proclamation of the gospel of eternal salvation; or lastly, should the concern for social justice be seen as an integral part of the broader mission of the church in the world. In other words, is social justice the *by-product* of the mission of evangelism, the *means* toward accomplishing that foremost task of evangelism, or a *legitimate goal* of mission?

Background to the Debate. Evangelical missions historically have demonstrated an interest in matters of social import. Mission activity, at least to some degree, has been directed at the eradication of personal vices, the establishment of hospitals and orphanages, the promotion of literacy, and the provision of emergency relief from natural disasters. Critics, however, would suggest that these laudable efforts are but gestures of charity, which focus on the individual and ignore the systemic realities that perpetuate social ills. They posit that such endeavors also are limited by a missiological perspective that is condemnatory of society and wary of close contact with a fallen world. Many locate the seedbed of this reticence to engage the larger context in the fundamentalist-modernist controversies of the early part of the twentieth century.

Nevertheless, in some evangelical circles there has been a broadening of the theology of mission over the last fifty years to embrace a more holistic framework (Van Engen; *see* HOLISTIC MISSION). This development represents a recuperation of evangelical roots in, for example, the influence of JOHN WESLEY (1703–91) and Methodism on English society, the successful efforts by William Wilberforce (1759–1833) and others to abolish the slave trade in the British Empire, and the two GREAT AWAKENINGS in the United States in the eighteenth and nineteenth centuries which were concerned with improving the moral life of believers and fomenting Christian education and anti-slavery sentiments (*see* ABOLITIONIST MOVEMENT).

This debate concerning the relationship of justice issues to mission can also be placed within a wider global discussion. In the first place, reflection on the topic can be set against the backdrop of the history of missions around the globe. Some missiologists denounce what they consider to be the complicity of mission agencies with the European colonization of the TWO-THIRDS WORLD and the surfacing of contemporary North Atlantic economic neo-colonial attitudes in mission structures and operation (Costas). More nuanced approaches would suggest a chronological convergence and some ideological affinities of early missions with that colonizing activity and do recognize certain theological limitations. These responses offer a more positive evaluation of pioneer and modern missionary efforts (Escobar and Driver; Scott; Sanneh; Núñez and Taylor).

Second, the relationship between justice and mission has received attention at several international evangelical congresses. An increasing awareness of Christian social responsibility has been encouraged by these gatherings, beginning with Wheaton and Berlin in 1966, through Lausanne (1974) to Manila (1989). The WORLD EVANGELICAL FELLOWSHIP has sponsored various consultations and regional congresses to wrestle with justice. These meetings have witnessed the growing input of theologians from developing countries, who daily face the harsh realities of poverty and war, and of those whom some label “radical” evangelicals (e.g., Ron Sider and Jim Wallis). Several recently published missiology texts underscore the centrality of the justice of God for mission (Scott; Dyrness; Bosch). For certain missiologists this trend is cause for alarm, because the primacy of evangelism is perceived to be under threat. They liken this direction in missiological reflection to some of the theological options taken by the WORLD COUNCIL OF CHURCHES since its watershed assembly at Uppsala of 1968 (Beyerhaus).

Foundational Biblical and Theological Themes. The following brief survey establishes that the demand for justice, both spiritual and social, is dear to the heart of God. This all-encompassing justice should be central to the mission of the people of God in the world and incarnated within the community of faith. Different missiological positions, of course, will appreciate this mandate in their own particular ways.

The Fall and spread of sin. God announces in the garden that to eat the forbidden fruit will bring death (Gen. 2:16–17). Later revelation indicates that transgression brought spiritual death (Rom. 5:12–21), and the provision of covering through the death of an animal (Gen. 3:21) foreshadows the Law’s sacrifices for sin and ultimately the sacrifice of the Lamb of God, Jesus Christ (e.g., Isa. 53:7–13; John 2:9; Heb. 9–10;

Rev. 5:6–14). The first human death recorded after the Fall in Genesis 3 is fratricide. Cain kills Abel. Later, Lamech boasts of his intention of uncontrolled revenge (Gen. 4:2–9, 23–24). Cain is judged by God, and the impetuosity of Lamech is contrasted with calling on the name of the Lord (Gen. 4:10–16, 26; cf. 5:24). The Lord condemns the pervasive violence with a universal Flood (Gen. 6:11) but afterward delegates the authority to maintain justice to human agents and structures (Gen. 9:5–6; Rom. 12:17–13:5). These early chapters of the first book of the Bible disclose that, even as sin has both vertical and horizontal dimensions, the justice of God involves every dimension of human existence.

The call of Abram. The divine commitment to the various spheres of justice reflected in Genesis 1–11 serves as the framework for the call of Abram. Part of this charge is that he be a channel of blessing to the world (Gen. 12:3). This blessing involves worship and confession of the true God, as well as trusting obedience (e.g., Gen. 12:7–8, 14:18–24, 15:6, 18:17–19; see ABRAHAMIC COVENANT). The patriarchal accounts in Genesis demonstrate that the notion of blessing has a social dimension grounded in the character of God. For instance, Abraham intercedes for Sodom on the basis of divine justice (Gen. 18:22–32), a justice which demands chastisement, but that is tempered by mercy.

The exodus and Sinai. God responds to the cry of the Israelites in Egypt because of God's covenant, but action on their behalf also is motivated by compassion for their suffering of cruel infanticide and oppressive labor (Exod. 2:23–25). While they are miraculously delivered in part to be free to worship the Lord (Exod. 5:3), they are called as well to create a new type of society in the Promised Land. The Law given at Sinai (Exod. 20–40) and presented in the rest of the Pentateuch reveals that God is founding an alternative community with a different kind of spiritual ethos and social ethic. The Lord desires justice among his own people, and their laws are to be a model and testimony to the surrounding nations (Deut. 4:5–8).

The Servant Songs of Isaiah. The themes of salvation and justice are repeated throughout these messianic passages (Isa. 42:1–9; 49:1–13; 50:4–11; 52:13–53:12). The ministry of the Servant will be to establish a reign of righteousness and peace in faithfulness to the God of Israel, a striking antithesis to the idolatry, war, and oppression that serve as the backdrop to this portion of Isaiah. This hope embraces all the nations of the earth and is secured by the voluntary self-sacrifice of the Servant.

Luke 4:16–20. This inaugural sermon of Jesus' ministry is based on Isaiah 61:1–2a (and 58:6b). That Isaianic passage, which describes a messianic jubilee for the nation of Israel, is now given

a richer significance, even as Jesus declares its fulfillment. On the one hand, the mention of the poor, prisoners, the sick, and the oppressed anticipates the special targets of his ministry. A closer look at Lucan theology indicates that these terms have spiritual implications, too. His deeds and words are good news to those who are open to God and his Christ (6:20–26), whose bondage can be demonic (4:33–35; 9:1, 37–43; 11:14–28) and their blindness spiritual (1:79; 7:47; 24:47). His person and work exemplify the grace and exigencies of divine justice, and in his death it finds propitiation (Rom. 3:25–26; Heb. 2:17; 1 John 2:2, 4:10).

John 20:21. Some propose that the words of Jesus in John 20:21 (cf. John 17:18; Mark 12:28–31 and parallels) should be taken as the commission which defines Christian mission: the life and ministry of Jesus are a paradigm to be imitated (Stott). This perspective does not devalue evangelistic proclamation, which others consider the defining prescription in the other GREAT COMMISSION passages (Matt. 28:18–20; Mark 16:15–18; Luke 24:45–49), but argues rather for a more comprehensive understanding of mission—a holistic vision which would incorporate both the spiritual and social spheres of God's justice.

Finally, mention should be made of the theme of the KINGDOM OF GOD. The dynamic rule of God is inseparable from the justice of his character. Throughout history he expresses the demand for justice and intervenes to effect it in the various spheres suggested in the preceding survey. The future establishment of a kingdom of justice, in all of its breadth, is an integral part of the biblical hope.

M. DANIEL CARROLL R.

Bibliography. M. Arias and A. Johnson, *The Great Commission: Biblical Models for Evangelism*; P. J. Beyershaus, *God's Kingdom & the Utopian Error*; D. J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*; O. E. Costas, *Christ Outside the Gate: Mission Beyond Christendom*; W. A. Dyrness, *Let the Earth Rejoice: A Biblical Theology of Holistic Mission*; S. Escobar and J. Driver, *Christian Mission and Social Justice*; E. A. Núñez, C. and W. D. Taylor, *Crisis and Hope in Latin America: An Evangelical Perspective* (rev. ed.); L. Sanneh, *Encountering the West: Christianity and the Global Cultural Process*; W. Scott, *Bring Forth Justice: A Contemporary Perspective on Mission*; J. R. W. Stott, *Christian Mission in the Modern World*; C. E. Van Engen, *Earthen Vessels: American Evangelicals and Foreign Missions, 1880–1980*, pp. 203–32.

Land, Land Reform, Land Rights. The subject of land is an underrated issue in mission; it is hardly mentioned in textbooks and is largely ignored in training courses.

Historically, missionaries from the West often associated with the powerful and privileged in order to get permission to stay in a country. This agreement was often conditioned by an expecta-

Lausanne Congress on World Evangelization (1974)

tion of noninvolvement in questions of power and land ownership. The colonial mentality of missions in the early part of the twentieth century meant that missionaries were more identified with the conquerors and exploiters than the struggling classes. In the words of Desmond Tutu of South Africa: "Before the missionaries came they had the Bible and we had the land. They said 'Let us pray,' and when we opened our eyes, we had the Bible and they had the land!"

Many missions purchased land for cathedrals and churches, schools, hostels, and hospitals as the physical base to reach people. Missionary compounds, by contrast, have often been places of privacy and protection that conflict with a genuinely incarnational ministry. The need for land as a base for mission consumes energy and money. The complexities of foreigners buying land, with payoffs to power holders and traditional owners, established patterns for later dealings. Regular payments for maintenance and labor can reinforce the perception that missionary groups are powerful and patronizing.

This perception affects how the gospel is received. Land ownership by missions can contribute to a mentality that isolates national Christians from the common life of their community; to become a Christian is thus to become an alien. And when the mission passes ownership of their land to the national church, this may become a millstone around the neck, the opposite to the experience of the early church (Acts 4:34–35).

In contrast to the relative wealth of traditional missions, millions of landless people have little time to consider the gospel in their daily struggle to survive. About one out of every five human beings in the world lives in the city in significant poverty. These people are internally displaced or refugees because of regional, racial, and religious conflict, natural calamity, or the effects of industrial development, the Green Revolution, and urbanization.

One of the happiest experiences in the Old Testament was the equitable division of land within Israel, to be passed down the family line in perpetuity (Num. 26:52–56; 33:54; Ezek. 47:14). Several biblical ethicists suggest that a key human right God desires is for every household not to be permanently deprived of land.

Few evangelicals have a gospel that would resolve conflict between warring factions or resettle the homeless after a major disaster. Fewer express Good News to the poor by confronting the injustices of wealthy landowners and huge agribusiness that make peasant farmers or freeholders into day laborers on what was once their own land. Niall O'Brien calls this "land reform in reverse."

Evangelical missions have not given sufficient attention to issues of justice and righteousness as they pertain to questions about land. This is

especially urgent since land reform efforts continue to fail because of the obstruction of powerful, vested interests. Even where missionary agriculturalists have made an impact working with farmers to reclaim marginalized land, the incentive to do this is restricted by the awareness that too much improvement may draw fresh interference from the rich.

Landless people in the cities are a greater challenge. They live in vulnerable places along expressways, river banks, and canals, where the "haves" would not reside. Resettlement is rarely satisfactory because it takes the urban poor away from the locations in the city where they survive on what the wealthy discard.

One recent hopeful shift in mission is the movement toward incarnation, the willingness of evangelical Christian groups to live in urban slums and shanty towns. Serving the poor by identifying in their daily struggle has brought hope that people on the margins of life can meet a Jesus who is not confined to temples made by human hands or the white washed sectors of the city.

Many tribal people groups will only be reached by the love of Christ as unresolved questions about their traditional lands are taken seriously. This, and the global increase in refugees who are landless for reasons of drought, desertification, war, or floods presents great challenges for mission in the twenty-first century.

Evangelicals need a biblical worldview that relates land rights and land reform to the Good News of God's kingdom. The drawback is that good news about land to the poor and vulnerable is often bad news to the rich and powerful.

JOHN STEWARD

Bibliography. J. Bonk, *Missions and Money*; M. Duncan, *Costly Mission*; S. Mott, *Biblical Ethics and Social Change*; N. O'Brien, *Revolution from the Heart*; H. Snyder, *Earthcurrents*; C. Wright, *Living as the People of God: An Eye for an Eye*.

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 MCGAVRAN, 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 Committee for World Evangelization.

JIM REAPSOME

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 interde-

Leadership

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

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

Churches that grow out of mission societies struggle with the issues of CULTURE and leadership. The more individualistic missionaries tend toward the selection and training of individuals to fill the roles. By initially working under the direction of the missionary, in either practical or church-related work, the local leader is then educated through mission schools and Bible colleges (see THEOLOGICAL EDUCATION IN NON-WESTERN CONTEXTS). Due to the affiliation with the expatriate missionary, the ascribed STATUS of

the national pastor is often a new form within the culture. The issues of power and function become significant in the growing role of church leadership. Often misunderstandings arise between the local community and the mission and church, based on the lack of credible models within the culture coupled with the external resources provided by the missions. Unwittingly, missions create a powerful new model for leadership, which becomes a much-sought-after role. The irony is that among interdenominational missions particularly, the lay people who brought the gospel end up creating a clergy-dominated church, struggling with the role of the laity.

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

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

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

It was inevitable that the growth of mission societies would lead to increasing pressures on leadership, both internally and externally. Internal concerns focus primarily on the recruitment, preparation, support, supervision, and care of missionaries. As missions have grown numerically, their structures diversify to cope with the range of issues, establishing a need for expertise in each of these primary areas. In tension with these internal issues are the external concerns of

building and maintaining a supportive constituency, locating and establishing ministry with all the concomitant relational and resource issues, and developing strategies appropriate to the political, social, cultural, and spiritual context. A necessary characteristic of mission leadership continues to be the ability to assess the changing world situation and move toward the future while retaining the unique vision God has given.

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

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

DOUGLAS MCCONNELL

Bibliography. J. R. Clinton, *The Making of a Leader*; R. L. Hughes, R. C. Ginnett, and G. J. Curphy, *Leadership: Enhancing the Lessons of Experience*; K. S. Latourette, *A History of Christianity*, 2 vols.; S. Lingenfelter, *Transforming Culture*; S. Neill, *A History of Christian Missions*; D. Robert, *American Women in Mission: A Social History of their Thought and Practice*; J. O. Sanders, *Spiritual Leadership*; H. A. Snyder, *The Radical Wesley and Patterns for Church Renewal*; R. A. Tucker, *Guardians of the Great Commission: The Story of Women in Modern Missions*; A. F. Walls, *The Missionary Movement in Christian History*.

Literacy, Literature Mission Work. Literacy is a threshold to another world. The printed page can communicate to hundreds of millions of people. Accordingly, in the world of missions, numerous organizations have been established

to focus on literature. There are more than 300 significant literature organizations at national and international levels. An example of an international agency is the Christian Literature Crusade with bookstores around the world. OVERSEAS MISSIONARY FELLOWSHIP has publishing houses in several countries. Christian Communications Limited operates several bookstores in Hong Kong and has expanded into other countries where Chinese churches exist.

Books have a long history. Clay tablets the size of shredded-wheat biscuits were used in Babylon as far back as 2400 B.C.; papyrus was used in Egypt as early as 4000 B.C. The single most important development for book publishing was the invention of the printing press with movable type. Recently, a major step has been taken as personal computers become desktop publishing machines.

Print is the oldest mass medium and has been used in all aspects of Christian work. Indeed, it seems impossible to imagine Christian mission without printed material. Our teaching is presented in books, magazines, and pamphlets. Follow-up to evangelistic crusades and mass media programs are primarily done by letters and packages of printed material. The quarterly magazine *Interlit* helps missions use literature more effectively.

More than 22,000 new Christian book titles are published each year, and there are more than 23,000 periodicals. The great majority of books published by Christians are for Christians; only a small portion are suitable for evangelistic use. Of course, the Bible is by far the world's number one best-seller.

Of special interest are magazines published for evangelistic purposes. For example, *Breakthrough*, a Chinese magazine published in Hong Kong, reaches the young. In the Middle East, *Maggalla* reaches Arabic-speaking people in several countries. *Step*, published in Nairobi, has a higher circulation than any other magazine in Africa.

Several organizations are devoted to the publication of tracts, which have had extensive use. The use of tracts has declined in the West over the last few years, though recently comics have been produced for similar purposes. In the West the usual perception is that comics are for children, but in many countries they are widely used by adults. Various BIBLE SOCIETIES have produced whole series of Bible comics for semiliterates.

Mission agencies also use literature extensively for promotional purposes. A forerunner to direct mail was the missionary prayer letter, which was sent to supporters. During the last few years, direct mail has become a major fund-raising method for Christian organizations.

Media

In comparison to other MEDIA, literature makes big demands: one must be able to read, which takes years of learning and practice. Because the Bible is often the first book to be printed in a language, many missions have focused on literacy as a primary aim. Governments make huge investments in schools and literacy programs to help people to read. Even so, it is estimated that less than half the world's people are readers. The nonliterate are usually the poor and less privileged; but even in countries with high literacy, reading is decreasing because of television.

Among the literacy methods used by mission organizations we can mention the Laubach method (see LAUBACH, FRANK CHARLES), which could be called a disciple-making model. It is also known as the "each one teach one" method. The Gudaschinsky method, widely used by WYCLIFFE BIBLE TRANSLATORS, could be called the "reading to learn" method. The Freire method aims at consciousness raising (see FREIRE, PAULO REGLUS NEVES). Each of these methods reflects the background in which it was first developed. Today other methods are being introduced, including the use of audiocassettes as the teacher.

VIGGO SØGAARD

Bibliography. J. Chaplin, *Adventure with a Pen; Training Exchange: A Resource Directory for People in Publishing*; R. E. Wolseley, *Still in Print: Journey of a Writer, Teacher, Journalist*.

Media. The media play a significant role in Christian mission, and several mission organizations are built around specific media. The all-pervasive influence of the media challenges Christians to investigate and use the media effectively in mission. Attitudes to Christian use of media span from almost uninhibited praise to nearly total rejection.

Media Classification. In popular usage the term "media" refers to the whole complex of broadcasting, particularly television, and its many uses. Marshal McLuhan defined media as extensions of the human body, the microphone becoming an extension of the voice and the camera an extension of the eye.

Media can be classified according to the context of use. *Personal media* are media used by a single person or in an interpersonal situation. *Group media* signify media that are used to enhance or stimulate interaction with or among a group of people. *Mass media* are understood as media that aim at communicating with multiple audiences at the same time.

Media Types and Ministries. *Printed media* include books, newspapers, magazines, brochures, and anything using the alphabet. In the past, print media have been chosen by churches and missionary organizations as their primary com-

munication tools, and worldwide literature organizations such as David C. Cook have been established. Magazines such as *Breakthrough* in Hong Kong and *Step* in East Africa have extensive readership. Today, however, print is increasingly being challenged by the electronic media.

Audio media include radio, cassettes, records, CDs, and any other media that use sound only. Radio has been used extensively by churches and missions around the world and it demonstrates many possibilities for evangelism and Christian nurture. Major international radio organizations include Far Eastern Broadcasting Company, Trans World Radio, and HCJB (see RADIO MISSION WORK). The use of audiocassettes includes possibilities for this unique and versatile medium that are possibly greater than any other medium available for Christian mission. *Hosanna* in the U.S. produces several million cassettes a year that are increasingly used in Christian mission.

Video media include television, film, slides, video, and DVD (Digital Video Disk). The video medium is having an enormous impact on societies around the world. It is changing entertainment patterns as well as family life, and it is impacting classroom instruction and educational methods. We could argue that video has caused a communication revolution that may be on the same level as that experienced at the invention of the printing press.

Television has an all-pervasive influence and the extensive use of television makes it one of the strongest forces in society. The average person in the industrialized world spends several hours in front of the television set each day. Christian leaders need to be aware of both the possibilities of using television in Christian ministry, but also the possible dangers that extensive exposure to television can have on church, society, and family life.

Film is a medium with unique possibilities in Christian mission. Few media are more persuasive than film. A prime example of film use is the JESUS FILM. Video is challenging or replacing film as movies are recorded on video cassettes and made available for home use.

Computer media. The computer is impacting all media, but its specific uses for E-mail and the internet have changed the way people stay in touch, advertise their services, and get their entertainment. Many Christian ministries are using web pages on the internet for church activities, counseling services, and marketing products. For those with access to computers, this medium will increase in significance in the decades to come (see also INFORMATION TECHNOLOGY).

Drama and art. Music, painting, and dance-drama all deserve much more extensive treatment. We cannot envision a radio or television program without music. Music is central to church services and evangelistic approaches. The

artist is important in all media work. Dance-drama and other folk media are today being rediscovered by many churches, and we are experiencing exciting new uses of drama and traditional music (see also ETHNOMUSICOLOGY).

Media People. Different groups of people are involved in media. There are *media theorists* who study the theological, missiological, and theoretical basis for Christian use of the media. *Media strategists* define and plan the use of a medium in the total context of a local church or mission enterprise. There are also *artists* and *media specialists* who produce programs. Finally, the *media users* or *generalists* distribute and use the programs for a given audience.

Media Research. There has been relatively little in-depth study of the effects of media in mission, and few controlled experiments. This is in sharp contrast to secular use of media, where huge sums of money are used on research, and where a significant body of material is available. The lack of research in Christian media has resulted in counting media activities rather than measuring media results.

Marketing organizations will collect extensive data on the availability and usefulness of individual media channels in a given context. Diffusion studies have, likewise, analyzed the effects of various media. Christian communicators can use the available methods for testing media products.

Christian Media Organizations. Media users have established associations where their special interests are treated. Among the organizations with cross-media and global perspectives are the International Christian Media Commission (ICMC) which has evangelical roots, and the World Association of Christian Communication (WACC), which was formed on an ecumenical basis and covers organizations and churches from around the world. The National Religious Broadcasters is a major organization in the U.S.

Issues: Media and God's Communication Approach. The challenge for the future is to make the use of media in church and mission conform to patterns that are consistent with Scripture. From the creation of the world God has communicated to humanity. Passages such as Romans 1:20 and Psalm 19:1-4 speak of God's communication through creation. In the New Testament, we see God revealing himself through his Son (John 1:14; Heb. 1:1-3a).

A study of God's communicational activities yields significant guidelines for media use. God uses communication symbols that are understood by us within our specific cultural contexts. He uses language, culture, and human form. He is working for an interactive relationship. Our use of media must follow similar patterns, and media programs need format, music selections,

content, and form of presentation that are appropriate for the intended audience.

Specific Challenges to Media Users. As in all aspects of Christian mission, *the commission to communicate is the mandate*. There is a clear goal of being prophetic and to present the gospel in such a way that people will want to listen, understand, follow, and commit themselves.

Christian communication is person-based. Jesus showed us the example by becoming a real human being, participating in our affairs (Phil. 2:7; John 1:14). In him, the message and the medium became one. This person-centeredness must be carefully guarded in media communication. Credibility of a piece of literature is associated with the way it is distributed and with the person who is giving it out. We need to make our use of media be person-centered.

The audience (receptors) has priority, and media programs need to be receptor-oriented. Jesus illustrated receptor orientation by creating parables out of everyday life of the listeners. In a parable, the audience become players, and as such each one discovers new truths and principles.

There must be a *close relationship with the local church*. It is the local church that provides permanent structures for effective communication. If churches are to function as a base for media strategies and have a sense of ownership, they need to be involved in the decision-making with respect to media employment and program design.

The effective use of media is *based on the principle of process*. COMMUNICATION itself is a process, but the listener will also be living through an ongoing DECISION-MAKING process. During this process the needs of the audience will change and the communicator must adapt his or her programs and use of media accordingly.

Good information is mandatory if effective communication through media is to take place. Research provides us with information on which decisions can be based, and it makes media communication possible. The main concern is not the number of research methods used, but the fact that the needs of the audience have been studied and that products (radio programs, brochures, books, videos, etc.) are adequately tested before broadcasting or distribution.

Finally, media use needs to be rooted in *the cultural context* of the audience. As the gospel is clothed in the new culture it penetrates that culture with the true life of Christ. Then, from within that culture, it blooms to new tunes and new instruments. An intercultural understanding will lead us to investigate local and traditional media and art forms. A number of groups in Asian countries, such as India, Thailand, and Indonesia, have demonstrated the viability of using traditional forms of dance and drama in evangelism. The Balinese church has incorporated local

Medical Mission Work

cultural themes in the architecture of church buildings. These are helpful examples of developing appropriate media within a culture to communicate the gospel more effectively.

VIGGO B. SØGAARD

Bibliography. J. F. Engel, *Contemporary Christian Communication: Theory and Practice*; C. H. Kraft, *Communication Theory for Christian Witness*, rev. ed.; M. McLuhan, *Understanding Media: The Extensions of Man*; D. K. Smith, *Creating Understanding Across Cultural Landscapes*; V. B. Sogaard, *Everything You Need to Know for a Cassette Ministry*; idem, *Media in Church and Mission: Communicating the Gospel*.

Medical Mission Work. The term “medical mission” originally referred to a medical post, such as a clinic or dispensary for the poor, which was supported by a Christian congregation. By the middle of the nineteenth century, the meaning of the term had broadened, referring primarily to the medical branch of Protestant overseas missions which paralleled the rapid growth of medical science (Grundmann, 1997, 184).

The literature of medical missions, including the publications of the mission societies which proliferated during the nineteenth century, was dominated by biographical accounts of physicians and nurses who were compelled by the urgency of human suffering and the desire to fulfill the GREAT COMMISSION. John Thomas joined WILLIAM CAREY in India in 1773 and fought the practices of abandoning sick babies to death by exposure and the burning of Hindu widows on the funeral pyres of their dead husbands. The first American medical missionary, John Scudder, was a minister of the Reformed Church in America as well as a physician. His granddaughter, IDA SCUDDER, one of 42 missionaries in four generations of that family who collectively contributed more than eleven hundred years of missionary service, founded the Vellore Medical College in India in 1900. Edith Brown, an Englishwoman, laid the foundation for the first Asian women’s medical school, Ludhiana Christian Medical College, and Peter Parker, the first American missionary to China in 1834, started a modern teaching hospital. By 1933 six of China’s twelve medical schools were financed by missionary societies.

In the mid-twentieth century there were many prominent missionary physicians, particularly in Africa. HELEN ROSEVEARE served with the WORLD-WIDE EVANGELIZATION CRUSADE in the Congo and during the bloody civil war was raped and beaten repeatedly by Simba Rebels who occupied the Nebobongo mission compound where she worked. Paul Carlson, who worked at the Wasolo mission station in the Ubangi Province of Congo, was captured and tortured before being killed in the streets of Stanleyville. Carl Becker, who spent nearly fifty years in the Congo under the Africa Inland Mission, was perhaps best known for his

compassionate treatment of four thousand resident patients at an 1100-acre leprosy village in the early 1950s. Stanley Browne, a boy with an encyclopedic memory from a modest south London home, became one of the world’s leading specialists in leprosy control and prevention. The Salvation Army Nurses’ Fellowship, born out of the blitz in bomb-scarred London during the Second World War, rapidly grew to become an international organization. Their midwives traveled by bicycle or paddle-boat or trudged on foot. Payment for services might be “a love-gift of an egg, or a posy of wild flowers, or maybe a handful of grain” (Carr, 1978, 30). Between 1850 and 1950 there were more than 1,500 medical missionaries from Britain alone serving in the developing world (Aitken, Fuller, and Johnson, 1984, 158).

Issues in Medical Missions. The place of medical missions in the larger context of world missions has been repeatedly examined. Mission societies, particularly those formed by churches in Great Britain and Europe in the nineteenth century, had as their highest priorities spreading the gospel through evangelism and educating indigenous populations through schools. Medical missionaries were “to be first preachers, then medical men, if time remained for that” (Gelfund, 1984, 19). Nevertheless, a characteristic feature of this evangelical movement became the establishment of health services where none existed. The 1928 INTERNATIONAL MISSIONARY COUNCIL meeting in Jerusalem clearly stated that “Medical work should be regarded as in itself an expression of the spirit of the Master, and should not be thought of as only a pioneer of evangelism or as merely a philanthropic agency” (Lowe, 1886, 18). More recently compassionate ministries, such as medical missions, have been described as part of holistic ministry which “defines evangelism and social action as functionally separate, relationally inseparable, and essential to the total ministry of the Church” (Yamamori, 1997, 7; see also HOLISTIC MISSIONS).

Financially maintaining institutions built in the pioneering phase of medical missions has been increasingly difficult. Mission hospitals accepting government subsidies forfeited in principle their religious freedom and ability to operate autonomously. National churches and governments, however, have often not been able to assume the burden of these institutions, particularly that of paying staff salaries.

Adequate staffing for hospitals has been a perennial concern. Frenetic levels of activity in overcrowded facilities have often characterized mission hospitals and dispensaries because of the pressing human need they address with limited resources. Predictably, there is a high level of exhaustion, burnout, and turnover among the staff due to the medical work, staff experience

frustration at the lack of time for spiritual ministry, family priorities, and personal rejuvenation.

The appropriateness of technology for health care services is a key issue. Remote hospitals with irregular power supplies often seek and request sophisticated medical equipment for radiology services, surgery, intensive care units, and laboratories. Government and mission funds disproportionately support institutions rather than health promotion at the community level. Additionally, physicians functioning as surgeons or family practitioners soon come to realize that the sicknesses they are treating could be better addressed through adequate sanitation, a clean water supply, and good nutrition.

Political instability, antagonistic postures toward Christian ministries by governments and religious groups such as Islam, the inability of institutions to significantly impact morbidity and mortality rates in their areas of service, and difficulties in integrating health ministries with affiliated local churches are all significant issues in medical missions (Van Reken, 1987, 16–19).

Directions and Trends in Medical Missions.

An important influence on medical missions was the International Conference on Primary Health Care, held in the former U.S.S.R. in 1978 at Alma-Ata, which focused global attention on health care at the community level. It defined primary health care as that which is accessible, acceptable, affordable, and linked to community initiatives. Further, primary health care included preventive, promotive, curative, and rehabilitative aspects and focused on clean water, adequate sanitation, immunization programs, maternal/child health, promotion of food supply and proper nutrition, prevention and control of endemic diseases, and education. Emphasis was placed on coordinating efforts with other sectors of community and national development that impact health, such as housing, communications, public works, and agriculture. MAP International, a Christian relief and development organization, and the Christian Medical Society led missions and medical ministries policymakers in the development of a declaration identifying how the Alma-Ata conference might affect the structure of Christian health care ministries. This facilitated the movement of the medical missions community away from hospital-based ministries and toward community-oriented ministries. The Christian Medical Commission in Geneva, through its influential *Contact* magazine, encouraged the development of holistic integrated health programs throughout the world.

David Van Reken has described the progression of medical missions as moving from the pioneer *doing* phase through a *teaching* era in which training schools were founded, and into an *enabling* period. In this final phase *doing* and *teaching* continue, but goals of community devel-

opment, national rather than mission ownership and leadership, collegial rather than teacher-student relationships, and sustainable indigenous growth are emphasized (Van Reken, 1987, 6).

Another trend is an increase in short-term medical missions with agencies such as Medical Group Missions, in which participants provide service in their areas of specialization or as educators. Early retirement and mid-career job changes have also resulted in professionals pursuing second careers as medical missionaries. TENT MAKING MISSION, receiving compensation for work done in the field, is also a trend, as are group practices for physicians in the U.S. which are structured to encourage their staff to engage in medical missions. Board certification is increasingly normative, as is a master's degree in public health. Continuing education conferences are provided annually by the Christian Medical and Dental Society, alternately held in Malaysia and Africa.

The future of medical missions increasingly lies in partnering with the church, as God's chosen channel for the restoration of wholeness and the transformation of society, and in promoting effective community-based health care, grounded in the discipline of public health, which genuinely impacts morbidity and mortality rates while encouraging positive health behaviors.

EVVY CAMPBELL

Bibliography. J. T. Aitken, H. W. C. Fuller, D. Johnson, *The Influence of Christians in Medicine*; S. G. Browne, *Heralds of Health: The Saga of Christian Medical Initiatives*; I. Carr, *Tender Loving Care: The Salvation Army Nurses' Fellowship at Work*; Y. Cheung, *Missionary Medicine in China: A Study of Two Canadian Protestant Missions in China Before 1937*; D. E. Fountain, *Health, the Bible, and the Church*; C. Grundmann, *DMTHP*, pp. 184–87; M. Gelfund, *Christian Doctor and Nurse: The History of Medical Missions in South Africa from 1799–1976*; J. C. Hefley, *The Cross and the Scalpel: New Directions and Opportunities for Christian Health Care Ministries: A Declaration and Study Guide*; J. Lowe, *Medical Missions: Their Place and Power*; R. A. Tucker, *FJII*; M. Yates, *In Central America and the Caribbean with Medical Group Missions: Mission-Dollar Vacations*; D. E. Van Reken, *Mission and Ministry: Christian Medical Practice in Today's Changing World Cultures*; WHO/UNICEF, *Primary Health Care: Report of the International Conference on Primary Health Care Alma-Ata, USSR, 6–12 September 1978*; T. Yamamori, *Furthering the Kingdom Through Relief and Development: Where and How Is It Happening?*

Member Care in Missions. The concept of member care—that mission members need to be cared for in important ways—has its roots in the New Testament. The GREAT COMMISSION was given alongside the GREAT COMMANDMENT, with love for one another being the hallmark of Chris-

Migration

tian discipleship (John 13:34–35). Scores of “one another” injunctions in the New Testament summon Christians to demonstrate this care for other believers, including care for missionaries, in many ways. Even Jesus, the missionary prototype, indicated that he needed caring companionship when he said, “My soul is overwhelmed with sorrow to the point of death. Stay here and keep watch with me” (Matt. 26:38). And the apostle Paul was fervent in expressing his gratitude for having been refreshed by the ministry of Onesiphorus (2 Tim. 1:16–18).

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

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

Member care is an emerging specialized interdisciplinary field with a constantly expanding network of professionals, organizations, care centers, literature, and research. Standards of care and professional ethics have yet to be developed, as does the development of training models and good training opportunities. More robust research is needed. Also needed is greater internationalization, developing better and more culturally appropriate member care for missionar-

ies of the newer sending countries. O’Donnell aptly summed up the standing and significance of this young interdisciplinary field when he wrote, “Member care has grown in prominence and is now generally understood to be a biblical responsibility and a central component of mission strategy.”

JEANNE L. JENSMAN

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

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

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

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

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

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

“huge refugee camp” (Mieth and Cahill, 1993, 15).

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

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

HARVIE M. CONN

Bibliography. M. Kritz, C. Keely, and S. Tomasi, eds., *Global Trends in Migration: Theory and Research on International Population Movements*; D. Mieth and L. Cahill, eds., *Migrants and Refugees*; F. Norwood, *Strangers and Exiles: A History of Religious Exiles*, vols. 1–2.

Mission Headquarters. The development of mission headquarters began with the original missionaries of the modern missionary movement. Individuals were burdened and called by God to go overseas. They needed help of people at home to pray for them and to send finances.

There are several philosophies of mission headquarters. Some headquarters are simply a conduit for money to the missionary and provide tax deductible receipts for the donors. In this case, minimal help or accountability is offered to the missionaries. Other mission agencies have developed headquarters that share in decision making with the missionaries on the field. Typically, in this approach, the mission headquarters or mission board will establish broad areas of policy and a doctrinal statement. Missionaries are allowed to develop individual strategy and occasionally even define the structural relationships on the field.

A third type of mission headquarters is significantly involved in the daily life and activity of the missionary. The home office may decide the strategies, procedures, goals, and even methods for individual fields. They can provide vision, help set goals, and encourage missionaries who might be facing obstacles in their ministry. They may also provide medical and psychological support, emotional care, and spiritual advice (*see also* MEMBER CARE IN MISSIONS).

Leaders in mission headquarters are often former missionaries, pastors, or key lay leaders from churches. The leaders may also consist of individuals or groups of people burdened for a particular type of ministry. Some headquarters are led by entrepreneurial leaders who have a vision for ministry but minimal cross-cultural experience.

Recently, larger churches have been bypassing mission agencies. They totally support their missionaries, believing that the expense and extra supervision of a missions organization is not needed. While in some cases this may be true, serving through a mission agency often provides greater long-term stability for the missionary, broader prayer support, and more experienced care.

GLENN KENDALL

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

MKs are the youngest, and perhaps the most vulnerable of “God’s chosen people who are living as foreigners in the lands. . . .” (1 Peter 1:1). Pollock has noted that MKs worldwide grapple with the following crucial issues, each with its own benefits and particular challenges. (1) Mobility: MKs are adaptable with rich memory banks, but also struggle with rootlessness and

Money

restless migratory drives. (2) Relationships: they can grow deep people-roots by themselves, but tend to protect themselves while some drift into insulation. (3) Cultural balance: they enjoy a broad knowledge of cultural diversity as global pilgrims, but they can become “hidden immigrants,” off-balance in their own “passport” culture. (4) Language: many speak multiple languages, appreciate learning styles and linguistic nuances, many become excellent teachers, but they can also suffer from language limitation and confusion. (5) WORLDVIEW: they tend to have broad cultural paradigms, able to think laterally, but can appear arrogant, reflecting patriotic ambivalence toward their “passport” nationality. (6) Cross-cultural skills: MKs are keen observers, adaptable, less judgmental, cultural bridges, but can appear to lack in convictions, be “social chameleons” and socially undeveloped. (7) Leave-taking: MKs project sensitive empathy, but saying farewell is always a critical passage from nation to nation, school to school, people group to people group, grappling with closure, which on the negative side can generate unresolved emotional conflicts. (8) Development: most MKs reflect higher personal maturity in relational and communication skills, and are comfortable working cross-generationally; but some experience stunted maturation and delayed developmental transitions, and many grieve the inability to “return home”; and those whose entire education was done in Christian boarding schools run the risk of growing up in a sequence of unrealistic “bubbles,” comfortable only in those missionary subcultures.

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

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

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

WILLIAM DAVID TAYLOR

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

Money. The fact and scale of Western money constitutes a major barrier to cross-cultural transmission of the gospel, all the more so because chains of affluence may prevent discernment of their evil effects. For example, a major cause of conflict according to the Epistle of James is covetousness. Historically, Western Christian missionary outreach was undertaken in tandem with an insatiable quest in the West to

control global resources, a process which began during centuries of the slave trade and colonial expansion of the West, and which continues through multinational corporations and international agencies such as the World Bank and International Monetary Fund. These chains also lead to the worship of false gods. In a pastoral message to North American churches, Bishop Oscar Romero of El Salvador (1917–80) wrote in 1979 that the idolatry of wealth and private property inclines persons toward “having more” and lessens their interest in “being more.” It is this absolutism that supports structural violence and oppression of people (*Voice of the Voiceless*, 173). Elsewhere Romero wrote that the god of money forces us to turn our backs on the God of Christianity. As people want the god of money, many reproach the church and kill movements that try to destroy false idols.

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

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

ing the material prosperity of the West and the aspirations of the world's poor and calls for a new biblical perspective on care of God's creation.

PAUL R. DEKAR

Bibliography. J. J. Bonk, *Missions and Money: Affluence as a Western Missionary Problem*; D. J. Hall, *The Steward. A Biblical Symbol Come of Age*; I. McCrae, *Global Economics. Seeking a Christian Ethic*; M. Meeks, *God the Economist. The Doctrine of God and Political Economy*; R. Sider, *Rich Christians in an Age of Hunger: Moving from Affluence to Generosity*.

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

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

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

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

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

God's guidance to individuals in the form of a MISSIONARY CALLING is also a powerful motiva-

Peoples, People Groups

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

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

CHARLES R. GAILEY

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

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.”

SAMUEL WILSON

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*.

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

In the early church, Christian evangelists primarily faced circumstances where the Roman government was hostile and offered extremely limited possibilities for political engagement. Although persecution sometimes was sporadic, affording Christians the opportunities to utilize some of the benefits of the imperial system to spread the gospel, Christianity enjoyed no legal standing or protection. In the apostolic era, the

Politics

apostle Paul did not hesitate to invoke his Roman citizenship when he was mistreated or when his life was in danger (Acts 16:37–39; 22:25–29; 25:7–12). It is not apparent, however, that Paul's example proved to be ultimately helpful for his own cause or for later generations of Christians who fell victim when the Roman state intensified its campaigns against the church. The initial evangelization of the Roman Empire occurred apart from any direct support or encouragement on the part of civil authorities. In fact, Christian refusal to participate in the emperor cult and state sacrifices provoked particularly aggressive attempts to exterminate the Christian movement between 250 and 311, thus highlighting an adversarial relationship between church and state that places major roadblocks in the path of Christian missionary advance (*see also* CHURCH/STATE RELATIONS).

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

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

mon thread that ran through much of Christian missions from the fourth century on was an ecclesiastical willingness to rely on some measure of political assistance for fulfilling the GREAT COMMISSION.

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

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

JAMES A. PATTERSON

Bibliography. E. L. Frizen, Jr. and W. T. Coggins, *Christ and Caesar in Christian Missions*; C. W. Forman,

Missiology 9 (October 1981): 409–22; J. H. Kane, *Missiology* 5 (October 1977): 411–26; S. Neill, *Colonialism and Christian Missions*; B. Stanley, *The Bible and the Flag: Protestant Missions and British Imperialism in the Nineteenth and Twentieth Centuries*.

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

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

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

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

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

and the decline of the Bible college movement in the latter quarter of the twentieth century have paralleled one another.

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

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

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

ROBERTSON MCQUILKIN

Radio Mission Work. Radio is used extensively in mission. The first wireless broadcast sent out to the world was an informal Christian program on Christmas Eve, 1906. The program included a solo, “O Holy Night,” as well as a reading of the Christmas story from the Gospel of Luke. Christian radio broadcasting as such began on January 2, 1921, when a church service was broadcast in Pittsburgh.

The first missionary station, HCJB, “The Voice of the Andes,” began broadcasting in 1931 from Ecuador. The Far East Broadcasting Company (FEBC) was founded in 1946, to be followed by Trans World Radio (TWR), Radio ELWA, and others. Today powerful Christian shortwave radio stations cover the world, broadcasting in numerous languages. There are also a few powerful medium-wave international stations, including TWR broadcasting from Monte Carlo in Southern Europe and FEBC from a powerful medium wave station covering a large section of China.

There are numerous local Christian stations, broadcasting on FM or medium wave to a single city or community. Some are commercial stations with professional staff, others are small and simple stations that depend on volunteers. For all, a high level of commitment is required.

Radio Mission Work

Christian radio broadcasters are today on the air in some 200 different languages with 1,000 hours of transmitter time per week from major international broadcasters alone. This does not include local in-country stations, commercial time, and public broadcast time. The English (34%), Spanish (22%), Mandarin (8.6%), and Russian (6.4%) languages dominate on the international broadcasts; with the remaining 190 languages and dialects accounting for only 29% of the total. For example, there are eleven million English speakers in India, and a total of more than 102 hours of broadcasting each week is in English, but the fifty million Marathi speakers only get three hours a week, and the thirty-three million Urdu speakers get less than four hours per week.

In the hands of Christian communicators with the knowledge, means, and courage to use it creatively, radio has proven to be a powerful and effective tool in the task of world evangelization. Programs such as *The Old-Fashioned Revival Hour*, *Back to the Bible*, and others have made a significant contribution to the religious life of America. It is estimated that CHARLES E. FULLER had twenty million listeners a week up until his retirement in 1967.

In the international context, most of Southeast Asia's mountain-dwelling Hmong people have been almost completely cut off from any direct cross-cultural contact. Yet, on rare occasions when outsiders were able to visit, some reported strong indications of thousands of Hmong conversions to Christianity. In the early 1990s, the Vietnamese government conceded (somewhat regretfully) that hundreds of thousands of Hmong had become Christians. Far East Broadcasting Company's radio programs in the Hmong language offered the only available means by which most of these Hmong converts could have possibly heard the gospel. Indeed, in 1995 when two Hmong expatriates were able to conduct an extraordinary journey to several Hmong villages in northern Vietnam, they were greeted by multitudes of Hmong believers who welcomed them to impromptu open-air worship services which included original Christian songs exclusively featured on FEBC's Hmong broadcasts. Most had never met a Christian from outside their village, yet many were quite familiar with the Hmong songs heard only in FEBC's broadcasts.

In 1985, mindful of radio's potential impact among many of the world's hardest-to-reach peoples, the leaders of HCJB World Radio, Far East Broadcasting Company, Trans World Radio, and SIM (operator of radio station of ELWA in Liberia) launched the cooperative World by 2000 initiative to provide every man, woman, and child on earth the opportunity to hear Christian radio broadcasts in a language each can understand. Soon thereafter, broadcasters FEBA Radio and Words of Hope became active partners in the

World by 2000 effort, which fostered an unprecedented level of cooperation among the various partner organizations.

The World by 2000 strategically targeted large language groups which had not been previously served by daily missionary radio broadcasts. These groups included many of the world's least evangelized peoples. By 1997, the World by 2000's list of megalanguages (each spoken by at least one million people) covered by Christian broadcasting increased by 80—raising up new groups of believers and planting new churches among many of these previously unreached peoples.

Because little or no broadcast media of any kind had been available in many of these languages, the sheer novelty factor of these newly launched programs attracts positive attention almost immediately. Although many of these peoples are relatively media-poor, the advent of regular radio broadcasts in their language has attracted considerable interest. Early on, listening among such media-starved peoples has tended to be avid, regular, and often a group experience. In northern Mozambique, for example, clusters of Lomwe listeners gather each night around one of the few radios to be found in their village. As the gospel message is thus regularly heard in a group setting, listeners often linger to discuss the program content after the conclusion of each Lomwe broadcast. In time, such a listening group can naturally become the nucleus for a new Christian congregation. As the Holy Spirit enables such newly formed fellowships to expand, each may blossom into a larger church, and/or start a daughter congregation. Evidence abounds that during the first seven years of Lomwe broadcasting from Trans World Radio/Swaziland to northern Mozambique, over 300 new churches were thus started by listeners. Church planting progress has since been reported among other Mozambican peoples who began receiving first-ever gospel broadcasts during the 1990s, including the Makhuwa, Makonde, and Sena.

Similarly, new churches have sprung up among listeners to many of the other pioneering radio broadcasts launched through the World by 2000 effort. The Banjaras of India, the Gypsies of central Europe, the Bariba of Benin, and the Chuvash of central Asia are just some of the notable examples. Although daily gospel broadcasts are still needed for dozens of megalanguage groups who remain unreached by Christian radio, steady progress continues to be made toward the World by 2000 goal. The accompanying examples of churches planted bear witness to the reliability of the Lord's promise that his Word will never return void. In addition, recent political developments such as the fall of communist regimes in Europe and the end of apartheid in South Africa have led to the added availability of many powerful international radio transmitters which had previously

been used exclusively for the broadcasting of political propaganda. As a result, transmitters in Russia, Albania, Armenia, Poland, and South Africa have been added to the available inventory of super-powered international transmitters which are available for missionary broadcasting.

Radio can readily adapt to changing social and cultural conditions, and it has several advantages for Christian mission. It requires listening only, making it possible to reach all, including the more than one billion nonliterates. Radio uses sound only, which makes programming fairly inexpensive. It has wide coverage and can reach most people through the estimated 1.2 billion radio sets in use around the world. It crosses religious and political barriers. Furthermore, radio can handle a variety of program formats, limited only by the creativity of the producer.

Most Christian broadcasters ask for letter response from the listeners; in 1988, FEBC alone received approximately 615,000 letters from listeners. Unfortunately, most Christian radio ministries have not developed feedback systems that do not require mail, and thus non- and semi-literates are excluded.

VIGGO SØGAARD AND LEE DEYOUNG

Bibliography. E. G. Bowman with S. F. Titus, *Eyes beyond the Horizon*; F. A. Gray, *Radio in 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

Receptivity

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 variables 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*.

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

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

A current definition of relief is “urgent provision of resources to reduce suffering resulting from a natural or human-made disaster.” It is, in essence, immediate and temporary, prolonged only when self-reliance is impossible. The United States has over 250 Christian agencies which specialize in relief efforts around the world. These organizations are diverse theologically;

some are governmentally subsidized and some are privately funded. Definitions of the term "relief" vary widely among these organizations.

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

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

Relief from a Christian perspective is not just alleviating the effects of war, natural disasters, or tragedy. Christian relief involves the whole person who is introduced to new life under the rule of God's kingdom.

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

BYRON D. KLAUS

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

Reverse Culture Shock. The psychological, emotional, and even spiritual adjustment of missionaries who return to their home culture after having adjusted to a new culture. This shock is parallel to the CULTURE SHOCK experienced in initial adjustment to the mission field, but may be even more difficult because it can hit so unexpectedly. Also referred to as reentry shock, adjustment is necessary because both the missionary and the home culture have changed while the missionary was away. In addition, the home cul-

ture may have been idealized in the missionary's mind and no longer fits one's expectations.

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

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

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

A. SCOTT MOREAU

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

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

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

Scope. As a modern-day phenomenon, the short-term missions movement has spanned the globe and has provided opportunities for thou-

Short-term Missions

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

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

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

The Value. Despite the many criticisms, short-term missions is moving forward. The short-term missions movement definitely has been a key factor in the mobilization of world mission globally. The present generation of missionary

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

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

Conclusion. The short-term mission movement is rooted in the Scriptures and will continue to be a driving force for the advancement of the global cause of Jesus Christ. Short-term missions must continue to be tied to long-term missions. Partnerships must be forged between the ones who go, the national hosts, the career missionaries, the sending church, and those with whom the short-term workers serve. Training, preparation, and careful follow-up will be vital

elements to the effectiveness of the work. As these areas intersect, short-term missions will fulfill its intended goals and will continue to enable people to develop a global missionary vision and make an impact for the cause of Christ.

DENNIS MASSARO

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

Spiritual Warfare. Spiritual warfare is the Christian encounter with evil supernatural powers led by Satan and his army of fallen angels, generally called demons or evil spirits (see DEMON, DEMONS). The original battle was between Satan and God, but on the level of the heavenlies, the war has been won decisively by God (Col. 2:15; 1 John 3:8). On earth the battles continue, but the issue is to determine not who will win but whether God's people will appropriate the victory won for them by the cross and the resurrection.

The conflict began in the Garden of Eden as recorded in Genesis 3 and will continue until the fulfillment of the events predicted in Revelation 20. Scripture makes it clear that Satan leads the anti-God and anti-Christian forces as “the prince of this world” (John 12:31; 14:30; 16:11) or “the god of this world” (2 Cor. 4:4) and as a leader of the fallen angels (Matt. 25:41). It is also clear, however, that although Satan gained some measure of control through the events in the garden, God retains ultimate sovereignty over his creation. God's people are assured of victory in the battle when they engage the enemy on the basis of faith and obedience—the conditions set by God in his covenant with Israel and the implications of submitting to God in James 4:7.

Every battle Israel fought in the conquest of Canaan was won or lost on spiritual considerations. When Israel obeyed God's commands and acted on the basis of faith, God gave them victory no matter what the military situation. The battle was ultimately between God and the gods. While idols are treated in the Old Testament with contempt as utterly devoid of spiritual power (Ps. 114:4–8; Isa. 40:18–20; 44:9–20; Jer. 10:3ff.), the god or spirit behind the idol was treated as real (cf. Deut. 32:17; Ps. 106:37; 1 Cor. 10:18–20). Yahweh was often compared to the gods (1 Kings 8:23; 1 Chron. 16:25; Pss. 86:8; 96:4; 135:5). That was not a comparison with nothing. It was the sovereign God compared to the angels who were in rebellion against him.

This battle is portrayed in the Gospels and in the rest of the New Testament. Paul states clearly that “our struggle is . . . against the powers of this dark world and against the spiritual forces of evil in the heavenly realms” (Eph. 6:12). These are real enemies, and resistance against them will involve spiritual warfare. While we are assured of victory in the battle, we are never assured that we will not have to fight in the battle.

The influence of the ENLIGHTENMENT and later the evolutionary hypothesis began a process which has resulted in the secularization of the Western worldview. As a result, biblical references to the role of spirit beings in the realm of the created world are often misinterpreted or ignored in dealing with the text, and many missionaries have gone to the field with a defective worldview, resulting in serious flaws in their approach to animistic belief systems.

At the other end of the spectrum, there is a tendency to overemphasize the role of spirits which produces a Christian SYNCRETISM with ANIMISM. People use the Bible as a good luck charm to protect one from evil spirits, prescribe certain words or expressions to be used in dealing with demons, or assume that knowing the name of a demon gives more power over it. People coming from animistic backgrounds also fall into syncretism, but that is usually because the Christians who introduce them to Christ do not help them understand the Christian worldview as it relates to issues of spiritual power.

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

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

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

But Satan will also seek to entice people—believers or unbelievers—to take power from him rather than from God. He comes as an angel of light and makes his power seem desirable. This brings one into contact with a long list of occult

Status and Role

practices such as fortune telling, magic, sorcery, and witchcraft. Satan has enough power to produce some striking results—“counterfeit miracles, signs and wonders” (2 Thess. 2:10). Some people only ask, “Does it work?” rather than “Is it from God; is it true?” Many people end up with a spiritual stronghold in their lives because they have fallen for Satan’s deceptive use of power.

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

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

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

In missionary ministry this battle may well be more like a POWER ENCOUNTER than the battle for

the mind which underlies it. Paul says that his call was “to open their eyes, to bring them from darkness to light, and from the power of Satan to God” (Acts 26:18). Thus evangelism is a kind of power encounter, and converts need to understand clearly that they are moving from one realm of spiritual power to another.

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

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

TIMOTHY M. WARNER

Bibliography. N. Anderson, *How to Help Others Find Freedom in Christ*; M. Kraft, *Understanding Spiritual Power*; A. S. Moreau, *The Essentials of Spiritual Warfare*; E. Murphy, *The Handbook for Spiritual Warfare*; T. Warner, *Spiritual Warfare*.

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 be-

have 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*.

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

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

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

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

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

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

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

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

Television Evangelism

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.

Television Evangelism. Today, television watching is the primary way in which people in many countries spend their free time; the average household watches several hours of television daily. Unlike radio, which can be listened to while driving, washing dishes, or looking at each other, television requires everyone to face in the same direction and pay full attention.

From the beginning, the United States opted for commercially based television, and noncommercial public broadcasting has had difficult times. In Europe, led by such agencies as the BBC in Britain, television has been financed by a license fee paid by all owners of television sets; but with the advent of satellite-based broadcasting the commercial model is advancing rapidly all over the world.

For the Christian evangelist, television has a number of strengths. It is a medium that reaches a large group of people at the same time. It can utilize numerous types of presentation: lecture, dialogue, drama, dance, music. On the other hand, television is very expensive and, given the size of the audience, tends to cater to the lowest common denominators. Furthermore, it usually operates in an entertainment environment. Such problems may seem insurmountable for Christian churches, but the medium is too powerful to be left exclusively in the hands of those who have no Christian interest and concerns. We should note that Christian use of television in the United States is already a billion-dollar enterprise.

The church will have to learn that television writes its own rules. Television communicates in the living rooms of the audience, and here the Christian communicator will be judged on equal terms with other television producers as to skills and mastery of the medium. The screen has to be filled with scenery, people, motion, and visual effects, and not just a talking head.

The electronic church is basically an American phenomenon. We have seen the rise of the televangelists, the superstars of American religious television. They have been the topic of many books and articles, ranging from horror stories to unreserved praise. The misbehavior of a few

has had significant influence on the perceived credibility of all television preachers.

Ben Armstrong, former chairman of the National Religious Broadcasters, has come out strongly in favor of the electronic church as a revolutionary new form of the worshiping, witnessing church. Malcolm Muggeridge, on the other hand, claimed that Jesus would decline the offer, treating it as the fourth temptation. He was concerned about the fact that television centers on violence, sex, and deceit. There are times, Muggeridge conceded, when television can communicate true life, as was the case of the television program he made with MOTHER TERESA of Calcutta. True life and testimony seem to be well suited for television.

Other parts of the world have seen the development of low-cost city stations serving a limited community. There are also major developments in the area of satellite television. SAT-7 is a new initiative broadcasting into the Arab world, and a new Thai operation is giving space to a Christian channel that will cover most of East Asia.

Among the potential program formats, we should mention the big worship service—a church service actually produced for television. A good example would be the *Hour of Power*, the Sunday morning service of the Crystal Cathedral in California with Robert Schuller. This program has been on the air since 1970. Other formats include talk shows, such as the *700 Club* with Pat Robertson. Still others have experimented with short programs or spots. There are many children's shows. A real potential would be to develop new forms of teaching the Bible, for biblical illiteracy is becoming a serious issue in both church and society.

The challenge is to integrate television with other forms of evangelism, in particular with the outreach of the local church. To do that, the issue of financial support will need to be solved. There is also a need to find ways to minimize the negative impact of television on family life. Initiatives in this direction have been made by the Lutherans in Japan.

VIGGO SØGAARD

Bibliography. B. Armstrong, *The Electric Church*; W. F. Fore, *Television and Religion: The Shaping of Faith, Values, and Culture*; M. Muggeridge, *Christ and the Media*; V. B. Sogaard, *Media in Church and Mission: Communicating the Gospel*.

Theological Education by Extension. Theological education by extension (TEE) is a term that describes a method and a movement that appeared in the missions world in the early 1960s. Responding to the rapidly changing patterns of the church, the ministry, and leadership training, TEE revolted against the residence type of theological education. It espoused a new form of edu-

cation, “which yields to the life cycle of the student, that does not destroy or prevent his productive relation to society, and does not make the student fit into the needs of a residential school.” It was theological education *for* church growth.

Brief History of the Movement. TEE was born in Latin America, occasioned by the general needs of Latin American evangelicals, particularly by the Presbyterians in Guatemala in 1962. They had an excellent seminary of the traditional type in Guatemala City with a highly qualified faculty. But a survey revealed that in twenty-five years the seminary had prepared only ten pastors who were actively serving the denomination. At that time only six students were enrolled—hardly sufficient to serve two hundred rapidly growing churches in one of the most fertile fields of all Latin America. Something was radically wrong.

Provisionally, a trio of highly qualified, unusually creative, and evangelically concerned missionary professors made up their faculty. RALPH WINTER, Jim Emery, and Ross Kinsler all had multiple degrees in engineering, anthropology, and theology. They moved from the city to the rural area where most of the churches were, but this did not solve the problem. A radical change in structure was necessary.

The church leaders could not come for training if it required residence away from their homes. From this sprang the idea of a decentralized seminary. If the potential students could not come to the seminary, the seminary would go to them! Regional centers were established. Courses on three levels were adapted to the schedules of the students. Textbooks were put into programmed instruction. Care was taken to maintain academic excellence. Enrollment immediately increased from six to fifty students—and the TEE movement was born.

Five advantages of the new TEE program were noted by the missionaries. First, the door was opened for leaders who desired to reach a higher level of training. Second, the leaders could receive theological training in the context of their own subculture. Third, the system permitted those students who had low motivation to leave without losing face. Fourth, instead of lowering academic levels, the extension student learns better and develops better study habits in his or her home. Finally, extension is much more economical than the conventional seminary, and it saves much time for the professor.

Thus a radical new form of theological education arose in a tiny country of Central America. Soon it became more widely known and its leaders went on the road to respond to requests from other fields with the same problems. The new method spread to Bolivia, Colombia, Brazil, Mexico, and Argentina during the 1960s and into

most Latin American countries in the 1970s. From there it has spread to Asia and Africa, maintaining its basic principles while assuming different forms. TEE's adaptability has been one of its strong points. It targets established leaders instead of prospective leaders.

For almost a decade the TEE Movement met different degrees of opposition from traditional theological educators. This was due to some unmerited criticism of residential forms by TEE proponents. However, after realizing that TEE was not necessarily a substitute for, but a complement to, resident theological education, the two sides have gradually fused and see each other as mutually beneficial.

Methodology of the Movement. TEE can better be understood when one keeps in mind that it does not espouse the *extermination* of resident structures, but only their *extension*. TEE suggests that the seminary become student-centered instead of institution-centered. The seminary simply extends its theological education in several ways. Geographically, the seminary goes to the student in his or her natural habitat. Chronologically, the schedules of classes are drawn up *after* consulting the students. Seasonal classes and schedules must be considered. Culturally, the course material may be the same, but the Center adapts the content to the needs, customs, language, and thought patterns of the Center area. Academically, courses may have to be offered at several different levels, geared to the local environment. TEE is apt to reach people of different social and economic classes and prepare bivocational ministers. Finally, economically TEE avoids the enormous expense of maintaining institutional buildings and salaried faculties.

The TEE Movement has spread to all areas of the world of mission. Most missiologists agree that it is not a substitute for resident theological education, but a needed complement, especially in theological education on cross-cultural mission fields.

JUSTICE C. ANDERSON

Bibliography. R. Covell and P. Wagner, *An Extension Seminary Primer*; V. Gerber, ed., *Disciplining Through Theological Education by Extension*; F. R. Kinsler, *The Extension Movement in Theological Education*; R. Winter, ed., *Theological Education by Extension*.

Third Culture Kids (TCK). A “third culture kid” (or TCK) is an individual who, having spent a significant part of the developmental years in a culture other than that of the parents, incorporates elements of his or her parents' culture with elements from the culture of the host country to form a personal combination of cultures or “third culture.” Third culture kids are not only children of missionaries but also children of dip-

Tithe, Tithing

lomatic, international business, military, and other personnel who have lived overseas.

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

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

Because of the variety of experiences developmentally, TCKs have to deal with issues of cultural balance and skills as well as a unique worldview. While on the one hand they often have an understanding of different cultures and may move easily and comfortably between them, they also may experience the sense of being a "hidden immigrant"—appearing to others as if they should fit into a culture while not feeling as if they do. In addition, with their exposure to different cultural value systems and resultant ability to see differing points of view, TCKs often experience the challenge of personal values being unsettled and in constant flux. The unique and expanded worldview of TCKs often leads to a desire to become involved in the international arena where they often display exceptional lin-

guistic skills. An associated challenge is the fact that the TCK feels deeply the pain of the real world. At the same time he or she may become impatient with those less knowledgeable and discerning and may be perceived as being critical and arrogant.

DAVE WICKSTROM

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

Tithe, Tithing. Tithing (the giving of one-tenth of one's income) was an Old Testament ordinance designed by God primarily for the maintenance of the temple service (Deut. 12:2-7; 17-19; 14:22-29) and for charitable purposes to support widows, orphans, aliens, and the Levites (those who had inherited no property in Israel) (Deut. 26:12). It was an ancient custom (Abraham had paid tithes to Melchizedek; Gen. 14:20) and the underlying principle was that God owned everything and had given us of his bounty. In recognition of that, we should return something to him to be used for the purposes of ministry.

In the New Testament, except for one casual reference to Abraham (Heb. 7:2), tithing is mentioned only critically, and that by Jesus, because tithing had become a source of spiritual pride and abuse among the religious legalists of his day. Complex regulations were in the process of being developed regarding the tithing of virtually everything, rules that were later codified in the Mishnah. Jesus points out that such meticulous calculation was hypocritical when used as a cloak to cover neglect of what really mattered—"the weightier matters of the law, justice, mercy and faithfulness" (Matt. 23:23; Luke 11:42). The Old Testament prophets also recognized that following the letter of the tithing laws was meaningless apart from a sincere heart committed to the Lord (Amos 4:4). The self-righteous Pharisee mentioned by Jesus in his parable, who included tithing as one of his noblest virtues, epitomized this attitude (Luke 18:9-14).

Although tithing was open to abuse, the fundamental principle that God's people should support the ministry is maintained in the New Testament. Jesus accepted financial support for his ministry from those who followed him (Luke 8:1-3) and even maintained a surplus, necessitating a treasurer (John 13:29), the money being used for charitable purposes. Jesus was operating on the principle that was later taken up by the early church that "the worker is worth his keep" (Matt. 10:9-10) and should therefore not need to make excessive provision for himself because the ministry should be supported by those who are able to provide. This became the rule laid down by the apostle Paul, one that he traces directly back to Jesus, that "those who preach

the gospel should make their living from the gospel" (1 Cor. 9:14). Paul sees it as a privilege that we can share in the work of the ministry by giving, and he uses Jesus as an example—he was rich and became poor for us, so that we through his poverty might become rich (2 Cor. 8:1–15). So Paul gratefully received gifts for his ministry (Phil. 4:14–18) and accepted contributions for the needs of others (Rom. 16:25–27), but he also worked with his own hands (as a tentmaker) to provide for himself (Acts 18:3; 1 Cor. 4:12). He had learned through this to trust the Lord who can supply all our needs according to his riches in glory through Christ Jesus (Phil. 4:19).

The New Testament teaches that everything belongs to God and we owe everything to him. We are to engage in honorable work, support our families, cheerfully support the ministry from our means, give as we are able, and more if necessary, counting it a privilege to participate in the work of God in this way. If God leads us to give a tithe of our income to such work, that would certainly be acceptable to him. If God should lead us to give in other ways and according to other formulas, that would also be an acceptable procedure. In the end we should know that we brought nothing into this world and we can take nothing out (1 Tim. 5:7), that an inordinate grasping of our money brings nothing but trouble (1 Tim. 4:10), and we should be building up treasures in heaven, not on earth, by the way we handle our finances.

WALTER A. ELWELL

Bibliography. R. de Vaux, *Ancient Israel*; G. F. Hawthorne, *NIDNTT*, III:851–55; B. K. Morley, *EDBT*, pp. 779–80; H. Lansdell, *The Sacred Tenth: Studies in Tithing in Ancient and Modern*; L. Vischer, *Tithing in the Early Church*.

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

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

Just as Jesus and Paul placed great emphasis on *character*, so must the trainees' profile. How have the trainees' spiritual pilgrimages prepared them for cross-cultural ministry? What scaffolds exist? What gaps remain? Trainers will also want

to know the trainees' level of *commitment* to God, the ministry team, and the task. Do track records demonstrate staying power? What must be done to improve these? *Competency* addresses the trainees' needs in relation to exegeting and communicating Scripture, the use of spiritual gifts, cross-cultural tools to exegete the community, skills in team development, conflict resolution, planning and problem solving, support maintenance, ministry, and contextualization. *Culture* refers to the trainees' grasp of the target culture, mental, emotional, and physical adjustment, flexibility, and empowerment. Such a profile discerns the gaps between the trainees' present state and the training path trainees must traverse to minister competently cross-culturally.

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

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

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

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

Transformational Development

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

TOM A. STEFFEN

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

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

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

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

The biblical basis for transformational development is Colossians 1:15–20. This passage has three key points. First, Christ is supreme in all of creation. Development that is transformational points toward the supremacy of Christ, and affirms that the development activities that im-

prove human welfare bear witness to the character and activity of God through Christ.

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

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

BRUCE BRADSHAW

Bibliography. B. Bradshaw, *Bridging the Gap: Evangelism, Development and Shalom*; P. G. Hiebert, *Anthropological Reflections on Missiological Issues*; R. Sider, *One Sided Christianity?*

Translation. Transmission of a message from one language to another whether in written or oral (interpretation) form. Nida and Taber define translation as "reproducing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and secondly in terms of style." Translation seeks to accurately convey the meaning of the original message via clear and natural linguistic forms in the receptor language. Translation is thus based on a correct understanding of the original message set as it is in particular forms in the source language; it is also subject to the available structures of the receptor language. Translation does not occur unless the original meaning is communicated. A translation can then be evaluated in terms of how faithfully it conveys the original message, how clearly it conveys that message to speakers or hearers in the receptor language, and how naturally the message is expressed in the receptor language. Accurately conveying the meaning of the original message is paramount, style secondary.

Translation is based on the premise that every language is capable of expressing human thought. A speaker or an author expresses a

given message in a given social and physical context using particular words and phrases based on his or her intent (e.g., to inform, to persuade), assumptions about what the hearer or reader will understand, couched in the linguistic and rhetorical tools he or she controls (e.g., rhetorical questions, metaphors). The translator must understand this original message before beginning translation. Thus, language analysis or exegesis is an initial step in the translation process. Since languages are distinct and have different ways of expressing meaning, a particular word or phrase in a language may have numerous meanings. “Chris’s house” expresses a different relationship between Chris and the house than “Chris’s spouse” or “Chris’s hand.” A “hand” on an arm is different than a “hand” on a clock or a “hand” of bananas. To “give someone a hand” may involve physical assistance or applause, depending on the context. Linguistic forms convey different meanings in different contexts.

In addition to the referential sense of words, translation must also consider connotative meaning. A speaker or author may choose words with strong negative or positive connotations. These meanings must be understood in their temporal and cultural context.

Transferring the message from the source language to another language involves determining which forms in the receptor language will adequately convey the original meaning. Very rarely will the same form be appropriate for the multiple senses of a word in the source language. The source language may have multiple senses for a particular word that demand separate forms in the receptor language (the English noun “key” is translated *llave* in Spanish if it is for a lock, *clave* if it is for a code, and *tecla* if it is on a keyboard). Conversely, the source language may have separate lexical items that are appropriately translated with one word in the receptor language, (Indonesian *padi*, *beras*, and *nasi* are all “rice” in English.) The lack of simple one-to-one correspondences between languages motivates the translator to seek the most appropriate way to express the meaning of the receptor language in words and phrases understood well in the receptor language.

The receptor language also determines the grammatical form of the translation; if words are simply translated one by one from the source language the result is merely a glossed text, not a translation. Interlinear translations of texts provide helpful insights about the source language, but are not properly called translations as such.

Translation and interpretation are one task with two modes of expression. In both tasks, the meaning of an original message must be conveyed accurately, clearly, and naturally in another language. Interpreters provide oral expression of the original message within moments of

hearing it. Translators typically have a relatively extended period of time to study the original message before providing a written form in the receptor language. In Bible translation especially translators enjoy the benefit of detailed studies of the original message to aid them in their analysis.

Translation is modeled in Scripture as a means to convey a message to people who do not understand the language of the original message (Mark 5:41; 15:34; John 1:38). The postexilic Jews may have used interpreters to bridge the gap from the classical Hebrew of the Torah to the Aramaic of the audience (Neh. 8:8).

Agencies such as the United Bible Societies and the WYCLIFFE BIBLE TRANSLATORS (along with the Summer Institute of Linguistics) have focused on translation as a missionary tool, specifically for Bible translation. Translation theory has been advanced by Christian authors; EUGENE A. NIDA wrote several seminal works on the theory and practice of translation. Countless other agencies around the world rely heavily on interpreters and translators to convey their message to people who speak a language not mastered by their missionaries. Mission interpreters and translators need to be well trained to translate accurately, clearly, and naturally.

PETER JAMES SILZER

Bibliography. M. L. Larson, *Meaning Based Translation: A Guide to Cross-Language Equivalence*; E. A. Nida, *Toward a Science of Translating*; E. A. Nida and C. R. Taber, *The Theory and Practice of Translation*.

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

Worship

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” wor-

ship (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).

ROBERTA R. KING

Bibliography. P. B. Brown *In and For the World: Bringing the Contemporary Into Christian Worship*; J. G. Davies, *Worship and Mission*; R. R. King, *Pathways in Christian Music Communication: The Case of the Sen- ufo of Cote d’Ivoire*; K. W. Long, *Worship and Church Growth: A Single Case Study of Nairobi Chapel*; S. Morgenthaler, *Worship Evangelism: Inviting Unbelievers into the Presence of God*; P. E. Muench, “Worship and Mission: A Review of Literature” M.A. Thesis, Fuller Theological Seminary; J. Piper, *Let the Nations Be Glad*; A. L. C. Wong, *The Dynamics of Worship and Praise in God’s Mission in Taiwan*; E. K. Ziegler, *A Book of Worship for Village Churches*.