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Missiology's Journey for Acceptance in the Educational World

TOM A. STEFFEN

Is missiology, with such an eclectic background, a legitimate discipline that deserves equal status with other disciplines? To answer this question, this article surveys definitions, briefly investigates its development in the Protestant context, and suggests ways to maximize its potential while protecting it. The conclusion is that missiology should take a backseat to no discipline, but must remain surrendered to Scripture to maintain its distinctive contribution.

For many in the educational world, missiology continues to be an enigma at best or an unwanted stepchild at worst. Where does missiology fit as a discipline? Is it a legitimate discipline? Can missiology, comprised of multiple disciplines, stand on its own? Should it? Why would a student want to study such an eclectic field rather than a pure discipline, such as theology or education? But can theology claim no influence from philosophy? Can education claim no influence from sociology, psychology, or anthropology? Which social science can claim a purist pedagogy, thereby making it queen to reign over all others? Or are there other criteria? Where should missiology be housed? Who guards *missio Dei*? In this article I take a brief look at the definitions of missiology and the key terms associated with it, provide a brief overview of the development of Protestant missiology, suggest a guardian of *missio Dei*, consider the delimiting factors of theories and disciplines in relation to missiology, and conclude with some suggestions as to where to house missiology. I begin with a story.

Insurancology

The tortoise stopped by the log to chat with the cat. "You know what you need?" began the tortoise. "You need insurance that will protect you and your family from any catastrophe that may ever happen." "We're fine," replied the cat. "We don't need what you're offering." The tortoise left disappointed. Shortly thereafter a rabbit bounced by. "You know what you need?" began the rabbit. "You need insurance to protect you and your family from mange." "We don't have mange," replied the cat. "We don't need what you're offering." The rabbit left disappointed. Shortly thereafter

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a squirrel stopped by. "You know what you need?" began the squirrel. "You need insurance for funeral expenses." "We all have nine lives, and I'm only on my third," replied the cat. "We don't need what you're offering." The squirrel left disappointed. On the way back home the cat noticed the headlines on the local newspaper: "Flood Headed Here: Expect Diseases & Death." The tortoise, rabbit, and squirrel met to discuss the problem. Since none could get beyond the supremacy of their own insurance coverage, they agreed to disagree, and left to try harder.

Defining key mission terms is much like the three animals' attempts in the story to sell different types of insurance to the cat. Each agent perceived the cat's need from its own perspective, even though all the coverages were necessary. The same is often true for those who define mission terms. Insurancology, the study of insurance by insurancologists, could provide keen insights for the different agents, identifying ways and means to sell more desirable and comprehensive insurance.

Like the different types of insurance in the story, a number of mission-related definitions have reigned over time, reflecting different theological perspectives, particularly in relation to the connection between evangelism/church planting and social justice issues. Unlike the tortoise, rabbit, and the squirrel selling different types of insurance to the cat, I will attempt to define the terms, recognizing their integrative nature to meet both spiritual (Great Commission) and social (Great Commandment) needs.¹

Defining Missiology

In this section I will review some definitions of "missiology" advocated by academicians. To highlight and distinguish the role of missiology from other related terms, I will include definitions of "mission," "missions," and "missiologist." I begin with mission.

Mission refers to all that God wishes to accomplish in the world so that he is glorified and God's kingdom expands universally and comprehensively (*missio Dei*). Mission serves as God's overarching Vision Statement that influences all short- and long-term activities and resources, inside and outside the church, that take place in heaven and on earth. As I learned as a student long ago, George Peters understood mission as "a comprehensive term including the upward, inward and outward ministries of the church. It is the church as 'sent' (a pilgrim, stranger, witness, prophet, servant, as salt, as light, etc.) in this world" (1972:11). "'Mission' is . . . the dynamic relationship between God and the world: God *sends* himself, his Son, and his church" (Camps et al., 1995:4).

Missions refers to all that is involved in carrying out God's mission on a generational, gender, and global level (Acts 1:8). Activities (in both mono- and cross-cultural contexts) include a wide range of possibilities by a host of multi-gifted, spiritually qualified personnel: evangelism, church planting and maturation, Bible translation, education, community development, leadership development, literacy, aviation, radio, TESOL, business, and a host of others. Missions address the multi-needs of people, following the New Testament example of Jesus, the Twelve, and Pauline teams. It neither minimizes people's spiritual needs, addressed through discipleship (evangelism/follow-up/church multiplication), or their physical needs, addressed through community development and other means.

Missionaries carry out God's mission through the execution of missions. Male

and female believers of different generations are called, engifted, impassioned, and sent by the Holy Spirit and local churches to accomplish holistic missions in two distinct cross-cultural venues: (1) where the church already exists (existing missions), and (2) where no church exists (frontier missions).

Missiologists practice and evaluate global missions from a missiological perspective, which leads to missiology.

Missiology is the "critical reflection on the task of mission" (Taber 2000:10). "Missiology is the conscious, intentional, ongoing reflection on the doing of mission" (Neely 2000:633). Verkuyl expands the above definitions:

Missiology is the study of the salvation activities of the Father, Son, and Holy Spirit throughout the world geared toward bringing the kingdom of God into existence.

Seen in this perspective missiology is the study of the worldwide church's divine mandate to be ready to serve this God who is aiming his saving acts toward this world. In dependence on the Holy Spirit and by word and deed the church is to communicate the total gospel and the total divine law to all (humanity). (1978:5)

Tippett would later add:

Missiology is defined as the academic discipline or science which researches, records and applies data relating to the biblical origin, the history (including the use of documentary materials), the anthropological principles and techniques and the theological base of the Christian mission. The theory, methodology and data bank are particularly directed toward

the processes by which the Christian message is communicated, the encounters brought about by its proclamation to non-Christians, the planting of the Church and organization of congregations, the incorporation of converts into those congregations, and the growth and relevance of their structures and fellowship, internally to maturity, externally in outreach as the Body of Christ in local situations and beyond, in a variety of culture patterns. (1987:xiii)

Verkuyl would concur with Tippett that missiology requires investigation from a scientific perspective:

Missiology's task in every age is to investigate scientifically and critically the pre-suppositions, motives, structures, methods, patterns of cooperation, and leadership which the churches bring to their mandate. In addition missiology must examine every other type of human activity which combats the various evils to see if it fits the criteria and goals of God's kingdom which has both already come and is yet coming. . . . (1978:6)

Missiology takes history seriously because it is "the study of individuals being brought to God in history" (Tippett 1987:xiii). As people come to Christ over the generations, missiology seeks to understand "the ways in which Christian faith becomes attached to different contexts" (Camps et al. 1995:2).

Missiology is "multidisciplinary in character and holistic in approach" (Luzbetak 1988:14), integrating four key categories: (1) history, (2) theology, (3) the social sciences, and (4) mission strategy (see figure 1). Mission history explores the

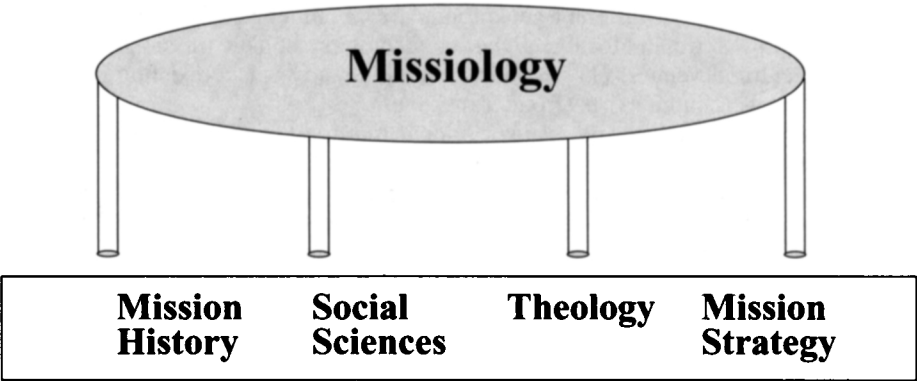


Figure 1. Four Categories That Comprise Missiology

expansion of Christianity from an Eastern and Western perspective. It considers mission and church relationships as well as in-depth area studies of specific situations, documenting the lives of key figures in the missions enterprise (see figure 2).

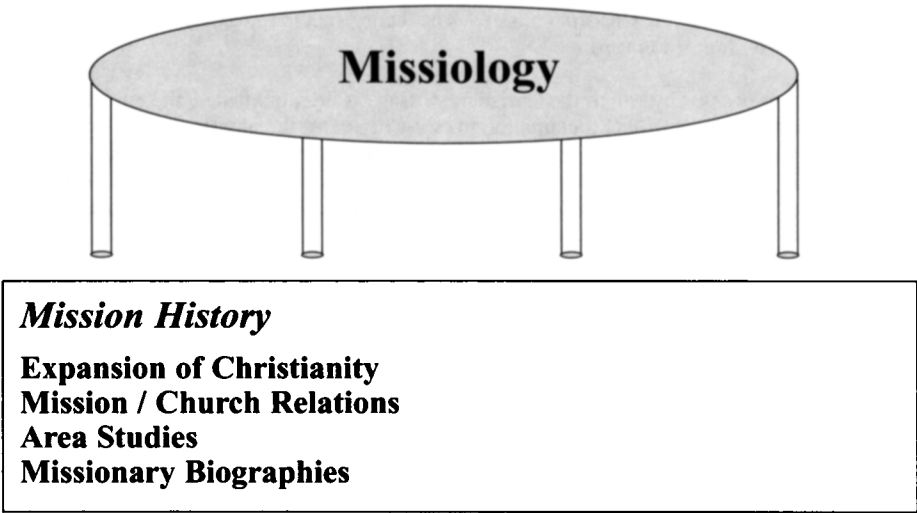
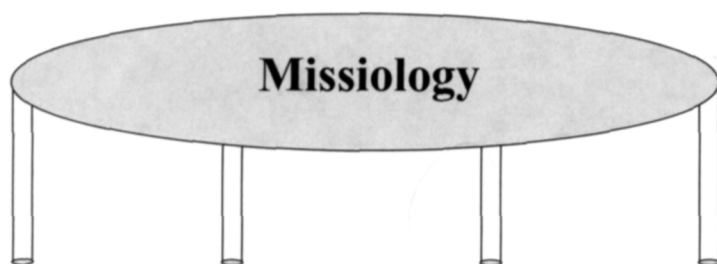


Figure 2. Central Issues in Mission History

The social sciences provide a comprehensive tool kit to explore the missions movement. Possible disciplines include anthropology, sociology, psychology, economics, political science, communication, management, linguistics, language, world religions, demography, education, arts, Bible translation (see figure 3). Theology turns its attention to the kingdom of God, the gospel, mission, salvation of the lost, the church, the character of professors of faith, hermeneutics, contextualization, and past and present theologies (see figure 4). Strategy is the organizational aspect of



Social Sciences

<i>Anthropology</i>	<i>Sociology</i>	<i>Psychology</i>	<i>Economics</i>	<i>Political</i>
Cultural/Social Stratification	Urban complex societies, groups, institutions, processes	Recruitment Adjustment Member care Conversion Inner healing Deliverance	Production Finance Labor Exchange Distribution Development	Power Government Law Justice War
Change Religion Cognitive Worldview				
<i>Communication</i>	<i>Management</i>	<i>Linguistics Language</i>	<i>World Religions</i>	
Perception Verbal Nonverbal Contexts Persuasion	Structure Strategy HR Symbol Political	Sounds Forms Meaning Social relationships	Judaism Islam Buddhism Hinduism Shintoism Animism	
<i>Demography</i>	<i>Education</i>	<i>Arts</i>	<i>Translation</i>	
Generations Genders Geography Spiritual	Informal Nonformal Formal Narrative Curriculum	Music Art Dance Film	Team Tools Target Text	

Figure 3. Central Issues in the Social Sciences

missions. Areas of concern could include evangelism, church growth, church multiplication, literacy, medical, radio, community development, and kingdom professionals (tentmaking) (figure 5).² Table 1 lists some of the central characters in association with the four categories of missiology. This multi-discipline demands dynamic synthesis and intentional integration; it recognizes that the meaning is found more definitively in the whole than in the parts. It also recognizes that God's Sacred Storybook weaves together the themes of responsible discipleship and development.

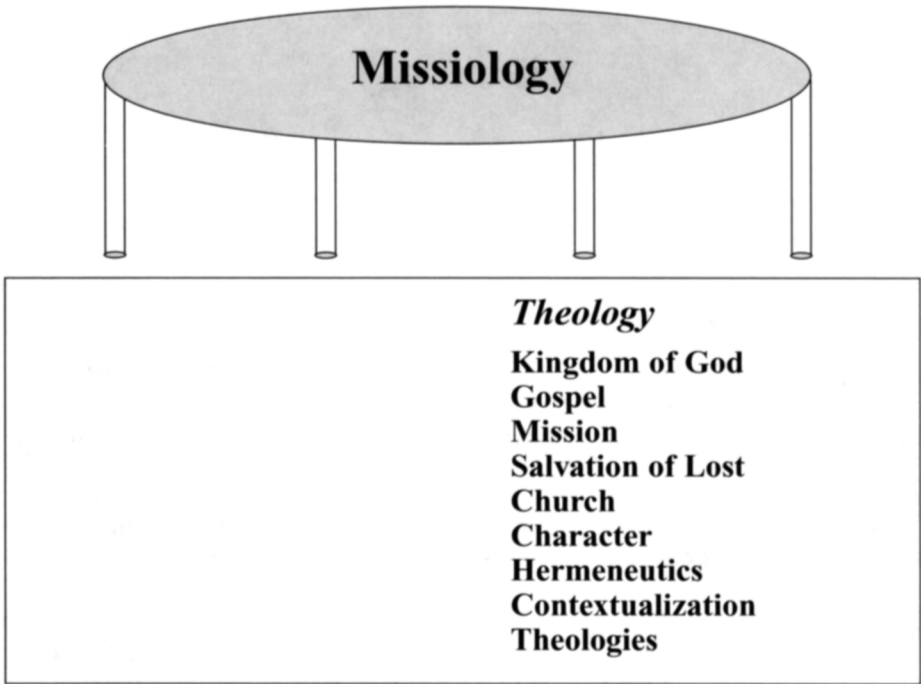


Figure 4. Central Issues in Theology



Figure 5. Central Issues in Mission Strategy

Table 1: Categories and Characters in Missiology

History	Theology	Social Sciences	Strategy
(What)	(God)	(Why)	(How)
		<i>Anthropology</i>	
Stephen Neil	Johannes Blauw	Gustav Warneck	Henry Venn
Ken Latourette	George Peters	Robert Speer	Rufus Anderson
R. Pierce Beaver	David Bosch	Eugene Nida	Johan Bavinck
Gerald Anderson	Harvie Conn	A. R. Tippett	Roland Allen
Samuel Moffett	Charles Van Engen	Louis Luzbetak	Donald McGavran
Ruth Tucker	William Dyrness	Paul Hiebert	Ralph Winter

Missiology demands informed practice and deliberate participation. Verkuyl astutely argues that missiology should “never become a substitute for action and participation. God calls for volunteer participants in his mission. In part, missiology’s goal is to become a ‘service station’ along the way. If study does not lead to participation, whether at home or abroad, missiology has lost her humble calling” (1978:6). Missiology serves as a constant conscience and challenge to the church, reminding her of God’s unfinished agenda to establish his universal reign critically and contextually.

In the educational setting, missiology is an academic discipline that describes, analyzes, interprets, and practices global mission activities (whether assisted or unassisted by missionaries) expressed in society through “word and deed.” Missiology researches the positive and negative effects of the global Christian movement expressed through the planting, development, and multiplication of holistic communities of faith. Its interest lies in mission, missions, missionaries, and movements.

The Development of Formal Protestant Missiology

Missiology, argues Scherer, is a relatively new discipline of 135 years. “The year 1867, as Professor O. G. Myklebust, Norwegian author of *The Study of Missions in Theological Education*, has observed, marks the decisive year for the breakthrough of mission instruction into the curriculum of Protestant theological schools” (Scherer 1985:446). The initial goal of mission studies was to “foster missionary support among future pastors at the level of the local congregation, while simultaneously providing a modicum of pre-field training for missionary candidates” (Scherer 1985:446). This goal would help restore a missional core to theology, something virtually lost since the Constantinization of the church.

This Constantinization of the church led to the demise of missional thinking. Stated in other terms, theology was generally constructed without a missional core, and Christianity without missional distinctiveness accommodated to the world. Such classical doctrines as *missio Dei* were lost to the church. In other words, Christians could not conceive of the church as the “outcome of the activity of God who sends and saves” (Vicedom 1965:80) because “sending and saving” was not a part of their identity. (Van Rhee 2001)

Neely (2000) would set the date for the entrance of missiology into the university much further back, noting however, its minimal impact. In 1622, “a small Protestant college for the training of missionaries for Dutch colonies opened as a branch of the University of Leiden. Unfortunately, the college was short-lived” (2000:633). While other mission-related publications were produced from the fifteenth through the eighteenth century, “no professors of missions were named and the number of courses in missions was very limited. This was true in both Europe and North America until the last half of the nineteenth century” (2000:633). Beaver (1976) notes the curriculum of choice during the eighteenth and nineteenth centuries:

Seminary professors produced very little of the literature used in mission study and promotion on the campuses. Secretaries of the board were the major writers, especially Rufus Anderson . . . and his posthumous disciple Robert E. Speer. . . . Biographies were perhaps the favorite study material (in seminary mission studies), and throughout the nineteenth century the memoirs of David Brainerd and of Henry Martyn stimulated vocations to service abroad above all others. Works by missionaries and the periodicals of the board were extensively used. The activity of the Student Volunteer Movement stimulated regular mission study on the seminary campuses. (1976:80)

Princeton Theological Seminary, founded in 1811, was established not only to service pastors, but also to train missionaries. In 1835, John Breckenridge, professor of pastoral theology and missionary instruction, became “the first Protestant professor of missions” (Neely 2000:634). Gustav Warneck became the first chair of missiology at the University of Halle in 1897. His inaugural address, entitled “Missions Right to Citizenship in the Organism of Theological Science,” served notice to the academic world that missions would not take a backseat to any discipline. By the twentieth century, missiology received a welcome from practical theology and church history. Inching its way into the seminary curriculum, missiology eventually established its own department. But the road was a slippery, downhill slope. Over the years, independent missions training outside the formal setting tended to delay its entry into more seminaries (Beaver 1976:81). Scherer (1985) notes other major flaws and consequences:

Missiology in the United States in the pre-1950 period, unlike its more academic European cousins, failed to develop a genuinely scientific and academic character, and was plagued by a certain immaturity with regard to definition, methodological basis and objectives. Little wonder that after 1945, with the collapse of the old colonial structure, the rise of an international Christian community on six continents, and the growth of the ecumenical movement, missiology in America had to be reestablished on a new foundation. (1985:447–448)

By mid-twentieth century, *missio Dei*, a term first introduced by Barth in 1952, expanded ministry focus beyond the church, requiring new training directions. Verkuyl noted that “missiology is more and more coming to see the kingdom of God as the hub around which all mission work revolves” (1978:203). During this same period, seminaries and Bible colleges and institutes, which tend to be ministry oriented, increased the number of mission professorships and courses while the universities experienced a decline in both areas (Neely 2000).

Today, a strong support base, from popular to scholarly, undergirds those interested in missiology (see Baker 2000 and Neely 2000). Journals include *Evangelical Missions Quarterly*, *Indian Missiological Review*, *International Journal of Frontiers Missions*, *Missiology: An International Review*, *Mission Frontiers*, *Missionalia* (South Africa), *South Pacific Journal of Mission Studies*, *The International Bulletin of Missionary Research*, *The International Review of Missions*. The same is true of reference works: Gerald Anderson, *Biographical Dictionary of Christian Missions*, 1997; David Barrett, *World Christian Encyclopedia*, 2001; Scott Moreau, ed., *Evangelical Dictionary of World Missions*, 2000; A.D. 2000 Series: *World Class Cities and World Evangelization*, 1986; *Evangelize! A Historical Survey of the Concept*, 1987; *Seven Hundred Plans to Evangelize the World*, 1988; *1400 Plans to Evangelize the World*, 1999; *Mission Handbook: North American Protestant Ministries Overseas*, 1986; *Directory of Schools and Professors of Mission and Evangelism*, 1999. Mission publishers include William Carey Library Publishers, Orbis Books, Trinity Press. Societies include Association of Professors of Missions (1952), Evangelical Missiological Society (1990), the American Society of Missiology (1973), and the International Association for Mission Studies (1972). Research Centers include MARC (Mission Advanced Research Center), OMSC (Overseas Ministries Study Center), Oxford Center for Mission Studies, U.S. Center for World Mission, and the Muslim-Christian Religions. Dissertations on the D.Miss. and Ph.D. levels continue to grow. In spite of these advances, missiology remains for many a strange hybrid.

Which Discipline Is the Fairest of Them All?

Since "Missiology is a branch of theology in the sense that it is bound up with a faith perspective" (Camps, et al. 1995:3), how should it relate to theology? What about other disciplines? Long considered the queen of the sciences, theology has received competition from a number of disciplines, including missions and anthropology. And the battle continues to wage for discipline supremacy. Should theology drive missiology? Anthropology? All disciplines?

Theology's Queenship Challenged

The *Trinity World Forum* ran three articles calling for the re-theologization of North American missiology. In the first, Ed Rommen (1993) argued that "unrestricted 'cooperation' with existing churches," declaring a "region either 'reached' or perhaps 'unreached,'" and introducing successful Western models abroad based on "socio-managerial skills" raise a serious question: "Are missiological decisions basically informed by theology or by the insights of modernity and social science?" (1993:3). Contributors to the de-theologization of missiology include the following: (1) assumed general agreement on basic theological issues, (2) which fosters unity when not made an issue; (3) the elevation of pragmatism has made the applied social sciences a missiological norm; and (4) replacing the D.Miss. with a Ph.D. in intercultural studies, which all but eliminates theological pursuits. Rommen would seem to argue for figure 6, in which theology (Text) guards the church and *missio Dei* while research and practice takes place in the various contexts through multiple disciplines.

James Speer (1994) warns that a wholesale abandonment of the social sciences will do the mission world a great disservice. Not only is the Text important, so also

is the context. Harold Netland (1994) shares Rommen's concern, calling for a clarification of theology and missions, which he believes will help resolve the problem.

While the above warnings should never go unheeded, two of my main concerns with theology remain unaddressed by any of the authors. The first is a Western bias that assumes that theology is complete as it now stands. Theologians in general tend to assume that there is "a theology" rather than "theologies," and that all necessary questions are presently addressed. To illustrate, I think of a prominent seminary where over 50 percent of the student body is Asian, yet little, if any, attention is given to issues such as ancestor veneration, dreams, numerology, or the animistic spirit world.

The second issue, closely tied to the first, can be captured by "t" and "T." Many theologians equate theology (t) with Theology (T). Blinded to the possibility of cultural biases, some equate the Bible and Theology as equals. For those of this persuasion, Theology (T) is equal to the Text (T). This often leads to a dangerous and dubious claim that their discipline is "the queen of the sciences, the watchdog of the academic world, the ultimate universal, . . . already fully and properly indigenized in the West" (Conn 1984:220–221). It is Millard Erickson, I believe, who is credited with this challenge: "It is one thing to have absolute truth; it is quite another to understand it absolutely."

Speaking more specifically, many theologians give little deference to the centrality of mission within Scripture, including Paul's writings. For example, many see Paul as a theologian rather than a missionary or a missionary-theologian. One evidence of this is the seldom challenged title often assigned to 1 and 2 Timothy and Titus, "The Pastoral Epistles." Popularized by D. N. Berdot in 1703 and Paul Anton in 1726, this title fails to take into consideration the missionary context that informed it (Guthrie 1983:11). In this case, Paul writes to two veteran missionaries who have been with him for some 15 years, giving advice for the ongoing formation of new church plants. While there is certainly pastoral application in the letters, the thrust is activities related to missions. Hinson correctly argues that these letters "cast more light on the method of the early mission than any other New Testament writings save the book of Acts" (1971:304).

A second example results in skewed interpretations of Paul's letters. Dahl summarizes: "Many scholars have described his theology as a dogmatic system without inner relationship to his missionary work" (1977:70). Herman Ridderbos' 586-page outline of the theology of Paul fails to mention the mission of the church in any of its eighty separate headings" (Conn 1984:306–307). For some writers, Romans therefore becomes a theological textbook on justification by faith for guilt-oriented individuals *rather than* God's message of holistic salvation/blessing communicated to a shame- and honor-oriented world (not just Jews), preparing the divided Roman church to become the next unified mission base of operation—mirroring God's universal blessing—to continue global expansion (see Dunn 1983; O'Brien 1995; Reymond 2000:205–213; Russell 1988; Stendahl 1976). These two examples demonstrate that when mission (not to mention the narrative genre of Scripture) takes a back seat, so does author-intended interpretation.

Thankfully, there is a growing call to move Paul beyond the theologian status to that of a (pioneer) missionary-theologian. Scobie identifies Paul's activities as a valid reason for moving in this direction:

The importance of Paul for the subsequent missionary expansion of the Church can scarcely be overemphasized. By his own extraordinary missionary activity concentrated into a relatively few years and by the theology worked out in his letters Paul laid the foundations for the later expansion in both practice and theory. (1984:47)

Russell continues:

Paul's status as a pioneer evangelist and church planter could hardly be overemphasized. In a real sense he was an "incidental theologian" when his missionary work demanded it. If this is accurate, it would certainly seem nearer the mark to start from a missiological, cross-cultural reference point rather than a theological, conscience-oriented perspective in viewing Paul's epistles. (1988:179-180)

Bosch raises this challenging question for readers and preachers of Pauline literature: "Dare we today read Paul's letters devotionally, dare we preach from them, unless we allow ourselves to be infected with the missionary passion of Paul?" (1991:171).

Believers must never forget that theology finds its roots in mission activity. Conn correctly points out that "missiology stands by to interrupt at every significant moment in theological conversations with the words, 'among the nations'" (1984:224). Verkuyl continues, "In the New Testament, theology arose as missiology, that is, as reflection on the missionary activity in the apostolic era. . . . Missiology is involved with all the theological disciplines" (1978:xxiii, 8). Why? Because "'mission is the mother of theology' (Martin Kähler)" (Scherer 1985:457). "Theology, after all," argues Conn, "is one more scientific discipline. And, like any other, it too misreads. . . . The *what* of theological education only comes through taking the *how*, *where*, and *when* questions seriously" (1984:175, 265).³ These authors would seem to argue for figure 7, where missiology informs theology as it guards the church and *missio Dei* while research and practice takes place in the various contexts through multiple disciplines.



Figure 6. Theology Critiques All Disciplines

But have both theology and missiology lost their course? Have some theologians and missiologists overstepped their bounds? I would suggest that some have. Myklebust captures half of my concern, the missiologist's side:

As I see it, the question, primarily and fundamentally, is not “what missiology is,” but “what mission is.” The present uncertainty is in no small degree accounted for by the failure of many missiologists to make the text rather than the context the point of orientation. Far too much attention, to mention just one example, is paid to religious pluralism and far too little to God’s revelation and saving acts in Jesus as recorded in Holy Scriptures. (Scherer 1987:519)

The second half of my concern centers on theologians who equate theology with Theology. Here is an alternative model to those suggested above: God’s Sacred Storybook (Text) critiques missiologically informed theology (t) as it guards the church and *missio Dei* while research and practice takes place in the various contexts through multiple disciplines (see figure 8).

Returning to figure 1, I would revise it to accentuate the guarding role of God’s Sacred Storybook. Figure 9 emphasizes that every researcher and/or practitioner employing any leg of missiology—mission history, social sciences, theology, and mission strategy—is responsible to make sure that God’s Word critiques it. While theologians will no doubt continue to play a central role in this endeavor, and certainly should do so, no leg is exempt from the critique of God’s Word.

Limiting the Limitations of Theories and Disciplines

The first United States professors of missiology in the last half of this century were mostly trained in anthropology under the theory of structural functionalism (Steffen 1997:142; Taber 2000:98). Even so, Taber has noted that “no single theoretical model has dominated the field with any degree of continuity or unanimity” (2000:56). Hayward (2000) makes this suggestion:

It is perhaps more accurate to say that the many competing theories in anthropology have been attempts to plum the depths of particular themes within culture. Once these themes have been explored the limitations and relationships to other aspects or themes of culture can be ascertained thereby allowing the discipline to move on in its inquiry. (2000:1)

Watching the continual theoretical changes is not only interesting but insightful and informative. Two contemporary examples follow: Hiebert (1984) recognized that contextualization failed to address areas of conflict. His call for critical contextualization brought balance, showing that both confrontation and conformation are necessary. To illustrate from evangelism, the gospel addresses more than one’s felt needs; it also makes clear the supracultural need of a substitute Savior to restore a broken relationship with God caused by inherited and practiced sin. Justice and grace collide in this message, creating authentic good news. Lingenfelter (1998) took a different direction, moving to the opposite side of the pendulum. He replaced structural functionalism with conflict theory. This opened up new vistas of insight, one that led him to conclude that all cultures are “prisons of disobedience.”



Figure 7. Missiology Critiques All Disciplines



Figure 8. Sacred Storybook Critiques Missiological Theology and All Disciplines



Figure 9. God's Sacred Storybook Critiques All Legs of Missiology

My time in academia has produced a love-hate relationship with theories in relation to missiology. It did not take long for me to realize that every discipline is driven by theory, and that all practitioners in the disciplines use them—some naively, some intentionally. For not a few, “theories easily become theologies, preaching a single, parochial scripture” (Bolman and Deal 1997:10).

While theories provide specific perspectives from which to view the world, they at the same time blind observers to others that may be of equal or more importance. During my graduate studies I was privileged to observe an anthropologist undergo a theoretical conversion, moving from structural functionalism to conflict theory. The change to conflict theory raised new questions missed by structural functionalism's emphasis on “uniformity and unanimity.” But conflict theory also played down the emphasis on universal similarities. The replacement theory seemed to result in Eden for my professor, after the former structural functionalism led to paradise lost, even though both theoretical emphases remained present in any situation.

Probably one reason for my uneasiness with a limited approach to culture investigation was that my first formal studies centered on the Bible. While I recognize that theories are delimiters by intention, I found that the Bible showed an integrative, comprehensive concern for life: diachronic as well as synchronic, the individual as well as the group, unity as well as diversity, the physical as well as the spiritual, particularism as well as universalism, local as well as global, grace as well as law, low class as well as high class.

At the "Christian Perspectives on Anthropological Theory Conference" held at Biola University, April 6–8, 2000, Paul Hiebert (2000) presented a paper that called for a multifaceted study of culture. He included social, personal, spiritual, cultural, biological, and physical systems, all of which interact and integrate. This approach impressed me because it could provide multiple snapshots that would blend into a big picture, making the findings much more complete than the individual snapshots. This proposed model reflects life much more realistically and captures the integrative nature of missiology.

While Hiebert captures a more holistic and healthy approach to anthropological investigation, not all will feel that this multi-perspective model goes far enough. Educationalists and psychologists, among others, will call for broader sophistication of the model. This raises a question that begs for an answer: Is there a need to move beyond anthropology, to include other disciplines in training to assure a more comprehensive understanding of culture (see figure 3)? McLoughin (2000) would argue that there is such a need, requiring "... 'marketplace missionaries,' ready and able to disciple the nations through commerce, healthcare, education, science, technology, government, and so on" (2000:4). Missiology, driven by the compulsion for integration, would also answer in the affirmative.

Not only do theology and missiology periodically rattle their sabers for supremacy; so also do the other members of the social sciences. Emerging in mid-nineteenth century, the purpose of the social sciences was to understand cultures, not necessarily change them. Taber correctly points out:

Each of these disciplines has tended, especially in the recent past, to insist on its own autonomy and to work in its own field with a minimum of contact with others. . . . Each discipline has tended to look at human beings and human groups and social arrangements and processes from its own single narrow perspective and to ignore the rest of reality as irrelevant to its concerns. . . . Reductionism is a powerful urge in the social sciences, but it produces fragmented insight. (2000:84, 85)

Missiology fights fragmentation and reductionism.⁴ The integrative nature of missiology demands an integrative education that incorporates multiple theories and disciplines from the social sciences. Where should missiology be housed so that its strength becomes evident? What types of formal schools will best serve missiologists by addressing the four legs of missiology?

Housing Missiology

In this final section I will propose a possible home for missiology in the educational world in light of the above discussion. I begin with the seminary.

The Seminary

Bosch (1991) has outlined three ways theology and missiology have related in the past. In the first, missions became an addendum, usually housed under practical theology. Institutions have tended to subdivide theology into biblical, systematic, historical, and practical. Because of the practical application of missiology, it is usually housed under practical theology (Bosch 1982:17–18). The second called for each discipline to remain separate, and the third called for mission to drive all theology. The Lutheran School of Theology attempted this model:

Meanwhile the Lutheran School of Theology at Chicago, as part of its new 1985 M.Div. curriculum, has taken the historic step of abrogating its existing world mission requirement while at the same time emphasizing mission as the focus of its entire new curriculum. "LSTC's concern for mission permeates and penetrates instruction in all theological disciplines. . . . [The] new curriculum represents a commitment by the whole school to affirm God's mission in all phases of the seminary's life, and to monitor, periodically and intentionally, the depth and effectiveness of this commitment." (Scherer 1985:453)

The results: "None of the three models—incorporation into an existing discipline, independence, or integration—have succeeded (although one has to add that, at least in theory, the third model was theologically soundest)" (Bosch 1991:492). Ralph Winter's comments address the incorporation model:

I don't know of any missiologist who wants to be merely a sub-discipline of theology. In fact, I have heard conversations that would place the standard sphere of theology as a sub-discipline of missiology since missiology takes on all cultures, while theology is merely a niche within a global reality in which mere European experience is the extent of the canvass of reality studied, where church history is a sphere in which the growing churches of the non-Western world do not yet have a place—in which, in fact, even a professorship of American Christianity was only recently accorded a place on the normal seminary faculty. (1999:3)

In relation to the third model, Mykelbust points out two serious weaknesses. "On the whole the teachers of other theological disciplines are not themselves adequately aware of the missionary element implicit in all theology, nor do they have the knowledge needed to teach the subject" (Bosch 1982:19). Winter (1999) would concur, calling for convergence rather than conversion. Citing the failure of the merger of cultural anthropology and sociology at Michigan State University, he notes that this attempt failed, not because of the range of reality, but rather because of history: There existed a "separate set of saints and founders, literature and academic departments—almost like two different denominations" (1999:1).

Bosch's findings raise serious questions for mission educators. Housing missiology in the seminary setting is not without its challenges. The fight for discipline supremacy remains, fought through personnel hired, program placement, and core versus elective courses. Also, the theologically focused curricula tend to address a very narrow perspective of the world.

Though the seminary can help Christian workers exegete the Text, it often fails to prepare them to exegete the global contexts, including those represented in the student population. Though the seminary can help Christian workers prioritize the church, it often fails to address the integration of the Great Commission and the Great Commandment. Though the seminary can help Christian workers apply the Text, it often fails to consider cross-cultural implications and applications. Though the seminary can help Christian workers prepare for monocultural ministry, it often fails to educate for cross-cultural ministry. Though the seminary can help Christian workers gain research skills, it often fails to provide ministry skills. Though the seminary can help Christian workers focus on theology, it often fails to address issues faced by international students, such as ancestor veneration, justice, poverty, persecution, dreams,

group decisions, and associated blessings or cursings, visions, trances, bareness, healings, warfare, prophecy, spirit powers, possession. Having a separate school within the seminary that focuses specifically on global missions can help protect *missio Dei*.

The Bible Colleges and Institutes

The Bible college has long been known for maintaining the centrality of Scripture, the church, and home and foreign missions (Mulholland 1996). As a product of a Bible college, I can attest to this. I learned to have a heart for missions and skills to exegete the Bible (Text), even though I did not learn the skills to exegete the community (context) where I wished to take the gospel. Housing missiology in the Bible college and institute settings has many of the same pros and cons as found in the seminary, except possibly enhancing the focus on missions, and to a lesser extent today, the inclusion of women. While Bible colleges and institutes do a superb job in preparing undergraduates for Christian vocations, the same cannot always be said for other occupations, such as business, medical, community developers, or English teachers who wish to become kingdom professionals in countries hostile to Christianity.

The Church

A growing number of local churches, particularly those of significant size, have created their own schools. They recruit, select, train, send, strategize, and provide member care for their global Christian workers. While some of these churches have become missiologically astute, the majority have not, even though a number of the leaders in this movement would argue, explicitly or implicitly, that theology and ministry models that work here will work there just as well. Housing missiology in the local church faces the same basic issues found in the Bible colleges, institutes, and seminaries, probably on a more pronounced basis. Theology, curricula, and methodology will most likely remain unexamined and uninformed by missiology for some time. Some call this the amateurization of missions. Genuine dedication does not necessarily translate into missiological astuteness.

The Christian University

The Christian university provides a unique setting to meet the demands of the integrative nature of missiology (see figure 3). Poised to be multi-disciplined, it offers Christian workers an opportunity to investigate God's mission from a broad perspective. It allows students to see life not just from one perspective—theology, anthropology, psychology, sociology, art, world religions—but from multi-perspectives. This is especially true when administration encourages team-taught courses that represent various disciplines. Two examples for graduate students come to mind here at Biola University. Faculty from the School of Theology and the School of Intercultural Studies team teach the "Evangelism and Follow-up" class for M.A. and M.Div. students. This assures both Text and contexts (same culture or cross-cultural) receive attention by a student body that lives in a multiethnic world. A second course on spiritual warfare is taught by faculty representing three schools: the School of Theology, the School of Psychology, and the School of Intercultural Studies. This challenges students (and possibly, more importantly, faculty) to consider spiritual warfare integratively.

Though the university provides a natural home for missiology, it is not without its dangers. Often short on practice, the university tends to challenge the mind. Reflection, rather than action, is privileged. For some students, the university makes the Text seem as just another one of the many texts they have to read, thereby lowering the stature of Scripture. The same can be true of missions and the church. Paraphrasing Stephen Neill, one can say, "When everything is mission or church, nothing is mission or church."

Another concern centers on the fourth leg of the missiology stool, mission strategy. Seen by some faculty as methodological and therefore without hard theory, they relegate such courses to the periphery of university education. Such courses, they reason, should never be placed in the core. Sadly, history is replete with examples of excellent universities that began with a vision statement emphasizing the Bible and missions but over time lost this focus as various disciplines fought for, and won, supremacy. Christian universities must guard themselves so that faculty and students never forget that strategically expanding God's kingdom reign through fulfilling the Great Commission and the Great Commandment centers on the birth, development, and multiplication of holistic communities of faith. The strategy leg of missiology helps keep this vision alive, central, and culturally sensitive.

Possible Directions

Housing missiology so that it receives its rightful and needful place in the educational world is challenging, whether in the seminary, Bible colleges and institutes, local churches, Christian universities, or separate schools that focus specifically on missions in the seminary or university setting, such as Fuller's School of World Mission or Biola's School of Intercultural Studies. While the Christian university setting seems to relate best to the multi-discipline, integrative nature of missiology, other possibilities remain.

The safest for *missio Dei* seems to be a separate school within the university that focuses specifically on global missions. But missiological education driven by the Text does not have to be relegated to the established models. What could happen if assemblies, agencies, and academics networked together to fulfill the Great Commission and Great Commandment (Steffen 1999)? One example of this is Biola's School of Intercultural Studies partnership with Rolling Hills Covenant Church's Scripture and Leadership Training (SALT). This joint venture assists church attendees in becoming missiologically astute while keeping faculty in touch with church life. The Perspectives on the World Christian Movement course provides a similar model.

I work with YWAM's School of Frontier Mission in the Caribbean, as well as other training centers. Cross-teaching, cross-researching, and cross-writing between seminaries, Bible colleges and institutions, churches, and universities, as well as disciplines, will go a long way in minimizing the present weaknesses of missiological education and providing its rightful placement in the educational world. Table 2 considers levels of missiological soundness that are driven by the Text. The goal for education, curricula, and ministry would be to move from "good" to "better."

Table 2. Levels of Missiological Education Driven by the Text

	Good	Better
<i>Education</i>	Pre-field	Lifelong
<i>Curricula</i>	Single discipline	Multiple disciplines
T	Focused disciplines	Integrated disciplines
E	Integrated disciplines	Bible-challenged integrated disciplines
X	Theology	Missiological theology
	Anthropology	Missiological anthropology
	Education	Missiological education
	Economics	Missiological economics
T	Psychology	Missiological psychology
	Sociology	Missiological sociology
	History	Missiological history
	Management	Missiological management
	Arts	Missiological art
<i>Ministry</i>	Individual	Multi-discipline team

Conclusion

“I sell the greatest insurance package of them all,” said the tortoise to the rabbit and the squirrel. “I don’t think so,” said the rabbit to the others. “I agree,” said the squirrel. “It is I who have the best deal for the client.” Since the animals could reach no agreement, they went their respective ways. The rabbit glanced at the newspaper as she left: “Flood Ravages Cat Population.” “Wonder what ever happened to that cat that had already used three lives?” mused the rabbit.

The animals would do well to investigate the strengths and weaknesses of the insurance they sell, explore the perceived needs of the cat, and network together to provide the cat (and others) a comprehensive coverage. They need some insightful insurancologists who will investigate the integrative, multi-perspective that insurancology offers. The same is true for those agents involved in present-day missions. They also need some insightful missiologists who will investigate the integrative, multi-perspective that missiology offers. Each discipline requires the strengths of the others to be all it can be. Missiologically informed disciplines driven by the Text result in much more than the individual parts in relation to research and practice. Such missiology deserves its rightful role in the educational world.

Notes

1. In a helpful discussion, see Scott Moreau's contribution entitled "Mission and Missions" in Baker's *Evangelical Dictionary of World Missions*, 2000:636–638.

2. While Escobar (2000:109–112), echoed by Engel and Dyrness (2000:69), uses managerial missiology in a pejorative way, I view it from a positive perspective. Managerial missiology incorporates the integrative nature of missiology, mines the management discipline (among others), tests it through Scripture, and implements it contextually. It is management by the Spirit (MBS, in contrast to MBO, management by objectives) that is interested in the church as organism and organization, quantity and quality, discipleship and development, methods and the assumptions that drive them, maps that identify gaps, formal and informal leadership, statistics and stories, analysis and artistry, planning and prayer, process and posture, and strategy, stewardship, and the spiritual gift of administration. Levi DeCarvalho's paper presented at the South West Evangelical Missiological Society meeting, May 4, 2001, entitled "What's Wrong with the Label 'Managerial Missiology'?" serves as an excellent critique of Escobar's perspective. The paper has since been published in the *International Journal of Frontiers Missions* 18(3):141–146.

3. In *Rethinking Knowledge: Reflections across the Disciplines*, edited by Goodman and Fisher (1995), Donald McCloskey investigates the limits of scientific knowledge on the discipline of economics. His viewpoint, bathed in sarcasm, contends that "the Sciences with a capital S are figments of the philosophical imagination. The real argumentative work gets done by lower case sciences. . . . Science is literary, requiring metaphors and stories in its daily work, and literature is scientific" (1995:6–7). This would also seem to apply to theology.

4. David Wells, commenting on the fragmenting of knowledge within the seminary curriculum in *No Room for Truth*, notes:

Subjects and fields develop their own literatures, working assumptions, vocabularies, technical terms, criteria for what is true and false, and canons of what literature and what views should be common knowledge among those working in the subjects. The result of this is a profound increase in knowledge but often an equally profound loss in understanding what it all means, how the knowledge in one field should inform that in another. This is the bane of every seminarian's existence. The dissociated fields—biblical studies, theology, church history, homiletics, ethics, pastoral psychology, missiology—become a rain of hard pellets relentless bombarding those who are on the pilgrimage to graduation. Students are left more or less defenseless as they run this gauntlet, supplied with little help in their efforts to determine how to relate the fields one to another. In the end, the only warrant for their having to endure the onslaughts is that somehow and someday it will all come together in a church. (1993:244–245)

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