

**MISSION FROM THE INSIDE OUT:
AN ANALYSIS OF THE ROLE OF SPIRITUALITY AND MISSION FROM
SELECTED PROTESTANT MISSIOLOGICAL “WRITINGS” FROM 1940-2000**

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INTRODUCTION

In an article entitled “Evangelization from the Inside: Reflections from a Prison Cell,” Mortimer Arias, Bishop of the Methodist Church in Bolivia, gives a personal example of a contextualized Bible study in a prison that resulted in Christian witness. As he led his fellow prisoners in singing, praying and study in a Bolivian jail he found himself in mission. He says of this time: “It is amazing how God can speak to and through people who are not conditioned by theological jargon or dogmatic hang-ups. It is here where the evangelizer is evangelized in the process of evangelizing.”¹

Arias learned from his prison cell that the way to minister to someone is not from the outside, but with them from the inside. By this Arias does not only mean coming alongside the powerless for mission. He discovered a power in powerlessness at a personal spiritual level that made him reflect that “imprisonment was one of the most significant experiences in my life. . . . I became truly liberated from the inside. My imprisonment also became a very meaningful evangelistic and pastoral experience.”² Arias challenges the church concerning mission from the inside out: “How can this be done in the ongoing life of the church today and specifically in our evangelistic task? This, I believe, is the evangelistic question *par excellence*.”³

Purpose

This paper attempts to answer the question Arias poses by considering the writings of the most influential Protestant missiologists in the last 60 years in the area of spirituality and mission. This survey is an extension of my dissertation which investigated selected Protestant

¹ Mortimer Arias, "Evangelization from the Inside: Reflections from a Prison Cell," *International Bulletin of Missionary Research*, Vol. 5, No. 3, July 1981, pp. 100-101.

² Arias, "My Pilgrimage in Mission," *International Bulletin of Missionary Research*, Vol. 16, No. 1, January 1992, p. 31.

³ Arias, "Evangelism from the Inside: Reflections from a Prison Cell," *op. cit.*, p. 101.

writings on the relationship between the Holy Spirit and mission. In doing so, it is hoped that a book may be produced that will give insights as to how God desires spirituality and mission to function in the twenty-first century. The aim of this assignment is to understand how the church is to do mission from the inside out. Additionally this paper will describe how Wheaton College is preparing its graduates for this type of mission especially in the Missions and Intercultural Studies department of the Graduate School.

Assumptions

In this paper I assume that there is interdependence between mission and spirituality. The renewal of mission fervor depends on the renewal of spirituality in the churches. Inner renewal of faith is related to mission; renewal of mission will occur through renewal in spirituality. A changing spirituality relates to a changing missiology. Without renewal in spirituality there will be little or no renewal of mission.

Another assumption is that mission is the fruit of a relationship with God that deals with the deepest issues of “being” within a person. Consequently, an individual's worldview does impact those concepts. Hence the writings of the selected missiologists are reflective of the particular author and the Christian community from which he or she comes.

Definitions

The first challenge to anyone writing on this subject is the formulation of clear and workable definitions. Such terms as “mission” and “spirituality” require careful development and lucid expression. First, the concept “spirituality” has a wide variety of meanings throughout church history and among different Protestant denominational traditions. Most people today identify the word with their devotional life. Spirituality or devotional life seems to mean vital activities that lead to the growth and maturity in the Christian journey. In this document,

Christian spirituality refers to the way we nurture and express our experience with God as individuals and as members of the community of faith.

Second, Marc R. Spindler⁴ argued that missiology fluctuates between the two extremes of the spiritual and the academic, with its chasing after the academic often at the detriment of spirituality. He asked the question, “What is mission?” and suggested it is “the coming together of the revelation of God into the real world of today.”⁵ Further, missionary communication is the communication of a lifestyle that is Christ in the believer visibly living. “Ultimately missionary communication is the work of God and the Holy Spirit. When God encounters a man or a woman, mission begins.”⁶

Limitations

There are seven limitations that need to be established before we approach the challenge of surveying the role of spirituality in Protestant missiological writings from 1940-2000. First, the paper will be organized in five global categories:⁷ Africa, Asia (including the Far East, South East and India), Europe, Latin America (including Central and South America, and the Caribbean) and North America. To limit discussion, two global regions not included in this paper are the Middle East and Oceania (including Australia and New Zealand).

⁴ Marc R. Spindler, "Hermeneutics of Mission," *Missiology*, Vol. 7, No. 1, January 1979, pp. 81-85.

⁵ *Ibid.*, p. 83. See Jerald D. Gort, "Jerusalem 1928: Mission, Kingdom and Church," *International Review of Mission*, Vol. 67, No. 267, July 1978, p. 298 who also wrestles with the question, "What is mission?" and suggests that there are two kinds: mission as related to church growth and another "broader" mission of the church.

⁶ Spindler, "Hermeneutics of Mission," *op. cit.*, p. 85.

⁷ After David J. Hesselgrave, *Today's Choices for Tomorrow's Mission: An Evangelical Perspective on Trends and Issues in Missions* (Grand Rapids, 1988), pp. 237-249.

Second, because of space limitations the survey is restricted to the years between 1940 and 2000. Unfortunately, such notable pre-1940 missiologists as Arthur T. Pierson,⁸ A. J. Gordon,⁹ John R. Mott and Robert E. Speer¹⁰ are outside the scope of the present assignment.

Third, we are surveying the role of spirituality and mission and not specifically the Holy Spirit and mission, or prayer and mission, or revival and mission, although there will be a certain degree of overlap. This interrelationship between spirituality, the Holy Spirit, prayer, revival and mission is at times difficult to separate in the analysis and a certain amount of integration is to be expected.

Fourth, further limitations in this investigation concern ecclesiastical orientation. We will only survey Protestant writings which include the three categories: Conciliar/Ecumenical; Evangelical/Fundamental; and Pentecostal/Charismatic. The topic would have been too broad if we had included the Roman Catholic and Orthodox churches.

The fifth guideline for the paper concerns the term “missiological.” A number of the key missiologists in the last 60 years were selected to survey their writings. In fact, seventy-seven missiologists were chosen for the investigation using as the selection criteria the opinions of the

⁸ Arthur T. Pierson, *Acts of the Holy Spirit* (New York, 1898).

⁹ A. J. Gordon, *The Holy Spirit in Missions* (London, 1905).

¹⁰ Robert E. Speer, *Christianity and the Nations* (New York, 1910) and *Missionary Principles and Practice* (New York, 1910).

following five respected missiologists: Gerald H. Anderson,¹¹ David J. Bosch,¹² Samuel Escobar,¹³ Wilbert R. Shenk¹⁴ and Johannes Verkuyl.¹⁵ The paper needed to be selective in both the people cited and the themes addressed because of the space constraints of this project.

The sixth guideline concerns the choice of surveying spirituality and mission only in the writings of the above-mentioned missiologists. This again is to narrow the scope to enable the task to be accomplished within the limited space available. Therefore, the paper does not examine the role of spirituality and mission in: the literature and lives of those who popularized mission; mission conferences; Western mission-sending denominations; Western mission agencies; training institutions; Majority World missions; and Majority World churches, all of which play an important role in global mission and in promoting spirituality through personal commitment of the missionary.¹⁶

Finally, the missiological writings discussed in this paper are confined to the English language. This limits the research scope, especially for the missiologists that have done the majority of their writing in German, or French, or Spanish.

¹¹ Gerald H. Anderson, "Mission Research, Writing and Publishing: 1971-1991," *International Bulletin of Missionary Research*, Vol. 15, No. 4, October 1991, pp. 165-172.

¹² David J. Bosch, *Witness to the World* (Atlanta, 1980), p. 29.

¹³ Samuel Escobar, "Evangelical Theology in Latin America: The Development of a Missiological Christology," *Missiology*, Vol. 19, No. 3, July 1991, p. 328.

¹⁴ Wilbert R. Shenk, "Mission in Transition: 1972-1987," *Missiology*, Vol. 15, No. 4, October 1987, pp. 426-427.

¹⁵ Johannes Verkuyl, *Contemporary Missiology An Introduction*, translated by Dale Cooper (Grand Rapids, 1978), pp. 26-88.

¹⁶ See J. Herbert Kane, *The Making of a Missionary*, 2nd edition (Grand Rapids, 1987), pp. 6-7, 67-70 and *Christian Missions in Biblical Perspective* (Grand Rapids, 1976), pp. 125-136, 314-324.

DATA FROM THE REPRESENTATIVE WRITINGS

The three main sections of the paper are: data from the representative writings; a synthesis of the major themes; and a discussion on classroom application. The following explanation of the data on the role of spirituality among selected Protestant missiological “writings” from 1940-2000 will use in turn the global categories of Africa, Asia, Europe, Latin America and North America.

The paper is seeking to evaluate how well missiology has acknowledged the role of the spiritual disciplines (such as Bible study, worship and prayer) in mission. This is an ontological analysis that is largely deductive rather than inductive. The categories have been established that are under investigation, and the paper will bring forth judgment from the evidence that is found. At the same time, I am conscious that my literature selections are limited and that the analysis has been taken from authors that did not primarily seek to expound on the connection between spirituality and mission.

Spirituality and Mission in Africa

The writings of the Africans Bosch, Edmund Ilogu, John S. Mbiti and Harry Sawyerr were all found to contain thoughts on the subject of spirituality and mission. The majority of these insights came from Bosch who devotes considerable energy in explaining the dichotomy between spirituality and mission. In his book *Witness to the World*, Bosch considers the relationship between mission and spirituality by looking at the concept of theology. He maintains that theological reflection was involved in every missionary enterprise in the various periods of missionary revival. “No mission is possible without theology. The reverse, however, is possible: theologizing without mission.”¹⁷ He continues:

¹⁷ Bosch, *Witness to the World*, *op. cit.*, p. 24.

Authentic theology, however, only develops where the Church moves in a dialectical relationship to the world, in other words, where the Church is engaged in mission, in the widest sense of the word. Internal renewal of the Church and missionary awakening belong together.¹⁸

In speaking of the Great Commission in the Gospel of Matthew, Bosch further argues that missiologists have failed to recognize the importance of justice that is so central to the command. Bosch insightfully writes:

We have all been educated to a spiritual righteousness divorced from earthly justice . . . This means in popular understanding, that the spiritual is more important than the material, that God's kingdom is a spiritual reality, and that if only we have our priorities right, putting the spiritual—God's kingdom and his righteousness—above the material, he will bless us with material things as well.¹⁹

Bosch disagrees that the Great Commission only speaks about leading people to Christ and the Great Commandment only about love and justice. He sees that the responsibility of the Western church is not only evangelism, but also the outworking of justice in our society. “This entire tendency—to see mission, indeed the gospel itself, in exclusively personal, inward, spiritual and vertical categories—is nothing but a travesty.”²⁰

Bosch views evangelism as the crux of mission, but not just as an inward arrangement. Evangelism becomes possible when the church manifests its message of hope and love in a visible and tangible way. There is a need for an outward expression by Christians, a lifestyle that not only receives life, but also gives life. Bosch expresses the relationship between the internal and external in the following definition of evangelism:

¹⁸ *Ibid.*, pp. 24-25.

¹⁹ Bosch, "The Scope of Mission," *International Review of Mission*, Vol. 73, No. 289, January 1984, p. 28.

²⁰ *Ibid.*, p. 29.

Evangelism may be defined as that dimension and activity of the church's mission which seeks to offer every person, everywhere, a valid opportunity to be directly challenged by the gospel of explicit faith in Jesus Christ, with view to embracing him as Savior, becoming a living member of his community, and being enlisted in his service of reconciliation, peace, and justice on earth.²¹

In "The Church in Dialogue" written for *Missiology*, he asks the question why people become Christians. If it is only to be saved from eternal damnation then this is selfish. The Christian faith is God calling us to serve humankind. What makes a person a Christian is not his or her personal experience of salvation, but his or her ministry.

Practically, this means that the first concern of Christians cannot be to expand the church and its membership, to continue to conquer one chunk of the world after the other and incorporate it into the church. Rather, in selfless love, Christians are to serve humankind.²²

From the other African missiologists surveyed, only Ilogu from Nigeria, Mbiti from Kenya, and Sawyerr from Sierra Leone, mention spirituality in the context of mission. Ilogu speaks of the Nigerian churches that displayed the justice of God that knows no boundaries of tribe or region, "learned from Christ personally through prayer."²³ According to Mbiti, the Bible is shaping the development of African Christianity. He believes that as long as African theology "keeps close to the Scriptures," it will be relevant to the people. "As long as we keep the Bible close to our minds and our hearts, our theology will be viable, relevant, and of lasting service to the church and glory to the Lord."²⁴ Lastly, Sawyerr suggests that Christian sacramental worship needs to be centered on "a sacrificing priest and worshippers seeking spiritual and

²¹ Bosch, "Evangelism: Theological Currents and Cross-currents Today," *International Bulletin of Missionary Research*, Vol. 11, No. 3, July 1987, p. 103.

²² Bosch, "The Church in Dialogue," *Missiology*, Vol. 16, No. 2, April 1988, p. 144.

²³ Edmund Ilogu, "The Contribution of the Church to National Unity in Nigeria," *International Review of Mission*, Vol. 53, July 1964, p. 277.

²⁴ John S. Mbiti, "The Biblical Basis for Present Trends in African Theology," *Occasional Bulletin of Missionary Research*, Vol. 4, No. 3, July 1980, p. 122.

physical restoration”²⁵ to provide a contextualized form for Africans. Following this survey of African writings, Asia is the next region to be analyzed regarding the role of spirituality in Protestant missiological literature.

Spirituality and Mission in Asia

Among Indian missiologists the theme of spirituality and mission is particularly significant because of their long history of spiritual traditions. M. M. Thomas in an article “My Pilgrimage in Mission” for the *International Bulletin of Missionary Research*, shares his spiritual journey during his college days. “The emphasis in my life at that period was my personal devotional life and personal evangelism.”²⁶ He continues by listing some of the books that he says were “resources in building my spirituality.” His emphasis was on Christian spirituality as the basis of the church's mission in the society of India. However, his mentor felt that his spirituality was too pietistic and subjective and not sufficiently related to real life. He says of this time: “It was in search of the unity of interiority with active life that in 1938 I returned to Trivandrum [college] . . . [where] charitable social service became the expression of my personal commitment to Christ, without emphasizing verbal witness.”²⁷

Stanley J. Samartha considers communion with God and community with people as related. The spiritual discipline of solitude with God gives strength to be in union with those struggling for justice. He connects contemplation with social action and sees this as probably the most difficult challenge for Christians in India. He writes: “Protestants may yet learn that the

²⁵ Harry Sawyerr, “Christian Evangelistic Strategy in West Africa,” *International Review of Mission*, Vol. 54, July 1965, p. 352.

²⁶ M. M. Thomas, “My Pilgrimage in Mission,” *International Bulletin of Missionary Research*, Vol. 13, No. 1, January 1989, p. 28.

²⁷ *Ibid.*

contemplative is not an escape from history but an affirmation of one's dependence on God in order to be alive in the world.”²⁸

Samartha is also aware of the dualism between “asceticism and worldliness, between mystical experience and historical participation” that besets the Indian church. He calls for a shaping of “spirituality, which is at once rooted in God and sensitive to human needs.”²⁹ Paul David Devanandan concurs with Samartha when he observes that: “The modern emphasis on the ‘inwardness’ of spiritual experience in worship to the neglect of the ‘outward’ expression in worship is denounced as a move in the wrong direction”³⁰ by reformers and leaders of resurgent religions in India.

The Sri Lankan missiologist Daniel T. Niles, declared the mission of the church to be the people of God on a journey—a pilgrim people as opposed to those who are settled down. Using the analogy of eating at a picnic to describe the church's spiritual disciplines for the journey of life, Niles challenged the church to take to the road:

The sacraments of the Church, the worship of the congregation, the study of God's word, the practices of religion in the home and in one's personal life—all these are food for the journey. So many neglect them because they do not need them. There is a sedentary life, and all this food is unnecessary. And even what food they do take they do not relish . . . The sandwiches are for the road. Get up and get out. Go north.³¹

Niles saw Christian obedience in the context of the disciple meeting the world as it exists in real life. He distinguished three aspects of the religious life all of which have validity and are

²⁸ Stanley J. Samartha, “Partners in Community: Some Reflections on Hindu-Christian Relations Today,” *Occasional Bulletin of Missionary Research*, Vol. 4, No. 2, April 1980, p. 82.

²⁹ Samartha, “Indian Realities and the Wholeness of Christ,” *Missiology*, Vol. 10, No. 3, July 1982, p. 314.

³⁰ Paul David Devanandan, “The Resurgence of Non-Christian Religions,” in *The Theology of the Christian Mission*, ed., Gerald H. Anderson (New York, 1961), p. 152.

³¹ Daniel T. Niles, *Upon the Earth* (New York, 1962), p. 77.

represented in every religion: a person's earthly life, the transcendental mystical experience, and the desire to be in union with God. In *Upon the Earth*, Niles put it this way:

Man must cease from his preoccupation with this life, and this is best done by practicing habits of religion which will make God one's preoccupation. Man must overcome his divided interests between God and the world; this is achieved by practices of religious devotion, which will fill the mind with thoughts of God and awaken in the soul an exclusive love of Him.³²

For Niles, what distinguishes Christianity from other religions are the Kingship of Christ and the Kingdom of God. Christian discipleship is to live with all humanity to illuminate the presence of the risen Christ through the Holy Spirit demonstrating that the reign of God has already begun. "Not the mystic, but the missionary is the symbol of Christian discipleship."³³

On the subject of worship, Niles believes that each church must express its own form of worship within certain guidelines: worship to the Trinity expressed in cultural forms that are appropriate to the people; and "worship must be missionary—it must proclaim the Lord's death until He comes."³⁴

Choan-Seng Song of Taiwan is concerned with the formation of the student both liturgically and diaconally. In emphasizing that the Word and the Sacraments are the central emblems of God's love and salvation for the world, he argues that there is the danger of social inertia. Song states:

The hope is that the student, through a rational understanding of the meaning of the Word and the Sacraments in the classroom and through the actual participation in the mystery

³² *Ibid.*, p. 133. John V. Taylor, "The Theological Basis of Interfaith Dialogue," *International Review of Mission*, Vol. 68, No. 272, October 1979, p. 384 states that: "Though the rituals of corporate and individual prayer differ widely [amongst different religions], as does the degree of personalized encounter in the actual experience of prayer, yet the sense of oneness and communication with a gracious Divinity is common to them all, as is the hunger of the heart for such communion."

³³ Niles, *Upon the Earth*, *op. cit.*, p. 136. Cf. Ranjit DeSilva, "The Missing Ingredient in Leadership Training," Unpublished manuscript, School of World Mission, Fuller Theological Seminary, 1994.

³⁴ Niles, *Upon the Earth*, *op. cit.*, p. 142. J. G. Davis, *Worship and Mission* (New York, 1967) seeks to understand worship outwardly in terms of mission. The author considers the missionary meaning of baptism and the Eucharist and suggests elements "in the cult and of liturgical revision."

of the Word and the Sacraments in worship, will gain strength to serve the needs of his fellowmen.³⁵

This desire to be connected to the world in which the missiologist lives, is an important issue for the Japanese, Kosuka Koyama. He is very aware of the need to bridge the gulf between theology and every-day-life, and has decided to read theology with the needs of the people in mind. The concerns of the people are paramount because he is involved with them. This means to Koyama that theology begins and grows with the particular people.³⁶ “The vital point of missionary theology is to focus the theological issue in the language and thought-forms of the people to whom he is sent.”³⁷

It is in the sending of the church to communicate to the receptors in meaningful forms that the church is renewed. This is where Koyama sees the connection between spirituality and mission. It is in the process of mission that the Spirit brings a fresh awareness of God. “God in Christ renews it [the church] as he sends it out to the world, and sends it out as he renews it.”³⁸

Spirituality and Mission in Europe

This section of the survey examines the writings of Protestant European missiologists—from the English and German to the Dutch academics. The English theologian/historian Stephen Charles Neill, in his book *Mission Today*, reminds his readers of the centrality of prayer for mission in the nineteenth century.³⁹ As one of the “great tasks of the Christian believer,” many

³⁵ Choan-Seng Song, "Theological Education and Diversified Ministries," *International Review of Mission*, Vol. 56, April 1967, p. 168.

³⁶ Kosuka Koyama, "From Water Buffaloes to Asian Theology," *International Review of Mission*, Vol. 53, October 1964, p. 458. See R. Pierce Beaver, "The Apostolate of the Church," in *The Theology of Christian Mission*, ed., Gerald H. Anderson (New York, 1961), p. 266 where he states: "Devotional life, spiritual discipline, [and] literature must take on national garb."

³⁷ Koyama, "The Role of Theology in Asia Today," The National Consultation on Theological Education Supplement, *The Indian Journal of Theology*, 1968, p. 17.

³⁸ Koyama, "Theological Statement," *International Review of Mission*, Vol. 62, No. 246, April 1973, p. 224.

³⁹ Andrew F. Walls, "The Old Age of the Missionary Movement," *International Review of Mission*, Vol. 76, No. 301, January

prayed for converts and missionaries in intercessory prayer; now this whole area “has become dim for many Christians.” Neill challenged the Christian to pray for non-Christian regions, new national leaders and missionaries and against the powers of darkness.

One who is praying earnestly for what is near is likely to find his mind soaring, and his concern enlarged far beyond the limits of his own immediate needs. Prayer for missions is not a separate thing; it is part of that enlargement which is not content with limited and local horizons.⁴⁰

O Lord, cleanse and defend thy church is a petition that takes on wide meaning for those who know anything of the cause of Christ in the world, and of the intensity of its conflict in a world which is still full of principalities and powers, of world rulers of this present darkness, and of spiritual hosts of wickedness in the heavenly places.⁴¹

Another Englishman, Lesslie Newbigin, former Bishop of the Church of South India, and General Secretary of the International Missionary Council, has also left his stamp on Western missiology. He was aware of the divine sovereignty of the Holy Spirit in bringing people to God, yet he was an advocate of the church's responsibilities in being faithful vessels of God's love to the world. To be used by God for his purposes, Christians need to stay close to God and at the same time, not cut themselves off from the non-Christian.

Like Bosch,⁴² Newbigin saw the mission of the church as bearing the gift of a new kind of life. It is in the church that this truly human life can be lived and experienced, even if it is only a foretaste of what is yet to be.⁴³ In this process of evangelical effort and resulting conversion, it is the Holy Spirit working within the church that brings it about. The

1987, p. 31 comments that there was a spirituality evident in the nineteenth century missionary that is not prevalent today. "At the nineteenth century apex of the movement this was expressed in the self-denying life of the ideal missionary, sacrificing country, comfort, prospects and perhaps health for the sake of the gospel."

⁴⁰ Stephen C. Neill, *Mission Today* (London, 1978), p. 13.

⁴¹ *Ibid.*, p. 14.

⁴² See Bosch, "Evangelism: Theological Currents and Cross-currents Today," *op. cit.*, p. 103.

⁴³ Lesslie Newbigin, "Co-operation and Unity," *International Review of Mission*, Vol. 59, No. 233, January 1970, p. 72.

communication gap between the church and the world is bridged by the action of the Holy Spirit using the faithful people of God. The Spirit “is the power by whom the Church is ever anew created.”⁴⁴ The gift of the Holy Spirit is always for mission, equipping the people of God for witnessing to their world. Witness is not simply an activity of the church, but “an activity of the Spirit by which Jesus is glorified in the Church.”⁴⁵

The heart of mission is a concern for people “expressed in sustained intercessory prayer, sacrificial giving, and personal commitment.”⁴⁶ Newbigin sees the prayers and giving of thousands of faithful people as the spiritual force of the missionary movement. The urgency of evangelism should come from our gratitude to our Savior and not from the fear of eternal damnation. “Its urgency, its necessity, is the urgency, the necessity of worship, of praise, of thanksgiving.”⁴⁷ This relationship between the inner attitude of spirituality and the outer working of faith was viewed at a personal level in Newbigin's book, *Journey into Joy*. He maintains that through prayer, our daily lives are brought into contact with our faith. Our prayer is not to be separated from the rest of our life. Newbigin shares personally:

In my own experience I have found it necessary to take very simple and practical steps to keep that coupling intact. I find the need to have both my engagement book and my general notebook, along with the Bible and book of prayers, if my times of prayer are to be fruitful. In that quiet hour when we are alone with our Lord, the actual stuff of our daily lives, today's duties and engagements as well as the long-term plans for the future, must be held steadily in the same frame of attention as Christ, his words and his deeds, his dying and his rising.⁴⁸

⁴⁴ Newbigin, "Context and Conversion," *International Review of Mission*, Vol. 68, No. 271, July 1979, p. 307.

⁴⁵ Newbigin, "Common Witness and Unity," *International Review of Mission*, Vol. 69, No. 274, April 1980, p. 159.

⁴⁶ Newbigin, "The Missionary Dimension of the Ecumenical Movement," *International Review of Mission*, Vol. 70, No. 280, October 1981, p. 242.

⁴⁷ Newbigin, "Integration—Some Personal Reflections in 1981," *International Review of Mission*, Vol. 70, No. 280, October 1980, pp. 251-252.

⁴⁸ Newbigin, *Journey into Joy* (Madras, 1972), pp. 89-90.

These are no mere intellectual activities for Newbigin. The heart of mission lies in the presence of Jesus in the midst of the church.

Personal communion with Him, joy in Him, adoration of Him. True missionary zeal, abiding, enduring missionary zeal, is the overflow from a heart overwhelmed by the goodness of God, the loveliness of God . . . at the very heart of our service there should be a continually deepened life of disciplined prayer, the inward personal communion with Christ, joy in Him, adoration of Him who is the Lord and Saviour of all.⁴⁹

The Eucharist celebration was one way he saw the church united with Christ in his sacrificial death and risen life, and then sent out into the world “to bear the power of the cross and resurrection through the life of the world.”⁵⁰

When the congregation worships in the Eucharist, Hans Jochen Margull of Germany asked the question whether worship was actually taking place “in the hard, secular environment of a world still crucifying the Christ, so that the witness ‘among the nations’ to his resurrection, and thus to his Lordship, takes place in the unique, highly eloquent way God himself has chosen.”⁵¹ The body and blood of Christ were shed outside the camp, in the midst of the busy events of life. Is this happening in the church when the people of God come together to worship? In other words, Margull was advocating that a congregation gathers for worship to disperse for witness.

The work of the church in doing Christ's mission from a position of worship is also the concern of Ronald K. Orchard. The success of the church in mission is dependent on “the setting of worship, prayer and Bible study, which remind us to whom we all belong and strengthen our

⁴⁹ Newbigin, “Can the West be Converted?” *International Bulletin of Missionary Research*, Vol. 11, No. 1, January 1987, p. 9.

⁵⁰ Newbigin, *The Open Secret: Sketches for a Missionary Theology* (Grand Rapids, 1978), p. 60.

⁵¹ Hans Jochen Margull, “The Missionary Structure of the Congregation,” *Occasional Bulletin*, Vol. 13, Nos. 8-9, August-September 1962, p. 8.

sense of belonging together to the one people of God.”⁵² Worship is central to Orchard's mission theology. The commission of Christ to go out into the entire world comes from “the true centre of worship” and is itself a “part of the adoration from all nations to the one God.” God's people among the nations are the “new Jerusalem” into which humanity comes to worship. For Orchard, the goal of mission was for a recreated humanity to worship God, the Father of Jesus Christ. To share in Christ's mission is to be joined with heaven in a doxology that all humankind “may join in the praise of God which is the true meaning of its existence . . . To share in Christ's Mission is to let the world overhear our praises. It is a liturgical act.”⁵³

Orchard speaks of mission as doxology, whereas John V. Taylor refers to worship as being central to the mission of the kingdom outlived in the world. Worship enables Christians to renew their relationship with the God of Jesus Christ. It occurs when the people of God who care for the needy, realize that God's care is far greater than theirs. “They wait in silence before him, knowing their dependence and letting him fill their vision.”⁵⁴ True worship is the responsible awareness by Christians of the struggle for righteousness in the world. Because of that cry, they have their total dependence in God. Taylor wrote:

If this is true, we must seek forms of worship, which are not in themselves totally “busy” with words, or demonstrations, which merely reflect our neurotic activism in the world outside. We must make more spaces for silence, wordless communion, reverence and thankfulness. As wonder and thanksgiving deepen in our relationship towards God we shall find that it is more natural for us to look on every human being with reverence and with gratitude, and this will cleanse our service of others from all condescension.⁵⁵

⁵² Ronald K. Orchard, "Joint Action for Mission: Its Aim, Implications and Method," *International Review of Mission*, Vol. 54, January 1965, p. 87.

⁵³ Orchard, *Missions in a Time of Testing* (London, 1964), pp. 196-198. Gort, "Jerusalem 1928: Mission, Kingdom and Church," *op. cit.*, p. 297 states that church leaders need to keep "mission central to the life of the congregation, where it belongs: in worship, in prayer, in giving and in church education."

⁵⁴ Taylor, "The Lord's Prayer: The Church Witnesses to the Kingdom," *International Review of Mission*, Vol. 69, No. 275, July 1980, p. 296.

⁵⁵ *Ibid.*, pp. 296-297. Johannes Aagaard, "The Truth Which is at Both Extremes," *International Review of Mission*, Vol. 66, No. 261, January 1977, p. 30 rejects worship as the central pivot for the mission of the church. He argues that both worship and

In *The Go-Between God*, Taylor has a chapter entitled “Loving” in which he discusses prayer in the Spirit and the silence of mission. The author sees prayer as essential for the spread of the gospel and the coming of the kingdom. It “is the most important thing Christians can ‘do’ for the furtherance of their mission.”⁵⁶ To live in prayer is to live in the Holy Spirit, which is to live in Christ. This is not to say that through prayer we can obtain more of Christ. Through prayer we live in Christ—it is a style of living. Taylor offered this suggestion:

To engage in the mission of God, therefore, is to live this life of prayer; praying without ceasing, as St. Paul puts it, that is to say, sustaining a style of life that is focused upon God. This is indeed to engage in the mission of the Holy Spirit by being rather than by doing. To realize that the heart of mission is communion with God in the midst of the world's life will save us from the demented activism of these days.⁵⁷

In his work, *I Believe in the Great Commission*, Max A. C. Warren looked at seven signs of our times. One of the seven is interiorization which could be described as “a form of prayer, an inward wrestling, a fighting refusal to accept defeat” against the pressures of Western society.⁵⁸ Warren maintained that this “grappling of the individual with the angel in his own soul” may lead to the spread of the gospel. “The great religious revivals of recent centuries all began with the prayer-battle in some individual life. The resulting spiritual renewal was communicated to a wider group and then out into society.”⁵⁹

Warren saw the nature of mission for the church as having two aspects—deep inwardness and an outward-goingness. This same two-fold emphasis was in the life and mission of our Lord

liberating love are the two essential poles. It is only when the two extremes are operating together does anything happen. “So we must wholeheartedly stand for both struggle and contemplation, liberation and worship, politics and piety, materialism and spirituality.” See also Johannes Aagaard, “The Soft Age Has Come,” *Missiology*, Vol. 10, No. 3, July 1982, pp. 263-277 for further discussion on where contemplation and struggle come together.

⁵⁶ Taylor, *The Go-Between God: the Holy Spirit and the Christian Mission* (New York, 1979), p. 223.

⁵⁷ *Ibid.*, p. 227.

⁵⁸ Max A. C. Warren, *I Believe in the Great Commission* (Grand Rapids, 1976), p. 142.

and the apostle Paul. Warren gives two examples of passages that are typical of Paul's missionary perspective: Colossians 1:3-7, 9-15 indicates this awareness of the “inward” dimension of mission, and 1 Corinthians 9:19-23 deals with the “outward-goingness” of the church's mission. The dimension of inwardness for Paul finds expression in his prayer life that keeps it from being inward looking and self-centered. The sphere of outward-goingness implies identifying oneself with the people God sends you to be with—sitting where they sit, feeling life as they feel it.

Johannes Blauw teaches that the church in the struggle for its identity as the representative of Christ faces three temptations: sacralization, secularization and spiritualization. In sacralization, the church alienates itself from the world. In this isolation, the people of God become paralyzed in their witness. As a result, secularization occurs. Spiritualization then shares with sacralization in isolating the church from the world. It goes a step further and denies the world any involvement with it. “It is only interested in a spiritual understanding of the Gospel; it is a denial of incarnation. Mysticism knows little about Jesus Christ and his kingship, and more about religious experience.”⁶⁰ Blauw argues that Christian spiritualists deny any relationship between God and his world and are the most dangerous heretics to mission. Moving from the European academic arena, this paper will now consider selected Protestant literature among Latin American missiologists.

Spirituality and Mission in Latin America

The contrasting tension between the inner and outer dimensions of the Christian life is a constant struggle for the Latin American missiologists. Emilio Castro sees the beginning of the

⁵⁹ *Ibid.*, pp. 142-143.

⁶⁰ Johannes Blauw, "The Mission of the People of God," in *The Missionary Church in East and West*, eds., Charles C. West and David M. Paton (London, 1959), pp. 99.

needed “spiritual revolution” occurring in worshipful churches concerned for the human problems of life.⁶¹ According to the former director of the Commission on World Mission and Evangelism, the participation by Christians in the fight for social justice⁶² cannot be divorced from the responsibility to call people to Jesus Christ and to form Christian communities of prayer and Bible study. This will result in a growth towards Christian maturity and an involvement in national issues of justice.⁶³

Castro cannot accept the “fatal dichotomy” that sees the life of the church as an “individual spiritual support” network instead of a community aware of God's purpose in their neighborhood, nation and world. He writes: “The dichotomy between material/spiritual and service/mission is a denial of our basic conviction that God's mission encompasses the whole of man. Our missionary structures and emphases should not endanger this basic unity.”⁶⁴

In his book, *Christ Outside the Gate*, Orlando E. Costas challenged the church that if the whole world is to hear the whole gospel then there must be an encounter with the structures that cause injustice and oppression. Costas observed that Protestant Christianity in the 1950s focused mainly on spirituality and evangelization, followed by a concentration on social action in the 1960s.⁶⁵ In the following two paragraphs, he poignantly captured the reality of the Christian strain to balance spirituality and mission.

⁶¹ Emilio Castro, "Evangelism in Latin America," *International Review of Missions*, Vol. 53, October 1964, p. 452.

⁶² See William Cook, "Spirituality in the Struggles for Social Justice: A Brief Latin American Anthology," *Missiology*, Vol. 12, No. 2, April 1984, pp. 223-232 and Arthur F. Glasser, "The USSR and Eastern Europe," in *One Race One Gospel One Task*, eds., Carl F. H. Henry and W. Stanley Mooneyham, Vol. 2, World Congress on Evangelism, Berlin 1966 (Minneapolis, 1967), p. 300.

⁶³ Castro, "An Agenda For Today," *Occasional Bulletin*, Vol. 25, No. 4, May-June 1975, p. 7.

⁶⁴ Castro, "Mission Today," *Missiology*, Vol. 2, No. 3, July 1974, p. 366.

⁶⁵ Costas, *Christ Outside the Gate: Mission Beyond Christendom* (Maryknoll, NY., 1982), p. 162.

To take head-on oppressive structures like consumerism, technology, militarism, multinational capitalism, international communism, racism, and sexism, we need a spirituality of missional engagement: a devotional attitude, a personal ethic, a continuous liturgical experience that flows out of and expresses itself in apostolic obedience. Prayer, Bible study, personal ethics, and worship will not mean withdrawal from the world but an immersion in its sufferings and struggles. Likewise participation in the struggles of history will not mean an abandonment of piety and contemplation, but an experience of God from the depths of human suffering.

Mission without spirituality cannot survive any more than combustion without oxygen. The nature of the world in which we live and the gospel that we have been committed to communicate therein demand, however, that it be a spirituality of engagement and not of withdrawal. Such spirituality can only be cultivated in obedience and discipleship, and not in the isolated comfort of one's inner self. By the same token, it can only be verified in the liberating struggles against the principalities and powers that hold so many millions in bondage.⁶⁶

Wholeness and integrity in mission were key concepts in Costas' mission theology. For him it was not whether we were preaching the gospel, or making disciples, or engaging in social action that indicated mission was occurring, but whether there was an integration of all three taking place “in a comprehensive, dynamic and consistent witness.”⁶⁷ The traditional separation between these three categories of mission will be broken down when the churches develop “multiple strategies to meet the challenge of each situation in faithfulness to the comprehensiveness of God's mission.”⁶⁸

In this ongoing debate concerning the integrity of mission, the Ecuadorian evangelical C. René Padilla urges the Western church to give priority to inward growth rather than outward. When this is done they will be able to contribute toward the solutions of underdevelopment without being “aggressively benevolent.”⁶⁹ Like Costas, Padilla was concerned with the

⁶⁶ *Ibid.*, pp. 171-172.

⁶⁷ Costas, *The Integrity of Mission: the Inner Life and Outreach of the Church* (San Francisco, 1979), p. 75.

⁶⁸ Costas, "Churches in Evangelistic Partnership," in *The New Face of Evangelism*, ed., C. René Padilla (Downers Grove, Ill., 1976), p. 156.

⁶⁹ C. René Padilla, "The Fullness of Mission," *Occasional Bulletin of Missionary Research*, Vol. 3, No. 1, January 1979, p. 10.

wholeness of mission. There is a need to find practical ways to bring together such actions as evangelism and social responsibility; the individual and the communal; and spirituality and mission. “Integrity is not optional,” says Padilla. “It has to do with faithfulness to Jesus Christ, the Lord of the whole of life.”⁷⁰

At Lausanne 1974, Escobar warned that “spirituality without involvement in social, economic and political concerns is mere religiosity.”⁷¹ Certainly in the ministry of Jesus there was no such dichotomy between word and action as he healed the sick, delivered people from demons, fed the hungry and shared the good news.⁷² As the Argentine Methodist theologian, José Míguez-Bonino argued:

There is a tendency to think that evangelism can remain unaffected, can carry on business as usual, without forgetting social action, but without being fundamentally changed. This it seems to me is to be a deadly misunderstanding. The real problem is that the alliance of missions and Western capitalistic expansion has distorted the Gospel beyond recognition, and that evangelism, prayer, worship, and personal devotions have been held captive to an individualistic, other-worldly, success-crazy, legalistic destruction of the Gospel. Evangelism, prayer, worship, and private devotions do not have to be abandoned. They have to be converted to Christ.⁷³

The Latin American missiologists offer valuable insights in the area of the spiritual disciplines and mission. Commenting on Stratten's “Evangelism in Depth” program, Castro encourages the church leaders in a particular country that as they pray and study the Bible together, they will discover the “responsible witness” that God would have them make.⁷⁴ He suggests that for mission, the Bible is of prime importance—not a passive involvement, but a

⁷⁰ Padilla, “Mission in the 1990s,” *International Bulletin of Missionary Research*, Vol. 13, No. 4, October 1989, p. 152.

⁷¹ Roger C. Bassham, *Mission Theology: 1948-1975* (Pasadena, 1979), p. 237.

⁷² Padilla, “Bible Studies,” *Missiology*, Vol. 10, No. 3, July 1982, p. 320.

⁷³ José Míguez-Bonino, “The Present Crisis in Mission,” in *Mission Trends No. 1*, eds., Gerald H. Anderson and Thomas F. Stransky (Grand Rapids, 1974), p. 41.

⁷⁴ Castro, “Evangelism in Latin America,” *op. cit.*, p. 455.

dynamic movement with the Spirit. “Biblical renewal means missionary commitment.”⁷⁵

Although he recognizes that there have been times in the church's history, like the European Reformation, when a biblical renewal has not been immediately accompanied by a missionary concern, the fact remains that “while the Bible is *always* a missionary book, the style and the priorities of our response to that missionary book are closely related to our awareness of the world in which we live.”⁷⁶

Escobar acknowledges the important role the Bible played in Protestant mission in Latin America. He states: “In many places the Bible was a forerunner of the missionary.”⁷⁷

Furthermore, “when Protestantism started to spread through Latin America, the Bible was central in its missionary action, and was practically an unknown book in the continent.”⁷⁸ He even suggests that the biblical renewal in the Roman Catholic Church in Latin America may have been influenced by the “explosive missiological value of the Bible in evangelical work.”⁷⁹

Speaking on the Antiochian church of Acts, Costas likewise makes the link between the spiritual disciplines and mission.⁸⁰ It was a praying, fasting and worshiping church that received missional guidance from the Holy Spirit while they were ministering to the Lord. He warned that we should not lose sight of the fact that the Spirit is the source of all mission, and we need to

⁷⁵ Castro, "The Bible in the Mission of the Church," *International Review of Mission*, Vol. 70, No. 279, July 1981, p. 115.

⁷⁶ *Ibid.*

⁷⁷ Escobar, "Beyond Liberation Theology: Evangelical Missiology in Latin America," *International Bulletin of Missionary Research*, Vol. 6, No. 3, July 1982, p. 112.

⁷⁸ Escobar, "Missions and Renewal in Latin-American Catholicism," *Missiology*, Vol. 15, No. 2, April 1987, p. 41.

⁷⁹ *Ibid.* See *Ibid.*, p. 42. Cf. Escobar, "The Legacy of John Alexander Mackay," *International Bulletin of Missionary Research*, Vol. 16, No. 3, July 1992, p. 118.

⁸⁰ Costas, "The Whole World for the Whole Gospel," *Missiology*, Vol. 8, No. 4, October 1980, p. 399 speaks of mission as a public celebration through the sacraments of baptism and the Eucharist that are a witness for the church in "outward identity and historical continuity."

listen to what the Spirit is saying to the church. “They [the ministers of the church] get so immersed in the daily routine of ministry that they seem to have no time for God; they lose touch with the energizing source of mission.”⁸¹

Escobar saw theology, piety and enthusiasm in the Student Volunteer Movement as key elements of the evangelical character. Piety was expressed in “certain spiritual disciplines of which prayer was the most evident.” The source of the vitality of the Movement was prayer.⁸²

You have observed that the missionary zeal is like a plant that blossoms in the ground of evangelical theology, piety and enthusiasm . . . Theology is not a product which is already made, so that missiology is the technique of putting it in little packages adequate for marketing. Theology is being forged at the points where mission is taking place . . . And the same is true for piety, for prayer, and the spiritual disciplines.⁸³

In reporting on Urbana 90, Escobar shared a concern about mission spirituality. He recounted that the spiritual dynamism of the Student Volunteer Movement found appropriate ways of cultivating evangelical mission spirituality through personal and small group prayer and Bible study, and compared the past with the present. He referred with nostalgia to the more contemplative pace of early conferences.⁸⁴

Regarding the spiritual act of worship Castro stated: “A community worships God not for its own edification only, but as the priestly people of God praying for the good of all humankind.”⁸⁵ The Uruguayan missiologist was concerned with worship since he saw it as “the

⁸¹ Costas, "The Mission of Ministry," *Missiology*, Vol. 14, No. 4, October 1986, p. 466.

⁸² See John R. Mott, *The Student Volunteer Movement for Foreign Missions*, Vol. 1 (New York, 1946), p. 199.

⁸³ Escobar, "Recruitment of Students for Mission," *Missiology*, Vol. 15, No. 4, October 1987, p. 543.

⁸⁴ Escobar, "The Significance of Urbana 90," *Missiology*, Vol. 19, No. 3, July 1991, p. 338.

⁸⁵ Castro, "Liberation, Development and Evangelism: Must We Choose in Mission?" *Occasional Bulletin*, Vol. 2, No. 3, July 1978, p. 87.

interceding act of the local community that brings before God all human concerns.”⁸⁶ Costas included socio-economic liberation as a central facet of the church's mission, but at the same time emphasizes worship.⁸⁷ “Liturgy without mission is like a river without a spring. Mission without worship is like a river without a sea. Both are necessary.”⁸⁸ From the Orthodox and Roman Catholics Costas was challenged to consider the relationship between liturgy and evangelism and between worship and witness. He concluded that the church can become a worshipping community that proclaims the Gospel through their worshipping lives.⁸⁹

In his chapter, “Mission as Celebration” in *The Integrity of Mission*, Costas expanded his views on the relationship between worship and mission. Using the Book of Revelation as his backdrop, Costas asked what the message of the heavenly celebration was. One of the messages he presented was that “worship is intrinsically related to God’s action in history and the conversion of the nations to God.”⁹⁰ Human worship comes from mission as a result of the experience of redemption. Likewise, mission should be seen as an act of worship due to the gift of God's grace through Jesus Christ. He suggested that:

There is no dichotomy between worship and mission. Worship is the gathering of the people sent into the world to celebrate what God has done in Christ and is doing through their participation in the Spirit's witnessing action. Mission is the culmination and anticipation of worship. In worship and mission the redeemed community gives evidence to the fact that it is a praying and a witnessing people.⁹¹

⁸⁶ Castro, "Mission Today," *op. cit.*, p. 361.

⁸⁷ Cf. Escobar, "The Totalitarian Climate," in *One Race One Gospel One Task*, *op. cit.*, p. 290.

⁸⁸ Costas, *The Integrity of Mission*, *op. cit.*, p. 91.

⁸⁹ *Ibid.*, p. 60.

⁹⁰ *Ibid.*, pp. 90-91.

⁹¹ *Ibid.*, p. 91.

Spirituality and Mission in North America

Finally, our attention in this paper focuses on the role of spirituality and mission from a North American perspective. R. Pierce Beaver contended that the church exists predominantly to witness the gospel and every other function of the church is secondary to “the apostolate.” Although subsidiary to the good news, Beaver maintained that other functions such as worship and nurture “in no way lose stature and importance in this relationship.”⁹² In fact, the priestly office of worship is essential in keeping the church in right relationship with God while it is doing mission in the world.⁹³

In his book, *The Missionary Between the Times*, Beaver related how Asian and African Christians complained about the lack of spirituality in Western missionaries. The Western faith was accused of activism and the missionaries “do not know how quietly to wait on God for illumination.”⁹⁴ He claimed that the spiritual hunger of the Eastern mind and heart was not being fulfilled. Beaver’s accusation against Western missionaries of activism rings true in many mission situations. He stated: “Nothing is more important in missionary visitation than fostering intercession. The Protestant world mission was launched and sustained more by prayer than by money.”⁹⁵

Commenting on the relationship between Pentecost and mission, Harry R. Boer observed that the missionary task was a spiritual one.⁹⁶ He contended:

⁹² Beaver, "The Apostolate of the Church," *op. cit.*, pp. 259-260.

⁹³ *Ibid.*, p. 265.

⁹⁴ Beaver, *The Missionary Between the Times* (New York, 1968), pp. 60-61.

⁹⁵ *Ibid.*, p. 156.

⁹⁶ Harry R. Boer, *Pentecost and Missions* (Grand Rapids, 1961), p. 60.

The missionary power revealed in the early Church did not arise simply out of obedience to the eternal command, but it was expressive of an urge to witness, which had its roots in the new spiritual life; the Holy Spirit serves to remind the Church of her mandate to witness when her missionary zeal becomes cold.⁹⁷

The work of the Holy Spirit in mission is indispensable. It is the Spirit that “creates the spirit of missionary devotion”⁹⁸ to the Lord Jesus. Ralph D. Winter agreed with Boer when he stated: “Let us be warned! More than the sheer weight of numbers of unchurched people, this task is difficult because it is a spiritual task. Satan will oppose it on every front, with every kind of stratagem.”⁹⁹

Arthur F. Glasser is also aware of the need for “spiritual renewal and the deepening of commitment to the missionary priority” for the church.¹⁰⁰ In remembering the concerns of the China Inland Mission (1945-51), he stated that energies were focused on the personal spiritual development of the Christian “that they might be vigorous and authentic in their witness to Christ.”¹⁰¹ Similarly, concerning the InterVarsity Christian Fellowship student gatherings, it was personal discipleship and not “a comprehensive mission theology” that inspired devotion to Christ and “made one a faithful witness to the gospel, particularly in those places where he was largely unknown.” Glasser underscored the important tie between spirituality or discipleship and mission in both historic recollections. Again in recalling the 1850-1900 mission activity in China and the resulting spiritual awakening, he acknowledged that: “People studied their Bibles

⁹⁷ *Ibid.*, p. 63.

⁹⁸ *Ibid.*, p. 205.

⁹⁹ Ralph D. Winter, "Frontier Mission Vision," in *Seeds of Promise*, ed., Allan Starling (Pasadena, 1981), p. 97.

¹⁰⁰ Glasser, "Salvation Today and the Kingdom," in *Crucial Issues in Mission Tomorrow*, ed., Donald A. McGavran (Chicago, 1972), p. 47. Also see *ibid.*, p. 34 that speaks of "the indispensability of prayer, Scripture meditation, the cultivation of the inner life, personal discipline and the *koinonia* of the people of God."

¹⁰¹ Glasser, "The Evolution of Evangelical Mission Theology Since World War II," *International Bulletin of Missionary Research*, Vol. 9, No. 1, January 1985, p. 10.

and prayed. They knew that workers came in answer to prayer, and were in vital touch with the Lord of the Harvest.”¹⁰²

C. Peter Wagner suggested that evangelism means calling people to a life of daily Bible reading¹⁰³ and prayer, among other things, but there was no mention of any involvement in the world. There was no indication that a person's spirituality could have any influence on the community.¹⁰⁴ According to Wagner, his view on the importance of prayer in mission changed over the years. He saw that the key area for which God's people should be mobilized was prayer. Wagner revealed:

Prayer is supreme, for we wrestle not against flesh and blood but against principalities and powers. I must confess that for a large part of my own Christian ministry I thought that the inclusion of prayer under suggestions for strategy was simply mandatory Christian platitude. Now I understand how wrong I was and how vital prayer really is in accomplishing God's purpose.¹⁰⁵

Turning now to the sacraments and the role they play in the spirituality of mission, Beaver alleged: “Surely no disciple can at that table [the Lord's Supper] eat and drink, rest and repose for himself and be unconcerned about the ingathering.”¹⁰⁶ It is in the participation of the Eucharist that the disciple gains strength to do mission. “The Lord's Supper is the means by

¹⁰² Glasser, "Timeless Lessons from the Western Missionary Penetration of China," *Missiology*, Vol. 1, No. 4, October 1973, pp. 446-447.

¹⁰³ See Winter, "The Two Structures of God's Redemptive Mission," *Missiology*, Vol. 2, No. 1, January 1974, p. 130. Also see William Richey Hogg, "The Scriptures in the Christian World Mission," *Missiology*, Vol. 12, No. 4, October 1984, p. 398 for an appreciation of the role of Scripture in the first five centuries of the church's mission.

¹⁰⁴ C. Peter Wagner, *Our Kind of People: The Ethical Dimensions of Church Growth* (Atlanta, 1979), p. 3.

¹⁰⁵ Wagner, "A Vision for Evangelizing the Real America," *International Bulletin of Missionary Research*, Vol. 10, No. 2, April 1986, p. 63. Also see David Bryant, "Prayer Movements Signal New Light for the Nations," *His Dominion*, Vol. 16, No. 2, 1990, pp. 28-34 and Bryant, "Concerts of Prayer: Waking Up for a New Missions Thrust," in *Should I Not Be Concerned: A Mission Reader*, ed., John E. Kyle (Downers Grove, Ill., 1987), pp. 24-30.

¹⁰⁶ Beaver, "The Apostolate of the Church," *op. cit.*, pp. 266-267.

which participation in the mission of Christ is repeatedly renewed.”¹⁰⁷ The “peace for power” in mission is imparted to the church in the Eucharist.

Beaver considered the Lord's Supper—“the very heart of worship”—the primary means by which the people of God are united together with their Lord for the healing of the nations.¹⁰⁸ In the celebration of the Eucharist, as the believers share Christ together, they then should go out and participate in Christ's mission.¹⁰⁹ “The Eucharist teaches more eloquently than any other argument that unity is for mission.”¹¹⁰ Beaver proclaimed that the worship of the people of God during the Eucharist was “the celebration of faith before the eyes of mankind and a proclamation of that faith before all people.”¹¹¹ The worshipful life is one of mission.

Donald A. McGavran was not as positive in his support for the role of worship in mission. He does not allow worship to interfere with the function of mission and evangelism in church life in any way. Mission is mission. Worship is worship. “It is less than wise to expect that if we are but faithful Christians in a pietistic sense, the Church will somehow begin to grow. . . . The Harvest is not granted to those living kindly Christian lives in ripe wheat-fields.”¹¹² For McGavran, the issue was straightforward—go and plant churches and win unbelievers to the Christian faith.

Make no mistake, these activities are good. Some of them are urgently necessary. But they are not evangelism. Worship, for example, is good; but worship is worship. It is not evangelism. Seeing Christians worship, someone may occasionally be lead to Jesus

¹⁰⁷ *Ibid.*

¹⁰⁸ Beaver, *The Missionary Between the Times*, *op. cit.*, p. 3.

¹⁰⁹ *Ibid.*, p. 4.

¹¹⁰ Beaver, “Mission in Unity,” *Occasional Bulletin*, Vol. 18, No. 6, June 1967, p. 7.

¹¹¹ Beaver, *The Missionary Between the Times*, *op. cit.*, p. 3. Also see Beaver, “Mission in Unity,” *op. cit.*, p. 7.

¹¹² Donald A. McGavran, “Wrong Strategy, the Real Crisis in Missions,” *International Review of Missions*, Vol. 54, October 1965, p. 458.

Christ, exactly as someone seeing a Christian pay his income-tax might be led to become a Christian.¹¹³

Worship is merely a good activity and should not masquerade as mission. Spiritual disciplines are no substitute for church growth. “Mission is neither worshipping God according to ancient rubrics of our Church nor meeting to discuss Church and mission problems.”¹¹⁴

In an open letter to Johannes C. Hoekendijk on the issue of evangelism, McGavran disagreed with the Pietists who said “the church can go no further till it goes deeper.” He reasons that:

Until the Church grows . . . it is extremely difficult for it to achieve either real biblical knowledge or ardent faith—or to survive across the centuries. It must go farther before it can go deeper. It must grow in numbers before it can grow in grace.”¹¹⁵

Lastly, Eugene A. Nida provides further insight on our topic when he suggested that: “Missionary leadership is essentially a program of sharing, not only the techniques of evangelistic promotion, but the inner experiences of the spiritual life.”¹¹⁶ In his article “My Pilgrimage in Mission” in the *International Bulletin of Missionary Research*, he reflected on the role of mission in his lifetime and concluded that motivation is of paramount importance. “We do not engage in agriculture, medicine, and education to win people to Christ; we do this because Christ has won us to himself, and out of compassion for those for whom Christ also died, we share with others.”¹¹⁷

¹¹³ *Ibid.*, p. 455.

¹¹⁴ *Ibid.*, p. 459.

¹¹⁵ McGavran, “Essential Evangelism: An Open Letter to Dr. Hoekendijk,” in *The Conciliar-Evangelical Debate: The Crucial Documents, 1964-1976*, ed., Donald A. McGavran (Pasadena, 1977), p. 62.

¹¹⁶ Eugene A. Nida, *How the Word is Made Flesh: Communicating the Gospel to Aboriginal Peoples* (Princeton, NJ., 1952), p. 22.

¹¹⁷ Nida, “My Pilgrimage in Mission,” *International Bulletin of Missionary Research*, Vol. 12, No. 2, April 1988, pp. 64-65.

Nida gave examples to illustrate his opinion that theology is secondary to a holy life to win people to Christ. In China he found that the people had been impressed not primarily with the humanitarian services, but with “the godly, sacrificial lives of individual Christian missionaries.”¹¹⁸ The “personal qualities” of certain missionaries—“the sincere witness of the Lord's dedicated servants”—had been the lasting impression that had enriched and transformed the non-Christian world. Nida leaves us with this sobering question:

But is it possible that our most crucial failure in the study of missions is the tendency to overlook the spiritual dimension? Too often we concentrate on organization, tactics, structures, and programs; and too seldom do we speak of personal devotion, selfless living, spiritual openness, and holy behavior.”¹¹⁹

A SYNTHESIS OF THE MAJOR THEMES

The Protestant missiological literature of the last 60 years discussed the issue of spirituality and mission in three main areas: Bible study and mission; worship and mission, which included the sacrament of the Eucharist; and prayer and mission. Each of these categories will now be compared and contrasted across the five regions surveyed. Again it needs to be stated that given the limited scope of this assignment, I made choices concerning the missiologists and the themes they address, while fully aware that other literature exists that would be pertinent to the paper. For instance, with the key missiologists Newbigin and Bosch, I have not adequately studied Bosch's *Spirituality of the Road* or Newbigin's *The Good Shepherd*. In each region surveyed there may be authors that need further investigation. For example in Africa: Allen Anderson's *Zion and Pentecost*; Kwame Bediako's *Theology and Identity*; E. Bolaji Idowu; John S. Mbiti, especially his book *Bible and Theology in African Christianity*

¹¹⁸ *Ibid.*, p. 65.

¹¹⁹ *Ibid.*, p. 64.

which looks at the Bible in the life of the church in Christian Africa and the development of African theology; and his 1975 book on *Prayers of African Religion*; Byang H. Kato; and John S. Pobee. These authors and other relevant literature awaits study as I realize that this paper is a work in progress that requires ongoing research.

Relationship Between Spirituality and Mission

Many of the authors strongly condemn the notion of a dichotomy between the inner and outer worlds of Christianity. In particular, Bosch claimed that there is no mission without biblical reflection, yet this does not mean that the church should not be engaged with the world. Spiritual and missional awakening go together and they should not be separated. This means that the Christians are to be involved with issues of social injustice. The gospel message is not exclusively inward. There is a need for an outward expression of an inward relationship with God. Service to humankind is the answer to that calling.

Thomas from India took the argument a step further when he completely disassociated Christian spirituality from the church's mission to Indian society. Commitment to Christ was only seen in terms of social activism and not in any way connected with personal piety. His countryman Samantha, however, does relate social concern with communion with God. In fact, he claimed that the role of the spiritual disciplines is to empower the union between the church and the marginalized. Spirituality needs to be centered in God and in social needs at the same time.

Using the metaphor of food for the journey of life, Niles from Sri Lanka challenged the followers of Christ to feed on God through the spiritual disciplines of the sacraments, worship, Bible study and prayer to travel the road and meet the needs of the people on the way. Song and Koyama also see this flaw within Christendom: the danger of social inertia in the midst of

spiritual fervor. There is a need to bridge the gulf between the church and the world through compassionate service. It is in this movement towards the problems of life that the Holy Spirit brings renewal to his people.

This relationship between inner spirituality and outer actions of faith needs to be coupled together. Warren saw the mission of the church as having both deep inwardness and outward-goingness dimensions that are maintained in tension through prayer. Likewise Blauw warned the church against alienation from the world which cripples mission. The Latin American missiologists speak directly to this issue of paralysis of witness. Castro attacks the “fatal dichotomy” that views the spiritual Christians isolated from the real world of social injustice and oppression. Costas was even stronger in his condemnation of the church’s lack of integrity in mission. For him it was when the church is engaged in preaching the gospel, making disciples and extending mercy through social action that mission occurs. We need a spirituality of engagement and not of withdrawal. Padilla tempered this forthright approach by emphasizing the importance of inward growth. Through this he maintained that resolving the problems of underdevelopment would be done with grace and love and not in benevolent aggression.

Holy Spirit and Mission

Many of the missiologists under investigation were aware of the importance of the Holy Spirit in the relationship between spirituality and mission. Newbigin acknowledged that the One who draws people to God is the Holy Spirit, yet at the same time, the Christian needs to stay close to the love of God to love the world. Conversion is the result of the work of the Spirit working with the church bridging the communication gap. It is the Spirit of God who equips the people of God for mission to glorify Christ. Taylor believed that prayer was the key to live in

the Holy Spirit which is to live in Christ as a way of living and thus engage in the mission of the Spirit.

Latin American missiologist Costas acknowledged that the Holy Spirit is the source of all mission and we need to be careful not to lose touch with the mission Energizer. Boer underscored this fact by expanding the thought that the missionary power of the early church lay not in obedience to the Great Commission but in the spiritual dynamic of new life imparted to the people of God by the Spirit.

Bible Study and Mission

The missiologists from the five regions selected have significant insight as to the influence of the Bible towards mission. The African Mbiti cautioned that for African theology to be missionally relevant it needed to “keep close to the Scriptures.” When the church allows the Bible to shape its mind and heart, theology will be relevant and viable to the people and of benefit to God’s kingdom. The Indian Niles viewed the study of God’s word as essential food for the journey of mission where interaction with the needy takes place. Song also emphasized that understanding the Scriptures would give strength to the Christian to serve the needs of his society. Both Newbigin and Orchard mentioned the need for Bible study to remind the church that it belongs to God’s mission of immersion in the world’s suffering and struggles. The North Americans, Glasser, Wagner and McGavran acknowledged that the study of the Bible was connected to spiritual awakenings in China, United States and Zaire respectively.

When we turn to Latin America, Castro and Costas referred to the importance of Christian communities in Bible study to cause growth in Christian maturity and an involvement in issues of social justice. They encouraged spirituality of engagement and not of withdrawal. “An experience of God from the depths of human suffering.” In particular, Castro expanded his

position as he explained the prime importance of the Bible for mission. He claimed that as people study the Bible, the Holy Spirit shows them that the Scripture is a missionary book. They then realize their responsibility to witness both locally and globally—in proclamation and social activism. Escobar supported this thesis by declaring the central historical role that the Bible has played in Protestant mission in Latin America.

Worship and Mission

All five regional missiologists saw the importance of worship and mission: from Sawyerr who believed that contextualized mission to Africans needs to be rooted in sacramental worship that is seeking spiritual restoration; to the North American Beaver who claimed that the Eucharist was central to worship and the key to proclaiming Christ to the nations.

Niles of India argued that worship—expressed in cultural forms suitable to the people—was essential to mission as it declared the Messiah’s death until the *parousia*. On the subject of worship, the Taiwanese Song saw that the Sacraments were essential for the salvation of humanity, but warned that there was a danger of social inertia. Through the actual participation in the mystery of the sacraments in worship he hoped that people would gain strength to serve.

In considering the European missiologists, Newbigin saw that the force of the missionary movement should come from our love of the Savior in the form of worship and not from our fear of eternal separation. The heart of mission lies in the adoration and worship of Jesus coming from an inner personal communion with our Lord. For Newbigin this was best expressed in the Eucharist celebration as the church was united to the resurrected Christ and then sent to the world. Margull questioned whether or not the church actually worships in the Eucharist in this God intended way—in the midst of the business of life to witness to the nations of Jesus’

resurrection. He suggested that the people of God should come together to worship to disperse for witness.

Worship was also central to Orchard's mission theology. For this English missiologist the goal of mission was for recreated humanity to worship the Father. God's cosmic purpose was to have all nations adore and praise him for what he has done through Christ his Son. Like Newbigin, Orchard viewed mission as motivated by the joy of thanksgiving over the work of Christ and not from fear or guilt. This is the true meaning of mission. "To share in Christ's mission is to let the world overhear our praises."

If Orchard saw mission as a liturgical act, then his countryman Taylor viewed worship as a social action. Worship is central to the Kingdom's mission as it is outlived in the world. As Christians become aware of the injustices of this age and cry out to God for his righteousness to prevail, they find a dependency in God that is true worship. In this worshipful state of thanksgiving towards God, our attitude regarding service to others becomes more loving.

The Uruguayan missiologist Castro agreed with Taylor that worship for the Christian community should not be only for self-edification. Worship is a spiritual act of bringing humanity and its concerns before God. Costas concurred: "Liturgy without mission is like a river without a spring. Mission without worship is like a river without a sea. Both are necessary." The worshiping community proclaims the Gospel through their worshiping lives. Costas saw no division between worship and mission since it was intimately woven with God's salvation history. Like Newbigin and Orchard, Costas believed that God's people in celebrating his goodness through Christ, do so as they witness in mission. The church should not separate one from the other. They are intricately connected.

McGavran did not agree with so many of the other missiologists regarding the relationship between mission and worship. He saw worship as good and necessary, yet it was not evangelism—it was not planting churches and winning people to Christ. “The Harvest is not granted to those living kindly Christian lives in ripe wheat-fields.” Fellow American Beaver argued that although the main task of the church was to witness the gospel, functions such as worship did play an important role in keeping the church missional. This was especially so in the church’s participation of the Eucharist where the followers of Christ were empowered for mission. As the congregation united with God around the Lord’s Table, the mission vision of Jesus for the healing of the nations was renewed and strengthened. They then should go and do Christ’s mission.

Prayer and Mission

The connection between prayer and mission was again represented among the missiologists. Ilogu spoke of justice among Nigerian churches because of prayer. In the survey, the Asians Samartha and Niles made mention of prayer. The former considered communion with God intimately connected to social action. Prayer with God was seen not as an escape from the struggles of social injustice but an affirmation that we are dependent on God to live in the world. Niles mentioned that personal devotion to God in prayer was necessary for the Christian to be exclusively in love with God to demonstrate that the reign of God has begun.

Among the North Americans, Beaver, Glasser, Wagner, and McGavran devoted some energy to this important area. In 1968 Beaver boldly stated that: “The Protestant world mission was launched and sustained more by prayer than by money;” and in the process accused Western missionaries of workaholicism and ignorance in knowing how to pray. Glasser was aware that the Chinese and Indonesian churches grew as an answer to prayer and argued for the need of

spiritual warfare in evangelism. A thread appeared throughout his writings concerning the importance of prayer and mission. Wagner's notion on prayer has radically changed from indifference to the awareness of spiritual warfare influencing mission. Both Glasser and Wagner have taught for many years in the School of Intercultural Studies at Fuller Theological Seminary in Pasadena and have been influenced by McGavran. As the founder of the Church Growth movement at Fuller Seminary, McGavran's pragmatism depreciated any value he attached to the spiritual disciplines for revival and renewal. In *The Bridges of God*, he acknowledged the efforts of the churches over the years in propagating holy living and prayer, yet argued that they alone are not going to get souls won and the church to grow. Prayer alone is not going to spread the gospel. Planting churches and winning people to Christ is going to grow the church.

Prayer and mission seem to be more central to the writings of the European missiologists. Neill advocated intercessory prayer for converts as "the great task of the Christian believer." He challenged the church to pray for non-Christians that Christ would reign in this world against the powers of darkness. Warren added that this "prayer-battle" in individuals has caused religious revival and that prayer keeps us from inward self-centeredness. Again, Newbigin saw intercessory prayer as the spiritual force of the missionary movement. The priority of prayer needs to be taken seriously again, while programs, strategies and administration need to take on a role of lesser importance. He maintained that for the West to be converted to Christianity, the church will need to pray from an overflowing love of God. The heart of mission is a contagious love of God that overflows in concern for people that is sustained through prayer. Taylor's *Go-Between God*, offered insights into the author's view on the role of prayer and mission. He advocated that prayer was essential for the expansion of the kingdom of God. Prayer and mission are intricately woven together. Prayer is the most important thing Christians can do for

God's mission since our communion with God shapes our communication with people. It is through prayer that Christians live a lifestyle that exudes Christ to the non-Christian. "This is indeed to engage in the mission of the Holy Spirit by being rather than by doing. To realize that the heart of mission is communion with God in the midst of the world's life will save us from the demented activism of these days."

The Latin American writers continued the pattern of the previous regions by giving value to the importance of prayer and mission. Castro called the church to form communities of prayer to fight for social justice. The emphasis of Costas regarding prayer was that guidance in mission came as Christian leaders spent time with God. Prayer empowers the church to engage with those on the periphery of society and not to withdraw. Padilla returned to the theme of the poor and stressed the fact that without a personal encounter with God in prayer, there can be no sharing of Christ's mission. Lastly, Escobar and Míguez-Bonino encouraged the reader to acknowledge that the source of the power for mission was prayer and that prayer needs to be rescued from Western capitalism and converted to Christ. Prayer was vital and it is being revitalized at the places where mission is happening.

Reflection on the Review

This survey of selected missiological literature for the last sixty years has found much common ground between the missiologists from the five regions. I found that Bible study and prayer were seen as crucial for Christian communal growth that would lead to Christian maturity and involvement in social action. To be theological relevant in a changing world, the church needs to study the Bible and pray which will lead to spiritual awakening in the church and this in turn will bring social transformation. Further, intercessory prayer was viewed as essential in the

spiritual battle for the souls of humankind. As the people of God pray, the Holy Spirit revitalizes the church to reach out to our needy world.

Lastly, the relationship between worship and mission was well represented in the literature. Again there was a strong thrust among the Asian and Latin American missiologists that connected the worship of God, through the sacraments and the Eucharist, to serving the weak and the lowly. The European academics tended to underscore the need for mission to come from a heart of adoration and an overflowing joy of who God is. From this position of communion with Jesus comes the right motivation to disperse for Spirit-filled witness. God's cosmic purpose involves all nations, cultures and peoples worshipping him through Christ.

A DISCUSSION OF CLASSROOM APPLICATIONS

In analyzing the data of the representative writings on spirituality and mission and synthesizing those major themes, my classroom teaching at Wheaton College has been influenced. The Missions and Intercultural Studies department at Wheaton College Graduate School has produced a mission statement that is connected both to the mission statement of the Graduate School and the College. "Our mission is to develop professionals skilled in theory and practice for culturally-relevant service in a dynamically changing world." A number of learning outcomes have come from this statement that we desire to accomplish in our courses. "Our mission is to develop effective cross-cultural professionals who are: competent communicators of Christ; sensitive to other cultures; and effective servants." Finally, within the mission to produce "effective servants" is the learning outcome to confirm this evidence—that the students "demonstrate a disciplined, vital spiritual life as the basis for incarnational ministry." This is the outcome that this paper addresses and is an indication of what we value in our department. Our

desire is to work towards these outcomes by our class activities. The following are selected examples of how I have incorporated the lessons learned from the data into my courses to achieve the desired outcomes that relate to this whole area of spirituality and mission.

Paradigm Shifts in Ministry

The “demented activism” of church and mission life that Taylor talked about was something I succumbed to as a pastor in Australia. Upon entering full-time ministry in 1979, I began a demanding program of activity that saw my church begin a: Bible school, Christian elementary school, national magazine, regional radio program; and a plethora of evangelistic activity from concerts to beach witnessing. All this activity for the local church was at the detriment of my relationship with my late wife and two daughters.

Then in 1985 I experienced a cognitive paradigm shift that incorporated letters of challenge from my spouse, divine contacts, Richard Foster’s *Celebration of Discipline*, and a biblical study on the prayer life of Christ. My thinking about ministry changed from believing that service was the essential component involved to an understanding that at the heart of mission was “communion with God in the midst of the world’s life.” My service to the Lord Jesus and his Kingdom changed radically from: committees to communion; programs to people; paper to prayer. I learned to say “no” to good opportunities, delegated responsibilities that others could do, and tried to enjoy life’s rhythms according to godly priorities—God first, then my spouse and children, followed by work and church.

Tensions between Interiority and Exteriority

The challenge of a balanced life between the interior spirituality with Christ and the exterior manifestation of that Spirit-filled journey in communal activity is not confined to missiologists like me, or Thomas from India. Missions and Intercultural Studies graduate

students also face this same tension in their mission contexts. In evangelical Protestantism this has been an ongoing debate for a number of decades with various theological traditions establishing their beachhead at different places along the continuum. Often our position in the debate depends on our own definition of “evangelism” and “mission.” In the course “Great Thinkers in Mission,” we discuss Bosch’s helpful article “Evangelism: Theological Currents and Cross-currents Today” in which he listed a range of definitions that incorporated most of the major positions. This brings understanding and tolerance to students, and points them back to the Scriptures and the holistic ministry of Jesus (Luke 8:1; Acts 10:38).

Thomas found unity between interiority and exteriority by sacrificing the proclamation of the gospel. In classes such as “Great Thinkers in Mission,” I emphasize the union of both the verbal and visual aspects of our Christian walk. This I believe is found in the mission of Jesus, and the first church. Christ’s teaching and preaching did not exclude him from healing the sick and demonized. His mission incorporated the intertwining of both aspects of the gospel and was continued in the mission of the early church through the power of the indwelling Spirit of Jesus (Acts 2:42-47; 4:32-33; 5:12-16).

Designing Syllabi

The question uppermost in my mind as I design my syllabi at Wheaton College Graduate School is whether or not I am able to insert in my courses “a contagious spirituality;” and thus prepare men and women for mission that will leave the program with a deeper relationship with Christ. This can only happen by the gracious hand of the Holy Spirit in cooperation with a curriculum that embraces the pious life of the instructor and the holy call of the student community. My holistic approach to the development of mission spirituality in a course incorporates a collection of the following items:

- Worship at the beginning and end of class.
- Prayer for students and regional/national/global needs.
- Community breaks with snacks.
- Assignments that give students space and time with God.
- Readings that encourage the development of the spiritual dimension.
- Gatherings at my home during the course.

Learning to Wait on God

I endeavor in many of my courses to provide my missionary students with space and time to be with God; to learn how to wait on God and receive his instruction. For example, in “Holy Spirit and Mission” each time we meet we devote 20 minutes to learn to pray in obedience to the Spirit’s direction. The course “Leadership Development” provides another opportunity to quieten oneself before God and be released from the “muchness” and “manyness” of life. In this course I teach on the development of the whole person in the intellectual, physical, spiritual, and social dimensions of life. One of the major projects of this course allows the students to design a two-week study program that will give them the opportunity for godly transformation in different areas of their life. Many choose the spiritual dimension and practice some of the classical spiritual disciplines of study, prayer, fasting, solitude, silence, meditation and worship. The spiritual hunger of the Western mind and heart is receiving some fulfillment through these spiritual exercises.

Alone with God

In my two courses “Theological Foundations” and “Leadership Development,” I have an assignment that requires students to spend time in solitude with God. In the quad course Theological Foundations, each student allocates 3-5 hours alone with God in nature practicing a

number of the classical spiritual disciplines mentioned in Richard J. Foster's, *Celebration of Discipline*. This activity is then followed by a 2.5-3-page reflection paper that describes the practices achieved and the result. In the semester-long leadership course, the student is encouraged to engage in the spiritual disciplines for a day (5-8 hours) whereby he/she separates themselves from the "muchness" and "manyness" of life. This is also followed by a reflection paper and classroom discussion. As Niles stated, if humans are to be devoted to God and not preoccupied with their life, they must develop "practices of religious devotion." Such assignments allow students an opportunity to "awaken in the soul" a love of God in their Christian journey.

Practicing Prayer

Neil and Newbigin's emphasis on the necessity of the practice of prayer in mission is a privilege that we call ill afford to ignore at Wheaton College. I begin and end with prayer during every class session for each of the ten courses I teach in the Graduate School. The class is divided into groups of four to five people with every person having a prayer partner. The groups and the partners lead worship at the beginning of the class and pray for each other during the quad/semester. They are also encouraged to meet for prayer and sharing together outside the classroom. Furthermore, prayer is fostered during the sessions as personal, or college, or national, or international needs arise.

At times my syllabi are designed to include specific prayer as is the case of "Mission in Acts" where we pray for the persecuted church. After discussing the persecution of the early church in Acts 4, 5, and 8, the class groups are assigned areas to pray for in the world where the church is undergoing persecution using International Christian Concern's annual top ten list on the web at www.persecution.org.

Other examples of how I underline the importance of the role of prayer in mission occurs in “Leadership Development” where we discuss the spiritual dimension of the missionary by interacting with: textbooks like J. Robert Clinton, *The Making of a Leader*, Oswald Sanders, *Spiritual Leadership*, Gordon MacDonald, *Ordering Your Private World* and Richard J. Foster, *Celebration of Discipline*; and videos such as: J. Edwin Orr, “The Role of Prayer in Spiritual Awakenings” (AV 1871), and Brother Roger’s, “Taizé: That Little Springtime” (AV 3604). Concerning the videos, Orr traced the historical connection of prayer and spiritual awakening from Jonathan Edward’s First Awakening in the early 1730s to the 1904 Welsh Revival with Evan Roberts. The Taizé community in France is the focus of the second video which highlighted the role of worship and prayer in the process of reconciliation. Both videos underscore the significance of social transformation as a result of prayer. When talking about the centrality of prayer for mission, Taylor did not refer to prayer as one would the natural resources of money or staff. For him “the essential missionary activity is to live in prayer.”

Connecting with the World

The Asian missiologists Niles, Song and Koyama, agreed that it was important for the followers of Christ to be connected to the world in a manner that was meaningful to the receptor. In an academic setting this may be achieved by external and internal means. In “Holy Spirit and Mission,” students have an assignment whereby they go in groups to a public place and pray for people. They are also encouraged not only to pray, but also to interact with those people as the Spirit directs them.

In addition, all my graduate courses provide an internal opportunity to reflect and discuss ways the church is sent to the world. Many of the students have extensive ministry experience that provides a rich learning environment. On October 14, 2003, graduate students Milton

Dalavai from India and Emmanuel Ala-Adjetei from Ghana and their wives Lois and Comfort respectively, were invited to a “Holy Spirit and Mission” class to discuss the person and work of the Holy Spirit in their ministry contexts. Milton is a fourth generation Mennonite pastor who trains leaders to plant churches in northern India, while Emmanuel is a Baptist/Pentecostal church planter from southern Ghana. Each couple brought stories of wisdom and experience on the role of the Spirit for the contemporary church that the class found informative and practical.

Towards Social Activism

Finally, it was an article by Bosch, “Mission in Jesus’ Way: A Perspective from Luke’s Gospel” in *Missionalia* addressing the issue of social activism in mission that challenged me to include this topic in my “Theological Foundations” course. After viewing Abraham, David and Jonah as cross-cultural workers, the course moves to the Gospel of Luke and Jesus. Here the focus is on the mission of Christ to the marginalized of first-century Palestinian society: the Samaritans, tax collectors, women and the poor. Using socio-cultural insights, the student begins to appreciate the political, religious, and social taboos that Jesus reached across to embrace the despised of his day; and in doing so, he gave these fringe groups the power of human dignity and an opportunity for a relationship with God that had been previously culturally forbidden.

After further consideration of this mission motif in the life of the early church in Acts, students are asked: If Jesus were physically present today in your culture, or sub-culture, to whom would he minister? The results are discussed and prayer is offered for the contemporary powerless of society. This activity affords an opportunity for prayerful pre-evangelism within the classroom.

Concluding Remarks

Perhaps these classroom applications for students to: learn to wait on God; find God in solitude and silence; practice the discipline of prayer; and move along new paths of connecting with the non-Christian world, may help them in answering the question posed by Arias from his prison cell—how does the church do mission from the inside out?

I believe it is appropriate for teachers in mission and theology classes in Christian colleges to engage in spiritual formation of their students. Given the nature of biblical reflection in my classes, efforts to shape the character and spiritual lives of graduate students are in line with the educational outcomes of our department. This desire to see my students grow in their Christian faith can only enrich the value of these courses. I am not arguing that spiritual formation must be a priority in all classes in the Graduate School or in every course in the Missions and Intercultural Studies department. If the instructor has the necessary calling, training and desire to do so, then they may design class pedagogy that enhances this opportunity.

The purpose of the spiritual disciplines such as prayer, Bible study and worship is to know God in a deeper fashion. In that process of knowing, the student will grow in their love of God which inevitably leads to a greater self awareness and societal engagement in serving with God's love. In this way, mission will come—from the inside out.

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