

African Initiated Church Movement. Originally an unanticipated product of the modern missionary movement in Africa, the African Independent Churches (AICs) today number 55 million church members in some 10,000 distinct denominations present in virtually all of Africa's 60 countries. This title is the most frequent descriptive term in the current literature of some 4,000 books and articles describing it. However, because Western denominations and Western-mission related churches in Africa regard themselves also as "independent," African AIC members have since 1970 promulgated the terms African Instituted Churches, or African Indigenous Churches, or locally founded churches. Some Western scholars still use the older terms African Separatist Churches or NEW RELIGIOUS MOVEMENTS.

These movements first began with a secession from Methodist missions in Sierra Leone in 1817. Spreading rapidly across Africa by means of virtually unrelated but similar schisms and secessions, by 1900 there were a hundred thousand members of these churches, by 1935 two million, by 1968 six million, and by 1997 55 million. Countries most heavily involved are, in order of number of members, South Africa, Congo-Kinshasa, and Nigeria. The largest distinct denominations are: Zion Christian Church (12 million in 10 countries), Church of Jesus Christ on Earth through the Prophet SIMON KIMBANGU (8 million), Cherubim and Seraphim (3 million), Deeper Life Bible Church (2 million in 40 countries worldwide). Earlier movements closely copied their parent bodies in name, polity, titles, dogmas, liturgies, and ecclesiastical dress, and were frequently seen as merely Pentecostal imitations. But from 1980 onward, newer bodies became much more dynamic, postdenominationalist, charismatic, and apostolic, with a majority of their leaders being highly educated professionals avoiding ecclesiastical dress and similar trappings, often leading megachurches with thousands of enthusiastic young people as deeply committed members.

After decades of fruitlessly trying to join ecumenical councils of churches, evangelical councils or alliances, or Western confessional bodies, almost all of which rejected such applications, the AICs began their own conciliar movement and today have over 100 AIC councils of churches across the continent and in several cases even worldwide. In 1978 the major continent-wide body was formed, OAIC (Organization of African Independent Churches, later renamed Organization of African Instituted Churches), in collaboration with the Coptic Orthodox Church of Egypt as the original African independent church. By 1998, however, the sheer weight of numbers, Christian commitment, and credibility had become such that OAIC was invited to become, and became, an associate council of the

World Council of Churches, as well as a member council of the All Africa Conference of Churches.

Bibliocentric and christocentric throughout their history, these churches are now producing radically new Christian theology and practice. A notable example is earthkeeping, a blend of theological environmentalism or caring for God's creation, especially in relation to land, trees, plants, natural resources, and in fact the whole of God's creation.

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AIDS and Mission. *A Global Overview.* AIDS (acquired immune-deficiency syndrome), as a global pandemic, has provided a unique challenge and opportunity to the church: a challenge to deal with life's most fundamental moral and ethical issues, and an opportunity for service to those in need.

Appearing in the late 1970s, AIDS is currently one of the most critical health problems in the world. By 2020 there will be an estimated 55 million cases of HIV (human immunodeficiency virus) infection. In African countries with advanced HIV/AIDS epidemics life expectancy at birth has declined—to 37 years in Uganda, for example, the lowest global life expectancy. By 2010 a decline of 25 years in life expectancy is predicted for a number of African and Asian countries. In Zimbabwe it could reduce life expectancy from 70 to 40 years in the next 15 years. Sub-Saharan Africa, with less than 10 percent of the world's population, has 70 percent of the world's population infected with HIV.

Asia, the world's most populous region, is poised as the next epicenter of the epidemic. Initially spread in the region primarily by drug injection and men having sex with men, heterosexual transmission is now the primary cause of infection. It is expected that child mortality in Thailand, where the sex-tourism industry has fueled the epidemic, will triple in the next 15 years without a sharp decline in the rate of HIV infection. Latin America and the Caribbean, with 8.4 percent of the world's population, have 11.5 percent of the HIV infection. Primarily a homosexual and bisexual epidemic initially, heterosexual contact is becoming the primary mode of transmission, with needle sharing also being common.

Of the 8,500 new cases of HIV infection which occur daily, 90 percent are in the developing world. Much of Eastern Europe and most countries in the former Soviet Union, relatively free of AIDS prior to the political shifts of the late 1980s, are in the earlier stages of the epidemic, as are Bangladesh, the Philippines, parts of China, and India.

Key Issues. The economic and social impact of AIDS in the developing world is profound because it characteristically affects adults during

Chinese House Church Movement

the most economically productive ages of 15 to 25. A Kenyan study estimated labor costs for some businesses could increase by 23 percent due to absenteeism, the cost of training new workers, death benefits, and health care costs by the year 2005. Service agencies strain to meet demands created by the epidemic, and extended family systems stagger under the burden of increased dependents and decreasing numbers of providers. In heavily affected areas of Asia and Africa 30 to 50 percent of household income is devoted to care of family members with AIDS and funeral expenses may cost a year's income.

Populations with behaviors that put them at high risk for HIV infection include prostitutes and their clients, prisoners, long-distance truckers, homosexual and bisexual men, soldiers, police officers, and migrant workers. Sexual transmission of the virus is more efficient from men to women than from women to men. Women also have higher levels of undiagnosed sexually transmitted diseases. Worldwide, these two factors mean that women are becoming infected at faster rates than men.

Wealthy countries have access to the antiretrovirals and other drugs that prolong the lives of HIV-positive individuals. Worldwide 90 percent of those infected are not aware of their infection, due to lack of access to costly AIDS tests. The rise of tuberculosis (TB) rates is directly correlated to HIV prevalence and inversely correlated with the quality of TB programs.

Responding to the AIDS Pandemic: International Agencies, Governments, Nongovernment Organizations (NGOs), and Churches. The World Health Organization's Global Program on AIDS, under the dynamic leadership of Jonathan Mann, initiated a global response to HIV/AIDS during the first decade of the epidemic. Subsequently, UNAIDS has been the United Nation's agency coordinating the global response. Ministries of Health throughout the world, often dealing with multiple discreet epidemics in their countries, have become deeply involved in responses to AIDS as their populations have been affected by the epidemic. USAID (United States Agency for International Development) has provided strategic leadership and significant funding through AIDSCAP (AIDS Control and Prevention Project). NGOs have also played a crucial role in responding to AIDS. MAP International, a Christian NGO working to build the capacity of churches in East and southern Africa, partnered with the Association of Evangelicals in Africa and the Evangelical Association of Uganda in 1994 to bring 150 participants from 28 countries for the All Africa AIDS and the Church Consultation, held in Kampala, Uganda. A powerful declaration to the church resulted from the conference, urging that AIDS issues become a priority on the agenda of the church. Local initiatives,

such as the Kenya Christian AIDS Network (Kenyan CAN or KCAN), with more than 30 branches meeting regularly, sprang up within two years after the conference.

A number of Christian AIDS programs are linked to mission hospitals. Under the leadership of Major Ruth Schoch, a Swiss Salvation Army office nurse and midwife who had already served twenty years in the Republic of Zambia, a Bethany Ward for the terminally ill was established in 1987 and a significant community-based initiative addressing AIDS was initiated at the Salvation Army's Chikankata Hospital. Similarly, the Vanga Evangelical Hospital—a 400-bed hospital with eight full-time physicians under the administration of the Baptist Community of Western Zaire—offers whole-person care, including counseling, prayer, and group meetings, to those with HIV/AIDS through an HIV care program. In Nigeria the SIM AIDS Project (SIM International) is helping Christians know how to minister to those affected by AIDS and is developing biblical teachings on sexuality, marital relationships, and being made in God's image. Campus Crusade's Youth at the Crossroads has developed Life at the Crossroads, a substantial educational curriculum program that addresses AIDS from a positive biblical viewpoint.

Agencies promoting networking among the many Christian AIDS initiatives, often modest programs linked to a local church or as free-standing grass-roots organizations, have been particularly valuable in strengthening the global response of churches. AIDS Intercissors, for example, provides a monthly prayer diary with updates on the AIDS programs of more than forty Christian groups. Others agencies have multiple affiliates. AIDS Care Education and Training (ACET), based in London and started by Patrick Dixon, has prevention and care programs in Romania, Thailand, Tanzania, Uganda, and throughout the United Kingdom.

HIV/AIDS has unquestionably provided the church with one of its greatest challenges and most significant opportunities for ministry—and the church is responding.

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Chinese House Church Movement. As a form of ministry, the house church movement in China is a contextual response to political pressure. In the 1950s, after the expulsion of missionaries from China, those who refused to join

the Three-Self Patriotic Movement (TSPM) were not allowed to worship in their churches; so they started a movement that recaptured the worship of the early Christians at home (Acts 2:46; 5:42; 1 Cor. 16:19). This form was viable because meetings could be moved from one place to another at any time and could not be easily detected by local authorities. During the Cultural Revolution, when all churches were closed down by the government, all Christians could meet only in Christian homes. The movement grew tremendously despite the hostile environment because it provided a true Christian community of commitment and love where many experienced the power of the Holy Spirit in miracles and radical life changes. Today the movement is massive in scope, with estimates ranging from 30 to 80 million participants as compared to a total Christian population of less than 1 million before the communist takeover in 1949.

The term “house church” refers to those who refuse to join the TSPM and to register with the government. The movement is not a denomination or ecclesiastical fellowship like what is found in the West. More accurately, it comprises individual house churches. There is no common statement of faith, no formal fellowship or denominational structures. It is, simply, a model of Christian community for places where structural expression is not possible. The most important feature of the house church movement is not a theological system, but a common stand defined by relationship to the TSPM and the Chinese government. This having been said, there are, however, certain common theological convictions among the house churches. One is obedience to the Word of God even to the point of risking one’s life; another is the belief in the absolute separation of church and state, as the movement’s adherents are convinced in the light of Scripture that government control is not acceptable.

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Bibliography. D. Adeney, *China: The Church’s Long March*; R. Fung, *Households of God on China’s Soil*; M. D. Wong, *Spiritual Food*.

Church and State. The expression “church and state” refers to the relationship between two sets of authority structures that have shaped human existence. The concern of the state is temporal life whereas the church’s concern is spiritual life. The question as to what is the most desirable relationship between the two has been a persistent theme throughout history. The following discussion will present an overview of these historic tensions and their influence on the expansion of Christianity.

In Matthew 22:21 Jesus taught that the two structures are separate. The statement “render

therefore to Caesar the things that are Caesar’s and to God the things that are God’s” distinguishes the responsibilities between church and state, but does not detail the obligations. Paul followed with instructions to Christians to “be subject to the governing authorities” (Rom. 13:1) unless the submission contradicted the Scriptures (Acts 5:29). The Pax Romana of the Roman Empire with its peace and ease of travel together with Alexander’s legacy of the Koine Greek language allowed the gospel to spread quickly over large areas. Formal missionary bands spontaneously spread the faith into Asia Minor, Mesopotamia, India, Armenia, Rome, Gaul, Britain, and North Africa. These advances were met by local and sporadic persecution by Decian (249–251), Valerian (257), and Diocletian (303), who saw the church as politically subversive.

It was not until Christianity became a state religion in the fourth century that scholars began to grapple with a clearer definition of the relationship between church and state. In 313 Christianity became an officially recognized religion and Emperor Constantine became responsible for directing the church. The temptation for the church was to lose evangelistic fervor and conform to culture rather than continuing to penetrate culture. In 330 with the division of the empire into East and West came also two different approaches to church–state relations. In the Byzantine Empire the secular ruler held absolute authority over both the church and the state whereas in the Western Empire the church had more freedom to direct its own affairs. By the fifth century the Roman popes took responsibility for civil justice and military matters.

During the Dark Ages the idea of a society with two realms of responsibility, one over spiritual and the other over temporal matters, became clearer. God ordained the state to strengthen and propagate the faith, and to protect the church against heretics. However, the tension over supremacy was always a struggle. It was during this time that monasticism responded to the increasing institutionalization and nominalism of the church. By secluding themselves for prayer and devotion lay people sought life consistent with the gospel. Committed communities formed and unintentionally produced the majority of missionaries for the next thousand years (see MONASTIC MOVEMENT). Monks like Benedict of Nursia preserved ancient learning and raised the level of civilization and Christian understanding in Western Europe. Beginning as peripheral renewal movements many of these monastic orders eventually became centers of power and lost sight of their original vision. Alongside the Western monastics were the Celtic missionaries. Persons like PATRICK, COLUMBA, COLUMBANUS, WILLIBRORD, and BONIFACE evangelized Ireland, Great

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Britain, and much of northwestern Europe and established important centers of biblical learning. These two great missionary movements were largely independent of both the institutional church and government.

After the sixth century the popes increased their power in both the spiritual and temporal spheres. Then in 800 Pope Leo III crowned Charlemagne as emperor and the event revived the centuries-old debate between church and state. Did the emperors receive their crowns from the papacy, or was it the emperors who approved the election of the popes?

By the eleventh century the confrontation between the two structures reached a zenith. In 1075 Pope Gregory VII decreed that he had the divine power to depose Emperor Henry, thus declaring that secular authorities had no jurisdiction to appoint ecclesiastical positions. Although a compromise came in 1122, the issue faded only with the gradual dominance of the papacy. By the end of the reign of Pope Innocent III (1198–1216) the issue had arrived at a solution—royal power was under submission to the authority of the church. The thirteenth century saw papal power in supreme control over the state, but this was to change soon as the European monarchs strengthened their national supremacy.

The REFORMATION brought fresh challenge to the authority of the papacy both spiritually and politically, and further diminished the church's control. Martin Luther did not consider ecclesiastical administration important, so many of the Lutheran states had rulers that controlled the church. John Calvin clearly differentiated between church and state by declaring that governments were to protect the church and manage society by following biblical principles. On the other hand, the Anabaptists believed that Scripture indicated the need for a complete separation of church and state, and subsequently suffered intense persecution. They believed that secular government had no authority over the religious beliefs of people and therefore the church had no right to claim financial assistance from the state. Their political views influenced other related movements in the seventeenth and eighteenth centuries, such as the Baptists and Quakers.

During the ENLIGHTENMENT of the eighteenth century John Locke and others propagated the concept that secular government was a matter for society rather than God. Thus the institutional church gradually became dominated by rising national powers and lost much of its voice in political affairs. In the United States the founding government separated church and state to protect RELIGIOUS FREEDOM from state intervention and to protect the state from the dominance of the church. Religion was a private matter between an individual and God, yet religion

remained a part of national life. This strict separation of the two institutions was the commonly held view among Western nations of the nineteenth century.

From the beginning of this century Western countries have experienced increased social pressure to exclude anything religious from national life. They have secularized governments that want to severely restrict the influence of religion on political affairs. The influx of diverse ethnic and religious groups together with the erosion of Judeo-Christian values has amplified this call for a secularized society. On the other hand, most of the non-Western nations have not had to struggle with the theory of separation of church and state. For instance, Islam, Hinduism, and other religions dominate many nations which desire to protect their faith from secular contamination.

For modern missions the answer as to what is the most desirable relationship between church and state may be glimpsed in church history. The institutional church has always had struggles between itself and the state. Nonetheless, there is the government of God and then that of the state and the church. How that triad of tension plays out in life is sometimes difficult to determine and will vary depending on the historical and cultural context. However, the growth of the KINGDOM OF GOD over the ages has largely been achieved through a remnant of believers on the periphery of power regardless of their political or ecclesiastical status. It is in this position of faithfulness and obedience to the Lord of the church that future missionary endeavors will continue to see the expansion of Christianity.

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Bibliography. S. Escobar and J. Driver, *Christian Mission and Social Justice*; E. L. Frizen and W. T. Coggins, *Christ and Caesar in Christian Missions*; K. S. Latourette, *A History of the Expansion of Christianity*, 7 vols.; S. Neill, *Colonialism and Christian Missions*; P. Niles, *Resisting the Threats to Life*; L. Pfeffer, *Church, State and Freedom*; L. Pfeffer, *God, Caesar and the Constitution*; A. P. Stokes, *Church and State in the United States*, 3 vols.; D. Tutu, *Crying in the Wilderness*; J. E. Wood, *Religion and the State*; A. J. Van der Bent, *Between Christ and Caesar*; M. A. C. Warren, *The Functions of a National Church*.

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

key issues of “Who sends the missionary?” and “What kind of accountability of them is appropriate?” find their answers in these passages.

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

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

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

Most notable among those advocating the “two-structure” approach has been missiologist RALPH WINTER, whose 1974 modality/sodality framework is the most extensive treatment of

this subject. Bruce Camp, writing in 1995, provides a rare theoretical challenge to this view.

Our own day has seen a number of new entities and models directly relevant to church and mission relations. The ministry of 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.

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Contextualization. The term “contextualization” first appeared in 1972 in a publication of the Theological Education Fund entitled *Ministry in Context*. This document laid out the principles which would govern the distribution of funds for the Third Mandate of the TEF. The scholarships were awarded for the graduate education of scholars in the international church. Contextualization was described as “the capacity to respond meaningfully to the gospel within the framework of one’s own situation.” A precedent for the new term, “contextual theology,” resulted from a consultation held in Bossey, Switzerland, in August 1971. The Ecumenical Institute of the WORLD COUNCIL OF CHURCHES had sponsored that earlier discussion under the theme “Dogmatic or Contextual Theology.”

The lament behind the Third Mandate of the TEF was that “both the approach and content of theological reflection tend to move within the framework of Western questions and cultural presuppositions, failing to vigorously address the gospel of Jesus Christ to the particular situation.” Further, it was declared that “Contextualization is not simply a fad or catch-word but a theological necessity demanded by the incarnational nature of the Word.”

Contextualization

While the document had a limited purpose, the implications coming from it resulted in a movement which has had an impact on the theory and practice of mission. The contextualization concept was a timely innovation. New nations were struggling for their own life. The mission enterprise needed new symbols to mark a needed separation from the colonialistic, Western-dominated past (*see* COLONIALISM).

There is no single or broadly accepted definition of contextualization. The goal of contextualization perhaps best defines what it is. That goal is to enable, insofar as it is humanly possible, an understanding of what it means that Jesus Christ, the Word, is authentically experienced in each and every human situation. Contextualization means that the Word must dwell among all families of humankind today as truly as Jesus lived among his own kin. The gospel is Good News when it provides answers for a particular people living in a particular place at a particular time. This means the WORLDVIEW of that people provides a framework for communication, the questions and needs of that people are a guide to the emphasis of the message, and the cultural gifts of that people become the medium of expression.

Contextualization in mission is the effort made by a particular church to experience the gospel for its own life in light of the Word of God. In the process of contextualization the church, through the Holy Spirit, continually challenges, incorporates, and transforms elements of the culture in order to bring them under the lordship of Christ. As believers in a particular place reflect upon the Word through their own thoughts, employing their own cultural gifts, they are better able to understand the gospel as incarnation.

The term "contextualization" is most commonly associated with theology, yet given the above definition, it is proper to speak of contextualization in a variety of ways encompassing all the dimensions of religious life. For example, church architecture, worship, preaching, systems of church governance, symbols, and rituals are all areas where the contextualization principle applies. Context, on which the term is based, is not narrowly understood as the artifacts and customs of culture only, but embraces the differences of human realities and experience. These differences are related to cultural histories, societal situations, economics, politics, and ideologies. In this sense contextualization applies as much to the church "at home," with all its variations, as it does to the church "overseas."

In mission practice the more visible aspects of contextualization were closely related to older terms such as ACCOMMODATION, ADAPTION, INCULTURATION, and INDIGENIZATION. Issues such as forms of communication, language, music, styles of dress, and so on had long been associated

with the so-called three-self missionary philosophy which was built around the principle of indigenization. Indigeneity often was understood as "nativization," in that the visible cultural forms of a given people would be used in expressing Christianity. In going beyond these more superficial expressions, the new term "contextualization" tended to raise the fear of SYNCRETISM. This would mean the "old religion" would become mixed in with the new biblical faith and that culture would have more authority than revelation. Some felt, therefore, that the older concept of indigenization should not be changed but, rather, broadened to cover more adequately the field of theology.

In addition to giving greater attention to the deeper levels of culture, the new term "contextualization" became distinguished from indigenization in other ways. Indigenization always implied a comparison with the West, whereas contextualization focuses on the resources available from within the context itself. Indigenization was static while contextualization is dynamic, as a still photograph might be compared to a motion picture. The older indigenization was more isolated while contextualization, though locally constructed, interacts with global realities.

The fact that the early documents about contextualization were formulated in offices related to the World Council of Churches also made the concept difficult to accept in the nonconciliar circles. The heavy emphasis on justice and social development left little, it seemed, for evangelism and conversion. Scholars in Latin America were among the earliest to write about what they saw as an appropriate theology for their context. The direction this new theology took alarmed many evangelicals.

LIBERATION THEOLOGY became almost as a household word in the 1970s and 1980s. Evangelicals felt it demonstrated an inadequate use of the Bible and relied too heavily on a Marxist orientation. This was difficult for North American conservatives to accept. Even before his book, *Ministry in Context*, GUSTAVO GUTIÉRREZ had already written his *Theology of Liberation* (1971). Soon afterward J. MIGUEZ BONINO followed with *Doing Theology in a Revolutionary Situation* (1978). These major innovations opened up further thinking on contextualization. They followed closely the volatile 1960s in the United States. Ideas about contextualization in the United States first became associated with the controversial issues raised by the Vietnam War and American racism. "Black Power," as advocated by James Cone (1969), had become a popular application of what contextualization is.

Because of this ferment HERMENEUTICS quickly became the central point of contention among evangelicals. The question was asked whether

truth is derived primarily from human experience or from REVELATION. At first there was little consensus among evangelicals about the role of CULTURE and social issues, especially in theology. The contextualization debate made serious new thinking possible, especially with regard to culture and the way in which it connects to the biblical record.

Throughout the 1970s the writing and discussion on contextualization began to clarify directions that evangelicals should take. A Lausanne-sponsored gathering at Willowbank (Bermuda) in 1978 adopted the theme "Gospel and Culture." The conference took seriously the role of the cultural context of the believer as well as the biblical text in defining evangelization and church development. The late 1970s also saw the rise (and demise) of the quarterly, *The Gospel in Context*. The journal's brief life demonstrated how creative and stimulating worldwide contextualization could be.

The decade of the 1970s also brought remarkable progress in finding ways to carry out contextualization. Each of the ways, or "models," as they are called, carries certain epistemological assumptions, as well as philosophical ideas about truth. While the models each have their differences, they also have several features that they share in common. Some are more centered on human experience while others show a greater dependence on widely accepted teachings of the church and the Bible. Thus, the assumptions undergirding some of these models make them less acceptable to evangelicals. Variations exist within a given model and certain features of more than one model may be combined. A brief review of the models will show how diverse the approaches to contextualization are.

Adaptation model: One of the earliest approaches was to make historical-theological concepts fit into each cultural situation. Traditional Western ideas are the norm. These are brought to the local culture. What is irrelevant may be set aside and what must be modified can be changed. The faulty assumption here is that there is one philosophical framework within which all cultures can communicate, assuming that other forms of knowledge are not legitimate.

Anthropological model: The beginning point is to study the people concerned. The key to communication and pathways to the human heart and spirit lies in the culture. The assumption is that people know best their own culture; worldview themes, symbols, myths are repositories of truth for all people. While this is true, unless discernment about a culture is brought to the Word for affirmation or judgment the contextualization exercise can become distorted and misleading.

Critical model: The critical aspect of this approach centers on how features of traditional

culture—rituals, songs, stories, customs, music—are brought under the scrutiny of biblical teaching. Here the culture and the Scriptures are evaluated concurrently in the search for new ways to express belief and practice. One must ask who will carry out the process, and how accurate are the meanings derived from both customs and the Scripture.

Semiotic model: Semiotics is the science of "reading a culture" through "signs" (see SYMBOL, SYMBOLISM). This comprehensive view of culture interprets symbols, myths, and the like that reveal the past as well as studying "signs" that indicate how the culture is changing. These realities are compared with church tradition in a process of "opening up" both the local culture and Christian practice. To master the complicated method would tend to separate an indigenous researcher from the people and the context.

Synthetic model: Synthesis involves bringing together four components: the gospel, Christian tradition, culture, and social change. These elements are discussed together using insights offered by the local people. Also there must be a recognition of sharing insights with "outsiders." Each contributes to the other, while each maintains its own distinctives. The openness and legitimacy given to all views would tend toward ambiguity and a kind of universalism.

Transcendental model: This model does not concentrate on the impersonal aspect of theology, that is, to prove something "out there," but is primarily concerned with what any truth means to the subject and to members of the subject's community. Likewise revelation is understood as the active perception or encounter with God's truth. Much criticism can be raised. How can one be an authentic believer without objective context and why is such Western sophistication necessary?

Translation model: Based on translation science, the nearest possible meanings of the original text are sought out in the receiving culture. Exact forms may not be possible, but expressions and forms that are equivalent are introduced. Attempts were made to identify the "kernel" or core of the gospel which then would apply to all cultures. The problem of subjectivity in selecting forms is a risk, as is separating the Word from what is culturally negotiable.

In contextualization, evangelicals have a valuable tool with which to work out the meanings of Scripture in the varieties of mission contexts and in conversations with the churches of the Two-Thirds World. A built-in risk of contextualization is that the human situation and the culture of peoples so dominate the inquiry that God's revelation through the Bible will be diminished. To be aware of this danger is a necessary step in avoiding it. Contextualization cannot take place unless Scripture is read and obeyed by believers.

Creative Access Countries

This means that believers will study the Scriptures carefully and respond to their cultural concerns in light of what is in the biblical text. Culture is subject to the God of culture. Culture is important to God and for all its good and bad factors, culture is the framework within which God works out God's purposes. Some indications of the gospel's presence in the soil may be evident, but Scripture is something that is outside and must be brought into the cultural setting to more fully understand what God is doing in culture, and to find parallels between the culture and the Bible.

The strength of contextualization is that if properly carried out, it brings ordinary Christian believers into what is often called the theological process. Contextualization is not primarily the work of professionals, though they are needed. It is making the gospel real to the untrained lay person and the rank-and-file believer. They are the people who know what biblical faith must do if it is to meet everyday problems. The term "incarnational theology" is another way of speaking about contextualization (see INCARNATIONAL MISSION). This means that Christian truth is to be understood by Christians in the pews and on the streets. The objective of contextualization is to bring data from the whole of life to real people and to search the Scriptures for a meaningful application of the Word which "dwelt among us" (John 1:14). The missiological significance for contextualization is that all nations must understand the Word as clearly and as accurately as did Jesus' own people in his day.

DEAN GILLILAND

Bibliography. S. B. Bevans, *Models of Contextual Theology*; D. S. Gilliland, *The Word Among Us: Contextualizing Theology for Mission Today*; D. J. Hesselgrave and E. Rommen, *Contextualization: Meaning and Methods*; W. A. Dyrness, *Learning About Theology from the Third World*; R. J. Schreiter, *Constructing Local Theologies*.

Creative Access Countries. Sovereign governments, regimes, or territories that deny, or severely limit, long-term presence for foreigners engaging in Christian missionary or evangelistic activities. Such countries have one or more large population segments that are historically resistant to Christianity. Laws restraining Christian activities reflect the controlling influence of religious groups antagonistic to Christianity. Especially suspect are Christian endeavors done with or by foreign mission agencies. The sociological causes for such restrictive measures are numerous. Yet perceived threats to historic religious practices, distinct ethnic identities, or nationalistic reactions to Western colonial encroachments help explain some of the prohibitions.

At the dawn of the modern missions era, there were few restrictions on missionary activities. Those that existed were usually because of European rivalries rather than indigenous religious conflicts. Missionaries were often the first Westerners in what are now Third World countries or they entered later under the auspices of colonial governments. Since the end of World War II, Western colonial rule has given way to rising nationalistic movements.

At the end of the colonial era, the Western missionary's role grew dubious in the minds of many national leaders. Where a sizable or influential Christian presence had developed, there usually were provisions made by the emerging regimes for continuation of Western missionary presence. Where a weak Christian church existed, leaders of dominant religious groups influenced the fledgling regimes to restrict Christianity's growth and development, particularly by diminishing its foreign sustenance. A simple way to enact such restrictions was to deny visas and residence permits to those foreigners known to work with Christian elements in the country. Creative strategic initiatives, like the NONRESIDENTIAL MISSIONARY model, now enable Christian missions and missionaries to penetrate existing barriers in the traditional homelands of antagonistic blocs of Hindu, Buddhist, Islamic, tribal, and more recently communist people groups located within the political boundaries of countries resistant to Christian influence.

KEITH E. EITEL

Bibliography. D. B. Barrett and T. M. Johnston, *Our Globe and How to Reach It: Seeing the World Evangelized by A.D. 2000 and Beyond*; V. D. Garrison, *The Non-residential Missionary: A New Strategy and the People It Serves*; idem, *IJFM* 9 (1992): 67–69.

Diaspora(s). The role of the Jewish diaspora is seen clearly in the Acts of the Apostles. Stephen, Philip, Barnabas, and Paul were all Jews of the diaspora who were at home in both Jewish and Greek culture. And it is clear that the first to preach the gospel to Gentiles were such bicultural Jewish followers of Christ. The first specific mission to the Gentiles was called out from the Antioch church which included both Gentile and diaspora Jewish believers. Acts tells us that the nucleus of the churches planted in the Roman Empire came from diaspora Jews and "God-fearers." The Syriac-speaking church in the East which took the gospel to India and, through the Nestorians, to China probably had its beginning in synagogues of the diaspora in Mesopotamia.

Through the centuries Christians have been scattered in other diasporas because of religious or political persecution or to seek economic opportunities and political freedom. The Waldensian movement arose in Lyon, France, in the

twelfth century and spread across southern and central Europe, only to suffer PERSECUTION and MARTYRDOM. Some Waldensians joined remnants of the Hussite movement which arose in Bohemia and Moravia in the fifteenth century to form the *Unitas Fratrum*. It was a few members of that group who became the nucleus of the Moravian movement which became a major catalyst of the modern Protestant missionary movement (see MORAVIAN MISSIONS).

The Mennonites are the primary heirs of the sixteenth-century Anabaptist movement. They have been scattered through a number of European countries as well as North and South America at first because of persecution by the state churches and also in an attempt to preserve their sense of community and their pacifism (see PACIFIST THEOLOGY). While in some cases their communities have turned inward, in others they have reached out in mission (see MENNONITE MISSIONS). Part of the evangelical movement in Russia has its roots in the Mennonites.

The Puritans came to North America in diaspora and it was a latter-day Puritan, JONATHAN EDWARDS, who played a key role in the first GREAT AWAKENING which laid the foundation of the American missionary movement. Swedish Baptists and other free churches persecuted by state churches in Europe came to the United States seeking religious freedom and economic opportunity. Such groups have made a contribution to missions far beyond the proportion of their numbers. For example, the Covenant Church, of Swedish origin, was originally the Mission Covenant Church.

In the twentieth century the Chinese have established churches in at least thirty-three countries, probably more. Koreans began to flee from their homeland after 1910 and established churches in Siberia and China. It is estimated that there are two million Koreans in China, and that at least 12 percent are Christians. The more recent Korean diaspora has taken them to 170 countries, and they have established churches in at least 150 nations. In some cases they are reaching out to non-Koreans. That has no doubt been a factor in the growing Korean missionary movement. Now many of the second-generation, bicultural youth are showing interest in missions. Like the first cross-cultural Christian missionaries who were Hellenistic Jews at home in two languages and cultures, bicultural Christians today, Koreans, and others, have great potential for missions.

PAUL E. PIERSON

Bibliography. R. DeRidder, *Discipling the Nations*; F. Gibson, ed., *You Are My Witnesses, The Waldensians across 800 Years*; W. Shenk, ed., *Anabaptists and Mission*.

Ethnicity. Classification of a person or persons into a particular group based on factors such as physical characteristics (e.g., skin color, facial characteristics, body shape); cultural identity (e.g., language or dialect, religion), or geographic origin. Since the founding of the church, ethnicity has been a fundamental reality of missions.

For example, wherever intercultural evangelists have gone they sought to translate the gospel into the local language. They knew that the gospel had to be understood in local terms, they also knew that the gospel had to be lived in the local milieu. Jesus was the model. Even though he was God, he took upon himself a human body and was shaped in a particular cultural context—he was a Galilean Jew. That is the way God enters cultures and saves people. God takes CULTURE very seriously. So should intercultural evangelists. The gospel affirms culture in general terms. As the gospel enters culture as salt and light it actually enhances culture.

Needed: A Theology of Ethnicity. Missiologists have developed theologies of “ethnic evangelism,” but few missiologists are developing a theology of “ethnicity” itself. This task is becoming increasingly urgent because the demands of ethnicity will probably dominate the world’s agenda at least in the opening decades of the new millennium.

Lessons might be learned from the history of northern Europe, which was torn apart by ethnic struggles for centuries. In the process of time the problem was sorted out to some degree by simply drawing national boundaries around ethnic realities—Germany for the Germans, Holland for the Dutch, France for the French, Italy for the Italians, and so forth. This did not solve all the problems as recent events in the Balkans have shown. But it did have a salutary effect of stressing nation over tribe (ethnic entity). It seemed a bit more civil to be a nationalist than a “tribalist.” But history has shown that the two are essentially the same.

Ethnicity and the State Today. Several factors have served to mitigate the impact of ethnicity on world history in recent years. First is the phenomenon of COLONIALISM. By exerting powerful influence the colonial powers sought to suppress ethnic feelings so that the rule of colonial law could be upheld. Second, strong nations have emerged where the aboriginal population was either displaced or suppressed by immigrant peoples from a variety of cultures. This was the case in much of South, Central, and North America along with Australia and New Zealand. Third, ideological hegemony was exercised by some states such as totalitarian socialism or communism. In these systems there was simply no opportunity for authentic ethnic expression. Ethnicity was treated as a thing of the past or as an ornament which could be worn on occasion if it

Ethnocentrism

did not interfere with the march of the totalitarian state.

Two of those factors are almost gone—structural colonialism is no more and ideological totalitarianism is in shreds. Under the facades of these two systems ethnicity not only survived but flourished, awaiting the moment when once again ethnicity could be claimed, admired, and expressed. That is the case today. Where these two systems reigned, now ethnicity has emerged as a major factor. As the breakup of the former Yugoslavia shows, however, this is not always a positive thing.

The Role of Ethnicity in Society. Ethnicity has a positive and a negative side. Through genetics we inherit many things, but we do not inherit culture; that we learn. Our cultures give us specific ways of viewing the world, as well as how to interact with other persons, how to survive and prosper. Cultures provide identity and a place to belong. The process of ENCULTURATION which begins at birth provides the individual with a way to be human. Alone, newly born human beings have no hope of survival. Culture shapes the person. The formative role of culture or ethnicity is profound and pervasive. This is the positive side. The harmful effects of ethnicity appear when ethnocentrism takes the upper hand in cases where one group imposes its will on another or when a group fears this will happen.

So much interethnic hostility exists in the world today that the word itself has begun to take on a negative meaning. This bodes ill for the opening decades of the twentieth century because ethnicity is on the rise.

The Gospel and Ethnicity. The gospel is very clear with regard to ethnicity. The KINGDOM OF GOD is not a new “generic” culture, but a family which includes people from a great variety of cultures. The unity of the Christian church has nothing to do with culture, yet it affirms all cultures. Believers are “one” because they love the same Lord and are redeemed by the one Lamb of God. Their unity is the result of the love which they receive as a fruit of the Holy Spirit. In the Body no one culture dominates nor dictates to another. Everyone stands humbly before God, in their culture but not of that culture. The culmination of world history will be when the followers of Christ will join the multiethnic choir—out of every tribe and nation and tongue, praising God forever and ever (Rev. 7).

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Bibliography. J. Hutchinson and A. D. Smith, eds., *Ethnicity*; D. Kecmamovic, *The Mass Psychology of Ethnonationalism*; M. E. Marty and R. S. Appleby, eds., *Religion, Ethnicity, and Self Identify: Nations in Turmoil*; D. McGavran, *Understanding Church Growth*; D. P. Moynihan, *Pandemonium, Ethnicity in International Politics*; W. Pfaff, *The Wrath of Nations*; L. O.

Sanneh, *Translating the Message: The Missionary Impact on Culture*; W. A. Van Horne, ed., *Global Convulsions: Race, Ethnicity and Nationalism at the End of the Twentieth Century*.

Ethnocentrism. The term “ethnocentrism” may simply be defined as the belief that one’s own people group or cultural ways are superior to others. An ethnocentric person generally has an attitude/opinion of prejudice (prejudging others as inferior). This internal orientation may be manifested in individual action or institutionalized policy toward others as in the case of anti-Semitism, apartheid, bigotry, fascism, and racism.

Prejudice or discrimination in a scientific sense can be both positive and negative. However, in the social sciences, including missiology, the terms are generally used with a negative connotation. It is necessary to distinguish between the two: prejudice is an attitude; discrimination is action or social interaction unfavorable to others on the basis of their religious, ethnic, or racial membership.

Prejudice is the subjective prejudgment of others to be inferior, whereas ethnocentrism is the subjective presumption that one’s own people-group or cultural ways are superior. Bigotry (i.e., narrow-mindedness or intolerance due to differences between self and others) and racism (i.e., the presumed cultural superiority or inferiority as caused by genetically inherited physical characteristics such as facial feature, skin color, etc.) are two general forms of prejudice.

Institutionalized manifestation of ethnocentrism and prejudice can be found in specific cases historically. Fascism (i.e., authoritarian nationalism) of Benito Mussolini, which emerged in the 1920s in Italy, and Adolf Hitler’s control of Germany in the 1930s are cases in point. Hitler’s belief in the superiority and purity of his own kind gave impetus to anti-Semitic measures that led to the holocaust of the Jews. The black and white racial conflicts in the United States and South Africa are examples of institutionalized manifestation of ethnocentrism and prejudice.

Ethnocentrism is Contrabiblical to Mission. Mission is the divine design of bringing spiritual blessings to all nations, reflected in God’s covenant with Abraham (Gen. 12) and Christ’s GREAT COMMISSION to bring the gospel to all nations. God’s desire is that none should perish but all should come to repentance (2 Peter 3:9).

Ethnocentric pride of many Jews prevented them from performing their duties as God’s choice instruments of grace to the nations (Rom. 7–9). The apostles had difficulty in following the resurrected Christ’s command to bear witness to the nations (Acts 1:9) Even during persecution they persisted in evangelizing only their own kind (Acts 11:19).

The detailed description of the Holy Spirit's directing Peter toward the Roman official Cornelius in Acts 10 is very telling regarding ethnocentrism and mission. The Holy Spirit prepared Peter personally by leading him to lodge at Simon's house (cf. the Jewish ceremonial law of Lev. 11) prior to giving visions and directions to both Peter and Cornelius. Later Peter came to a new understanding: "I now realize how true it is that God does not show favoritism and accepts men from every nation" (Acts 19:34–35). When witnessing the "Gentile pentecost," the Jewish Christians "were astonished that the gift of the Holy Spirit had been poured out even on the Gentiles" (10:44–45).

Ethnocentrism is Counterproductive in Missions. "Missions" are the ways and means whereby the Christian church fulfills its mission of world evangelization. INTERCULTURAL COMMUNICATION, CROSS-CULTURAL MINISTRY, and CHURCH PLANTING are parts of the process of world evangelization. At any of these points ethnocentrism can curtail or cripple efforts in missions.

Persons with an ethnocentric orientation have difficulty developing a genuine social relationship with members outside their group. While we must recognize that no one is entirely without prejudice or ethnocentrism of some kind, ethnocentrism in the Christian inhibits obedience to the GREAT COMMANDMENT ("love your neighbor as yourself") and the Great Commission. Ethnocentrism is a significant obstacle to missionaries serving as messengers of the "gospel of reconciliation" (2 Cor. 5).

The ethnocentric Western Christian has the tendency to presuppose a "guilt feeling" in the audience in talking about justification, atonement, and so on. People from a shame culture (see SHAME; avoid embarrassment and "losing face" at all cost and acquire honor and "save face" by all means) may be more ready to appreciate and accept Christ as the "Mediator, Shame-bearer, Reconciler" (Rom. 5; 2 Cor. 5; Eph. 2; Heb. 9; etc.)

Some Western Christians are predisposed to the use of informational/impersonal evangelistic means of the technological society as compared to oral and mostly relational cultures of the target group. The understanding of "limited cultural relativism" (viewing cultural ways as relative, an antidote to "ethnocentrism") will enable Christians to adapt to new cultural contexts with the relevant gospel message and flexible evangelistic methods.

Ethnocentrism Still Inhibits Missions. Martin Luther despised the Book of James as "the straw epistle" and preferred Romans and Galatians. This is a historical example showing the power of prejudice. His pattern of preferential treatment of different books of the Bible can still be found in modern missions in prioritizing Bible

books for translation. In a similar manner, cross-cultural church planters may disregard the cultural context of the target ethnic groups and persist in imposing their own Christian tradition on new converts in terms of worship and preaching style, discipleship programs, and church policy.

At a personal level, missionaries may not be completely free from ethnocentrism in their attitude, etiquette, and action. All missionaries must be willing to ask themselves on a regular basis if they are displaying ethnocentric attitudes in what they communicate by the very way they live.

ENOCH WAN

Bibliography. W. Allport, *The Nature of Prejudice*; J. D. Dovidio and S. L. Gaertner, *Prejudice, Discrimination, and Racism*; P. Jackson, ed., *Race and Racism: Essays in Social Geography*; D. Kitagawa, *Race Relations and Christian Mission*; R. A. LeVine and D. T. Campbell, *Ethnocentrism: Theories of Conflict, Ethnic Attitudes, and Group Behavior*; V. Reynolds, et al., eds., *The Sociobiology of Ethnocentrism*.

Fundamentalisms. Certain dynamic and popular religious movements that have been a significant feature within WORLD RELIGIONS during the twentieth century. Part of their power and appeal lies in their claim to rediscover religious authenticity and divine purpose amidst the confusions of modern life by attempting a retrieval of the original doctrines and practices of their particular religion. Such fundamentals in an unchanged form are regarded as being the answer to the needs of humankind in every age and context.

Despite this focus on the past, fundamentalism is itself a product of the modern era. The history of the particular religion is seen as a record of general decline and compromise. The fundamentalist response to MODERNITY stands as an alternative to the liberal approach, which sees the history of religion as progress and is willing to review religious doctrine in the light of modern knowledge as a means of achieving contemporary relevance.

The origins of the term "fundamentalism" in Christian circles are usually associated with the publication of a series of tracts entitled *The Fundamentals* (1909–15), which defended certain tenets of biblical orthodoxy as literally true. These included creation in six days, the virgin birth, the physical resurrection and bodily return of Christ. The fundamentalists affirmed the inerrancy of Scripture (including its descriptions of supernatural events) in contrast to the more liberal approach to the Bible, which was based on historical and source criticism and scientific opinion.

In the United States the fundamentalists became associated with revivalist movements and dispensationalism. Some fundamentalists in their opposition to modernity separated from de-

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nominations that included modernists, while others (including Carl Henry) led the way for the evangelicals, Bible-believing Christians within many traditions who were more open to a cultural engagement with modernity.

Fundamentalist tendencies may be detected in other world religions (e.g., within Hinduism in the nationalist political forms of Shiv Sena and the Bharatiya Janata Party). However, the word “fundamentalism” has been more popularly associated with certain modern reform movements within Islam, although Muslim fundamentalists themselves prefer to be described as Islamists rather than fundamentalists. It may be argued that the origins of the present fundamentalist movements in Islam can be traced back to the Wahhabi movement in Arabia, the *Ikwan al Muslimun* in Egypt and Syria, and the *Jama'at-i-Islami* in India and Pakistan. These drew in part from existing thought within Islam (e.g., from Ibn Taymiyah, d. 1328) and articulated a powerful message of religion, patriotism, and revolution. In the context of the decline of Islam (associated in part with the Western colonial era) they advocated a return to the roots of the faith. What was needed was not less Islam or adulterated Islam, but original and genuine Islam. The vitality of the fundamentalist agenda continued in the postcolonial era in opposition both to Western interference and to the secularized rulers in independent Muslim nations who misjudged the religious sentiments of the masses.

The central question is whether traditional Islamic institutions and law are now outdated and need to be modernized. Islamic fundamentalists believe that the relevance of the traditional sources of Muslim faith and practice was not limited to seventh-century Arabia, but that in their original form they are still suited to the modern era. Thus fundamentalists call for the implementation of Islamic law (*shari'a*) in such detail as the veiling of women, the prohibition of banking interest, certain forms of criminal punishment, and the execution of apostates.

PATRICK SOOKHDEO

Bibliography. M. A. Noll, *Between Faith and Criticism*; H. Küng and J. Moltmann, *Fundamentalism as an Ecumenical Challenge*; M. E. Marty and R. S. Appleby, eds., *Fundamentalism Project Series*; M. Nazir-Ali, *Islam: A Christian Perspective*; W. M. Watt, *Islamic Fundamentalism and Modernity*.

Globalization. In the Bible God anticipated and commanded the globalization, or worldwide spread, of biblical faith. In the Old Testament, God blessed Abraham and promised that “all peoples on earth will be blessed through you” (Gen. 12:3). The people of God were told to “Declare his glory among the nations, his marvelous deeds among all peoples” (Ps. 96:3). The covenant community was open not just to Jews but to all

who would follow Yahweh, such as Ruth of Moab. God’s grace and compassion reached even the wicked people of Nineveh through Jonah and Naaman the Syrian. The Servant of the Lord, fully realized in Christ, was to be “a light for the Gentiles, that you may bring my salvation to the ends of the earth” (Isa. 49:6).

In the New Testament, Jesus Christ told the disciples, “And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come” (Matt. 24:14). After the resurrection, he commissioned them to reach beyond the Jews and “go and make disciples of all nations” (Matt. 28:19). Just before his ascension the Lord told them, “But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Acts 1:8). Acts chronicles the beginning of this expansion. The Bible assures us that at the end of history there will be “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” (Rev. 7:9).

Globalization of the Church. Christianity has advanced unevenly around the globe during most of its first twenty centuries, with the church often slow to remember its evangelistic mandate. Despite occasional periods of persecution, until A.D. 313, when Constantine issued the Edict of Milan, the church exploded across the Roman Empire. For the next three centuries, the Christian faith continued to spread via monks and bishops into Ethiopia, India, Ireland, Britain, and along the trade routes toward Central Asia.

The coming of Islam brought a series of reversals. Lost to the Muslim invaders were the holy lands, North Africa, Asia Minor, and Persia. The church, however, continued to spread across Europe, to what are now Belgium, Germany, and the Netherlands. Russia also became Christianized. NESTORIAN Christianity made its way into China but did not last. Later, the Dominicans, Franciscans, and Jesuits brought Christianity into Central Asia, China, Africa, and Latin America.

Protestants, inspired by the example of DAVID BRAINERD among the Indians of the New World and the MORAVIANS of Germany, began to remember their missionary responsibilities. But not until 1792, with the spark provided by WILLIAM CAREY, did the Protestant Church begin large-scale outreach to other lands. The 1800s, sometimes called the GREAT CENTURY OF MISSIONS, saw the proliferation of missionary societies, aided by the expansion of the great colonial powers into India, China, and Africa.

The advance of the gospel has been remarkable in the twentieth century, particularly the lat-

ter half. In 1960, an estimated 58 percent of the world's Christians were Westerners; in 1990, only 38 percent were. Latin America's evangelical presence exploded from a mere 50,000 in 1900 to 40 million in 1990. Today, with about one-third of the earth's approximately 6 billion people, Christianity is present in every nation-state. Most of the growth has come in the former "mission fields" of Asia, Africa, and Latin America. From 1960 to 1990, the number of evangelicals in the West grew from 57.7 million to 95.9 million, while evangelicals outside the West multiplied from 29 million to 208 million. About three in four of the world's evangelicals are non-Westerners. However, despite this growth, many people in the world's vast Muslim, Hindu, and secularized blocs remain relatively untouched by the gospel.

Globalization of the Missionary Task. As Christians in the former missionary "receiving" countries have realized their responsibilities to be "senders," the globalization of the missionary enterprise has begun to track the globalization of the church. The number of Protestant missionaries from the United States and Canada has declined, from 50,500 in 1988 to 41,142 in 1992, according to the fifteenth edition of *Mission Handbook*. South Korea and India each boast 4,000 missionaries, and their numbers continue to grow. Nigeria's Evangelical Missionary Society sends about 950. While the precise figures are in dispute, the numbers of non-Western missionaries are certainly growing substantially faster than their Western counterparts (see NON-WESTERN MISSION BOARDS AND AGENCIES). Some experts believe that Western missionaries will be numerically eclipsed by the turn of the century.

With the shifting balance of missions power have come calls for Western churches to stop sending missionaries and instead—or predominantly—send money to support "native missionaries" (see FOREIGN FINANCING OF INDIGENOUS WORKERS). These are said to be cheaper and more effective than Westerners. Such calls have been especially attractive to Western Christians, who find themselves increasingly inward-looking and financially pressured. While applauding the energy, vision, and commitment of the younger missionary movement, missions experts caution against idealizing the non-Westerners as without problems. They acknowledge weaknesses in the non-Western sending, training, and shepherding bases as well as dangers in sending money only—both for recipients and for senders. Non-Western churches and mission agencies are sometimes better at sending people out than keeping them there, they say. Much effort is being expended to shore up the training of non-Westerners in order to keep them in their assignments.

Most of the discussion about the relationship of Western and non-Western missions focuses on discarding old roles and developing partnerships in the common task of world evangelization. While PARTNERSHIP most often refers to Western missionaries and non-Western "nationals" working one on one as equals, it can have a more structural meaning for missionary organizations. Agencies that cross ethnic or national lines to work together are said to be internationalized. Four types of internationalized organizations have been identified: cooperative (through informal sharing, such as the Missions Advanced Research and Communication Center), task-oriented partnerships (spearheaded by groups such as Gospel for Asia and Interdev that bring several organizations together), international agencies (such as WEC INTERNATIONAL and the SOCIETY FOR INTERNATIONAL MINISTRIES, which operate in many nations or have multinational leadership), and international movements in pursuit of a common goal or strategy. The AD 2000 and Beyond Movement, with its emphasis on "unreached peoples," is an example of the latter. Such movements are effectively reaching across national, denominational, and ethnic boundaries and presenting a clearer picture of the globalization of missions at the dawn of the twenty-first century.

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Bibliography. D. Hicks, *Globalizing Missions*; L. Pate, *From Every People*; J. A. Siewert and J. A. Kenyon, eds., *Mission Handbook*; W. D. Taylor, ed., *Internationalizing Missionary Training*; R. D. Winter and S. C. Hawthorne, eds., *PWCM*; J. D. Woodbridge, ed., *AFC*.

Martyrdom. The role of martyrdom in the expansion of the church is the common thread that links the church of all ages with its suffering Savior. Tertullian, third-century leader in the church of North Africa, wrote to his Roman governors in his *Apology*, "As often as you mow us down, the more numerous we become. The blood of the Christians is seed." But martyrdom is not unique to Christianity. People have sacrificed their lives throughout the ages for a variety of reasons. To define the distinctive meaning of Christian martyrdom requires investigation of the Bible and church history.

Definition. The word *martyr* is an English word transliterated from its Greek equivalent (*martyros*). It is closely associated with the word *witness* as used in the Scriptures. The Old Testament Hebrew equivalent is *moed*, which is used in reference to the place where God establishes his covenant with his people.

In the New Testament, the ideas of truth and Scripture are integrated into the verb form *matureō*. Jesus uses it to establish his witness as truth (Matt. 26:65; Mark 14:63; Luke 22:71). John the Baptist links Jesus, truth, and Scrip-

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ture. Luke speaks of witness to the whole world (Acts 1:8).

The word *martyr* also extends its meaning to include Christ-like values, such as faithfulness, truth, witness, and lifestyle. Eventually, even “death-style” is subsumed. The first Christian-era martyr known is Stephen (Acts 7) who, interestingly, was put to death by “witnesses” for his witness. In Revelation 3:14, the last word is given concerning Jesus Christ who is “the faithful and true witness.” The word does away with any distinction of what a true believer might live and die for. Death does not stop the witness given. It merely adds an exclamation point of truth, faithfulness, and love for the glory of God. It is the supreme witnessing act. Neither personal gain nor personal opinion provides the motive for such a death.

Church Growth and Martyrdom. Tertullian also wrote, “For who, when he sees our obstinacy is not stirred up to find its cause? Who, when he has inquired, does not then join our Faith? And who, when he has joined us, does not desire to suffer, that he may gain the whole grace of God?” Current estimates are that roughly 150,000 Christians are martyred each year, down from a peak of 330,000 prior to the demise of communist world powers. Some project that the numbers will increase to 600,000 by A.D. 2025, given current trends in human rights abuses and growth of militant religious systems.

Those inflicting contemporary Christian martyrdom include political regimes with counter-Christian agendas (e.g., official atheistic powers, such as China and the former Soviet Union); sociopolitical regimes enforcing religious restrictions (e.g., Egypt, Sudan); ethnic tribal regimes bent on eliminating minorities (e.g., Sudan, Rwanda, and Burundi) and religious regimes (e.g., Muslim countries in which *Sharia* is the official legal system).

Conclusion. Martyrdom will continue to be associated with the progress of gospel proclamation until the KINGDOM OF GOD is established. Jesus said, “Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but a sword” (Matt. 10:34). The sword was not to be used by his disciples against others, but could be expected to be used against them. Paul said, “All this is evidence that God’s judgment is right, and as a result you will be counted worthy of the kingdom of God, for which you are suffering” (2 Thess. 1:5). Finally, as Augustine wrote in *City of God*: “Despite the fiercest opposition, the terror of the greatest persecutions, Christians have held with unswerving faith to the belief that Christ has risen, that all men will rise in the age to come, and that the body will live forever. And this belief, proclaimed without fear, has yielded a harvest throughout the world, and all the more

when the martyr’s blood was the seed they sowed.”

J. RAY TALLMAN

Bibliography. R. Daniel, *This Holy Seed*; S. Bergman, *Martyrs: Contemporary Writers on Modern Lives of Faith*; J. Hefley and M. Hefley, *By Their Blood: Christian Martyrs of the Twentieth Century*; WCE.

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 communication 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 Word 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 entertain-

ment 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.

Migration

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 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.

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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).

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Modernity. A historical development generally regarded as arising in Europe in the seventeenth century, modernity is also associated with the ENLIGHTENMENT, which fundamentally altered society and economy. The Enlightenment, inspired by major developments in science and mathematics, emphasized the positive potential of human reason and the prospect of open-ended progress if Enlightenment thought were applied in all areas of life. The Enlightenment was imbued with a sense of a universal purpose and mission.

Modernity emphasized the contrast between traditional society and the emerging new culture. By its intensiveness and extensiveness modernity forcibly displaced traditional culture. Its intensiveness is seen in the way it penetrated all aspects of human life, while its extensiveness is evident in its spread worldwide. Traditional society typically focused inward; modernity has been markedly expansive.

In traditional society the production of goods depended largely on animal or human power; production in modern industrial society is dependent on inanimate sources of energy. The view of products and labor as commodities, the money economy, and urbanization are marks of modernity. Modernity also stimulated a range of institutional developments, including today’s nation-states and political systems.

The dynamism and the globalizing thrust of modernity have been fostered by several developments that mark the transition from traditional society to modernity:

1. *The separation of time and space.* Each traditional culture had its own way of measuring time. Time was defined by the people in a particular place. The invention of the mechanical clock changed this. Time could be dealt with independent of place since the clock made possible a universal basis for measurement. (The latter addition of international time zones unified the world further.) In a relatively short period the new basis for measuring time was accepted

worldwide, thereby breaking the traditional connection between time and space. Each element could now be dealt with without reference to the other. Time and space had become instrumental elements to be exploited.

2. *The disembedding of social systems.* Modernity severed the nexus between social relationships and the context in which they were formed. Traditionally, relationships were dependent on and remained embedded in a particular social matrix. Modernity disembedded social relations from local culture. Various mechanisms facilitated this process. (a) Money replaced barter as the means of exchange. The modern economy uses money (a symbolic token) to facilitate the exchange of goods and services. The global capital market moves vast sums of money electronically and instantaneously without any reference to relationships or place of origin. (b) Knowledge and training have become increasingly specialized, with each area of specialization controlled by experts and a body of knowledge. Expertise is the court of appeal in problem solving. In modernity daily life is dependent on vast systems based on expert knowledge; health care, electrical power, transportation, and commerce are all independent of social relations. Indeed, disembedding is understood as a necessary step in making the productive process as efficient and cost-effective as possible. Traditional culture emphasizes the role of fortune or fate; modern culture puts a premium on expert knowledge.

3. *Perpetual reflection and reordering.* All humans to some extent reflect on their actions; in modernity reflexivity and skepticism are core values. In making decisions, traditional culture prized and drew authority from the past. Modernity insists on gathering feedback from all relevant sources in order to determine the most efficient future course. The past is regarded as a drag on progress; innovation is encouraged in order to achieve greater productivity. The ideal is a process of continual critical reflection, evaluation, and reordering. No area or activity is spared this routine, which actually undermines stability and security, for the process never reaches a stable point. In the modern process, knowledge is always incomplete. The only recourse is to generate further information.

Modernity engendered optimism about the future. Industrialization and URBANIZATION promoted economic growth and created new wealth. Modern societies experienced a rising standard of living. Even though social scientists have consistently pointed to certain problems that the modern system creates, they generally assumed that these negative consequences would, in the long run, be more than offset by the positive potential. By the mid-twentieth century, however, the problems of modernity were increasingly emphasized, and pessimism supplanted the earlier

Nation, Nation-Building, Nationalism

optimism. Among the causes of this loss of confidence in modern culture are the consumption of nonrenewable sources of energy at an accelerating rate; despoliation of the ENVIRONMENT; the harnessing of TECHNOLOGY by police states to control entire populations; the failure to achieve a more equitable distribution of resources among the peoples of the world; the rapid growth in world POPULATION; the rise of TOTALITARIANISM; the violence of two World Wars and many regional or local conflicts sustained by the industrial-military complex; the rising incidence of VIOLENCE in industrial society; new diseases; the breakdown of social and family structures; and confusion about moral values.

The dynamics of modernity have been inherently globalizing. At the center of GLOBALIZATION is the modern economy. The traditional national economy that had systems of exchange with other national economies has been increasingly replaced by the global economy. In the global economy, manufacturing is a process of assembling components from all over the world. The capital markets operate globally through electronic hookups. In light of these new conditions, the meaning and function of the nation-state are being redefined.

In the late twentieth century, growing numbers of people asserted that modernity was being displaced by a new historical epoch, POSTMODERNISM, which involves a repudiation of certain Enlightenment values. Science is no longer regarded as the undisputed authority. Postmodern epistemology affirms that all knowing is based on faith. The modern split between public and private, objective and subjective, secular and religious, is increasingly rejected in favor of wholeness and reconciliation. This changing climate presents new opportunities for Christian witness. The postmodern attitude is more open to the religious dimension than was modernity. But a credible witness will begin with respect for modern people and an ability to narrate the gospel in contemporary language.

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Nation, Nation-Building, Nationalism. A nation is a significant group of people who are so identified with one another in terms of common language, ancestry, history, religion, and culture that they are recognized by others as a distinct entity.

Nationalism is a term that can simply express such a people's sense of belonging together as a

nation, with appropriate pride and loyalty to that nation's history and culture. More commonly, however, it is used to refer to the political perspective on international relationships and programs that places loyalty to one's nation as the highest of human virtues. It therefore describes the ideologies that nurture national self-consciousness and the desire for national self-determination.

Although people have always been devoted to their native soil and to the traditions of their ancestors, it was only in the eighteenth century that what we now call "nationalism" came to be recognized as a distinct and potent religiopolitical force with the rise of political units known as "nation-states." These came to supersede the church, city, or local lord as the focal points for the allegiance of increasing numbers of people. In other words, nations are really historical phenomena, arising out of a particular set of contexts, rather than what might be called natural expressions of human life. The American and French Revolutions are often held up as the first significant manifestations of nationalism in the Western world, and the nineteenth century is usually referred to as the age of nationalisms in Europe.

Of course, similar movements have arisen in Africa and Asia throughout the twentieth century. In its historical context, the rise of African nationalism came as part of a response to European imperialism. However, while it is possible to analyze the emerging non-Western nationalisms solely in terms of a drive toward political independence, economic viability, and cultural emancipation, this would be to vastly undervalue both the importance of the desire to establish personal and national dignity, and the influence of religious beliefs and values.

There are, of course, positive values that are bound up with the concept of nationality. The Bible teaches that God is responsible for the creation of nations (Acts 17:26), and therefore we must assume that to some extent it is right to identify with our nationality and to rejoice in it. It is also easier for properly appointed leaders to govern people who share a common commitment to the larger community. Values such as loyalty and self-sacrifice can be nurtured in a nation that takes a healthy pride in its history and identity. Each national group has developed its own culture, and has thereby made a unique contribution to the life and history of humanity. Countries such as Poland, the United Kingdom, South Africa, and the United States of America have also interwoven a deeply felt Christian conviction with nationalist ideals to produce a powerful, though not unambiguous, sense of mission in the modern world.

All of this can therefore be interpreted as a healthy expression of the inherent dignity of

human culture. If individuals, as neighbors, are to love and respect one another, then surely nations should demonstrate the same mutual acceptance and encouragement. Many would see it as a Christian responsibility in the modern world to encourage the development of strong and stable democratic nations, each fully respecting and supporting the others. Such a democratic nationalism is held to benefit Christians in a pluralist world.

However, nationalism is ambivalent by nature. It can also lead to self-serving ideologies and an ambition to marginalize other nations. Nations can become so preoccupied with protecting their own interests that they disregard those of others. We should not neglect the words of Machiavelli, who epitomized the raising of the state to an end in itself: "Where it is an absolute question of the welfare of our country, we must admit of no considerations of justice or injustice, of mercy or cruelty, of praise or ignominy, but putting all else aside, must adopt whatever course will save its existence and preserve its liberty." Nationalism, when it reaches this level, leads to xenophobia. In our time, we have seen many examples of "ethnic cleansing" among peoples whose prime motive was the creation of a "pure nation."

All too often, there is a clear relationship between nationalism and racism. The National Front of Britain published a book in 1977 in which one of its leaders wrote that "racialism is the only scientific and logical basis for nationalism. We seek to preserve the identity of the British nation." Missiologists are deeply concerned about this nationalistic rationalizing of the desire to marginalize and dominate others, since sin and evil are woven into the fabric of human nature and relationships.

Christian countries and their governments have not been free from the potent interplay of religion and politics in the temptation to dominate other peoples, as in, for example, the marriage between the interests of Christian missions and governmental colonialists in the nineteenth century.

What is more, many Christians would claim, since all people are made in God's image, the fact of a common humanity should be more important than differences based on race or nationality. The Bible is clear that God's love and commitment are given to all people, regardless of nationality or any other human distinction, and it presents the eschatological context for redeemed humanity as a united congregation of people of every nation (Rev. 7:9). Every Christian has a double responsibility in terms of his or her call to mission: as a citizen, to be "the salt of the earth," and as an evangelist, to be "the light of the world" (Matt. 5:13-16). Our nations and their governments, like all authorities, are part of God's provision for his world (Rom. 13:1-7), but

they are also accountable to him (Amos 1-2), and Christians must give absolute loyalty to God (Matt. 4:8-10; Acts 4:18-20; Rev. 13).

Missiology has the task of helping churches recognize this, and to clearly distinguish between the desire to obey the Great Commission and the desire to dominate or inappropriately influence others.

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Bibliography. F. Catherwood, *Christian Arena* 43 (1990); L. Holmes, ed., *Church and Nationhood*; E. Sahliyeh, ed., *Religious Resurgence and Politics in The Contemporary World*; M. H. Tanenbaum and R. J. Zwi Werblowski, eds., *The Jerusalem Colloquium on Religion, Peoplehood, Nation and Land*; J. Verkuyl, *Break Down the Walls*.

New Apostolic Reformation Missions. The New Apostolic Reformation is an extraordinary work of God at the close of the twentieth century which is, to a significant extent, changing the shape of Protestant Christianity around the world. For almost 500 years, Christian churches have largely functioned within traditional denominational structures of one kind or another. Particularly in the 1990s, but with roots going back for almost a century, new forms and operational procedures are now emerging in areas such as local church government, interchurch relationships, financing, evangelism, missions, prayer, leadership selection and training, the role of supernatural power, worship and other important aspects of church life. Some of these changes are being seen within denominations themselves, but for the most part they are taking the form of loosely structured apostolic networks. In virtually every region of the world, these new apostolic churches constitute the fastest growing segment of Christianity.

One of the strong characteristics of the new apostolic churches is the conscious desire to reinstate the ministry and office of apostle, whether the term itself is used or not. Churches which characterize themselves as apostolic in nature have outreach built into their very fabric. This includes outreach and church planting in their own surroundings and social ministries as well as foreign missions. The strong desire to be directly involved in taking the gospel to the nations of the world is reminiscent of the upsurge of world missions among traditional evangelical churches after World War II.

During the last quarter of the twentieth century the more traditional Western missionary agencies have been in notable decline, while Third World-based missionary agencies have been strongly increasing (see NON-WESTERN MISSION BOARDS AND SOCIETIES). Many of these Third World agencies have emerged from the new apostolic churches in their midst. An important part of their methodology is to recognize apos-

Non-Church Movement (Japan)

apostolic leaders in foreign nations, build personal relationships with them, and encourage the formation and multiplication of apostolic networks which relate to each other in non-bureaucratic, non-controlling ways. The local congregation frequently becomes the principal launching pad for overseas missions, somewhat to the dismay of traditional mission agencies, both denominational and interdenominational. Ted Haggard, pastor of new Life Church of Colorado Springs, said this at a National Symposium on the Post-denominational Church held at Fuller Seminary in 1996: “[The New Apostolic Reformation] is the ‘black market’ of Christian ministry. Because the lost of the world are demanding prayer and the message of the Gospel, the demand is forcing us to work outside normally accepted missions methods to satisfy the cry for eternal life in the hearts of people.”

A common characteristic of new apostolic churches is for the senior pastor to lead teams of lay people on at least one, and more frequently two or three, mission trips to different nations each year. These are usually facilitated through personal relationships with apostolic figures in the nations visited, and they last for a week or two. Stated immediate objectives of these trips vary greatly from supporting the preaching and teaching ministry of the senior pastor to undertaking a construction project, to street evangelism, to prayer journeys to social service projects to literature distribution to other similar activities. However, a more fundamental reason for this kind of an ongoing program is the benefit of a constantly increasing level of missions interest and commitment throughout the local church. Almost invariably the individuals who take these trips return as transformed persons. Missions is no longer peripheral to them, but an essential part of their personalities. And this permeates through their respective spheres of influence in the church. How much can one local church be involved in missions? A new apostolic church of 2,500 in Anaheim, California, Grace Korean Church, pastored by Kim Kwang Shin, has an annual church budget of \$6.5 million, of which \$5 million is spent on foreign missions in East Africa, Russia, mainland China, Vietnam, and other places.

David Shibley of Global Advance, one of the foremost trainers of new apostolic missionaries, lists six reasons why new apostolic churches are making such a significant contribution to world evangelization: (1) less bureaucracy; (2) a high view of Scripture; (3) the expression of signs and wonders for the verification of the gospel; (4) strategic-level spiritual warfare and advanced intercession; (5) advanced praise and worship; and (6) apostolic networking (*Ministry Advance*, July–August 1996, p. 8).

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Non-Church Movement (Japan). One of the distinctly indigenous expressions of Protestant Christianity in Japan today is the Mukyokai or “non-church” movement. It was founded by KANZO UCHIMURA (1861–1930), a devoted follower of Jesus who was at the same time intensely Japanese in his loyalties. Inevitably he became a vocal critic of Western denominationalism because of what he regarded as its unwarranted elevation of human leaders, its promotion of factionalism, and its penchant for superimposing Western values on Japanese Christians. Uchimura was a Luther-like apologist for the biblical faith and a genuine promoter of social righteousness. Although his spiritual experience began within Western denominationalism, its sectarian and ecclesiastical rigidities soon drew him to possible association with Quaker simplicity and its non-sacramental view of church ordinances. This led him to abhor both congregational organization and formalism in liturgy and polity, creeds and dogmas. Eventually the Mukyokai movement emerged. It is significant that no form of Christianity has been more prolific in its literature and more relevant to the educated elite in urban Japan. It is devoid of anything approximating a local or national federation of assemblies. No Sunday schools or systematic instruction of youth are permitted, no offerings are taken, and no sacraments are administered. All public witnessing by an ordained or professional clergy is eschewed. The Mukyokai movement is devoid even of church buildings. Despite this, Uchimura produced a religion of the spirit that is distinctly Japanese through and through. In the mid-1950s Emil Brunner reported that he felt that the non-church movement represented the “cream of Japanese Christianity, vital and biblical in the very best sense.” The movement has plateaued of late, and tends to be currently regarded as just another Christian sect.

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Persecution. Suffering experienced by those whose opinion or belief is being attacked by another group. For the first Christians who came from a Jewish heritage, SUFFERING and persecution were both part of their lot. Jews living under Roman rule could expect to be persecuted if they chose to follow Jesus (e.g., Matt. 5:10–12; 10:23; Luke 21:12; John 15:20).

The Jews as a people had been persecuted for centuries prior to Christ's birth. Christians who came out of Judaism still faced hostility from Rome. In addition, at least until A.D. 70, they faced persecution from the Jewish leaders. Such persecutions often had the opposite of the intended effect. The persecution of the church

after Stephen's MARTYRDOM did not stop Christianity but spread the gospel beyond the confines of Jerusalem (Acts 8:1). Paul's conversion resulted from the Damascus road encounter with Jesus while he was traveling under Jewish authority to persecute the church in Damascus (Acts 9:1–31). In testimony and correspondence Paul frequently referred to his persecuting work (Acts 22:4; 26:11; 1 Cor. 15:9; Gal. 1:13; Phil. 3:6; 1 Tim. 1:13). James was martyred by Herod, and when the populace approved he had Peter arrested for the same purpose (Acts 12:1–11). Through God's intervention, the tables were turned and Herod lost his life, while Peter escaped and was able to continue sharing his faith. Jewish persecution of Paul for his evangelistic work led to his arrest and eventual transport to Rome under guard. In this, however, the Jews living in Rome as well as Paul's escorts and his guard detail all had the chance to hear the gospel (Acts 28:17–30; Phil. 1:12–14). Persecution, though violent and intended to shut down the church, often had the opposite effect.

The Roman rulers initially tolerated Christians as a subject within Judaism, but Nero's scapegoating of them after the A.D. 64 fire in Rome started a pattern of persecution which continued for almost 250 years. With varying intensity, Christians were perceived as a threat to the state. Though not consistently applied throughout the Roman Empire, and with periods of hostility followed by temporary reprieves, the reality of Christianity's illegality as a religion remained part of the Christian experience until the Edict of Milan (A.D. 313) officially legalized Christianity in the empire. Though two relatively brief periods of persecution followed (under Licinius in 322–23 and Julian in 361–63), official toleration of Christianity across the Roman Empire was assured.

Contemporary Situation. While it is true that Christians have over the course of history persecuted others (e.g., Muslims during the CRUSADES; Jews during the Middle Ages and the modern era), including other Christians (e.g., the Donatists, Anabaptists, Puritans, and Huguenots), by and large it is accurate to say that Christians have been the recipients of hostility. Far from being only a thing of the past, persecution today continues to be a reality faced by many Christians, particularly those in militant religious states. It is estimated that more Christians have lost their lives through persecution in this century than all other centuries combined, though generally there has been little publicity of this in the secular press of free countries. David Barrett estimates that some 160,000 Christians were martyred in 1996 simply because they were Christians. Contemporary researchers have begun to speak out on behalf of the persecuted (e.g., Shea and Marshall), noting that the Western church and Western governments have been

largely silent in the face of an increasingly well-documented reality.

A number of mission organizations have also been founded to investigate, publicize, and advocate on behalf of those at risk, including Brother's Keeper, Christian Solidarity International, International Christian Concern, and Voice of the Martyrs. Additionally, existing agencies are incorporating departments which emphasize the persecuted church, including Christian Life Commission of the Southern Baptist Convention, Open Doors, and World Evangelical Fellowship Religious Liberty Commission. The National Association of Evangelicals (U.S.) published a statement of conscience in 1996 reflecting "deep concern for the religious freedom of fellow believers, as well as people of every faith" and many agencies and churches have joined the WEF-sponsored International Day of Prayer for the Persecuted Church.

Missionary Implications. With the recent increase in interest in reaching the unreached, persecution of missionaries will likely grow rather than shrink in the coming decades, simply because so many of the unreached live under religious or political ideologies that suppress the spread of the Christian message. Additionally, Christians are often perceived as part of the West in general, and the official anti-Western tenor in these countries will exacerbate the potential problems.

Almost no missiological training in the West offered today will help future missionaries training face persecution, though it appears that house seminaries in China prepare their future pastors for interrogation. Missionaries, especially those going into at-risk situations, would benefit from realistic preparation for the possibilities they may face. In addition, having been trained, they may also be more able to offer both preparation and aid to indigenous Christians who suffer because of a choice to follow Christ in a hostile environment.

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Pluralism. Christianity exists and has always existed in the context of a plurality of competing and contrasting religions, but whereas in the past some Christians had an intellectual knowledge of those religions and fewer still an experiential encounter with them, today most Christians have both intellectual and experiential knowledge at least of the major non-Christian religions. This knowledge in turn tends to expel

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the merely prejudiced view of other religions as primitive and ignorant, with their adherents dissatisfied with their religions and open to conversion.

The question for mission is twofold: first the question of the salvific validity of other religions and second the question of the origins of those religions. The answer to this second question was in the past simplistic: they came from the devil. Study of the histories of the religions, however, produces a different picture: Gautama in an earnest search for an explanation of human suffering, Muhammad in the cave Hira pondering the absurdities of Arab polytheism, even Marx, in the Reading Room of the British Museum, researching the causes of the miseries of the 'toiling masses' and some possible solution for them. There is today a general recognition that religions represent on the one hand a perverse human rejection of revelation (Karl Barth's 'principal preoccupation of godless humanity') and on the other hand a search, in the absence of revelation, for some understanding of the apparent meaninglessness of the human experience.

As to the salvific validity of other religions, there has been a spectrum of responses, ranging from the naive view that 'sincerity' in any religion is salvific to the denial that 'religion' can play any part at all in the process of salvation. This latter view is made untenable by the plethora of examples of those who have found the Traditional Religions, or Islam or Hinduism gateways to Christian faith. Broadly speaking four distinct views may be identified. There is the *inclusivist* view, that finds salvation somewhere in each religion, the *pluralist* view that the common root to all religions is precisely the salvific root, the *exclusivist* view that salvation is to be found in Christ alone or, more rigorously, that salvation depends on an overt acknowledgment of Christ as Lord, a view usually associated with HENDRIK KRAEMER, and the view that while salvation is necessarily based on Christ's Passion, an overt knowledge of Christ is not essential to salvation.

Each view has its own problems: John Hick's attempts to produce a Copernican Revolution, replacing Christianity as the center of the universe of religions by God, or the Absolute, or "the Real," adding epicycles to cycles, has served primarily to demonstrate the absence of a common center applicable to all religions, and the inevitability in any such exercise of the abandoning of core Christian theology, particularly incarnational theology. Karl Rahner's creation of Anonymous Christianity, which purported salvifically to identify sincere religionists as de facto Christians was crushingly labeled religious imperialism. As LESSLIE NEWBIGIN commented, the scheme was "vulnerable at many points." It must be said, however, that Rahner's view closely re-

sembles the Constitutive Christocentrism of the SECOND VATICAN COUNCIL, with its generally positive stance respecting the universe of religions. However, Roman Catholic thinking has moved on, and Pope John Paul II in his 1995 *Crossing the Threshold of Hope* has gone some way toward restoring the 1442 Council of Florence Exclusive Ecclesiocentrism.

The traditional evangelical view has its own difficulty. The vast majority of humankind, through no fault of its own, never heard of Christ, and appears to be condemned for its sin, which (as a consequence of the fall), it could not resist and for which it had no remedy. The academic theologian has found this no particular problem, where the missiologist, with one foot firmly in the real world, most especially in the TWO-THIRDS WORLD, is, perhaps, touched with a greater compassion.

But the fourth view also is not without its difficulties, primarily because of the generally negative soteriological tenor of Bible texts such as Acts 17:24–28 and Romans 1:18–23 which speak of GENERAL REVELATION but apply it as a foundation for God's judgment while not explicitly discounting its salvific potential. It has been repeatedly suggested that any relaxing of the traditional exclusivist position must inevitably weaken missionary motivation. To this two replies must be made. First, that we seek and then follow biblical theology wherever it may lead us, and second, that the Christian mission is not merely response to command or obligation but is, or at least should be, ontological. The biblical imperative for mission is, of course, entirely clear. If the church is to be properly apostolic it must also be praxeologically apostolic, it must engage in mission. But to be effective in its praxis the church as a whole (not only its missionary representatives) must engage the religions by which it is confronted with a confident yet compassionate insistence on Jesus as the Way, the Truth, and the Life.

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Bibliography. K. Barth, *Christianity and Other Religions*, pp. 32–51; D. A. Carson, *The Gagging of God*; P. Cotterell, *Mission and Meaninglessness*; G. D'Costa, *Christian Uniqueness Reconsidered: The Myth of a Pluralist Theology of Religions*; B. Demarest, *General Revelation*; M. Erickson, *How Shall They Be Saved?*; P. F. Knitter, *No Other Name?*; J. Sanders, *No Other Name*.

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 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 common 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

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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.

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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*.

Population, Population Explosion, Population Planning. As the world enters the twenty-first century its population continues to grow at an alarming rate. In 1999, the projected population of the world reached 6 billion people, with the figure estimated to reach 10 billion by 2060. Rapid growth of the world's population impacts missions in a number of ways. In terms of sheer numbers it means that there are constantly increasing numbers of people who have yet to hear the gospel of Jesus Christ. Since the most rapid population growth tends to occur in some of the least evangelized sections of the world, this means that in spite of encouraging church growth in other sectors the task of world evangelization remains daunting. High birth rates tend to fall among those peoples who are also the poorest, compounding the problems of poverty, malnutrition, education, and general quality of life. For example, although the current doubling time for the world's population in general is 137 years, the doubling time for the poorer countries of the world is only 33 years (*New State of the World Atlas*, 1991). Finally, the population explosion raises ethical questions about stewardship of earth's natural resources, both in terms of preserving the limited resources for future generations and working toward a more equitable distribution of the use of existing resources among nations. There are those who say there is no cause for alarm, for there is plenty of food on this planet to feed everyone for many years. It is only a matter of a more equitable distribution of existing food supplies, or of using more fertilizer, or planting different types of crops, or the like.

Projected population data, however, will help bring reality to the discussion. If the 1999 world population was 6 billion and people in many nations of Asia and Africa are already suffering from either malnutrition or simple starvation, how will the world sustain a projected 10 billion people by the year 2060? If there is a surplus of food in Canada and there is need in India, who will pay to ship food from Canada to India on an indefinite basis? The economic realities and gigantic numbers involved all suggest that there is indeed a crisis, and that it will get worse before it gets better.

Demographers hope that the rate of growth will be slower during the twenty-first century due to greater use of birth control. Continued wars and the AIDS epidemic might also slow the growth. But even though it is slowing down, continued growth raises serious questions about the quality of life for most people during the twenty-first century and the continuing disparity in standards of living between the haves and the have-nots.

Some newspaper reporters and politicians in Africa have spoken out against population planning, suggesting that this is merely a Western device that is being promoted in order to keep Africa under Western domination. This argument overlooks the fact that many European nations are already setting the pace by holding their population growth to almost zero percent. Mainland China is also striving vigorously for zero population growth in spite of the felt hardships it creates for their people. It has been observed that regardless of what intellectual leaders may say, many Africans of moderate income desire to limit the size of their families because in a rapidly urbanizing world they no longer have the resources to support large families.

Ironically, population growth is greatest among the poor, who are those least able to sustain such growth. One way therefore to slow population growth is to raise living standards for the poor. But this will be difficult, for most poor people are already living in overcrowded areas where there is fierce competition for available resources.

In 1990 Luis Bush wrote, "More than eight out of ten of the poorest of the poor . . . live in the 10/40 Window" (5). He defined the 10/40 WINDOW as a rectangular block of land from the Atlantic to the Pacific from 10 to 40 degrees north of the equator. Inasmuch as most who live in this giant rectangle are Muslim, Hindu, or Buddhist, they are also unreached.

If the population explosion is taking place largely among the poor within the 10/40 Window, conversion to Christianity may be the only viable route to their physical betterment, for it has been observed time and again that when people turn to Christ, their standard of living

tends to rise. And most wealthy nations of the world today have at least a Christian background although the majority of their citizens may not be practicing Christians.

The runaway population explosion, therefore, is added reason for missionary attention to the 10/40 Window. There is however another implication of this population explosion that the missionary world has been slower to grasp. As the population explodes, people are pushed off the farm and to the cities. There is direct correlation between the population explosion and the exploding growth of cities in the non-Western world (see URBANIZATION).

Attention to the 10/40 Window, therefore, should not simply identify the various ethnic groups so that missionaries and evangelists can be sent to them. It should also identify the various social groups in the giant cities of our world so that social groups that have been neglected may also receive missionary attention. Shantytown dwellers, street children, street vendors, and the unemployed are all legitimate targets for mission effort, as well as wealthy business people, government workers, soldiers, professional people, and all the social classes between these two extremes.

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Bibliography. E. Bos, M. T. Vu, E. Massiah, and R. A. Bulatao, *World Population Projections; 1994–95 Edition*; L. Bush, *Getting to the Core of the Core: The 10/40 Window; Human Development Report 1994; Population and Development; Implications for the World Bank*.

Postmodernism. A way of perceiving and explaining reality shared by thinkers in philosophy of language and science, sociology, the arts, architecture, management theory, and theology that arose in the West during the last half of the twentieth century in reaction to MODERNITY. At its most basic, postmodernism involves the realization of the ultimate bankruptcy of modern and premodern approaches to life.

Challenges to Modernity. Postmodernism's critique of modernity includes the issues of individualism, rationalism, scientific positivism, and technology. First, postmodernism has been critical of modernity's love for the autonomous individual. A more collective perspective is especially clear in postmodern philosophy of science, in which changes in scientific theory, called paradigm shifts, are seen as part of a corporate process in the discovery and use of new data.

Second, the modern myth of the autonomous individual elevated rationality to a point of near infallibility. One of postmodernism's strongest projects has been to call into question the modernist dependence on rationality by reconsidering the basic assumptions sustaining modernity's concept of rationality (and therefore of TRUTH).

Postmodern philosophers and sociologists have pointed out that knowledge is in part socially constructed and draws from the whole person, not only from rational argument.

Third, at the heart of modernity lies a perspective of the world that reduces reality and truth to that which can be seen, tested, and verified through the inductive method of scientific materialism. Postmodernism has asked soul-searching questions about the assumptions of scientific positivism, demonstrating that such a scientific method tends to see only what it is looking for. Postmoderns want to assign equal validity to other sources of knowledge like experience, the emotions, the forces of social and personal psychology, and the spirit world.

Fourth, postmodernism has been rethinking the matter of technology. Clearly one of the most amazing and almost self-justifying aspects of modernity is the technological revolution it has produced. But modernists have been slow to reflect and evaluate the impact that technology has had on matters of value and belief. The reality of today's world has called the entire legitimating myth of technology into question. A threatened planet, the incurability of the AIDS epidemic, the use of technology in waging wars, and a deep fear of the cities that technology has produced are just a few examples of the reality that has stimulated a profound pessimism on the part of postmoderns with regard to technology.

Dangers. Postmodernism has helped us reexamine the world in which we live. Much of the world is simultaneously premodern, modern, and postmodern. Within two generations, societies like those in Korea, Malaysia, Indonesia, and Kenya have made significant progress in moving from being predominantly agricultural and rural to becoming industrial and now service-oriented. The postmodern critique offers us new vistas to understand how we may evangelize the peoples of the world, including those living in the West.

At the same time, evangelical missiologists must be aware of the dangers that postmodernism represents. Postmodernism advocates a degree of valuelessness and atomization of persons which is antithetical to the gospel. This relates not only to postmodernism's antifoundationalism, but also offers no solid footing on which to stand in seeking to transform a lost and hurting world so loved by God. Second, evangelical missiology must beware of postmodernism's elevation of RELATIVISM as the only acceptable alternative to rationality. The loss of any concept of truth undermines the message of the gospel and is unacceptable for evangelical missiology. Third, evangelical missiology needs to be careful with postmodernism's rejection of any referential use of LANGUAGE. Linguistically, postmodernism discards any sense that language refers to something beyond itself and affirms that language itself creates meaning. This leads to mean-

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inglessness and ultimately to silence, since we are left with each person's exclamations of opinion. Such a direction is contrary to Christian notions of empathy and understanding. It represents a loss of commitment to truth and to the welfare of other persons, since all opinions are now just individual pronouncements of the person's own viewpoint. Fourth, postmodernity's rejection of concepts of purpose leaves little room for an evangelical to take seriously the metanarrative of the story of God's mission that is moving toward a final destiny. Instead, postmodernity creates a troubling paralysis that leaves Christians unable to participate actively in God's mission in the future.

Possible Contributions. In spite of the dangers, there are ways in which postmodernity can help us. First, postmodernity is helping us see that mission into the next century will be global and local rather than national and denominational. This is already evident in the rise of the mega-churches which are now increasingly involved in world evangelization directly as congregations, rather than working through denominational or mission structures. Second, postmodernity has reminded us that a biblical gospel is wholistic: the Holy Spirit comes to transform all of life and all relationships (see HOLISM, BIBLICAL). The church of the future needs to see itself as basically composed of relational networks of persons and groups rather than hierarchical organizations and structures. Third, postmodernity has offered us a new way to affirm that the church of Jesus Christ is a corporate body, not a gathering of isolated, autonomous individuals. Last, postmodernity has offered the church a new way of understanding and responding to the world of the unseen. Postmodern churches are providing a more realistic assessment of reality that understands that the world we live in includes not only the physical and the seen but the unseen world of spirits, demons, ancestors, and spiritual forces (see POWERS).

We are concerned about our non-Christian (and post-Christian) world that needs to know Jesus Christ as the only Way, the Truth, and the Life. We are called to respond to the nihilism, relativism, pluralism, and the loss of the concept of truth and sense of purpose that mark the foundationless character of postmodern society. We want to present an apology of the gospel as public truth and to do so in ways that a postmodern culture will be able to accept. We accept the challenge to be Christ's prophets who extend the word of hope in the midst of the hopelessness of a postmodern world.

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Bibliography. D. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*; D. Dockery, ed., *The Challenge of Postmodernism: An Evangelical Engagement*, D. Harvey, *The Condition of Postmodernity: An*

Enquiry into the Origins of Cultural Change; J. Hunter, *American Evangelicalism: Conservative Religion and the Quandary of Modernity*; N. Murphy and J. W. McClenon, Jr., *Modern Theology* 5:3 (April 1989): 191–214; J. Roxburgh, *Reaching a New Generation: Strategies for Tomorrow's Church*; P. Sampson, V. Samuel and C. Sugden, eds., *Faith and Modernity*; W. Shenk, *The Good News of the Kingdom*, pp. 192–99; H. A. Snyder, *Earth Currents: The Struggle for the World's Soul*; B. S. Turner, *Theories of Modernity and Postmodernity*; C. Van Engen, *Mission on the Way: Issues in Mission Theology*.

Race Relations. The reality of race and race relations has been central to the missions movement in the United States from at least the early nineteenth century. The combinations of increased scientific interest in race as a category (as evidenced in books as disparate as David Hume's *Of National Characters* in 1748 and Charles Darwin's *Origin of Species* in 1859) and the growing American dilemma of dealing with the enslavement of Africans and their descendants in this country helped focus the attention of people interested in missions, especially with respect to Africans and their descendants in the Western Hemisphere, on how to—and even whether to—evangelize people of other races.

Race as an ethnic designation has a rather recent history. By the dawn of the nineteenth century, Johann Friedrich Blumenbach's fivefold typology of races—Caucasian, Mongolian, Ethiopian, African, and Malayan—had not only gained ascendancy, but also reified racial categorization into a static, biological system, rather than a dynamic movement within human history. If race were to be seen as a static category, then race mixing could be rightly deemed “unnatural” and for Christians “sinful.” Because of the presence of Africans and their descendants in the Western Hemisphere due to chattel slavery, these concerns took on special significance for black-white relations in the United States.

Christians engaged these issues in the early missions movement by (1) evangelizing Africans and African American slaves as equal members of the human family; (2) evangelizing Africans and African American slaves, but limiting their Christian freedom to the “spiritual realm” and denying their full human capacities and rights; (3) ignoring, denying, and even fighting against efforts to Christianize blacks out of a denial of their humanity and even fear of the power of the gospel to breed insurrection against the slavocracy. Of course, some slave missionary efforts reflected a basic compatibility between Christian faith and slavery, noting in a threefold defense of Christian slavery: “Abraham practiced it, Paul preached it, and Jesus is silent on the issue.” Indeed, some missionary efforts to slaves revolved around the text “Slaves, obey your earthly master” (Eph. 6:5).

In the evangelization of Africa, race relations played a crucial role. Early efforts to send black Americans to Africa combined with efforts to repatriate freed blacks to Africa in colonization efforts was resisted by some free blacks who claimed America as their home. In the late nineteenth century, some missionary agencies declined to send blacks on African missions for fear of intermarriage with white missionaries. Others were concerned that blacks' interpretation of the recent Civil War in the United States as God's judgment against slavery would be dangerous baggage in evangelizing colonized Africans. As segregation became part of American denominational life, black denominations formed their own separate mission agencies and the work of missions became another reflection of American segregation.

The impact of the Civil Rights Movement and the changing patterns in American race relations affected missions work in bringing more blacks into the mainstream of home and foreign missions, and making visible to the larger society the steady stream of missionary activity sponsored by black churches at home and abroad. Contemporary efforts at racial reconciliation are building on the work of intergrationists in the 1950s and 1960s. The reconciliation accords reached between black and white Pentecostals in 1994 as well as ongoing conversations between the National Association of Evangelicals and the National Black Evangelical Association reflect the churches' sense that racial reconciliation is a part of kingdom work. Some missions organizations, such as Youth With a Mission, have even incorporated notions of identificational repentance and reconciliation as part of their missions strategies, noting the need for contemporary Christians to confess the sins of their forbears as part of the healing process.

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Bibliography. G. Myrdal, *An American Dilemma: The Negro Problem in American Democracy*; T. Sowell, *Race and Culture: A World View*; W. Williams, *Black Americans and the Evangelization of Africa: 1877–1900*.

Relativist, Relativism. The term “relativism” is used in various ways. Descriptively, relativism merely indicates the fact of diversity. Thus “cultural relativism” is sometimes used to mean that various cultures have different beliefs, practices, and values, the function and significance of which must be appreciated from within the framework of the culture itself.

In a normative or ideological sense, relativism (whether cognitive, cultural, ethical, or religious) maintains that ultimately rationality norms, or truth, or criteria for assessing alternative perspectives all arise from particular contexts (socio-cultural, historical, linguistic, conceptual) and

thus are only applicable within those contexts. There are no universally valid truths or principles. This clearly conflicts with the Christian gospel, which affirms that there are truths that hold universally and apply to all people in all cultures.

Relativism in some form has always been an attractive option, especially at times when people are exposed to the great diversity in human cultures. It is a small and often easy step from the observation that people do in fact have different beliefs and values to the conclusion that there are no universally valid truths. In the modern West, relativism has been encouraged not only by increasing awareness of diversity but also by a pervasive skepticism concerning ethics and religion. Eastern traditions such as HINDUISM and BUDDHISM have long emphasized the relativity and limited nature of human knowledge.

However, ever since the time of Plato it has been pointed out that relativism is a self-defeating position. Any statement of relativism, if intended to be more than “relatively true,” implicitly appeals to the falsity of the central thesis of relativism. Furthermore, the price of accepting relativism is not only loss of the right to make universal truth claims but also forfeiture of the right to criticize any alternative perspective as false. The challenge for Christian missions is to maintain a proper appreciation for the great diversity in human cultures while maintaining truths, expressed in God's revelation, which are binding on all peoples in all cultures at all times.

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Bibliography. E. Hatch, *Culture and Morality: The Relativity of Values in Anthropology*; J. Meiland and M. Krausz, eds., *Relativism: Cognitive and Moral*; R. Trigg, *Reason and Commitment*; B. R. Wilson, ed., *Rationality*.

Renewal Movements. Change is an inevitable part of life. All cultures and religions experience times of decline and decay. In order for them to survive, revitalization and renewal are necessary.

Cultural Revitalization. Revitalization movements are a deliberate effort to construct a more satisfying CULTURE. Though they may include religious elements, their major focus involves the entire cultural system. When reality provides no escape from the frustration of social deterioration, revitalization movements offer a way out.

The Ghost Dance of the American Indians, the Mau Mau of Africa, and the CARGO CULTS of Melanesia longed for the defeat of an enemy, freedom from slavery, and arrival of utopian riches. These dreams were nurtured by anxiety that reached an explosive intensity. In each case, the anticipated overthrow of an existing system—and inauguration of a replacement—was an attempt to reduce stress.

Renewal Movements

According to Anthony Wallace, a common sequence in revitalization movements involves: (1) the normal state in which needs are adequately met by existing components in the society; (2) a period of increased stress, where frustration is amplified by outside domination or lack of material goods; (3) a time of cultural distortion when normative methods of releasing tension are laid aside; and (4) the rise of a revitalization movement, a dynamic group within a community dedicated to overcoming degradation in their midst. Often these movements are out of touch with reality, doomed to failure from the start. Sometimes revitalization movements stir a latent power within a culture whereby satisfying correctives are generated. As a result, further decline is avoided, achieving a new normal state.

Spiritual Renewal. Religions remain viable only as they periodically experience renewal. The divine side of renewal is called revival. The human manifestation is labeled nativistic, messianic, millennial, or renewal movements. Though they differ in form and content from place to place and from time to time, renewal movements typically emerge when religions lose their vitality. Where renewal furnishes a system of meaningful beliefs and practices—a system useful in dealing with the realities of life—old beliefs and practices are altered or abandoned (depending on the extent and immediacy of the need for change). Under such circumstances, teachers, leaders, messengers, prophets, or messiahs provide supernaturally sanctioned reinterpretations of traditional ideologies, establish a new sect within the old religious system, or begin a new religion. Spiritual renewal usually involves both borrowing and inventing, a reworking of old and adding of new religious elements.

Renewal is instigated by various conditions and implemented through different processes. Religion grows stale when excitement, sacrifice, and commitment give way to cold, mechanical, and impersonal performance. What began as a vibrant movement hardens into a lifeless organization. Vision is lost. Focus shifts from people to programs, from flexibility to rigidity, from ministry to administration. The shell of religiosity no longer satisfies the human need to meet the holy. A seedbed for change, the conditions for renewal are present.

Religion should be an intensely personal matter expressed in a closely knit community. When these are absent, renewal will focus on individuals and organizations. Individual renewal is needed when religious fervor wanes. Spiritual refreshment comes from above (chants, sermons, prayer, meditations, songs, and pilgrimages help fan the dying embers of a sagging faith into the glowing warmth of a new life). Newness expresses itself in two areas. First, individual re-

newal will result in personal restoration. People will rededicate themselves to their religion, recommit themselves to their God or gods. A personal restoration includes abandoning an old life and adopting a new life that brings knowledge, healing, liberation, purity, salvation, or forgiveness. Second, individual renewal will express itself in ritual rejuvenation. Ritual is a way of acting out religion, a way of escaping the secular routine of daily living to enter spiritual realms. The solution to dead rituals is not rejecting but regenerating them. Renewal reinstalls the sacred in worship. A confrontation with the holy restores a sense of awe, mystery, or respect for the divine.

Organizational renewal is needed when an institution imposes dehumanizing rules and procedures on its members. Since some sort of religious system is essential, the solution is not destroying but renewing organization. Reforming churches, monasteries, fellowships, orders, agencies, and movements will minimize their evil and maximize their good. Organizational renewal takes two forms. First, it manifests itself in para-institutions. Those organizations that stand alongside existing institutions address particular issues that have been neglected, lost, or deemphasized by the older organizations. Such groups attract talented people with high commitment. As older organizations lose members and resources, they either die, create rivalries, or renew themselves. Recent Christian para-institutions include Focus on the Family, Promise Keepers, InterVarsity Christian Fellowship, Christian Business Man's Club, Youth for Christ, Navigators, and Campus Crusade for Christ (see PARACHURCH AGENCIES). Non-Christian para-institutions include the Rastafarians, Radhasoami, Eckankar, Theosophy, and the Anthroposophical Society.

Organizational renewal reveals itself in new structures. When bureaucratic inertia and membership nominalism deaden an organization, those who retain the commitment of the "founding fathers" may begin anew. Reshaping the old seems hopeless. New structures become a viable option. Catholic orders and Protestant denominations are salient Christian examples of this phenomenon. Black Muslims, New Thought Movement, The Self-Realization Fellowship, Soka Gakkai, Great White Brotherhood, and the Bahai faith are new structures that grew out of non-Christian religious organizations.

Culture and religion provide a worldview that describes and explains the nature of the universe, humanity, and the holy. As circumstances render elements of WORLDVIEW impracticable, new beliefs and practices are required. Where change is slow, there is usually time for gradual adjustments. Where change is rapid, traditional beliefs and practices fail to help adherents adjust

quickly enough. As a consequence, cultural revitalization and spiritual renewal often develop. When these adaptive efforts succeed, new cultural and spiritual expressions are born that will last until they also become irrelevant to the ever-changing ways of life.

ED MATHEWS

Bibliography. P. Hammond, *An Introduction to Cultural and Social Anthropology*; P. Hiebert, *Anthropological Reflections on Missiological Issues*; C. Kottak, *Anthropology: The Exploration of Human Diversity*; A. Wallace, *An Anthropological View*; idem, *Culture and Personality*.

Revolution. This term is generally associated with movements to overthrow existing governments through armed action and in that sense it is used to describe social processes as different as the American, French, and Russian Revolutions. The term may also be used to describe transformative processes that deeply affect cultural and social structures at their base in a slow and nonviolent way. The initial stage of Christian mission as recorded in the New Testament shows the transformative power of the gospel that upset existing structures and provoked reactions that ended in riots as in Philippi (Acts 16:11–40) or Ephesus (Acts 19:23–41). Roman authorities sometimes misjudged Jesus or Paul as political revolutionaries. Mission history at different moments records the revolutionary impact of the gospel, as in the transformation of the Roman Empire in the first two centuries, or the modernization of some Asian and African societies in our century. During the sixteenth century the Iberian Catholic mission in the Americas accompanied military conquest and the church became a symbol of the establishment and a defender of it against independence revolutions. Mission and empire were not so closely united in the Protestant missions of the nineteenth century, but missionaries still tended to support the imperial advance of their nation and worked within that frame (see also COLONIALISM). It is therefore understandable that theoreticians and leaders of revolutions such as Marx, Engels, or Lenin and their followers, would tend to see revolutionary movements as necessarily hostile to Christian mission. During the twentieth century, the revolt of Asian, African, and Latin American peoples against the European and North American colonial powers has been an important element of self-criticism for missions. Leaders of these revolutions were frequently inspired by Christian ideas of human dignity learned in missionary schools, but they adopted anti-Christian ideologies. The Marxist version of history that usually describes Christian mission as an ally of colonial powers should be matched with a more careful assessment of the liberating impact of mission work, such as that recorded by James Dennis in

his three-volume *Christian Mission and Social Progress*. In spite of Western ethnocentrism the cultural transformation brought by Christian mission and Bible translation might be described as revolutionary. However, from the days in which Luke wrote Acts to the present situation, it has been necessary to state very clearly that the kind of deeply transformative social practice and proclamation of the gospel involved in mission does not imply the use of violent methods through which revolutionaries expect to change the world. This is a critical point because in some forms of liberation theology a theory of “just revolution” was developed adopting the medieval scholastic arguments in support of a “just war.” On the other hand, there are presently places where oppressed ethnic minorities have been successfully reached by the gospel and have experienced church growth. Such is the case of Nagaland in India, the Karen and Chin communities in Myanmar, or the Mayan peoples in Chiapas, Mexico. The freedom and progress brought by Bible translation and proclamation of the gospel is considered something revolutionary and threatening for the dominant ethnic groups. Christian mission walks a rather tight rope in such situations.

SAMUEL ESCOBAR

Bibliography. J. Dennis, *Christian Missions and Social Progress: A Sociological Study of Foreign Missions*; S. Escobar and J. Driver, *Christian Mission and Social Transformation*; N. Goodall, *Christian Mission and Social Ferment*; B. Griffiths, ed., *Is Revolution Change?*; J. Míguez Bonino, *Toward a Christian Political Ethics*; S. Neill, *Colonialism and Christian Missions*.

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

Paul, the great missionary, spoke of “Christ Jesus my Lord for whose sake I have lost all things” (see Phil. 3:5–9). Paul was willing to sacrifice and suffer because Christ had become his Lord and Master. The lordship of Christ over us leads us to understand that we no longer belong

Secularist, Secularism

to ourselves, but rather to him who bought us with his own blood (see Luke 6:46; Rom. 14:7–9; 1 Cor. 6:12–20; 1 Peter 1:18–19).

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

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

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

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

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

ED GROSS

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

Secularist, Secularism. A secularist is a person who has been secularized or who embraces secularism as a WORLDVIEW. The term “secular” is from the Latin *saeculum*, meaning “generation” or “age,” signifying “belonging to this age or the world” rather than to a transcendent religious order. Secularism is a worldview which finds little if any place for the supernatural and the transcendent. It is often linked with philosophical naturalism, which holds that this world of matter and energy is all that exists. Secularism as a worldview must be distinguished from SECULARIZATION as an historical process in which religious beliefs, values, and institutions are increasingly marginalized and lose their plausibility and power. Secularization may result in the elimination of religion entirely, as in atheistic and agnostic societies. Or it may simply transform the nature and place of religion within society, resulting in “this worldly” secularized forms of religion. Secularization is often linked to modernization, so that as societies become increasingly modernized they also tend to become secularized.

In the West secularism has become identified with movement and ideology of secular humanism. The ideology of secular humanism is expressed in the “Secular Humanist Declaration” (1981), which affirms ten points: free inquiry, separation of church and state, freedom, critical intelligence, moral education, religious skepticism, knowledge through reason, science and technology, evolution, and education. Underlying these points is a commitment to an agenda which will reduce the influence of religion in society and elevate the authority of a rationalism based upon reason and science.

As the world increasingly is influenced by modernization and secularization, missionaries in both the West and non-Western cultures will need to deal with secularists who have little interest in religion. Effective ministry will involve not only proclamation of the gospel but also exposing the inadequacies of secularism as a worldview.

WILLIAM H. BAKER

Bibliography. S. Bruce, ed., *Religion and Modernization: Sociologists and Historians Debate the Secularization Thesis*; P. Sampson et al., eds., *Faith and Modernity*; R. Webber, *Secular Humanism: Threat and Challenge*.

Secularization. Secularism represents a philosophical viewpoint that began to germinate with the Renaissance and came to full flower during the ENLIGHTENMENT. It emphasizes the autonomy of the individual and the power of human reason, which provided the seed bed for the development of the scientific method. It maintains

that the only real world is that of sensory experience and regards the universe as a closed system in which humankind operates without recourse to any real or imagined powers outside of itself. Another ramification is the denial of moral absolutes.

Based on the assumption that the world has evolved, secularism represents a significant epistemological shift away from the classical focus on design and purpose in a divinely created order, to an understanding of the universe as the product of chance and random relations that trigger chains of cause and effect. With God removed from the scene, either through the remoteness of DEISM or ATHEISM's denial of his existence, there is no appeal beyond the authority of science.

Secularism represents a rival, anthropocentric religion, an absolutizing of what were previously regarded as penultimate concerns. All religions are relativized, the products of particular historical and socioeconomic contexts. They represent the ways in which various cultures have tried to answer ultimate questions and provide ethical norms and moral sanctions. Their value is judged on their ability to provide coping mechanisms, and not on their truth claims in regard to the nature of God and his relationship to the created order.

Secularism the philosophical perspective should be distinguished from secularization the social phenomenon, the process through which successive sectors of society and culture are freed from the influence of religious ideas and institutions. On the positive side, secularization has effectively challenged the fatalistic attitudes and fear-inducing superstition of prescientific WORLDVIEWS, which discouraged intellectual creativity and social progress. But negatively it has compartmentalized life, leaving it without any sense of purpose or cohesiveness. Secularization relativizes and marginalizes religion to the extent that it is allowed into the public sphere only for the purpose of serving the interests of a secular society, whether by providing social cohesion (civil religion in the United States) or adding a splash of color and dignified pageantry (ceremonial religion in Europe). There is ambivalence toward religion as a source of ethical norms. Both historically and sociologically, its role is pervasive, and yet in the legislative and judicial process arguments based on religious convictions are excluded.

As to the future impact of secularization on religion, the social scientists of the 1960s were confidently predicting the demise of religion. A counter-position argued that the process of secularization in fact causes people to starve for the transcendent, and thus it may unwittingly be sowing the seeds for a revival of religion. The growing attraction of New Age religions, coupled

with the impressive growth of many Christian churches that are worship- and experience-oriented, gives credence to the latter viewpoint. It is further strengthened by the crumbling of the Newtonian worldview in the wake of the findings of quantum physics regarding the random activity of subatomic particles, and the latest theories of astrophysicists regarding the origins of the universe.

When developing a mission approach to secularized persons, we should bear in mind that many are searching for meaning to life and have a desire for self-transcendence, even though they may not be able to articulate their deep-seated restlessness. They long for a sense of fulfillment in life and are baffled by the contradictory aspects of human nature, the inner struggle between knowing the good and doing the evil, and the need to find ways to balance personal freedom with mutual accountability and social justice.

EDDIE GIBBS

Bibliography. P. Berger, *The Sacred Canopy*; D. G. Bloesch, *Crumbling Foundations*; O. Guinness, *The Gravedigger File*; L. Newbigin, *Foolishness to the Greeks*; R. Stark and W. S. Bainbridge, *The Future of Religion: Secularization and Renewal and Cult Formation*.

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

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

Scope. As a modern-day phenomenon, the short-term missions movement has spanned the globe and has provided opportunities for thousands of individuals to experience, for a brief time, the world of missions. The length of service often varies from a week to several years. Mission agencies, churches, high schools, colleges and universities, parachurch ministries, families, and individuals are increasingly exploring and promoting short-term missions. The wide variety of people taking advantage of these opportuni-

Short-term Missions

ties 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 en-

thusiasm 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*.

Socialist, Socialism. A socialist is an advocate of an economic system based on the abolition of private ownership of the means of production and distribution. Socialism differs from COMMUNISM in the sense that socialism is a stage in the transition from capitalism to communism. Whereas socialism abolishes private *production*, communism abolishes private *ownership*, thus the principle of socialism would be “from each according to his abilities, to each according to his work,” while communism would say “from each according to his ability to each according to his needs.”

Originating with Henri de Saint-Simon’s *Nouveau Christianisme* (1760–1825) which proposed that religion should guide society toward improving the conditions of the poor, Christian socialism developed through such men as John Stuart Mill and Friedrich Engels to the originator of the “social gospel,” Walter Rauschenbusch, and eventually to theologians Paul Tillich and Reinhold Niebuhr.

The sharing of property and goods in Acts 2:43–44 should not be confused with socialism, because the Jerusalem Christians voluntarily liquidated their property to meet some extraordinary needs, and such extensive actions did not continue on into the apostolic age. The fatal flaw in socialism, so far as Christians are concerned, is in the biblical teaching on the depravity of humanity which ultimately causes pure socialism and communism to fail, because they are based on the supposed perfectibility of man and woman.

WILLIAM H. BAKER

Suffering. The universal symbol of Christianity is the cross, a symbol of suffering, specifically, the suffering of Jesus. To reflect upon the life of Jesus is to remember his suffering. As the Servant Songs of Isaiah anticipated, Jesus “was despised and rejected, . . . a man of suffering and acquainted with infirmity” (53:3 NRSV, see also 50:6 and 53:4–5, 7–12). Likewise, it has been the fortune of those who follow Jesus to experience suffering. “Remember the word I said to you,” Jesus reminded his disciples, “‘Servants are not greater than their master.’ If they persecuted me, they will persecute you” (John 15:20). No sooner did the church begin to flourish than the apostles were arrested and threatened. They and others were imprisoned and murdered (Acts 4:1–22;

5:17–33; 7:54–60). But their suffering was seen not as an affliction; it was rather a means of witness. “They rejoiced that they were considered worthy to suffer dishonor for the sake of the name” (Acts 5:41). Though the words of the writer of 1 Peter were addressed to first-century Christian slaves, they have been regarded, and rightly so, as applicable to all of Jesus’ disciples: “For to this you have been called, because Christ suffered for you, leaving you an example, so that you should follow in his steps” (1 Peter 2:21).

The Christian mission—if it is Christian, that is, Christ-like—is a replication of the mission of Jesus, and in due time will involve suffering. In his second letter to the church at Corinth, Paul recounts his own suffering in the spreading of the gospel (11:23–28), and he reminds his readers that though suffering is a part of being a disciple, it also is a form of witness. “We are afflicted in every way,” he writes, “but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be made visible in our bodies” (4:8–10).

It is important to remember, as Douglas Webster observes, that the Greek word for WITNESS, *martus*, soon acquired a new meaning, *one who died for the faith*, and it has been transliterated as *martyr*, thus “combining the ideas of mission and suffering” (1966, 104). To be a witness will therefore result in suffering, sometimes in death. This has been particularly true for missionaries. For some, mission has meant violent death, for example, JOHN WILLIAMS, ELEANOR CHESTNUT, and Archbishop Oscar Romero. For others it has meant harassment, arrest, and months or years in prison, for example, ADONIRAM JUDSON and WILLIAM WADE HARRIS. How many have suffered the loss of spouses and/or children, for example, GEORGE SCHMIDT, E. R. Beckman, and Carie Sydenstricker? Who knows the number who have experienced terribly unhappy marriages because of abusive or mentally ill spouses, for example, WILLIAM CAREY, ROBERT MORRISON, and Martha Crawford? Abandonment by colleagues or supporters has pushed some to the brink of despair, for example, ROWLAND BINGHAM and C. T. STUDD. Oppression of the poor and the defenseless invariably weighs heavily on compassionate missionaries and missionary bishops, for example, BARTHOLOMEW DE LAS CASAS and FESTO KIVENGERE. Significant, therefore, is the apostle Paul’s conclusion following his recitation of personal suffering. He says, “And besides other things, I am under daily pressure because of my anxiety for all the churches” (2 Cor. 11:28). Many of the sufferings experienced in mission stem from apprehension and pain for Christ’s people.

To be involved in the mission of Jesus Christ, therefore, is to experience suffering, and one of

Technology

the most vivid reminders of this fact is when we as Jesus' followers gather for the celebration of the Eucharist, a reenactment of the sufferings of our Lord. Whether we hold to the real or symbolic presence in the elements, we should always remember that "the breaking of the bread" and the "drinking of the cup" happens repeatedly outside as well as inside the walls of the church.

ALAN NEELY

Bibliography. A. J. Gittins, *Bread for the Journey*; J. S. Pobee, *Mission in Christ's Way*; R. A. Tucker, *FJII*; D. Webster, *Yes to Mission*.

Technology. Missionaries and mission agencies use technologies both for internal functioning and to accomplish their primary external mission.

Communicational Technologies. The range and decreasing cost of communications technologies are placing virtually every missionary worldwide within an almost instantaneous interactive situation. Cellular and satellite phones in urban and rural areas have opened telecommunications to local missionaries who in the past have had no access to phone communications. E-mail provides a wide range of communicational opportunities. Through internet links one can not only have text-based communications, but graphics and audio as well. It is anticipated that interactive audio and video connections will soon not only be possible (as they now are), but will also be very practical and economical.

With the commitment of missions like Mission Aviation Fellowship (MAF) to link what they describe as the "telephone disadvantaged world" with the rest of the world through radio-based E-mail, the possibility of easily accessible two-way communication through E-mail is now being realized. By 1996 MAF had established approximately fifty "hubs" worldwide through which people could have access to internet-based E-mail. While often these connections are based on a relay system, the delay is hours rather than days or weeks. Some of these connections are phone-based and others are high-frequency radio-based.

With the rise in accessibility to the missionaries some questions have arisen related to the new forms of communication. Whereas in the past missionaries have often been distant in terms of time and geography, with E-mail they are just a click of a mouse button away. Some churches and individuals have sought to communicate more often with the missionaries and expect more and "better" reporting from them with less delay. With the current "faddishness" of E-mail some missionaries find themselves swamped with E-mail requests awaiting immediate response. The senders of E-mail and faxes, knowing that their messages arrive virtually as they

send them, often expect answers back in the same way and in the same day.

Mission administrators then raise several crucial questions: Do the benefits justify the investment in the equipment and training costs? Are the technologies contextually appropriate? Will the use of the new technologies facilitate the reaching of the mission field or not? Many technologies are available and affordable, but irrelevant or distracting.

Access to information about new technologies is often available through shared databases available publicly in either electronic bulletin boards or internet connections or privately through a fee structure. Through the worldwide web one can access any of several search "engines" to identify information sources. If one does not have access to these databases, most research libraries have facilities to search a wide range of databases that touch on virtually any topic that has been put either in print or in an electronic medium.

New and useful technologies are becoming available in every arena of mission activity whether evangelism and church planting, leadership development, or relief and development. One could cite the software that WYCLIFFE BIBLE TRANSLATORS is developing in morpheme parsing as a significant technological step forward in linguistic analysis. It facilitates a more rapid and accurate translation process as well as helping with literacy development. Or, one could mention some newly discovered "technologies" in the area of church growth that facilitate the wholistic growth of the church. One could show the new technologies being used in mission aviation to make flying safer. The application of new electronic technologies to education and the equipping of leaders generates much excitement and anticipation across the mission community. It will be helpful to briefly address some of the concerns about technologies in the arena of education for leadership development (*see also EDUCATIONAL MISSION WORK*).

Educational Technologies. Whether one lectures using a chalkboard or satellite-based teleconferencing, the primary purpose of using different technologies in leadership education is to enhance learning. The use of different technologies extends the potential range of learning experiences, and provides the opportunities for more appropriate response and the contextualization of the learning. The use of technology may increase the potential access to the learning by reducing the constraints of time, cost, and venue.

The appropriate selection of the technologies requires sensitivity to and knowledge about the local situation, learners, the people the learners will be working with, and the agency using the technologies. The following issues must be taken into account: purpose of learning; objectives for

content; control (who makes/participates in the decision making?); characteristics of the learner (e.g., learning style, competence in subject area, familiarity with the technology, relevant experience, motivation, relevant skill level, spiritual maturity); overall educational delivery system, including the balance of formal, nonformal, and informal modes, and the administrative support system; costs to learner, agency, and community; available resources to the learner and for production, delivery, and support; instructors' competence, commitment both in the subject area and with the technology; skill objectives; and spiritual formation objectives.

In addition to an in-depth understanding of the community to be served, the students, the teachers, the agency providing the technology, and the technology's local application should also be understood before a significant commitment is made. Any change in the technological sphere of an educational enterprise can be expected to bring unpredictable changes in every part of the community. A change in technology may be expected to bring changes in the WORLDVIEW of the community, including its assumptions, values, forms, and expected ways of behavior. A technological change will result in a change in culture. The more technological change is introduced, the more cultural change can be expected. The more quickly it is introduced, the more one can expect cultural dissonance around the technology.

When selecting an educational technology the following values should be considered: the use of multiple sensory channels; the immediate use of the proposed learning in which analogous or equivalent immediate feedback is provided; active rather than passive participation by the learner; an employment of variety, suspense, and humor; opportunity for the learner to use his or her own experience to discover what is to be learned; building on prerequisites without repeating them and transferability of the learning.

Given the expectation of culture change when any new technology is introduced, the wise planner will ask about the kinds of culture change that will need to be addressed in advance. What assumptions need to be challenged? What values need to change? What behaviors will be affected? These kinds of questions of each of the involved constituencies should be addressed (e.g., learners, communities to be served, educational/training agency). It should not be assumed that instructors who are familiar with one set of technologies will automatically be skilled in the use of another. Similarly, the support of one set of technologies may require a change in one's "philosophy of education." For example, one may have to move from a teacher-directed, content-focused kind of education to a more student-di-

rected, interactive, function-focused kind of education.

In anticipation of the required or expected cultural changes a wise planner will begin initiating the steps to facilitate these changes in the community. As new technologies are becoming available some educators are suggesting changes in interdisciplinary organization. Missiology often requires multidisciplinary research. Planners should then organize the information along less strict disciplinary lines or more multidisciplinary lines.

Educators also suggest that we implement design learning flexibility with both administrative and delivery structures more contextually designed. In some cases they would be more individually structured and in other cases more community/cooperatively structured. Different technologies lend themselves to this kind of flexibility. Some technologies serve individuals better whereas others serve groups well. For example, audiotapes tend to serve the individual better, whereas videorecordings may be used as well with groups. Retraining faculty and students about the new technologies provides skills and reduces fear.

Additionally, timing issues need to be designed more flexibly. Such issues include duration, beginning and ending points, and when a person can begin in terms of personal experience/prerequisites and allowance of self-pacing. Further, constraints related to venue, student selection, and class size may be treated more flexibly with the use of new technologies.

The use of computer-mediated courses has generated much interest in training circles. Computer-mediated courses are now available in missiology from the United States and one would expect in some other countries very soon. As areas develop access to the internet, these courses will become available. Other missiological information is becoming increasingly available on CD-ROM.

Missionaries and mission agencies should and will continue to explore and use an increasingly broad variety of technologies. However, the selection of the technologies to be used should be based on considered criteria, especially that of cultural sensitivity and availability, rather than just contemporary faddishness.

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Tent-Making Mission. The apostle Paul witnessed while he earned a living by making tents in the city of Corinth (Acts 18:3). This is how tent-making got its name. Tent-making mission has gained prominence in recent years, but

Tent-Making Mission

tent-makers are not new. They are as old as Abraham, Isaac, and Jacob. While being semi-nomadic cattle-ranchers, they became witnesses to the living God, Yahweh, before the Canaanites. In the early church, persecution scattered believers from Jerusalem to Antioch and beyond. Those scattered went about bearing testimony as they worked their trades. The modern missionary movement sent out people as medical missionaries, social work missionaries, educational missionaries, and agricultural missionaries. They pursued their missionary calling while utilizing their professional skills.

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

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

There are two main areas of dispute among those favoring the tent-making strategy. First, the matter of tent-makers serving “within closed countries.” The preference here for exclusivity is one of strategic concern. It is imperative that tent-makers receive special training with a focus on a special people group. Reaching those behind closed doors stipulates special preparation. Learning the language and culture of the people requires time and discipline. The success of their ministry depends on it. Their service as tent-makers may be prolonged rather than short-lived. Obviously tent-making is applicable in “open” countries. Second is the issue of support methods. We should not make this an issue to

divide those who are advocates of the tent-making strategy.

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

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

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

There are some problems associated with tent-making. For security reasons, the “success” stories are in short supply. Often we hear only of failures, tent-makers coming home due to their inability to adjust to the culture of the host country, family reasons, or inadequate preparation. It is difficult to do the required balancing act between job and ministry successfully. There is often not enough time for ministry because of the job pressures. Tent-makers are to witness through their occupations, but some employers prohibit such witnessing activities. Despite these difficulties, tent-making missions must continue to be explored. The future context of mission as a

whole demands it. Tent-makers are the agents of strategic missions for tomorrow as well as today.

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Bibliography. D. Hamilton, *Tentmakers Speak: Practical Advice from Over 400 Missionary Tentmakers*; J. Lewis, ed., *Working Your Way to the Nations: A Guide to Effective Tentmaking*; J. C. Wilson, Jr., *Today's Tentmakers*; T. Yamamori, *Penetrating Missions' Final Frontier: A New Strategy For Unreached Peoples*.

Terrorism. In the two years following June 1991, in the southern Philippines there were four missionaries killed, two raped, and six kidnapped. In addition, thirty-five were injured in a terrorist bombing. This is but one example of the risks missionaries are confronting as they propagate the Christian message of peace in a world of violence. Other areas of ongoing instability include Colombia, Peru, Liberia, Sudan, and Afghanistan.

Two of the main sources of terroristic activity are fundamentalist Muslims and communist guerrillas. These fringe groups have no affinity with Christianity. Therefore, the foreign missionary becomes a high profile person through whom they may make a religious or political statement. Missionaries are also usually unarmed and thus totally vulnerable as a "soft target."

Evacuation of missionary personnel from areas of danger is an emotional topic in mission circles. One side holds to a "stay at all costs" position. They demand the right to make an individual decision on the field level without reference to home base directives or to local embassy advisories. The other extreme represents those who are ready to evacuate at the first sign of danger. Most missionaries would be positioned between these two extremes.

Nationals in Bangladesh, Liberia, and Ethiopia expressed serious reservation as to how the missionaries fled their countries in times of danger. The local people felt forsaken by their spiritual guides. It would seem imperative that major decisions regarding evacuation be taken in tandem with these national believers.

One of the few evangelical organizations that is working with mission boards in risk assessment as well as in assisting in the release of kidnapped missionaries is Contingency Preparation Consultants. This group has held seminars in a number of countries for mission leaders.

Biblically, one finds the apostle Paul enduring extreme hardships as well as purposefully walking into dangerous situations. However, on at least seven occasions he fled from those who threatened his life, almost always upon the advice of the local people. This subject remains one of the most difficult areas with which missionaries and missions boards have to deal.

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Bibliography. L. Accad, *EMQ* 28:1 (1992): 54-56; R. Klamser, *EMQ* 28:1 (1992): 48-52; P. Parshall, *EMQ* 30:2 (1994): 162-66.

Totalitarianism. "Totalitarian" refers to "... a system of government which tolerates only one political party to which all other institutions are subordinate and generally demand total subservience of the individual to the state" (*Oxford English Dictionary*, 2nd ed). Possony quotes Gurian's definition as "the deification of a power system—the power system directed by that group which came into being as its creator and claims to act as its realizer." When applied to Christian missions, it points to the life of the church and its expanding/growing movement being realized under and in spite of oppressive political and religious systems. The related term, "authoritarian," also supports complete submission to authority, perhaps without some of the strongly pejorative values of totalitarianism.

Throughout biblical and church history, God's people have been forced to grapple with life under totalitarian regimes. The Old Testament provides a catalogue of diverse conditions: under the Egyptian oppression, the young nation of Israel under various shorter-lived oppressive regimes of closer neighbors, the destructive/transforming captivities to Assyria and Babylon, and the later servitude under the Roman Empire. Christ emerges to minister in the context of Roman imperial totalitarianism, the GREAT COMMISSION is given to the early church very familiar with political and religious oppression. Throughout church history, God's global people have found peace and prosperity an uncommon commodity, with the reality being more a context of poverty, weakness, violence, and oppression.

A contemporary typology of totalitarian regimes offers two major categories with their own subsets and variants: (1) secular state totalitarianism (Marxist, tribal, extreme nationalistic); (2) theocratic state totalitarianism and other religious totalitarianisms (Islamic, Hindu, Buddhist, Roman Catholic, Orthodox, and even Protestant). The subtle Western spirit of "political correctness" is nurtured by a ideological/cultural totalitarian virus.

Contemporary mission and church history finds the church engaging a spectrum of oppositions as it struggles to exist and thrive in diverse political and religious contexts. Following the collapse of Russian and European Marxism, an unwarranted euphoria swept the world, and idealists heralded a new era of global peace, justice, and democracy. That did not happen, and today nearly 120 nations restrict, in part or totally, open church life or access to foreign missions. Totalitarianism is inherently structured into the heart of humanity individually and collectively as well as in all created political and religious systems. One of the

Truth

prime reasons we still have so many unreached nations and people groups is simply because they are difficult to reach—and the difficulty is often directly related to the specter (and spectrum) of totalitarianism found in these regions.

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Bibliography. J. Ellul, *Violence: Reflections from a Christian Perspective*; E. L. Frizen Jr., and W. T. Coggins, eds., *Christ and Caesar in Christian Missions*; T. Lambert, *The Resurrection of the Chinese Church*; P. Marshall, with L. Gilbert, *Their Blood Cries Out: The Untold Story of Persecution Against Christians in the Modern World*, S. T. Possony, *NCE*, 14:210–11; N. Shea, *In the Lion's Den: A Shocking Account of Persecution and Martyrdom of Christians Today and How We Should Respond*, T. Yamamori, *Penetrating Missions' Final Frontier*.

Truth. In common use truth refers to that which is correct, actually exists, or has occurred. Philosophers investigate the nature of truth itself in the areas of knowledge, beauty, and morals. From the ENLIGHTENMENT (early eighteenth century) onward they have sought a truth which can be verified by science with accuracy. Immanuel Kant (1724–1802) raised the question of whether truth in itself is knowable or only as the knower perceives it. He opened the way to extensive questioning of even the existence of truth. Relativists may deny its existence in any objective, absolute sense in favor of a “truth” which is dependent upon knower and circumstances. Existentialists and their successors argue that truth emerges from experience. Post-modernists hold to a PLURALISM of many different “truths,” whatever is true for a particular person or group is correct for them, even if it contradicts the truths held by others.

Throughout the Bible one can detect different nuances concerning truth. The common connotations of correctness and accuracy are assumed. The Old Testament frequently stresses faithfulness, reliability, and morality whereas in the New the emphasis is more upon true statements and teachings and attitudes and actions consistent with God's nature and will.

In both Testaments truth is a quality of God, at times almost becoming a personification of him. Speaking of God both the psalmist (119:160) and Jesus (John 17:17) affirm, “Your word is truth.” The Holy Spirit is “the Spirit of truth” (John 14:17; 15:26; 16:13; cf. 1 John 5: 7). Hence, God's communication of truth is in complete harmony with his nature (he does not lie, Num. 23:19; 1 Sam. 15:29); God's revelation of his person, works, and will are accurate and trustworthy. Ultimately, Jesus Christ himself is truth. “I,” he said, “am the way, the truth and the life, no one comes to the Father but by me” (John 14: 6). He himself is the embodiment of truth—truth that is both personal and absolute, eternal and relational, objective and experiential. What philoso-

phers, kings, sages, scientists, common people, priests, prophets, shamans, and diviners seek is found in him. In Jesus all things find their form, function, relation, and meaning. As the truth itself, Jesus reveals the truth about God, the universe, and their relationship. He is also the only way to the reestablishment of a right, accepting relationship with God.

God's servants and representatives are to be people of truth. They are to reflect and point to the truth which is Jesus Christ. They are to report, to bear testimony to the Truth. The facts and implications they report must be accurate, even when they might be threatening or irritating, or bring hostility. In their own lives and activities they are to tell the truth and be characterized by faithfulness and dependability as they live the truth.

This is the background and presupposition for “truth and missions.” Missions and missionaries must be committed to truth and be characterized by it. They must proclaim the pure truth of the gospel. God's truth, which is sure (Titus 1:9), absolute, changeless, and “committed once and for all to the saints” (Jude 3) may come in cultural dress and cannot be separated from the persons who proclaim it. Nevertheless, it transcends culture, time, and messenger. One must be careful neither to add to nor subtract from God's truth, nor to diminish his requirements or expectations. It is often difficult to distinguish between preference stemming from the missionary's culture and background and that which is a genuine part of God's saving message—its implications, and manners of life that comport with it. It usually requires conscious effort. It was in a cross-cultural situation that Paul employed the phrase “truth of the gospel” in a way which seems to equate the gospel and truth (Gal. 2:4, 14; 4:16; 5:7). For him to add, subtract, or act contrary to “the truth of the gospel” was to deny that the death of Christ and justification by faith produced their intended results (Gal. 2: 16–21).

Missions and missionaries struggle with truth in other ways. How information and attitudes are communicated differ from culture to culture. What seems to be correct, proper, or honest may be related or interpreted differently by different groups and raise questions about truthfulness. The missionary must never regard as inferior the persons or traditions of another group which do not impinge upon the content or the demands of God's message or of his will. Furthermore, God's cross-border, cross-cultural servants must neither glamorize nor exaggerate the successes, difficulties, or hardships of their tasks.

Truth is not only the believers' lives but our mission. It is our proclamation, life-style, operating principle, objective, and love. For God is truth, his word and revelation is truth, his stan-

dard is truth, his intent is truth, and he relates to and calls people to and in truth.

J. JULIUS SCOTT JR.

Urban Churches. The apostle Paul, as he journeyed from city to city to help start new churches, clearly understood the importance of reaching cities. Cities are centers of power and influence spreads from the city outward. If the gospel took hold in the cities, it would naturally spread to areas surrounding the cities.

The Reformation also was an urban movement. It began in the cities of Europe and was established there, only later moving to the countryside.

Despite this early urban history, the church today is handicapped by an anti-urban bias that has been very difficult to reverse. While the world is urbanizing at a very rapid rate, the church has been slow to respond. Two exceptions in the United States are the African American Churches and the Roman Catholic Church. Both these churches have been far more at home in the city than the Anglo Protestant Church. Mission movements that have originated with the latter churches have exported this anti-urban bias to other continents, even while thousands flock daily to the cities of the Southern world. Thus while cities continue to grow, the percentage of Christians in these cities continues to decrease.

Many challenges face the urban church if the church is to be taken seriously in the urban world at the end of the twentieth century. Old wineskins will need to give way to new ones. Although there are many different forms of the church in the city, clearly they must be forms that break with traditional ways of being church. Many rural-oriented groups that begin work in the cities start by planting essentially rural churches in the city. While these churches may be successful with recent migrants to the city whose WORLDVIEW was formed in villages and nonurban areas, these rural models do not work for those who have lived in the city for many years.

One question often raised is whether these newcomers to the city are more open to the gospel, or whether the city instead has a secularizing effect. Evidence can be found for both views. Moving to the city begins the breakdown of traditional worldviews, thus people are more open to new ideas, including Christianity. Others come to the cities having been active in local churches, yet are lost to the church because of the drive to survive or the lure of consumerism. Materialism easily becomes the new religion. In either case, the church does well to respond quickly to reach out to recent migrants whose needs are great at all levels.

To become truly rooted in urban soil, the church must contextualize to the urban way of life. One prominent characteristic of that way of life is diversity. While churches may still choose to target certain populations, the church must realize that many true urbanites value this diversity of cultures, classes, backgrounds, and sexual orientations. This diversity can even be seen within the same immigrant group. The needs of the youth raised in the city are often very different from those of their parents. Korean churches in Los Angeles have services and youth programs in English as they attempt to keep their youth in the church.

Since many urban people consider the church irrelevant or foreign to their lives, another challenge of the church in the city is the mission of the church beyond the walls of the church building. If people will not come to the church, the church must find ways to go to where people are. This may be in homes, but it may also mean taking the church to public places where life is lived for many urbanites. The church does not live only for itself but to be a witness to the reign of God. This witness needs to take place both within the church and in the public sphere.

Although not all churches in the city are poor churches (despite stereotypes to the contrary), the church in the city needs to take seriously the plight of the poor. Whether they live in inner cities or squatter settlements on the edges of the cities of the Southern world, the systems of the city easily exploit the poor and the powerless. Yet poverty is not only a problem for the poor but also for the affluent. Despite efforts to scapegoat inner cities as problems, these areas are reflections of larger societal problems that affect everyone. Although they are very difficult to achieve, creative, non-paternalistic partnerships are needed between affluent and poorer churches that will lead to mutual understanding and transformation.

Other characteristics of cities also provide challenges—rapid change, increasing consumerism, the spirit of individualism, the systemic nature of the city. While one church might be overwhelmed by such challenges, urban churches are realizing the value of networking. Around the world church leaders are gathering in prayer networks to work together and encourage each other. They are realizing that the city is the place God wants to grow his church and demonstrate his transforming power in the lives of people and their communities.

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Urbanization

Urbanization. Wandering Cain's move to a city (Gen. 4:17) and the call for volunteers to live in a rebuilt Jerusalem (Neh. 11:1–2) point to urbanization's most familiar side: the process of people migrating to cities and the growth of those centers of power. Often associated with that definition is still another dimension—the impact of the city on humanity.

Changes in Research. Past discussions in SOCIOLOGY and cultural ANTHROPOLOGY have placed emphasis on the target of urbanization, the city as a place of population density, size, and social heterogeneity. Propelling these studies was an anti-urban bias that argued urbanization led to stress, estrangement, dislocation, and anomie (Gullick, 1989, 5–20).

This static, deterministic path has not helped missions; it has reinforced stereotypes of the church's often negative view of the city. Urbanization as a common grace provision of God loses its remedial role in human and social change.

All this is changing. Current urban research still recognizes that population size and density are common to virtually all definitions of the city. But scholarship is also recognizing that such criteria are minimal and threshold in nature, not all-or-nothing characteristics. Attention is turning from the city as place to the city (and to urbanization) as process. Other dimensions—religious, institutional, social, cultural, behavioral—must also be examined.

Alongside this shift is coming new attention to urban mission. In the wake of massive global urbanization since World War II the church is seeing the process as a “bridge of God” and the city as the stage for evangelization in the twenty-first century. Research and strategy planning are speaking of “gateway cities.” New holistic partnerships of church planting, evangelism, and social transformation are being formed (Conn, 1997, 25–34, 193–202).

Missions and History's Urban Waves. The church's awareness of the city is not a recent development in world history. Missions has made use of each of the three great waves of urbanization that have preceded ours. In the first wave the city as the symbol of civilization shifted from its place as a religious shrine to a city-state to a military and socio-political center. And in the midst of the Greco-Roman world that was its climax the church was born. Along the roads that led to Rome, the church, following Paul and the early Christian community, carried the gospel to the far corners of the empire.

By the middle of the third century seven missionary bishops had been sent to cities in Gaul (including Paris). In southern Italy there were over a hundred bishoprics, all centered in cities. One hundred years after it became a licensed religion of the empire in A.D. 313, it numbered 1,200 bishops in the urban centers of North Af-

rica. The church's urban orientation had transformed the Latin term *paganus*, originally meaning rural dweller, into the word used to describe the unbeliever.

With the decline of the empire, the impact of barbarian invasions, and an expanding Islam, once great western cities became isolated hamlets and autonomous villages. From the fifth to the eleventh centuries the urban world reverted to a rural mosaic. And the church in its administration and architecture became the preserver of Rome's urban political past in its borrowed patterns of parish and diocese (Mumford, 1961, 265–66).

God and gold introduced the second great urban wave as it did the third. Cities found new identities as permanent marketplaces; commerce became urbanization's new partner. THE CRUSADES (1096–1291) were more than holy wars; they expanded trade routes linking Europe and the Middle East. The bubonic plague of the fourteenth century struck a devastating blow to urbanization but Europe recovered. By 1500 the continent numbered 154 cities each with at least 10,000 inhabitants. By 1800 there were 364 such cities.

Increasingly shaping this new movement of urbanization was the Renaissance mentality of the fifteenth and sixteenth centuries. Medieval ideals of Christian knight and Christian prince were replaced. The institutional church was marginalized. Cities were seeing Christianity, represented by its clergy, more and more tied to another world, outsiders to the city.

Interrupting this time of urban transition came the REFORMATION. Under leaders like Martin Luther, Menno Simons, and John Calvin its urban impact was widespread. Fifty of the sixty-five imperial cities subject to the emperor officially recognized the Reformation either permanently or periodically. Of Germany's almost 200 cities with populations exceeding 1,000 most witnessed Protestant movements. Geneva under Calvin became the Jerusalem of Europe. Its impact stretched far and wide.

Ultimately the Reformation remained a parenthesis. It had hoped the city would be the urban exhibition of God's righteousness in Christ. But it could not stop the growing Renaissance emphasis on the SECULARIZATION of the city. The urban citizen transformed the Reformation call to the obedience of faith into freedom from religious superstition and nominalist uncertainty. A new ethic of urban service arose outside the institutional church.

The third great urban wave centered in the machine and the Industrial Revolution. The city turned for its symbol from the temple, the castle, and the marketplace to the factory.

Europe's colonial expansion and “new world discoveries” prefaced that revolution with pre-

views of future urban patterns. Greed bypassed the indigenous cities of Africa, Asia, and Latin America to found colonial port cities as collection points for gathered wealth and natural resources. European racism harvested Africa's "black gold" of slaves from those same ports. Christian missions used those urban paths opened by COLONIALISM, promoting a growing pattern of "civilizing and Christianizing."

Industrialization in Europe, following the fatigue of the Napoleonic wars, gave a renewed lease on life to global expansionism and internal urbanization. England led the way. By 1790–1810 it was "the workshop of the world." London, followed by Liverpool and Manchester, grew from nearly 900,000 in 1800 to nearly 3 million in 1861.

The emerging United States turned quickly to industrialization. And urbanization followed (Conn, 1994, 49–58). In the one hundred years between 1790 and 1890 its total population grew sixteenfold and its urban population 139-fold. By contrast, the non-Anglo-Saxon world remained basically rural.

Soon colonialism shifted to a territorial form as it sought for political, social, and economic leverage. And Protestant missions, fed by the GREAT AWAKENINGS and the Anglo-Saxon power base of the "industrial age," turned the nineteenth-century global expansion of Western powers into the "Great Century" of church growth.

By 1900, the number of urban Christians totaled 159,600,000 (Barrett, 1997, 25). But they were located largely in the cities of Europe and North America. Missionary strategy had focused wisely on the rural world that still made up the vast bulk of global population. As it did, the West was becoming overwhelmed by urban poverty and immigrant needs; a strong anti-urban spirit began to emerge, fed by Anglo ethnocentrism (Lees, 1985).

Missions and the Fourth Urban Wave. Since World War II massive urban growth has shifted into high gear everywhere except North America and Europe. The number of city dwellers in 1985 was twice as great as the entire population of the world in 1800 (Abu-Lughod, 1991, 53). Africa's urbanization rate is the most rapid. Its urban population, 7 percent in 1920, more than quadrupled in 1980. Asia's urban population will likely hit 40 percent by 2000, a 665 percent growth over 1920. Seventy-four percent of Latin American and Caribbean populations lived in urban areas by 1997.

A unique feature of this urban wave is the trend toward ever-larger urban agglomerations. In 1900 there were 18 cities in the world with populations over one million; thirteen were in Europe and North America. At the turn of the twenty-first century, that figure will surpass 354. And 236 of the total will be found in developing

countries (Barrett, 1986, 47). In 1991 there were 14 so-called mega-cities (exceeding 10 million inhabitants). Their number is expected to double by 2015, when most of them will be in developing countries. By contrast, the large cities of the West (London, New York, Paris) are not expecting much growth. The world's urban center of gravity is moving from the northern to the southern hemisphere.

Two realities of great significance for the future of the Christian mission are emerging out of this shift. First, the growth of the cities in non-Christian or anti-Christian countries, combined with the erosion of the church in the northern hemisphere, is multiplying the non-Christian urban population. In 1900 the world greeted 5,200 new non-Christian urban dwellers per day; by 1997, that figure had reached 127,000 (Barrett, 1997, 25). Out of the ten largest cities in the world in 1995, seven are located in countries with only minimal Christian impact. Increasingly, to speak of those outside of Christ is to speak of the urban dweller.

And, second, to speak increasingly of the urban lost is to speak of the poor. It is estimated that half the urban population in the southern hemisphere live in slums or shantytowns. In the year 2000, 33.6 percent of the world will be in cities in less developed regions. Forty percent of that number will be squatters (846 million). The last frontier of urban evangelism and ministry has become the "unmissionaried" urban poor (Conn 1997, 159).

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Wars. War is one of the great social problems, along with poverty and racism, with which the missionary movement has had to struggle. It is difficult to formulate the Christian position on war because of the problem of harmonizing the Old Testament with the New Testament and the difficulty of applying the teachings of Jesus to society. In the Old Testament, many passages endorse armed conflict, such as Deuteronomy 7 and 20 and the war narratives of Joshua, Judges, and Samuel. Although these are used by some Christians to justify their participation in war, others point out that Israel was a theocratic state, and that in New Testament times there is no state where God is king, but he deals with hu-

manity through an international body, the church. Another problem arises, however, over the directions that Jesus gave to his followers. He seems to indicate that they be nonviolent, in such statements as "But I tell you, do not resist an evil person. If someone strikes you on the right cheek, turn to him the other also" (Matt. 5:39) and "But I tell you, love your enemies and pray for those who persecute you" (Matt. 5:44). Because Christians are citizens of national states in addition to being members of the church, it has seemed to most of them that these words should be interpreted in a way that allows them to fight for their country. In an attempt to apply these Scriptures to world affairs, Christians have responded in a variety of ways, ranging from nonviolent pacifism to advocating a just war theory. The early church, certain Christian humanists, and the majority of Anabaptists have taken a nonresistant or pacifist stance (*see* PACIFIST THEOLOGY). The majority, however, have followed Augustine and claimed that certain wars are just. Denominations, including the Church of the Brethren, Quakers, and Mennonites, maintain a position of nonresistance, but the larger groups such as Lutherans, Presbyterians, Baptists, Roman Catholics, Methodists, and Reformed adhere to the just war interpretation. In certain rare instances Christians have even supported crusades. The medieval popes urged such action against the Turks, and in the twentieth century some Christians have maintained such an attitude toward Communists.

During the nineteenth century, from the defeat of Napoleon to the outbreak of World War I, there was a global expansion of Western Christian missionary efforts accompanying European imperialism and colonialism. These later movements depended on superior military power. Western Europe since medieval times had been the world leader in technology and now this skill was applied more completely to warfare. Challenged by the Napoleonic victories, a Prussian military instructor, Karl von Clausewitz, articulated the theory of "total war." He believed that it is necessary to push conflict to its "utmost bounds" in order to win. At the time he expressed these ideas the Industrial Revolution began increasing the power of armaments so that an enemy could be totally defeated in a manner never before possible.

Christians in the nineteenth century responded to the danger caused by new armaments by encouraging international cooperation and humanitarian endeavors. These attempts led to international gatherings, including the Hague Conferences of 1899 and 1907. But the forces that worked toward harmony and peace failed, and with World War I Clausewitz's view moved closer to reality. The two sides used mines, machine guns, poison gas, submarines,

and aerial bombardment, thus taking the conflict to land, sea, and air. The churches supported the war. The rhetoric of leaders such as Woodrow Wilson made them feel that they were involved in a crusade to help humankind.

On the eve of World War I, thousands of missionaries were serving all over the world. During the nineteenth century numerous missionary societies had been founded in Europe and North America, many of which encouraged an interdenominational approach. Although the differences among the sending churches might be great, these did not seem so important on the mission field, because workers possessed the common purpose of preaching the gospel to people of other faiths. World War I had an enormous impact on this international Christian enterprise. Mission properties were seized and hundreds of workers were forced to leave the field and did not return. More serious than these physical losses was the spiritual damage done to the entire Protestant missionary movement. The conflict demonstrated that the ultimate loyalty of most of those who preached the gospel was not to Christ and his church but to the nation-state. The war also shattered the postmillennial hopes of the Anglo-American missionary enterprise. Although some of this optimism continued in the postwar years and led to the founding of the WORLD COUNCIL OF CHURCHES, the dynamic force in international outreach shifted to the conservative evangelical groups that followed a more individualistic approach to missions. These organizations, mostly premillennial, had little interest in promoting Christian unity or extending Christian culture to other parts of the world.

The damage done to the missionary cause by World War I included a change in the attitude of non-Western populations toward the Christian cause. In many instances missionaries had brought to such people modern medicine, peace among warring tribes, the abolition of the slave trade, and justice for those who were too weak to secure it for themselves. But now the European claims to a monopoly of religious truth and civilization were shattered as they waged what amounted to a civil war that left them bankrupt economically and spiritually. In World War I for the first time many Indian, African, and Japanese troops fought very effectively against the white men. The natural consequence of this was the awakening of nationalism among the peoples of Asia and Africa. This reaction was furthered by World War II. Although nationalism can be a positive force, it often becomes a narrow, arrogant intolerance toward members of other groups. This hurt the missionary movement in the many instances where it could not adjust to an indigenous church organization and ministry.

World War II, however, had many positive effects on the North American church and this en-

couraged missionary outreach. Many of those involved in the armed services experienced “fox-hole religion” and returned with the gospel to the places where they had fought. They also stirred the churches to give to missions, used new methods such as aeronautical technology, and founded interdenominational mission groups such as the Inter-Varsity Christian Fellowship that recruited and sent out missionaries. With the end of the Cold War and the resulting reduction of global tension, perhaps armed conflict will become a more isolated phenomenon as it was during the nineteenth-century period of missionary expansion.

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

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

Still the contrast between wealth and poverty does not correspond exactly with the North–South division. Many OPEC countries are rich, while poverty is found in North America and Europe. In the United States 14 percent of people

and 30 percent of children are beneath the poverty line. In Britain over 10 percent live below the legal definition of poverty, and another 10 percent to 15 percent are close to this point. A great disparity between wealth and poverty is found not only between nations but also within them.

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

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

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

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

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America, or Oceania, those parts of the world where most of the poor reside, indicates that missionaries are economically superior in the social contexts of their ministry.

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

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

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

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